

Shree Swaminarayan Vijaytetram

Nishkulanand Kaavya Amrutdhaara

Nishkulanand Swami's poetry -
Its flow of nectar

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Late Brahmnishth Sadguru Mahant

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PREFACE.

During Shree Swaminarayan Bhagwan's years, Shree Nishkulanand Swami, the idol of non-attachment, has created a total of twenty three divine Scriptures.

Satsang is a direct path for a soul to walk towards final liberation. We are particularly fortunate. Nishkulanand Swami has produced many divine Scriptures; hence, we should remember Swami forever.

His birth of place was in the small town by the name of Shekhpaat in the Gurjar caste. He was the son-in-law in the village of Aadhoi which is part of the Kutch region. At the mature age of forty-two, he was initiated as a Sadhu. He was the father of two young children. His wife was respectful and obedient. Abandoning his blood related family at the age of forty two, he became a Sadhu.

Many make comments that one cannot be initiated as a Sadhu at a matured age. However, the individual who we are discussing about, himself, entered the stage of renunciation at a matured age of life. What is the duty of a carpenter? A carpenter carves and gives beautiful shape to timber wood by scraping the ones that are deformed.

While occupied in worldly activities, he gave shape to timber and after being initiated as a Sadhu he gave shape to illusive souls. If the timber suddenly slips away, it cannot be carved appropriately. Similarly, if a person escapes away from Satsang all of a sudden, his soul cannot be formed in a suitable way.

Nishkulanand Swami is in fact an expert carver. To give a shape to a bar of gold, a goldsmith would heat the

bar and utilize a hammer to give it a form. Subsequently, it becomes into a necklace and is beautified around Bhagwan's neck. Without giving it shape, the bar of gold does not appeal to be attractive around the neck.

Lalji Bhagat at once acknowledged Swaminarayan Bhagwan's command. In our sect, we have achieved such a shimmering diamond, which is indeed going to radiate its powerful glow eternally in this Satsang. With this precious gem, we have become extremely fortunate. We are getting the opportunity to read and listen to his published divine Scriptures.

Nishkulanand Swami has courageously shed light on us with unfailing discourses. Any other Saint might not have portrayed discourses in this artful manner. Shreeji Maharaj instructed Swami, "Produce a spiritual Scripture." Upon hearing this, Swami replied, "Oh Maharaj! I am not learned. So why are you commanding an inexperienced one to produce a Scripture? How is that possible?"

Shreeji Maharaj pacified Swami, "Swami! You need not to worry. I shall command Devi Sarasvati. She shall dwell upon your tongue. Your speech will become poetry and your writing will become couplets. Go, I am granting you this boon." After having been blessed by Bhagwan and His Saints, what else is needed?! Shree Hari makes the thoughts of the uneducated as professional as great scholars.

Nishkulanand Swami is such a great poet that he has formed whole Scriptures, each concerning a single subject matter such as how one should develop intense love for Bhagwan, how one should follow Bhagwan's set commands

and how one should act as per Bhagwan's wishes. Upon one mere focus, he has produced a whole Scripture. What is the essence of all spiritual Scriptures? He has created twenty three divine Scriptures. There is no Saint up to this very day where he has been able to form a Scripture in one subject matter.

No mere individual is capable enough to determine the intelligence that Nishkulanand Swami has applied in writing this Scripture; yet I offer a humble prayer to Nishkulanand Swami that please reside beside me. My intelligence is powerless to reach the level of your written divine language; hence I pray before you that please bestow me with the ability to acknowledge your speech of wisdom so I can bring your words alive by acting according to them. Nishkulanand Swami's understanding and the understanding of such a negligible soul like me is certainly incomparable!

**Jay Swaminarayan to all, from
the writer.**



Shree Swaminarayan Vijaytetram

SNEHGITA AMRUTDHAARA

Nishkulanand Swami has thought about the coming future and has composed and given our religious sect valuable Scriptures. So that the essence of the Scriptures forever pervades within the humanity, he has compiled numerous of them.

In order to endure a detached life, Swami has given householders beautiful guidance, so that they can flourish away from the darkness and aim towards the light. Shreeji Maharaj's life motto is never to afflict on any living creature.

To live according to Bhagwan's likings is the first step. To achieve a civilized existence is the next step. Become etiquette, become courteous; these are the foundations of the axiomatic Religion.

In the presence of Shreeji Maharaj were various poets, musicians, artists and writers. Along with them were scholars mastered in Sanskrit such as Brahmanand Swami, great ascetics such as Gopalanand Swami and public speakers such as Muktanand Swami. Learned discourses such as

Praagji-dave, advisors such as Shukanand Swami, devoted celibate Mukundanandji along with a group of attendants and assistants armed with weapons were present with Shreeji Maharaj.

**SHREEJI MAHARAJ HAS ESTABLISHED A LARGE ARMY OF
RIGHTEOUSNESS.**

Parmeshvar descends upon this chaste soil of India for the liberation of millions of souls. Nishkulanand Swami has compiled this amazing Scripture ‘Snehgita’ for the salvation of divine souls.

How should one’s love for Bhagwan be is what Nishkulanand Swami has revealed in this remarkable ‘Snehgita’.

SNEHGITA IS AN INCREDIBLE SCRIPTURE.

The deep root of this Snehgita is to have passionate love for Bhagwan. It is a renowned Scripture for the entire humankind all around the world. Snehgita is a water fountain. Any individual, no matter what sect he belongs to can drink water from the water fountain. However, primarily, the individual must have real thirst. One’s thirst can only be known to be true if he listens to a discourse with actual thirst. It is a requirement to strongly strive after something that is considered necessary. Those who do not have an appetite for water will head towards the water fountain and will criticize the water fountain and the water.

‘Oh! The water is too hot, salty and tasteless! The water is filthy.’ In this way, he will hit upon many faults. However, one who is truly craving for water will instantly consume it and become satisfied.

A young teenager was selling water on a train plat-

form. A businessman was seated on the window side of the train. The train came to a halt and the businessman called for the young teenager. "How much money for a glass of water?" The boy replied, "A single glass for twenty five paisa." The businessman pleaded, "Will you kindly sell it to me for fifteen paisa?" The boy gave no response and laughingly strolled away.

The boy thought that if the man were truly thirsty, he would not have asked for the price of the glass of water. He would not have begged for the water for a reduced price. In fact, if he was honestly eager for water, he would have instantly said, 'Here brother, please offer me water.' He would have unhesitatingly buy the glass of water, but he was not thirsty for it.

The primary point is that this Satsang is a water fountain. If a devotee has real thirst, he would somehow or the other run to grab the opportunity to be part of the Satsang, to listen to spiritual discourses, to sing kirtans and chant Bhagwan's divine name and to gain heavenly darshan of the Deities. The Gopis' had ceaseless thirst for Prabhu's contact; therefore, they ran hastily to meet Him without taking a stop in the middle. There should be a deep crave for Prabhu's contact.

To sing the poetry of Bhagwan with intense affection is called Snehgita. Snehgita is not only a mere book but is the happenings in your living and mine. It is an academy for living life. It is a tool used to enhance our love deeply for Bhagwan.

The qualified Saint, Nishkulanand Swami, who was merged into Bhagwan twenty four seven, is offering a prayer

for an auspicious beginning of this Snehgita. Recalling Bhagwan makes us auspicious. This Snehgita is the essence of the experience encountered by Nishkulanand Swami, after years of arduous efforts.

Swami has made the Gopis' the cause of this heavenly discourse and has commenced in writing the tenth canto of the Shreemad Bhagvat in his own exclusive artful style.

mangal murti chhe shri maharaj ji,
 vraj jan vallabh shri vbrajraaj ji l
 maher muj upar karo evi aaj ji,
 antar ichhe chhe gaava gun kaaj ji ll

With the utmost compassion of the highly compassionate son of Dharma, Shree Swaminarayan Bhagwan, Nishkulanand Swami is performing a formal procedure for an auspicious beginning of Snehgita. When auspicious desires awaken, this is also Ishtadev's mercy. To step a foot on the sanctified path towards Bhagwan is also impossible without Shree Hari's mercy.

When the fruitful rewards gained from birth after birth are gathered, one obtains the once in a lifetime opportunity to explore and listen to divine Scriptures alike to this. Moreover, from all existing Scriptures, this is the poetry of love for Bhagwan harmoniously sung through the mouth of Supreme Swaminarayan Bhagwan's greatly single-minded idol of non-attachment, Nishkulanand Swami. This divine Scripture offers peace and liberation to the every individual of the world. Prior to every spiritual discourse, worship to sacred Scriptures is offered. What is the precise motive of offering worship? For the reason that they over-

flow with the qualities of Bhagwan's performed pastimes.

Snehgita consists of two divine wings. Enthusiasm and affection are its two heavenly wings. Only if a bird has two wings can it glide smoothly high towards the upper sky. With enthusiasm, true spiritual knowledge is awakens in the mind. Enthusiasm gets rid of all existing impurities in the mind and it eradicates all sins committed.

The attainment of Parmatma transcendental form is achieved only through eagerness. There are three compulsory exclusive features essential to attain Bhagwan. Devoted love for Ishtadev, sincerity and true zeal. Even after hearing the name of the entity who we have feelings of love for, we would instantaneously reach him/her.

From this exclusive Scripture, one discovers how his feeling of love should be for his Ishtadev. Nishkulanand Swami is saying, 'Oh Prabhu! I pine intensely for singing Your divine attributes.' Without Bhagwan's showered mercy, one is completely powerless to sing Bhagwan's transcendental qualities.

gun gaava govind tamara,
 ichha te mune ati ghani l
 chavu charitra sneh gita,
 jevi mati gati chhe muj tani ll

Those who wish to please Bhagwan should wake up early before sunrise. There are many advantages for waking up early. Maansi Pooja can be performed with peace. The maala of Guru-mantra can be carried out calmly. Circumambulation around the divine idol of Shree Hari and Dandvat Pranaam can be performed with peace and quiet. darshan of Mangla

Aarti can be gained. One can perform worship to Bhagwan and listen to divine discourses with peace.

If a person has to reach a destination and the train is scheduled to arrive at five o'clock in the morning, he would quickly get ready and reach the train station earlier at quarter to five. He needs to reach his destination on time so he will organize himself and arise early in the morning for the preparation for his journey. Similarly, those who have the want to become a citizen of Akshardham should arise before sunrise, and serenely perform Pooja, perform maala whilst chanting Shree Hari's adorable name.

sneh katha have suno,
 sahu bahu prakaare me pekhiyu l
 jap tap tirath jog yagna,
 sneh samaan nav dekhiyu ll

If one chant's Shree Hari's divine name, performs penance, go for a pilgrimage, perform yagnas but does not deep love for Bhagwan, then all those actions are pointless. If delicious spicy ingredients are added into curry but salt is forgotten, the curry becomes tasteless. Likewise, one's devotion and wisdom is zestless without deep love for Prabhu.

If a woman is full of beauty and is adorned with ornaments looking splendid but does not have a nose, she would appear to be hideously ugly.

ONE SHOULD ETERNALLY KEEP

SHREE HARI PRESERVED IN THE HEART.

Nishkulanand Swami is giving an example; some may donate money, some may perform the nine types of devotion, some may perform pooja and organise big religious festivals and occasions but does not have intense love for

Bhagwan then there is no meaning for the above performed moral actions.

If delicious food is cooked but no ghee is included, it tastes dry. If sheero is made without ghee, the main ingredient, how would it taste? It would taste like cattle-feed. Similarly, Satsang without the ingredient of love for Prabhu is plain and dry.

Just as a mortal body is useless without a soul, everything without love for Prabhu is useless. Just as the rain showered upon an unfertile soil of land is ineffective. Moreover, no matter how fertile the soil of land, if there is no rainfall, nothing can be cultivated. Similarly, if one does not have intense love for Prabhu, the fruits of devotion cannot be produced and one does not achieve power. Hence, one should endeavor to act upon deeds so that day after day, his love for Prabhu flourishes.

nir vina jem suku sarovar,
 sugandh vinaa shiya ful l
 tem sneh vina sunu raday,
 shu thayu chhave chhe chandul ll

If there is a large lake and it consists of no water, no one is capable to gain a benefit out of it. If there is a beautiful fresh looking flower but it does not have a natural aroma, what use of it is there? It is a bunch of flowers merely displayed for show. Likewise, those who have a deserted heart, those who do not discover pleasure in listening to kirtans and holy discourses, those whose hearts do not become responsive with ecstasy and who do not become inspired from within and those who do not act upon devotion with the understanding of its greatness, their devotion is like a flower

without a scent. Their devotion is like an empty lake. Devotion is dried out without love and dry love has no meaning. Hence, soak yourself in wet love during the performance of devotion.

If one recites the kirtan, 'Re shyaam tame saachunaanu', this devotion of chanting might reach the temple of devotion but it will not reach Parmatma. If one wants their devotion to reach Parmatma, he must lovingly bond his heart with devotion. If one does not have the divine substance of love along with his devotion, may he be a great-learned scholar; he is yet going to attain a huge downfall. This Shreeji Maharaj has stated clearly in the Shikshapatri.

If one does not lure towards Bhagwan from within, he will encounter no pleasure in his bare devotion. Whether he may possess good virtues, whether he may be well-educated, whether he may be familiar with the eighteen Puraans by heart or whether he may be following the vow of faithful celibacy, but if he has no love for Prabhu, what fruits of righteousness will he gain? Nothing at all! If there are innumerable mango trees in your farm but it produces no mango fruits, what use of the mango trees? The mango flavour cannot be savoured by biting the leaves and branches of the mango trees! Only if the fruits spring up, the trees are of value.

To meditate in the morning and to perform mala and Pooja whilst contemplating merely upon Bhagwan, is called the highest rank of performing Pooja. Contrastingly, if one contemplates on material illusion, worldly activities and his family relations, his Pooja would not be ranked high, but the lowest.

One ought to spend the morning time in engaging in worthwhile virtuous activities such as meditating upon Bhagwan, carrying out Pooja, performing maala and praying to Shree Hari. If we tend to remember Bhagwan for four hours in a whole day, Bhagwan will shower His shielding sight upon us for twenty four hours and will accompany us wherever we go for our protection.

sneh vina lukhu laage, kathta to koru jo gnaan l
het vinaanu raday evu, jevi var vinaani jaan ll

MAKE SURE THE GROOM DOES NOT BECOME LEFT BEHIND.

In one village, the son of a Patel was getting married. The wedding party prepared for the celebration. They had to travel forty five miles to the bride's home. In those days, there were no travelling facilities like cars. Society used carts to travel from one place to another. The people in the wedding party took their seats on fifteen carts. The groom sat on a beautiful decorated cart. One by one, the carts followed after each other. Everyone is in a hurry to reach their destination. If we get there promptly, we shall give the bulls ghee to drink and we shall eat delicious Indian sweets.

In the olden days, the bulls were well-nurtured with ghee to make them physically powerful. The carts followed one after the other. Suddenly, it happened to be that the bulls driving the groom's cart seemed to be fairly well. They appeared to be well built but were slow in their walking speed.

The cart was progressing slowly onwards; hence the wedding party became ahead of groom's cart. No one recognized that the groom has been left behind. The bulls of the groom's cart were now exhausted. The owner of the

bulls said, “The bulls have become very weak. What shall we do now? The rest of the party have continued travelling and left us behind. Also, the time for carrying out this auspicious celebration has passed away. If we persist in travelling in this slow speed, it will take us two full days to reach our destination. How long shall we kill time with hunger and thirst?

So if you give me permission, I shall turn the cart in the opposite direction. If we all get together at home, eating arrangements can be prearranged. Other than that, no food will be provided throughout our journey and the bull will not be capable enough to pace any further.” The groom’s cart headed back towards home. On this hand, the wedding party immediately reached the bride’s village. They requested the bride’s father, “Hurry... we are all starving to death. Please prepare some food and something to drink quickly at once.”

The bride’s father replied, “Okay, but where have you left the groom?” Everyone began to look at each other in bewilderment. No one seemed to know where the groom had disappeared. They searched everywhere. They climbed the trees on the roads but no one witness the sight of the groom’s cart. The bride’s groom said, “In the groom’s attendance only can we greet you in a well manner and feed you. But the core pillar himself is not even here! So kindly depart from here and head home. You will get what you want when you arrive along with the groom.”

Striving for food and water, everyone arrived home hungry and thirsty. They assembled together and ate. The wedding party progressed without the groom; hence they

travelled forty five miles for nothing. In return, their wants were not met and they became afflicted with pain. Therefore, be careful. This is a discourse to be carefully understood. The Master of all souls, animals and living entities is Bhagwan. Bhagwan is the Groom of all souls. No matter how much you run here and there for wealth and become intoxicated in the contaminated atmosphere of fashion and ego, every deed is utterly useless. If you fail to remember Bhagwan, the Groom, you will have to remain spinning in the cycle of 84,00,000 births and deaths. Hence, preserve the groom in your heart. If you continue every deed with the accompaniment of Bhagwan, you will encounter no dilemmas.

**SHREEJI MAHARAJ IS GUIDING US TOWARDS THE KEY
OF ETERNAL BLISS.**

Shreeji Maharaj is guiding us that the divine bliss experienced if we close our eyes and ponder upon Bhagwan's beautiful image, can not even be encountered in the fourteen regions of the universe!

prite chit charne sompi, ane sneh saacho je kare l
nishkulanand naa naath sathe, snehi ne sada sange
fare ll

A living lacking the love for Prabhu has no meaning. If you own nothing but you own a heart overflowing with extreme love for Prabhu, then you would have no regard for any other mundane entity. If one possesses everything other than deep affection for Prabhu, the consequence will be that the soul will forever be barred to experience blissful enjoyment. If a human attains wealth, beauty, fame etc. but does not have love for Prabhu, then what is worth of these

qualities? All these entities and deeds in fact twist one in its entwinement.

If one discusses about delusion day and night, delusion will load itself in his heart. Observe yourself in today's age. The key's of the money safe in a business is secured under the hands of the businessman's members of staff; hence the businessman does not have the authority to be the original owner of the safe. Similarly, you may be in possession of an abundance amount of prosperity or you may be the parent of a few children, but nothing without extreme love for Prabhu is going to come in use.

The salvation of our soul is impossible without the feeling of affection for Shree Hari. Therefore, Nishkulanand Swami states, 'Anyhow, one should perform actions in which the extreme passion for the transcendental form of Bhagwan fills one's heart; but one should not perform those deeds which will cause the contamination of delusion to overtake his inner heart.' This is the concentrated essence of this divine Scripture. By singing the transcendental virtues of Bhagwan, the material contamination in one's core of the heart withdraws instantly.

krushna krushna kaheta mukhe, vapu vikaarne
visre ll

This is the climax of divine love. When the follicles of the hair become static with extreme ecstasy and a flow of tears pours from the eyes, know that this is in reality true devotion. If you become too much intoxicated in the mire of illusion and converse about it all day and all night, the inner heart will become a sewage of grimy filth. On the other hand, if you become greatly intoxicated in the Mas-

ter of delusion, Purshotam Narayan, you will become ultimately immersed in the devotion to Purshotam Narayan and the inner heart will become the paradise of the divine love for Prabhu.

SNEHTHI MURTI SUNDAR SHYAAMJI,

PREM KARI PRAGATYAA GOKUL GAAMJI.

The incarnation of Krushna Bhagwan is extraordinary. Fortunate are those citizens of the land of Mother India. Every year, the vibrant celebrations of Raamnavmi and Krushna Janmaashtmi take place. Raamnavmi is celebrated on the month of Chaitra and Janmaashtmi is celebrated on the month Shraavan.

The orators of the spiritual discourses are even more fortunate. Everyone else celebrate Raamnavmi and Janmaashtmi once in every year, whereas the orators of the discourses celebrate the birthdays every month. Eternally sing the transcendental qualities of Prabhu in with blissful delight.

**RAAMNAVMI AND JANMAASHTMI ARE BOTH THE MOST
UTAMM ANNIVERSARIES.**

King Devak's daughter, Devkiji, got married to Vasudevji. Devkiji's brother, Kans, accompanied her a little distance while seeing her off to her in-law's residence. Conches, drums, flutes and many other instruments were being played. Vasudevji and Devkiji were seated royally on the decorated chariot. Being lured in his sister's sisterly love, Kans is riding his sister's and brother-in-law's chariot. At that time, a divine speech was heard from the sky. "Oh ignorant Kans! The eighth son of the couple you are driving the chariot of is going to be the cause of your death."

Hearing such words, the fire of fury prevailed all around demon Kans's veins. All of a sudden, he fiercely clutched Devkiji's plaited hair in the grip of his hands and forcefully flung her off the chariot onto the ground and drew out his sword. "I shall kill her at once!" Immediately, Vasudevji folded both his hands and pleadingly cried out, "Oh Kans! Certainly your sister is not the cause of your death. Her son is the cause of your loss. Therefore, with sheer honesty, I promise you that I shall hand over each baby that takes birth, but please release your sister right at this instant."

As time exceeded, Devki gave birth to six babies and the malicious Kans murdered them all. With the extraordinary power of the Devi of delusion, Yogmaaya, Devkiji's seventh pregnancy became exchanged with Rohini, Vasudevji's chief wife, and Rohini gave birth to a son by the name of Balraam.

As time surpassed, Kans imprisoned Vasudevji and Devkiji in a dark dungeon. Although locked up alone in the gloomy dungeon, they are both enticed in devotion to Shree Hari. Parmatma disseminated a beam of divine transcendental light in Devkiji. Bhagwan had now made an auspicious arrival in Devkiji's womb. Divine bliss and prosperity began to enhance in the entire universe. All the Deities are praying to Prabhu with their inner hearts overflowing with divinity. Mother Devkiji's left side of the body is twitching (a sign of good luck); hence, this signified that the auspicious time that the divine beings had been waiting for was going to make an auspicious arrival shortly. The Master of the entire universe had made an entrance in the

dungeon. The atmosphere became dispersed with bright rays of illumination. On the eighth day of the dark half of the month of Shraavan, at midnight, Bhagwan possessing four hands appeared. Mother Devkiji and Father Vasudevji folded both their hands. "Dear Prabhu! We have become elated with joy after gaining Your divine darshan." At once, Prabhu transformed into the form of an adorable child. Parbrahm Parmatma emerged in the divine form of a baby playing cheerfully on His mother's lap.

BOLO KRUSHNA KANAIYAA LAAL KI JAY!!!

Bhagwan said, "Please carry Me to Nandraay's residence Gokul. A beloved Daughter has taken birth there. Bring Her here." Prabhu's divine birth has taken place in the dungeon of Mathura, but the merriment has been celebrated in the village of Gokul.

Vasudev thought, 'Right now, it is dark midnight. Fine drops of rain are drizzling. The security guards are safeguarding all four directions. The shutters of the dungeon have been bolted with heavy padlocks. The River Yamuna is flowing ferociously on the pathways. How will I be able to journey my way to Nandraaja's home in Gokul in this condition?!' Vasudevji spread a soft beautiful fabric in a little basket, laid Baby Krushna in it and lifted it upon his head. All of a sudden, the padlocks of the shutters in the dungeon unbolted themselves. The shackles fixed around his hands and legs broke themselves and the security guards of the dungeon went fast asleep.

Instantly, grasping the once in a lifetime opportunity of serving Bhagwan, Sheshnaag used his serpent hood as an umbrella and sheltered Baby Krushna under its protec-

tion. River Yamunaji has the intense desire to touch Prabhu's soft petal-like feet; therefore, the River is flooding heavily with a ferocious rippling sound. Prabhu stretched out His beautiful lotus feet from the little basket. At the soft touch of His lotus feet, River Yamunaji calmed down.

Carrying Baby Krushna, Vasudevji had now arrived in Gokul. Nandraani is in deep sleep. Her daughter is sleeping beside her. No one is aware that Vasudevji has arrived. Vasudevji gently held the daughter in his arms and soothingly laid Baby Krushna beside Nandraani. Tears began to roll down his cheeks knowing that he is having to abandon his sweet adorable Son and leave.

Bringing the daughter in the care of his hands, as soon as Vasudevji stepped foot in the dungeon, the shutters immediately closed shut. When delusion appears, one becomes restricted in a state of captivity. Devkiji is playing with the daughter saying, "Oh my love... remain quiet in this manner so that your uncle doesn't come to know about your birth. I shall bring you up well in this dungeon. Please don't weep even a bit." Devkiji is advising the baby daughter and suddenly the baby daughter began to wail at the top of her voice!

Upon hearing the cry, the security guards instantly awoke. "Run, run! Devki has given birth to a baby! Let us inform the King at once!" Kans came running furiously. "Devki! Where is your child?! Show me at once!" "Oh brother... here's my beloved daughter." Kans thought, 'It is supposed to be a son and why is it a daughter? However, what if the daughter kills me?' Supposing this, Kans snatched

the newly born baby daughter from Devkiji's lap and is about to slam her on a big slab of rock. At that instant, Yogmaaya disappeared into the sky and yelled out, "Oh fool Kans! Oh sinful! Who are you to kill me?! Your cause of death has already taken His divine birth in Gokul!"

The morning sun rose and Yashoda gained divine darshan of Baby Krushna in her lap. Sunanda, Nandraaj's sister, has come to warmly serve and assist Yashodaji. Bestowing Nandraaj with the auspicious news of a Son's birth arrival, Nandraaj gifted Sunanda with a valued garland of precious gems and gold. Today, there was no limit to Nandraaja's happiness. He abundantly gave charity to the Brahman caste. The thirty three million Deities, celestial damsels and celestial musicians showered a rainfall of fragranced flower petals upon Shree Krushna.

krushna kanaiya laalki jay!

nand gher aanand bhayo... jay kanaiya laalki.

haathi ghoda paalkhi... jay kanaiya laalki.

nand bava daan diyo... jay kanaiya laalki.

naradjini vina bole... jay kanaiya laalki.

shivji nu damru bole... jay kanaiya laalki.

hanumanji ni gada bole... jay kanaiya laalki.

mira na manjira bole... jay kanaiya laalki.

The Gops' and Gopis' came to know about the auspicious news so they came running elatedly. A heaving crowd formed outside Nandraaja's house, eagerly waiting for Baby Krushna's darshan. The cows raised on their feet wagging their tails with a thrill of excitement. The Saints had become elated with ecstasy. The thirty three million Deities were merrily celebrating this vibrant festival with

vivid colours. The celestials of Svarglok were singing whilst playing huge drums. Swami Brahmanand is singing a beautiful kirtan. Let us sing along and join in the bliss:

baava nand tane darbar , nobat vaaje re,
hari pragatya sarjan haar , nij jan kaaje re... baava...
janma thayo jagdish no re , harakh vadhyo trilok,
kubuddhi kans sarikhda, tene antar petho shok...
nobat...

devtriya tole mali re , sundar tetris karod,
jashomati aangde gaave, jay jay muni kar jod...
nobat...

toran baandhya toddle re, chandan lipya dhaam,
aanandkaari upanya vaalo, brahmanandna
shyaam... nobat...

Nandbaabaa donated sacred cows and expensive clothes to the village. Bhagwan had lured the hearts of the Gopis'. There finished the house chores came running to Nandraay's place of residence and gifted various precious offerings. Mother Yashoda said, "Today, I shall not let the Gopis' leave my place empty handed." Thereafter, the Gopis' replied, "Dear Mother, we do not yearn for garlands of precious gems but we yearn to play with our adorable Baby Krushna. Please allow us to play with Him."

When Mother Yashoda placed Baby Krushna on the laps of the Gopis', the Gopis' rapidly began to hug Him amongst their chests. They kissed Him and shed tears of delight. "Finally today, we have come into contact with the Ocean of divine bliss! We have been lingering impatiently for many births for this precious day to arrive, thinking when will be able to get in touch with Bhagwan?! At

last our deep desire has become fulfilled today. Today our hearts have attained the transcendental heaven of tranquility.”

sukhna saagar shri hari, jene dekhta dildu thare l
murti jota maavji ni, helaama man muninu hare ll
Nandbaaba decorated the sacred cows with ornamental decorations. He decorated their horns with gold ornaments and decorated their legs with silver shoes on them. Rosaries of golden bells were ornamented on them. He put on beautiful clothes on them and donated two hundred thousand cows to the Brahman caste. In return, the Brahmans' put on tilak of kumkum powder upon Baby Krushna's gentle forehead and blessed Him.

The cowherds magnificently decorated the holy cows and oxen. They shaded the calves' horns with oil and turmeric powder and decorated their horns with golden ornaments. They adorned the cows with rosaries of golden bells. The cowherds are dancing with excitement. Seeing them, the calves began to join in the dancing. The Yogis' of the jungle were engrossed in meditation but during this divine celebration, their minds desired to contact Prabhu.

MURTI JOTAA MAAVJINU, HELAAMA MAN MUNINU HARE.

Shiv Bhagwan, who was engrossed in the state of ceaseless meditation, awakened. He came to know about the divine news that Bhagwan was carrying out transcendental deeds in Gokul; hence, He arrived for His darshan. Serpents were tied around his hands and neck. He had long matted hair. Turning up in the doorstep of Nandraay's abode, he called out, "Narayan Hare! Sachidanand Prabhu!" Mother Yashodaji turned up with a golden plate full of de-

licious tasty fruits. “Here Maharaj, please accept the alms.”

Shiv Bhagwan replied, “Oh Mother! I do not desire for such alms. I have not come for the desire of any other entity. I have come for Parmatma. Please let me gain darshan of Baby Krushna.” Mother Yashodaji answered, “Please ask for something else. I shall definitely hand it over but I will not bring Baby Krushna in the outdoor premises. What if my Baby becomes frightened after looking at Your frightening appearance?! What if He becomes ill?! Therefore, I shall not bring Him out.”

Hearing this, Shivji replied, “Dear Mother, your Baby is not frightened of anyone. Oh mother! You may be afraid but your Baby is not afraid of anyone. Hence, oh mother, please give Me the opportunity to gain His divine darshan.”

After all this pleading, Mother Yashodaji yet did not bring Baby Krushna outdoors; therefore Shiv Bhagwan miserably folded his legs and seated in the courtyard of the house. “Mother, I shall not depart from here without gaining darshan of your adorable Baby.”

Baby Krushna thought that my Devotee has journeyed all the way from Mount Kailaash to Gokul to gain My darshan and mother is not taking Me out. Therefore, Baby Krushna wailed out loud. Mother came running and attempted to quieten Him by playing with Him, kissing Him, stroking His head, but Prabhu cried continuously.

The Gopis’ then said, “Oh Mother! A Yogi is seated outside in the courtyard. Take Baby Krushna to Him. The Yogi’s illumination is out of the extraordinary. He will stop Baal Krushna from crying and give Him blessings.” Mother Yashodaji came outside with Baby Krushna. At the mere

sight of Shiv Bhagwan, Baby Krushna immediately soothed down. There was no limit to Shiv Bhagwan's joy. He stood up right away and proceeded towards Krushna Bhagwan.

He gained divine darshan of Baby Krushna. The follicles of His hair stood up with ecstasy and a tickling sensation of excitement shrivelled down his spine. Tears began to roll down His cheeks. Today My longing desire has been fulfilled. "Bravo, oh mother, to your devotion! Even the Yogis' of the jungle have been lingering for this divine opportunity and the Master of the three regions of the universe, Purshotam Narayan, has taken birth from you! Oh how great this is!" Achieving the perfect heavenly bliss of the contact of Krushna Bhagwan, Shiv Bhagwan returned to Mount Kailaash.

In the first chapter of the Gadhda last section of the Vachanamrut, Shreeji Maharaj states that Zeenaabhai, Devraam and Prabhaashankar possess the quality of deep love for Bhagwan. Those who possess love for Bhagwan cannot live a second without Him.

gaayo gopi ne govaadiye, hari aatma thi adhik karya l
sneh baandhyo prem vaadhyo, prit rit ati acharya ll

Sacred cows, the Gops' and the Gopis' are considered to be more valuable to Prabhu than His own life. The Gopis' are the Acharyas' of the path of devotion. What is the way of performing devotion is what the Gopis' have revealed. If one desires to expand their love for Bhagwan, one should ponder upon each part of Parmatma's divine body.

The Gopis' became unconscious without Krushna's divine darshan. In the early morning at sunrise, the Gopis'

would arrive at Yashodaji's house. Yashodaji once said, "Oh Gopis! My Baby is yet fast asleep. Why have you come so early?" The Gopis' replied, "Oh Mother, we cannot be at peace without Baby Krushna's divine darshan. Therefore, we have come to play with Him. Mother, we will perform all the house chores for you, but please do permit us to rock Baby Krushna in his beautiful cradle. We will sing sweet lullabies and sway him."

Brahmanand Swami is singing, so we shall join in with him. Divine pleasure:

haalardu ati vaalardu, harine gaave gopi haalardu,
paaraniye purshotam podhya,

bhalke chhe sundar bhaalardu... harine... 1

vahaale hasi vraj vanitaane,

antarma sukh aalardu... harine... 2

ghee god maanda kaarne,

mukhdu faade pyaaro thaalardu... harine... 3

brahmanand kahe chandaliyo levaa,

kajiyo kari bole kaalardu... harine... 4

The fishes cannot survive without water. The chakors' cannot survive without the moon. Similarly, the Gopis' of Gokul cannot survive without the Son of Nandji. Butter melts when in contact with fire and the hearts of the Gopis' melt after gaining divine darshan of Krushna. The Gopis' are pondering upon every body part of Shree Hari.

**ENGRAVE BHAGWAN'S DIVINE FORM DEEP IN THE INNER
HEART.**

One Gopi said, "Oh how gorgeous and silky is Baby Krushna's hair." Another Gopi said, "Oh how adorable are Kanaiyaa's tiny fingers. A while later, a third Gopi spoke,

“Wow! Laalaa’s feet are as crimson as a pink rose. I feel like cuddling Him.” The fourth Gopi said, “Oh my! Just look at how charming Laalaa’s lips are!” The Gopis’ are not speaking but their devotion is speaking up for them.

If you have the desire to boost your love for Bhagwan, ponder upon each and every part of Parmatma’s divine body. Fix your mind in His form. Only this is true devotion. Without attaining the power from Shree Hari’s divine form, one’s devotion is not fruitful. Sleeping, sitting, eating, drinking, in all activities, the Gopis’ are thinking of Krushna. Even in their deep sleep they are incessantly thinking of Bhagwan.

hartaa fartaa kaam kartaa,
 krushna krushna kare kaamini l
 prit vash thai pramda,
 jaati jaane nahi din jaamni ll
 khaata pita bolta,
 vadi sneh maa shuddh visri l
 suta suta jaage zabki,
 uthe krushna krushna mukhe kari ll

They would immediately awaken in disbelief at night and even then would commence in the chanting of ‘Krushna, Krushna’. To remember nothing except for Bhagwan is called control. The Gopis’ have forgotten their body consciousness. They are unaware of when day and night arrives. Their minds have become soaked up in Shree Krushna’s divine form. Wherever they look, they see Bhagwan only. To become one with Shree Hari, vision Him in every action you perform. The Gopis’ can even vision Parmatma in every object and entity.

Shreeji Maharaj states in the Vachanamrut that, 'Lve for Bhagwan is really the most important thing. Then I was reminded of all the loving devotees of Prabhu like Gopalanand Swami.' fortune

vaate ghaate van jaata, man tan mohana shu malyu l
lok laaj ved vidhi visri, vali bhaan tan nu te talyu ll

**THE GOPIS' ARE LOSING THEIR CONSCIOUSNESS IN THEIR
DEEP LOVE FOR PRABHU.**

At one time, one Gopis' father-in-law sat down for dinner. The father-in-law said, "Dear daughter, please pass me some murbo (a conserve of fruits mixed with sugar)." The Gopi brought down the jar of murbo from the upper shelf and served some in the father-in-law's dish. The Gopi then remembered that 'My Krushna really loves the taste of murbo. Oh how delightful it will be is He arrives right now to eat. I would feed Him lovingly.' In every deed, the Gopis' are pondering upon Bhagwan. This Gopi lost her consciousness whilst remembering Krushna. Therefore, instead of placing the jar of murbo back on the upper shelf, she placed her child on the shelf. The poor child began to wail out loudly. "Oh mother! Oh mother! Put me down!"

The father-in-law said, "Oh Daughter! Please be vigilant at time like this. Look, you've placed your child on the shelf!" Taking a look, the Gopi then awoke from her unconsciousness and realised what ridiculousness she had performed. In the mode of intense infatuated love, one's deeds become turned upside-down.

shravanma bhankaar shune,
jaane nene nirkhu chhu naathji l

mukhe vaane em jaane,
vaat karu chhu vahaala saathji ll

The Gopis' obsessive passion is of another level. They hear echoes in their ears as if they are visioning their beloved with their eyes and talking with their love.

If someone else speaks the Gopis' feel that Kanaiyaa is speaking. These echoes reverberate in their ears.

For the reason of their intense engrossment in Krushna, the Gopis' are unable to carry out worldly activities. They do things that should not be done. Bhagwan's true devotees' should possess such engagement. This is known to be true devotion.

**REAL GREATNESS LIES ONLY WITHIN
REMEMBERING BHAGWAN.**

Once, in the village of Vadtal, Shreeji Maharaj was seated upon a wooden bedstead on a thick mattress. Saints were assembled before Him. At that time, Gunatitanand Swami arrived. Other Saints said, "Lay a mat for Swami to sit on." Upon hearing this, Shreeji Maharaj replied, "Swami's greatness is not dependant on this mat. His greatness is of Akshardham because Swami has continuously kept Bhagwan residing in his heart by remembering Me."

Achieving greatness in the Temple, achieving greatness of being the head of a group, achieving greatness of possessing high qualities such as high education etc. is all the greatness of this material world. However, real greatness only lies within relentlessly remembering Bhagwan.

I SHALL NOT LEAVE WITHOUT LIBERATING THIS SOUL.

In the village of Kariyani, there lived an old lady at the rear of the Temple. She would never grasp the golden

opportunity of Swaminarayan Bhagwan's divine darshan. She would never conduct the act of Pooja worship. All she would do is eat, drink and plump herself on the Veranda. She had never, under any circumstance, got involved in Satsang. She would spread rumours of the whole village, but on no account would she sing Prabhu's name.

Shreeji Maharaj came to know about this concern, so He came to a decision that no matter what it takes, He would make this old lady chant 'Swaminarayan'. The sun had rose. Shreeji Maharaj commanded Bhaguji, "Scatter some money coins from the roof of the old lady's house." With Shreeji Maharaj's command at hand, Bhaguji scattered a few coins from above the roof and the coins rattled on the ground.

Steamed up with vexation, the old lady shouted, "Oh! These Swaminarayans' are getting on my nerves! They're flinging stones from above!" As she went running to take a look, she realised that the rattling sound was not of stones but of coins of money. Without any delay, she began to grab them. "Wow! Swaminarayan has given me money! Swaminarayan has given me money!" Yelling in this way, she collected all the coins.

As the old lady said these words, Shreeji Maharaj told Bhaguji, "Now My wish has been fulfilled. I wanted the old lady to call out 'Swaminarayan'. I shall now make her a citizen of Akshardham."

If any challenging people exist in this material world, they constantly confront eachother. They constantly make comments such as, 'He said my name so why should I let him go without bruising him?!' However, on the contrary,

Shreeji Maharaj says that, “If one knowingly or unknowingly calls out My name once or a few times, I shall not leave without liberating His soul.” Such is the divine eminence of the Swaminarayan mantra.

If a devotee chants Bhagwan Swaminaayan’s name and recalls Him, that devotee is certainly destined for perfect elation. He attains the beatific abode of Akshardham. One should have determination in the manner of a reputed chaste wife and commit himself only to Bhagwan. Equally, he should meditate upon His own Ishtadev. One should sustain such a firm pledge in the nature of the great devotional and chaste wife, Parvatiji.

koti janam lagi ragad hamaari,
varu shambhu ka rahu kuvaari l

Along with the pledge of being a chaste wife, one should possess high developed faith on the divine form of one’s own Ishtadev. There are four categories of the mortals of this world:- Paamar, Vishayi, Mumukshu and Mukt.

1) The features of a Paamar soul:-

- a. One who earns sinfully.
- b. One who uses wealth with injustice.
- c. One who never donates and accomplishes fruitful acts.
- d. One who does not perform Pooja and certainly does not go to do darshan of the Deities.
- e. One whose sight is only striving to gather wealth.
- f. One who makes comments such as ‘I have no liking for Temples, Saints and religion.’

These are the attributes of the sinful Paamar souls.

2) The features of a Vishayi soul:-

- a. One who earns righteously; however uses the wealth for himself.
- b. One who remains captivated in the mundane bliss of the senses.
- c. One who never donates, performs fruitful acts or performs Pooja worship.
- d. One who does not feed the holy Saints and Brahmans but only feeds and entertains himself.
- e. One who never contributes anything to the needy.
- f. One who solely thinks of his own body's comfort but does not think of the necessities for his soul such as 'Where have I come from?', 'What is my destination?' and 'Who is my master?'

These are the attributes of the Vishayi souls.

3) The feature of a Mumukshu soul:-

- a. One who yearns to break his bondage from the entanglement of this material world.

This is the attribute of the Mumukshu souls.

4) The features of a Mukta soul:-

- a. One who breaks his bondage with women and wealth and becomes immersed into Prabhu.
- b. One who devotes himself to Prabhu and influences others to do the same.
- c. A Saintly soul who has deserted women and wealth from his mind and has no relationship with worldly affairs and its activities.

These are the attributes of the Mukta souls.

ardhakshan rahi na shake,
van dithe vadan vraj raaj nu l

sheriye sheriye shodhe sundari,
lesh na laave vali laajnu ll

It is in fact very simple to neglect this world. We are dosing in the state of deep sleep and that is when the world is neglected, Worldly affairs and its activities are taken no notice of. However, as soon as sleep glides away, one instantly enters the mode of consciousness and the tidal waves of worldly thoughts begin to rise ferociously.

As well as shutting this mundane world out of the mind, one should brighten one's own heart with the remembrance of the Master of the universe, Purushotam Narayan. Reaching a stage where the world is eternally dismissed and the mind is committed eternally to Bhagwan is called control of the mind.

Not even for a split second are the Gopis' forgetting Bhagwan. Brahmanand Swami's state of engrossment is also the same. His aim and motive was Bhagwan Swaminarayan. His pine was for Bhagwan Swaminarayan. He would not survive a second without the divine darshan of Bhagwan. Beginning expressing his devotion in the power of his poetry, he sings:

buzi sarve antarni balgu,
bansi me chit maaru valagyu,
adhakshan na thaaye algu...
vaajo hari vaasaldi vahaala.
natvar nand tanaa laala...
vaajo hari vaasaldi vahaala.

A split second without Bhagwan is like poison for Bhagwan's devotees. Until the mind is engaged in worldly matters no matter how much chanting of Bhagwan's name

is recitated, Bhagwan will not at any rate reside in the heart. When one reaches the stage where he begins to chant Shree Hari's name deep from within his heart, his mind then reaches purity,

**THE EMINENCE OF CONCENTRATING ON BHAGWAN'S
DIVINE IMAGE WITHOUT ANY INTERRUPTION.**

Parvatbhai, of the village of Agatrai, would keep his mind concentrated on Shreeji Maharaj's divine image; therefore, whatever his wish, it would instantly be fulfilled. On one occasion, a thought arose in Parvatbhai's mind that, 'I wonder what the form of Nursinh Bhagwan's incarnation looks like.' All of a sudden, he not only got the darshan of one incarnation, but he got the divine darshan of all the twenty four incarnations. All the twenty four incarnations merged in Purushotam Swaminarayan Bhagwan in one go. Bhagwan dwells in those devotees' hearts who engage in devotion by perceiving Bhagwan to be right beside him.

When Naath Bhakt, of the village of Varodra, performed Pooja, Prabhu would accept the service right before the devotee's presence. With the great power of concentrating on Bhagwan's divine image, Vyaapkanand Swami brought a dead horse alive and also put life into a son of a Brahman. All this is the eminence of concentrating on Bhagwan's divine image without any interruptions.

van bhuvan vaat vathini,
vali juve yamuna tir l
an dithe albeldo,
koi dhari na shake dhir ll

The Gopis' would carry water pots on their heads and go to fill them with water in the Banks of River Jamunaa

whilst remembering Bhagwan. At that point, thinking of Baby Krushna, they would discuss with each other, ‘Hey Gopis’! Oh how curly and silky are Baby Krushna’s beautiful hair! Oh! And just look at the beauty of the peacock feathers on His head! He touches the flute against His soft lips and plays sweet melodies. The golden ornaments on His ears are ever so alluring. I feel like fixing my gaze on Him forever. Oh, how enchanting He looks with in His small yellow silk peetaambar whilst trotting along with His mother cutely in His jingling anklets. Oh how exciting it will be if He comes to us.’

In this manner, they are continuously thinking of their beloved and all of a sudden, they gained the divine darshan of Baby Krushna on the banks of River Jamunaa. Running hastily towards Baby Krushna, they embraced Him warmly in their arms against their chests. His divine image had now become engraved in their hearts. Their conscience had now become secured into Prabhu. “Hey Gopi! Take a look! Baby Krushna has reached before us and is standing on the banks of River Jamunaa!”

aaj vahaalo ubho chhe jamuna ne aare,
 murti vasi chhe man maare re heli... aaj...
 kesharni aad rudi nalvat kidhi,
 aankhyu venchaati kari lidhi re heli... aaj...
 vaankdi bhrakuti mane laage ati vahaali,
 sarve meline jaau chaali re heli... aaj...

If in any case the Gopis’ do not gain Baby Krushna’s darshan, a gush of tears begin to flow down from their eyes. The Gopis’ are known to be ‘Prem Sanyaasis” (the female ascetics of love). After all, what did the Gopis’ have? They

only had altruistic love. Those who live in the ocean of love for Parmaatma are true ascetics. The Gopis' are remained relaxing in their state of love for Krushna.

THE WAY OF LOVE IS SOMETHING VERY UNIQUE.

prit ni rit chhe jo nyaariri,
 jehni bandhaani tene re jaani,
 bijaa na jaane lagaari ri... prit...
 chakor snehi chandra vadan no,
 van dithe dukh bhaari,
 min snehi jaane re jalno,
 praan taje vin vaariri... prit...

The way of love is something very unique. Those bonded in its tie-up have mastered this sensational emotion. Others have not. Swami is giving an illustration. A chakor bird has attachment towards the moon. If the moon is out of its sight, there is no limit to its despair. A fish has attachment towards water. Without the supply of water, it struggles hopelessly and eventually meets its death. A butterfly is attracted to fire. It will see the illumination of the blaze, fall into it and give up its life. A chaatak bird has attachment for rainwater only. It cries out loud but never would it consume any other source of water other than the raindrops. It would rather cry out hopelessly and die. The Gopis' state is like this. They cannot survive without Bhagwan's company. They do not have to strive to embed Bhagwan in their hearts. It happens subconsciously.

snehne vash sadaai che shree hari ji,
 bhaave aave bhutal bhudhar deh dhari ji l
 te to premi janne preme kari ji,
 dhanya dhanya preme vraj uvati bhari ji ll

Impassioned love for Bhagwan is an exclusive sensation. For what reason did Bhagwan descend upon this earth? What was His initial motive? To abolish His devotees' miseries and to fulfil their wishes.

paritranaay sadhunaam,
vinashaay ch dushkrutam l
dharma sansthaapnaarthaay,
sambhavaami yuge yuge ll

To express His sensational love for His holy Saints and to receive the divine love from them is the prime motive why Bhagwan descends in this universe. Prabhu incarnates upon this earth in order to demolish sins. If He wishes, He is able to destroy the evil ones in a split of a second. However, Prabhu incarnates upon this earth in order to protectively care for His devotees' and at the same time fulfil their wishes.

Shreeji Maharaj states in the Gadhdha middle forty sixth Vachanamrut that, 'Bhagwan's incarnation takes place on this earth in order to establish the moral righteousness for His single-minded devotees'.

MAANKI GODI'S HEARTFELT LOVE FOR PRABHU.

On one occasion, Shreeji Maharaj was travelling from one village to another. The Kaathi were accompanying Him. Shreeji Maharaj was seated on Maanki Godi. Maanki Godi's young baby foal was with Shreeji Maharaj. Shreeji Maharaj said, "Surakhachar! Maanki Godi's affection for its young baby foal is nothing compared to its love for Me."

Surakhachar replied, "Oh Maharaj! That is impossible. A mother horse loves nothing more than its own young foal. A mother is attached to nothing more than its

own young. No matter what the mother might be doing, her mind is always on her child. Bhagwan has designed a mother's loving and caring heart in such a way that for a mother to love her young is her nature."

Shreeji Maharaj said, "Do you wish to see for yourself?" "Yes Maharaj. Please do illustrate before me," answered Surakhachar. Shreeji Maharaj commanded, "Surakhachar, grip hold of Maanki Godis' reins. When I tell you to, let go of them." Surakhachar took the young foal fourty feet far from Maanki Godi and on the other side, Shreeji Maharaj stepped hundred feet far from Maanki.

The poor young foal was neighing desperately for it's mother's union. Surakhachar let go of Maanki's reins. Maanki did not proceed towards it's young foal but surprisingly came running towards Shreeji Maharaj to lick His smooth lotus-like feet. The poor young foal stood waiting for it's mother. Shreeji Maharaj said, "Did you see Maanki Godi's heartfelt love for Me? It has more affection for Me than it's own child."

Just see the divine sensational love the intoxicated Maanki had for Shreeji Maharaj. The second Maanki Godi witnessed the last palanquin of Shreeji Maharaj's divine departed Body, it did not put even a blade of grass in it's mouth. After Shreeji Maharaj's respectful departure from this world, Maanki lived for only eleven days and herself departed for Akshardham. Maanki Godi is known to be the incarnation of Garudji (the eagle carrier of Vishnu Bhagwan).

Maanki Godi's place of final trance is in the village of Gadhpur in the Laxmi-vaadi.

Engrossed in love for Prabhu, the Gopis' are forget-

ting to perform their daily house chores. It is not that Baby Krushna has only bestowed the divine taste of bliss to the Gopis'. He has also nourished the maternal love of Mother Yashodaji. He has performed many divine deeds and gifted the zest of love to Yashoda Maiyaa. Mother sat Baby Krushna in the courtyard and gave Him various different toys for entertainment; however, Krushna impatiently got up from the courtyard and headed towards the cow den. Mother Yashodaji searched eagerly in all four directions but Baby Krushna could not be seen; so striving in fear, she came running out.

She searched throughout the land. There, she saw the cow in the cow den eating grass and suddenly spotted Kanaiyaa standing there holding the cow's horns. Mother got scared. What if the cow strikes it's horns and attacks my Laala?! Running towards Him, she carried Krushna in her arms, kissed Him and took Him safely in the house. The poor cow began to bellow in Prabhu's separation. Mother Yashodaji had become captivated in Krushna. Abandoning her house chores, mother would often keep running to Baby Krushna.

The Gopis' are thinking about nothing and no one other than Kanaiyaa. They would somehow track down any sort of lie and come running to Nandraay's home. Hari's nature is to steal (Hari); hence His name is worldwide known to be Hari. What does Shree Hari steal?

narayano naam naro naranaam,
 prasidh chor kathit pruthivyaam l
 anek janmaarjat paas sanchyam,
 haratyashesh smartaam sadaiv ll

He steal away the sins and afflictions of those devotees' who ceaselessly remember Him. What does He do after stealing away the sins and afflictions? He attracts His devotees' minds in His divine form. The sins of those who chant 'Hari, Hari, Hari' become abolished and their hearts reach purity. Shreeji Maharaj states in the Gadhdha Middle forty three Vacahamrut that, 'One who thinks oneself as a mere soul and establishes love for Bhagwan becomes one with Bhagwan.'

khaan paanni khabar bhuli,
 vali vastra paherva visari l
 aabhushan ange dhare avda,
 em shudh bhuli sneh kari ll

The Gopis' reached such a high level of absorption in Prabhu that they are forgetting to eat. They would wear the wrist ornaments on their ankles and the ankle ornaments on their wrists. Their position of deep love is making them perform all actions up-side-down. Their conscience of the body is completely forgotten. They are confused in what to do next! They have become perfectly engrossed in Krushna.

One Gopi was preparing sheero whilst singing Prabhu's kirtans. She had become conditioned in deep love. 'Today Bhagwan will certainly arrive at my house for dinner. I shall gain His divine darshan. I shall thereafter feed Krushna affectionately with butter and sugar candy. I shall sit beside Him and talk to Him.'

The Gopis' mind was in Bhagwan and her mortal body was in the kitchen preparing food. Because her mind was in Bhagwan, she added salt in the sheero instead of sugar.

Her in-law's began to eat and as they tasted the sheero, it tasted as delicious as nectar. Whilst eating, her father-in-law complimented on the delicious dish his daughter-in-law had made. "Oh daughter-in-law, your cooking is as delicious as nectar. Every time I aim to eat less, I crave for more. I just pray to Bhagwan that if He invites another daughter-in-law in the family, invite one as worthy as you."

The Gopi became ecstatic that her father-in-law found her cooking very tasty. Everyone in the family finished eating and lastly as the Gopi sat down to eat, she found the sheero to be extremely salty. "Yuk! What's this?! Father-in-law was saying that the food is as delicious as nectar!" Then she realised that instead of sugar she had put it in salt. 'Bhagwan has saved my reputation. He made my cooking as tasty as nectar. Otherwise my mother-in-law would have criticised my cooking.'

Bhagwan is playing in every veins of the Gopis', so why would the cooking not taste divine?! Bhagwan in the Gopis' eyes, Bhagwan in their mouths, Bhagwan in their consciences. In this way, Bhagwan is residing in every part of their bodies; therefore, the quality of their hand-made food is never poor. He is Himself the consumer of the fifty six types of dishes. He converts toxic poison into divine nectar. Oh, what to talk about His transcendental qualities!

**THE EXCEPTIONAL EMINENCE OF THE CHANTING
OF PRABHU'S DIVINE NAME.**

The Rajput King had given Meerabai poison. Meerabai consumed it whilst chanting Prabhu's name. With the power of chanting, Prabhu made the toxic poison into

divine nectar. This is the astounding significance of chanting Shree Hari's name.

When the ocean was churned, lethal poison emerged from it and the simple-hearted Shankar Bhagwan drank it whilst chanting Prabhu's divine name. The fatal poison turned into divine nectar.

Ruthless antagonists put toxic poison in Muktanand Swami's food. Shreeji Maharaj turned the poison into divine nectar. This is the eminence of chanting Prabhu's name. There is remarkable energy included in reciting Prabhu's name.

Prabhu becomes lured to those pure devotees' who lovingly chant His name and confusion and chaos is abolished from their lives. Whether one knowingly or unknowingly chants, he is yet destined to put a halt to the cycle of his birth and death.

The prime essence of this 'Snehgita' is only to become merged into Bhagwan's transcendental form. Bhagwan Shree Hari is the heavenly abode of true divine bliss. Those who have attained Him have reached the peak of superior tranquillity and ecstasy. During the period of recitation, our inner hearts must become flourished with the vivid colours of rich devotion.

In the Gadhdha Middle thirty six Vachanamrut, Shreeji Mahraj states, 'One can love Bahgwan only if he detaches love from others except Bhagwan. If he loves Bhagwan only he will be able to concentrate his mind constantly on Him. When he is able to concentrate his mind constantly on Bhagwan, there remains nothing else for him to do. He becomes 'krutarth', one who has achieved everything.' The

Gopis' are continuously thinking of Bhagwan.

vali goras mathta gopika,
 vali juve vahalaani vaat re l
 hamna aave mane bolaave,
 em talpe mohan maat re ll

One Gopi carried an earthen pot full of butter curd on her head and set off to sell the curd. Losing her sense body consciousness, in her love for Krushna, instead of shouting out, 'Buy some curd, buy some curd', she called out, 'Buy Maadhav! Someone buy Maadhav! Buy sweet Maadhav!'

In this manner, she is calling out along the streets. Suddenly, Bhagwan arrived before her and said, "Oh crazy Gopi! Why are you selling Me instead of curd?! What are you shouting out? Just take a look! What is in your pot?" As the Gopi carried the earthen pot down from her head, she saw Mohan sitting inside rather than curd!

Bhagwan said, "I am Maadhav, so give me some butter curd!" The Gopi teased Kanaiyaa. "Move away from me! I will not give you curd. This curd I am taking to Mathura to sell." Saying this, the Gopi walked off. Baby Krushna grabbed the end of the Gopis' saree and gently pulled it. "Oh Gopi, I will not let go of you." The Gopi answered, "Please don't cause mischief in the middle of the streets. If my mother-in-law finds out, she will tell me off."

Slightly pushing Baby Kanaiyaa, the Gopi made Him release her saree and she set off towards home; but her heart is set in the thoughts of Bhagwan. So she turned around to look and saw Kanaiyaa standing in a stubborn pose. The Gopi turned back towards Him and tried to pacify Him.

“Here Kanaiyaa darling, have some butter curd.” Kanaiyaa replied, “I don’t want your butter curd.” Then the Gopi carried the earthen pot and headed home. Immediately, Kanaiyaa picked up a small stone and flung it on the pot. In no time, the pot smashed into pieces causing the butter curd to spill all over the Gopi, covering her whole body. Hurrying, she went running to Mother Yashodaji to complain.

gori fodine mahi naakhya dhorī,
juo yashoda maari gori fodi,
gaayni gamaanma govind santaana,
khilethi vaachda melya chhodi... juo...

When deep love for Prabhu awakens, the experience of the emotions in the heart is something unique and out of the ordinary. The follicles of the hair stand up ecstatically and the inner heart becomes drowned in Shree Hari’s divine image. The Gopis’ have become crazily insane in divine love. They are unable to concentrate in their cooking. Even if the milk overflows from the vessel while being boiled, she would forget to take the vessel off the stove. Bhagwan has stolen their hearts; hence they have no sense of consciousness whatsoever. Brahmanand Swami is saying, “Oh Prabhu! You have stolen my heart.”

vahala maari shudh budh te hari lidhi re,
taare latake veraagan kidhi... vahala maari...
taari naval kalangi dithi re, mandaama laage ati
mithi re,
jaane jabar jaadudaani chithi... vahala maari...

‘My conscience has been stolen in the love for Prabhu.’ The Gopis’ are crazy in the love for Prabhu and Bhagwan is crazy in the love for the Gopis’. Both are ab-

sorbed in each others thoughts.

**THE ROOT OF HAPPINESS IS IN THE CHANTING OF
PRABHU'S NAME AND PRAYING UPON BHAGWAN.**

In the Gadhdha first, fifty-sixth Vachanamrut Shreeji Maharaj has praised the staunch devotion of the Gopis'. One who has the devoted love and affection that of the Gopis', all his aims will be accomplished. He will have nothing else left to achieve. What type of devotee does Bhagwan have affection for? Bhagwan has affection upon ones whose heart is filled with utmost divine devotion. If a devotee who is not of this calibre and Bhagwan wishes to have fondness upon him, he will not be able to do so.

Because of the regular disturbance of catastrophic events, Nandyashodaji, the Gopis' and the cowherds moved to Vraj. Bhagwan had turned six years old. He asked mother Yashodaji, "Mother, now I want to be a cowherd and start serving the cows, I want to go into the jungle to graze the cattle." Yashodaji spoke to Nandji. Thereafter, Nandji asked Shaandilya Rushi, "Young Krushna wishes to attend to the cows grazing, please check for an auspicious timing."

Shaandilya Rushi answered, "On the eight day of the bright half of the first month of the year is the most auspicious day". Prabhu got ready and prepared on this day. He performed the pooja upon the cows and marked their foreheads with the auspicious tilak mark. Glancing at His mother, He witnessed her tears.

"Mother, why do you cry?" He asked. His mother replied, "What else do I do, if I do not see You for even a moment, I feel uneasy. You will go to graze the cows from dawn and return at dusk. Without seeing You I will not

find comfort anywhere else. My sweet Son, You are my life string. One day without you will feel like eternity.”

Prabhu hid amongst His mother’s sari, and replied, “Mother, I do not like to see you cry, so I shall not leave to graze the cows, okay?” Nandbaba said, “Devi, please give your heartfelt permission to Krushna. Let Him go to graze the cows.” From receiving the blessings of His mother, Prabhu touched His mother’s feet and left to graze the cows.

The Gopis’ called upon Nandrai’s house and found Prabhu not to be there. At the absent of Krushna the Gopis’ began to weep. “Let us make an excuse to go into the jungles and gain the glimpse of Krushna’s darshan. Without his darshan it is unbearable.”

goras rasni bhari godi, vali jaay mathura maarge l
eh mase chaali vaanse, dayaalune dekhva drage ll

There was an urgency to meet up with Bhagwan. After making an excuse of going to Mathura they grabbed their mud pots, and set off to gain Krushna’s darshan. Without the meeting of Bhagwan their days go by in misery. Only after seeing the face of their beloved Bhagwan they feel peace at heart. Holding onto the string of love, the lovers’ are following their beloved wherever He goes. Without their Shyam, they are unconscious of what housework to do next. Everything around them feels void. Their entire life is in the hands of their Hari.

The Rushi’s have returned in the form of the Gopis’. They are the Rushi-rupa Gopis’. The sixteen thousand Shrutis have become tired from their praise and description of Hari, however, they were unable to physically play with Him; hence, they returned in the form of the Gopis’.

They are the Shruti -rupa Gopis'. The sanyaasi Mukta Shukdev has himself praised the Gopis' with a great melody.

vraj vanitaana premne jova mali ji,
vaalamne vagaadi vanmaaye vaansali ji l

To enchant the Gopis', Vrundavan Vihari arrived in Vrundavan. The full moon is brilliantly present in the skies, the river Yamuna is flowing smoothly. Bhagwan crossed both legs. He placed the flute on His smooth lips and the Rushis' and Munis' of Vrundavan awoke from their deep trance.

The Veds became still from the reciting of the Veds. The cows stopped grazing and with alerted ears, they listened. Some Gopis' were in the process of pasting the cow dung around their homes when suddenly they abandoned everything and flee. Some Gopis' were breast-feeding their babies and still they scurried off. The whole universe was awakened to joyfulness. In the very debt of the abyss of the earth, Sheshnaag began to sway. To meet with Bhagwan, even the animal race became overwhelmed with the sounds, and ran to Bhagwan.

Let us sing Nishkulanand's Swami's bright lyrics and sing with love:-

ven vajaade re ho vanma,
chatpati lagi mara tanma;
suni suni tanadu re daaje,
aatur mohan malva kaaje... ven...
git madhura re gaave,
rasiyo chitdaane lalchaave... ven...
sarve meli re chaali,
have hu na rahu koini jaali... ven...

eno kem melu re kedo,
 saayo me to nandkunvarno chhedo... ven...
 brahmanand re naathe,
 het kari jali mujne haathe... ven...

Many relatives of the Gopis' tried to obstruct them; however, they could not be stopped. The husband of one of the Gopis' grabbed her locked her in a room. She felt such strong mournfulness in Shree Krushna's absence. 'Everyone has reached Bhagwan, yet I am left behind.' Uttering, "Oh Krushna, Oh Krushna, Oh Krushna", her soul left her body. By her soul, she attained her beloved Jagdish. This is what is called true love.

Navalbai also had undergone great obstacles. This discourse is worth reading. Navalbai was of the village named Praantij. Navalbai's devotion was just like that of the Gopis'. Once, Shreeji Maharaj had arrived in this village. Navalbai was a staunch devotee and her husband was evil-minded. Now how can these two couples have anything in common? Their bodies may be different but their minds should be one. Only then can one enjoy the householder life.

If one is a tractor's wheel and the other a scooter's, how can these wheels possibly be compatible? Undoubtedly, difficulties will arise. Navalbai had the desire to go and attain the darshan of Shreeji Maharaj. Her husband did not allow her to go. What can she do now?

Navalbai tried to earnestly request permission, "Please let me go". From anger, her husband locked her into a room and padlocked the door. He would not provide her with food or drink. During this ordeal, Navalbai

still did not give up the uttering of Bhagwan's name. She sat in the room singing kirtans. Sometimes she would sing chants. Sometimes she would burst into heartfelt tears. In this way, fifteen days had passed without food or drink.

Navalbai looked out of her window and saw a woman passing by. Navalbai asked, "Sister, do you know where Swaminarayan Bhagwan is at this moment?" The woman replied, "Bhagwan is at Kashibai's house today and he is due to leave there tomorrow early morning to another village".

Navalbai was saddened and thought, 'Fifteen days has passed and Bhagwan has been residing close by in this village, yet I am unable to gain His divine darshan. What can I do now?' It is now the middle of the night and she had the urge to meet with Shreeji Maharaj. 'No matter what, I need to meet with Bhagwan right now.' With a great cry, she kicked the window. The window broke and she jumped out and ran straight to Kashibai's home.

The guards stopped her and denied her entrance. "You are not permitted to enter, Prabhu is resting." Navalbai explained, "Brother, for fifteen days I have constantly longed for this darshan, and today I have been fortunate enough to get this chance. Please let me enter by your mercy." Saying this, she began to bawl. Hearing the commotion, Prabhu awoke from his sleep and came outside.

The moment of setting eyes upon Shreeji Maharaj, Navalbai ran and fell at Prabhu's feet. Her heart felt cool. Placing his hand upon Navalbai, Prabhu said, "Navalbai, how are you?" Navalbai replied, "You are the knower of all. You already know. After such a long time, this strayed

soul has come to Your surrender. Maharaj, my husband does not permit me to perform Satsang. What can I do?" With this, she began to cry.

Shreeji Maharaj replied, "Do not worry yourself and go home. Everything will turn out fine. Meditate upon My divine form and whilst cooking your food, carry out devotional activities. As the house members will feed upon the divinely made food, their minds will start to become purified." Touching Prabhu's feet, Navalbai returned home. Consuming the food prepared by Navalbai, her husband's mentality gradually began to alter. As a result, one day he said, "Bhagwan Swaminarayan is due to hold a festival in the village of Karjisan. Let us go there to gain His darshan." Navalbai became pleased and overjoyed.

She prayed, 'My Prabhu listened to my prayers. Oh Prabhu, may You always continue to give my husband this true enlightenment by which we can both perform devotion and prayers together.' If the bride's side of the family has Satsang and the grooms side does not, if the bride was of a worthy nature and was a great devotee, she will definitely bring fragrance to her household and blossom others lives with divinty.

The couple arrived in the village of Karjisan. They gained the darshan of Shreeji Maharaj and Shreeji Maharaj performed a religious initiation ceremony upon Navalbai's husband and garlanded him with a kanthi. He explained to him all the religious rules and regulations to abide by. Hence, Satsang remained within the entire family until the end of their lives.

To bring about a change into one's dress sense is easy,

however, to bring change onto one's thoughts is very difficult. This Snehgita asks for change into one's thinking. We all admire the essence of love. If one talks with love, the respondent likes it. When one smiles modestly, one enjoys it. When another commends one, one will welcome it. If one has a liking for love, one must hold pure respect upon all around.

If another commends one or speaks with warmth, one will take pleasure from it. Therefore, one should also commend others. One should speak with affection.

pashu doradathi bandhai che,
 pakshi pinjadama bandhai che;
 jiv vasnathi bandhai che,
 prabhu premthi bandhai che.

**(An animal is captured with a rope; a bird is
 captured in a cage;
 a soul is captured in delusion and Bhagwan is
 captured by love.)**

With the eagerness to reunite with Krushna, the Gopis' reached Him. No one was able to prevent them. If ones relative were to prevent them and they become averted, they are not known to be a true Gopi. Their affection upon their children, husbands, parents, other friends and relatives did not have the power to prevent the Gopis'.

Bhagwan welcomed the Gopis'. "Oh My dear beloved and fortunate Gopis'! I welcome you dearly." Bhagwan welcomes those devotees who are maddened in their love for Prabhu.

Those who have classy cars, luxury houses, rich clothes and ornaments, money and wealth are not the true

fortunate ones. All these are immortal worldly items. The real fortunate ones are those who have the greatest love for Prabhu.

Shree Krushna asked the Gopis', "What is the reason for your visit? Is there any calamity upon Vraj? This is a dark night. On the other hand, it is not suitable for My damsels to travel through these dark hours of night in this deep, dense forest. It is not appropriate for you to abandon your children and husbands and come here in this way. Please return to your homes."

ven vajaadi vreh jagaadi, vali vanma tedi vanita l
tarat tiya tiraskaar kidho, toy na aavi antare asamta

ll

Prabhu continued, "Beloved Gopis', it is not fitting for any woman to be within the jungles in such dark nights. You must return home. Remain there and carry out My devotion." Hearing this, the Gopis' felt great hurt. Through immense tears they answered, "You had summoned us to come and we have arrived. Now You order us to go home! Oh dearly loved Krushna, please do not abandon us. This soul has travelled the great journey of life and death and has now finally surrendered to Your lotus feet.

Oh Prabhu! If you abandon us like this, who else will we belong to? We are unable to return. You have stolen our hearts. Give us back our hearts and we shall return." Prabhu replied, "Your minds have now immersed within Me, therefore I am unable to return it. Just as when sugar melts within hot milk, it cannot then be separated. Jyu misri paymaahi bhadi... This is the state we are left in."

The Gopis' replied, "These legs are not prepared to

leave Your divine lotus feet and take a single step away. Hence, how is it even possible to leave You far behind?

Prabhu consoled the Gopis', "Dear Gopis', I understand your love, but today please go home." The Gopis' answered, "Why are You continually ordering us to go home?! Let our very breath leave us. We don't care, but it is sure that we will not return to our homes". Prabhu recognized the Gopis' love to be true. They did not have any kind of desire for worldly happiness.

Prabhu asked, "Oh Gopis'! You wish to engage in the Raas with Me, correct? Then let us play raas." The raas dance began. In the first circle of the raas was one Gopi and one Kaan asyndetically and in the second circle, the Gopis' played on all four directions and in the centre played the reverend Krushna Parmatma. The raas went on full swing. Brahmanand Swami has sung a beautiful song of this Vrundavan occasion.

aaj sharad punamno chaando re,
 atishe shobhe aakaashe,
 rame gopi sange govindo re,
 rangdo jaamyo che raase... aaj...
 bahu nupur jaanjar vaaje re,
 ramzam ramzam rupaada,
 kare manadu leva kaaje re,
 mohan latka van maara... aaj...
 dhanya sharad punamni rajni re,
 rasik saluno raas rame,
 dhanya dhanya e naari vrajni re,
 giradharne manmaahi game... aaj...
 baavadli balvant keru re,

jaaline vanita jule,
brahmanandno vahalo leri re,
joine manma fule... aaj...

“Krushna is only playing with me.” The Gopis’ developed this kind of pride. To remove this pride, Prabhu disappeared from the entire raas. The raas was hindered.

raas rachi khel machi, vali vichhoi gaya vanma l
roi roi khoi rajni, toy kshobh na paami manma ll

The Gopis’ began to sobbingly search for their Bhagwan. The flow of love is easily broken by pride. The Gopis’ asked the trees, the trunks and the creepers, but their Praibhu was nowhere to be found. Then one Gopi said, “Prabhu will not be found by searching but only after praying with our true heartfelt yearning cries we will surly attain Him. Hence, let us join and cry out for Him. With their painful grieving sobs over Krushna, the Gopis’ began to sing a divine tune. The name of that song is known as the ‘Gopi-Geet’.

jaytite dhikam janmana vrajh,
shrayat indira shashvadatrahi l
dayati dashyataam dikshutaavaka,
stavayi dhruta savastvaam vichinvate ll

“Oh Prabhu! We are in turmoil in Your absence. To please us we not desire for anything else but only Your darshan. Hence, at the least give us Your darshan oh Keshav! Just be a little generous.” Through their heartfelt prayer and tears, their pride was washed away.

Vrundavan Vihari emerged back in the presence of the Gopis’. Upon seeing Him, it was as if a lifeless becoming alive! Immediately, the Gopis’ got up, ran and took hold

of His hand saying, “Oh my Sweet Krushna, we were in search for You for a long time. We were crying out to You. Where did You go?”

Prabhu answered, “I was right here all along. I was behind this tree yet did you not see Me? Your eyes were drawn by the curtains of pride. That is the reason you were unable to observe Me. Your pride has now left through your tears which is the only reason you are now able to see Me.” Prabhu had gifted the Gopis’ with the bequest of His eternal bliss.

**THIS DISCOURSE OF LOVE IS THE DISSERTATION
OF THE MEETING OF THE SOUL AND PARMATMA.**

snehne re samaan naave koi snehne re samaan,
raagi tyaagine tapasvi re,
vali dhare van jai dhyaan... naave...

Prabhu says, “I only accept the relationship of devotion. I do not take into consideration one’s caste, party, family lineage, their greatness, or one’s intellect. I only take into account one’s devotion. I do not acknowledge the kind of person he may be, the way he dresses, what social group he belongs to, which country he resides in. All these groups I have no interest in. I only see the level of devotion he has for Prabhu. Only this I notice.”

The nature of water is for it to flow in the direction of the slope. In this way, life’s tendency is to initiate the slope of humbleness. Only then he will no longer need to search for Bhagwan. Bhagwan will come by his Own accord after observing his Lovable devotee’s devotion upon Him.

One may perform penance, sacrificial rites, undergo

pilgrimages, perform rosary mantra, wear a tilak mark, outgrow his hair, or only consume Gangaji water, but if he does not have love in Bhagwan, if he has not affection for Him, then all the above is carried out in vain. Bhagwan is only obedient towards those with pure affection.

Through the recollection of Shree Krushna's leelas', the Gopis' have been able to retain their divinity. This is the greatest of all remedies if one wishes to sustain ones divinity. Continually singing Bhagwan's greatness, Bhagwan will gradually reside in our hearts and the worldly connections will evaporate from our minds.

Shreeji Maharaj has quoted in the Gadhdha Middle Vachanamrut 55 that, 'Those who are Bhagwan's staunch devotees would only contemplate upon Bhagwan's divine form. His vocalisations will only praise Bhagwan's fame. His hands will only serve Bhagwan and His devotees, and his ears will only hear Bhagwan's fame.'

In this short time, one needs to perform auspicious deeds of devotion. One has been gifted every opportunity and facility with this human birth to enable him to perform Bhagwan's devotion in the best manner possible. The saints repeatedly teach this, yet the souls remain confused in this infatuation. They become fallen souls from the path of liberation and they forget their specific role.

In this age and era and in this society, the mentality for liberating the soul is being lost. The main reason for this is his impurity. From the uncountable births, this soul has become habitually strayed, entailing him to loose his soul aim. Hence, he flutters here and there. He does not accomplish what he needs to accomplish. Advising the

people of this world in advance, Devanand Swami sings:-

karvanu je hatu te to kai na karyu,
 pragat prabhu keru naam kaane na dharyu.
 taaru shu saryu re kaaraj taaru shu saryu,
 jaanya nahi jagdish kaaraj taaru shu saryu.

Bhagwan's discourses enables one to forget the worldly matters. One wants to live amongst the world yet desires to forget the worldly issues. How is this possible? Where will you go after abandoning the worldly affairs? Wherever you go, worldly matters are sure to follow. Hence, one does not in fact need to abandon the worldly affairs; however, one needs to simply remove himself from the worldly affairs mentally. One needs to mentally separate himself from the worldly issues. By listening to Bhagwan's discourses, one will, without difficulty, remove himself from the powers of worldly affairs.

**TO COMPLETELY FORGET WORLDLY AFFAIRS AND TO
 CONTINUALLY REMEMBER PARAMATMA IS TRUE LIBERATION.**

One has not come in this world to engross himself in the worldly or householder life, but has come to tear himself away from the worldly affairs and join Bhagwan. One with the outwardly sight likes to engage in the worldly affairs. One must not undertake any action that will allow himself to forget Bhagwan. One must not hang up useless celebrity photos upon his wall, but he should replace them with photos of Bhagwan. Photos that attract fantasy are the cause of calamity. We are devotees of Bhagwan so we must conduct ourselves with great thought. We should not keep photos other than of Bhagwan's.

We listen to divine discourses daily, but how much

do we take in from there. This is very important to consider. After listening to the divine discourses, how much has our attachment grown for Bhagwan. One needs to keep a record of this matter.

raat divas vite range, vali anand ati ghanu l
sansaar sukhni bhukh bhaagi, jota mukh jivan tanu ll

Ones whose mind is attracted to the worldly happiness, he does not recognise the bliss within Bhagwan. One must keep refuge upon Bhagwan. Be it that one may not utter Hari's name, be it that one may not go to a place where Hari's name is being uttered but if one acknowledges that a few miles away Narayan's kirtans are performed, a Satsang assembly is taking place, and if one was to take salutation in that direction, all his sins are burnt away. Such is the greatness of this Satsang.

Everyday one prays, "Oh Prabhu, if I was to utter another name, enable your name to be uttered." When lovable devotion is awakened in one's heart, his life journey becomes fruitful.

With firmness and definitively, Nishkulanand Swami says, "If one is not so knowledgeable, it is not of great defect, but engage in the utterance of Prabhu's name. The name Swaminarayan is simply worthy for recitation. Why do something more complex?! The people nowadays do not admire to fall into firm rules.

pritni ritne parakhva, ek samayne vishe shree hari l
mathura jaavaanu man kidhu, ichha evi urma dhari ll
gana divas gopi sange, range ramya rasbas shu l
nishkulanand sneh jova, vahalo kahe vegda vas shu ll

On one occasion, Shree Hari had a thought that, 'In

My presence the Gopis' keep love and affection towards Me and remember Me even in My company; however, in My absence how will they remember Me? This I need to see. With this in mind, He decided to leave for Mathura.

Kings Kans's pot of sins was now full so he decided to perform a Dhanur Yagna (A type of Yagna). He had an evil plan. He ordered Akrurji, "Go to Gokul and invite Krushna and Balraam to our sacrificial ceremony. In the golden chariot, Akrur set off to Gokul. Remembering Prabhu's extraordinary pastimes, he rode on, but in the state filled with intense love he forgot to steer the chariot. His mind, heart and conscious had become merged into Krushna.

**ONE MUST TRAVEL THROUGH HIS JOURNEY
WITH HIS THOUGHTS ENGAGED IN BHAGWAN.**

Many people, whilst walking in the streets, take great observation in others cloths. One will look closely upon another's person features. One will glance all around here and there, but will not think what he will gain from such tendencies. If the seen fixations enter ones thoughts, it can affect the mind. Once the mind is affected, it is difficult to re-purify it. Instead, one must engage in the remembrance of Bhagwan whilst walking and must recite His name. With each and every step one will gain the observance of having performed circumambulations. Akrurji's example teaches one on how one should walk.

A sinner sins whilst walking along the streets. He views with a sight of physical and mental deterioration full of passion and temptation. On the other hand, one who is fortunate walks performing beneficial deeds. He views with

true noble affection. Whilst walking, throughout each step one should recite Bhagwan's name. This is also considered as performing devotion. How long one lives is not of great importance, but how he has lived is more imperative.

Whilst walking, if one engages in purified and divine thoughts, his life improves and his heart becomes cleansed. With this, he is able to carry out good deeds. Akrurji thought, 'I am Krushna's servant and by worldly custom, I am Vasudev's friend, and also a cousin, hence I am known as the uncle of Krushna. Moreover, I am old so for that reason Krushna will not refer to me by my name.

If He greets me by, "Dear Kaka, welcome. Kaka, please take a seat", my birth will be complete'. One must join onto Bhagwan with whatever means of affection suited to him. In the mind of Akrurji, the thoughts of Krushna continually took place. Absorbed in his thoughts, the chariot horses came to a halt in the middle of the road.

Early morning he had set off from Mathura to Gokul and had now arrived at dusk. Gokul is not of a great distance from Mathura. Along the path, Akrurji observed the divine marks of Krushna's lotus feet. Seeing the marks of Kamal, Dhvaj, Ankush decorated on the foot prints, Akrurji jumped off the chariot onto the ground. Thrilled with joy he sat near the foot marks and placed the soil of Vraj upon his head and touching it to his eyes he smeared it upon his body. He wallowed in the purified dust of Vraj. Thereafter, performing obeisances, he reached Nand's home.

aavine chodyo rath aangne, nandrai ne nirdhar l
gopi vali tore mali, vari kare che vichaar ll

Prabhu was in the cow den serving the holy cows.

Running to Krushna, Akrurji performed obeisance at His lotus feet, and through his constant flow of tears, Krushna's feet were washed. Prabhu placed His merciful hands upon Akrurji's head.

Akrurji had a desire that Krushna will welcome him by calling him uncle, place His hands upon his head and embrace him. This he wished. Hence, Prabhu said, "Kaka, I am glad you arrived. I welcome you dearly." Saying this, with His own hands, He grasped Akrurji and embraced him close to His heart. A devotee's wish turned into reality.

There was no end to Akrurji's joy. A union of a devotee and Bhagwan took place. Both their eyes filled with tears of love. The desire of many days was today fulfilled. Congratulations to those who Bhagwan pays His respects to. Receiving praises from the worldly persons is uselessly in vain.

Nandraiji dined Akrurji with love. Thereafter Akrurji informed, "King Kans has sent me here. He is preparing to hold a big Dhanur Yagna ceremony; hence, I have come to take Krushna and Balraam to Mathura. King Kans has especially sent this golden chariot for Your comfortable journey."

Seeing the chariot, the Gopis' gathered and questioned, 'Who has brought this golden chariot?' The Gopis' surrounded the chariot and asked, "Why has this old man come? Something is sure to happen. Get close and ask him why he has come. He looks like an enemy. He could not have come to take Krushna away, could he?!"

kore tedi bai krushna ne, vali vaat karo vaalap vade l
hete dekhaadi raakho santaadi, je najre ene nav pade ll

The Gopis' spoke amongst themselves, "Come, let us hide Krushna somewhere. One keeps his beloved item well hidden and does not easily show others. One must keep guard of his most precious item. Our favourite and beloved item is Krushna."

Another Gopi said, "If Krushna was to leave our hands, our very existence will become useless." The third Gopi said, "Someone ask the one who has brought the chariot." A Gopi asked, "Brother, what is your name?" Akrurji replied, "My name is Akrur." The Gopi asked Akrurji, "Why have you come?" Akrurji replied, "I had some business with Krushna, which is the reason why I am here."

Akrurji was mutually asking Krushna of His wellbeing. Seeing them, the Gopis' became suspicious that Akrurji is secretly explaining something to Krushna. "It looks like he has certainly come to take him away."

The Gopis' asked, "Why have you come in this chariot? Akrurji answered, "I have come to collect Krushna and Balraam." Upon hearing these words, the Gopis' became agitated. "Your aunt did not give you a justifying name. Why did she name you Akrur? You are completely Krur meaning mean. Why have you come to take our Krushna away? Return back. We shall not give our Krushna away!

You have come to give us sorrow. Without Krushna this Gokul will become a cemetery. If you want to take someone, take Balraam but not our beloved Krushna. We will not give permission for our Krushna to leave. How can we possibly survive without our dear Krushna?!"

Akrurji has no idea as to how he can give an explana-

tion to these Gopis'. He also became emotional. The Gopis' reprimands Vidhaata (The Goddess of destiny).

lekh lakhta bhulyo brahma, ane akal gai tari uchari l
jod jodi naakhe che trodi, taari asat mat evi vali ll

“Oh Goddess of destiny! You have no mercy. After enabling us to bond with Shree Krushna it has now brought us mourning.”

Mother Yashodaji came to know of this commotion. Her heart skipped a beat and she ran ugently to plead to Nandraja. “If you wish you may go happily, but please do not take my Kanaiya to Mathura.” Nandraja replied, “Devi, I will accompany Him there so there is no need for worrying. After a few days touring through the city of Mathura we shall return.”

Everybody was fast asleep at night. Yet Yashodaji was feeling restless. “Tomorrow my Krushna will depart for Mathura. What will I do without Him? My Kanaiyo is very shy. Who will fuss over Him and care for Him at meal times”. Sitting in the courtyard, the mother wept.

The sleeping Krushna awoke from His mother's side bed and came to where mother Yashoda was crying. Wiping her tears with the end of His shawl, He said to His mother, “Mother, why are you crying?” Though her tears, Mother answered, “Son, what else can I do but cry? I will not at all enjoy myself without You. Without You how will I pass my days? I live for seeing Your face everyday. Now my life will become void. My Son, please do not go to Mathura.”

Seeing His mother's love, Prabhu's eyes filled with tears, “Mother, do not worry. I will come and visit you.

Morning fell and mother Yashoda gave Krushna the morning auspicious bath and decorated Him with beautiful clothings. “Son, this is the last time I am dressing You. When will I see your beautiful fascinating face again?” Mother Yashoda’s heart became heavy. “Here my Son, today I shall feed You with my own hands. Tomorrow who will feed You?” Saying this, she began to cry heavily. With crying hearts, the Gopis’ said,

mathura ma jaasho re pritam paatda re,
naakhi amne nondhaara maara naath,
jarurne javu re hoi tiya tamne re,
to lejo shaamda amne re saath... mathura...

“Oh Krushna, if You must go, please take us with You. We cannot survive without You.”

prit karine re piyuji ma parharo re,
raakho pritam amne re paas,
algaane raheta re adhir ati amne re,
van dithe rahe antar udaas... mathura...

The Gopis’ continued, “Just as a cobra is blinded without his jewel, just as a rich man is stolen of his wealth and undergoes depression, likewise our wealth is You, our dear Krushna. You are everything for us. Therefore, please do not go Mathura.”

The Gopis’ blamed Akrurji, “You have come to take our lives!”

jaadav kulna vrudh vahela,
aane morye bahu mari gaya l
aapna bhaage akrur jeva,
veri kem vaanse rahi gaya ll
bai gana divasno je hoi gardo,

tene maher na hoi manma l
 nirday hoi dagdh dilno,
 bai traas na hoi tena tanma ll

The Gopis' went on desperately, "Many from the Jaadav family many of the elders have passed away. Why is Akrurji left behind? Sister, you know ones who are old have no compassion and are merciless. They do not have an ounce of pity. We are pleading to him, yet he is still taking our Krushna away. Akrurji does not even begin to think, 'How on earth can I give the Gopis' an explanation'."

Thereafter, Krushna Parmatma himself begins to explain, "Oh Dear Gopis', I am going to lessen the weight upon mother earth. Many devotees are waiting for Me. I am going to give them darshan. You must not cry and must not worry. Just remember with love the leelas I have done with you.

I am leaving but, oh Gopis', I am leaving you with My blissful appearance. Here, take My flute. Whenever you play it, I will come running.

Oh, My beloved Gopis'! You mean more to Me than My own life. You are my life. But you must let Me go. Let Me fulfil My duty. Enable My departure to be an auspicious one. I am not away from you for even a single moment."

In this way, giving such courage Prabhu sat Himself upon the chariot. In their desperate mourning, the Gopis' left the worldly shame and shyness and cried out loudly...

hamna rathne haankshe, bai gaine aada farjo l
 aa jo luti jaay amne, em pragat pokaarjo ll

The Gopis' obstructed the chariot and desperately

cried, "Stop the chariot! Stop the chariot! Why are you stealing our beloved life. Why do you make us restlessly vain?"

This old man, Nand and Yashoda are out of their minds! Why do they permit Krushna to go to Mathura? Do they not stop to think that this Vraj will be robbed. Thereafter, how will it survive? Oh sister! If someone dies today, for that reason, Krushna will be hindered. Someone is bound to die soon but if they were to die today, it will be of a great advantage." They longed in this way. Within that moment, Prabhu began to set off.

aa jo rathe betha rasiyo, vali khedaviyo pan te
kharo l

dhodo bai jaiye dhaai, vanita vilambma karo ll

The Gopis' said amongst each other, "Just look! Krushna has sat upon the chariot! Hurry, run and hold on to the chariots reins! Why do you hesitate?" The Gopis' ran and took hold of the chariot. Some pulled onto the back of the chariot, some surrounded the front of the chariot. "You can not leave. Oh Krushna! You cannot go to Mathura. Please get off. Without you, Vrundavan will become empty and lifeless. Oh Govind! Oh Madhav! Do not leave Gokul lifeless!"

To washout the mind, external water is useless. The mind is washed out through the tears of the eyes. This sight is so sorrowful that even Akrurji is in tears. Akrurji was amazed and congratulated the Gopis' of their love. Observing the chariot, the cows began to moo in sadnedd. The Gopis' were not allowing the chariot to take off.

dhiraj raakho krushna kahe,
sahu dekhta ma karo shor l

het raakho haiya maahi,
bahaar ma karo bakor ll

Subsequently, Bhagwan explained, “Dear Gopis! Please do not cry so much. To cry in such uproar at someone’s departure is not good. Keep your love within your hearts.

maare tamaare prit che,
te chaani paadine raakhiye l
laaj jaay ne haans thaaye,
evu bhed vina kem bhakhiye ll

Oh my sweet Gopis! Keep your love for Me secrete. Do not speak out loud your love. Keep your heartfelt love stored in your heart.

hu to vash chau hetne, sachu kahu chu sundari l
hu chau jene te che mare, e to vaat ante che khari ll
Please listen to Me and go home. Have courage in your hearts. The level of love I have for you, I do not have for the entire three worlds.”

PRABHU SAYS, “I AM BOUNDED BY LOVE AND AFFECTION.”

In the Gadhda middle Vachanamrut 28 Shreeji Maharaj has said, ‘If one is a staunch devotee of Bhagwan, I Myself become his staunch devotee. I carry out devotion upon that devotee. That is My nature and this is My greatest virtue. If one does not have such a quality, his greatness is not suited.

At the shore of the ocean Arbi, there was a beautiful and prosperous village named Mangrol. There lived a highly great and stanch single-minded devotee, Govardhanbhai. He was constantly engrossed in Bhagwan’s divine form. Wherever he looked, he saw Shreeji Maharaj. His sight be-

came divine. In every object he would see Parmatma.

He was a successful tradesman who employed thousands of people. He did not forget Bhagwan for even a moment. When clients come to buy their purchases, Govardhanbhai sees Shreeji Maharaj within them too. When he buys stock he buys in the name of Shree Swaminarayan and when he sells his merchandise he sells in the name of Shree Swaminarayan also. In this way, he actually traded with Shree Swaminarayan.

When one acquires material on loan that persons name should be recorded; however, he would register it in the name of Shree Swaminarayan.

Shreeji Maharaj came to know of this and thought ‘My dearest Govardhan will always remain my dearest Govardhan. In My name he loans his supplies to others. Now I must myself go and claim for it.’ Hence, in the form of Govardhan manager, Shreeji Maharaj set off for the collection. It is worth noticing how, for His devotees, Maharaj takes different forms. In this way, Govardhanbhai’s business was operated. Govardhan, the boss, had no idea of this. He was simply engrossed in the remembrance of Shree Hari twenty-four-seven.

Bhagwan manages His devotees’ works. Govardhanbhai would peacefully sit in his shop and in his place Shreeji Maharaj will travel from village to village collecting His debt. Once one becomes Bhagwan’s staunch devotee, Bhagwan fulfils all His devotees’ responsibilities. But on one condition... that firstly one must surrender himself fully unto Bhagwan’s lotus feet. Bhagwan is fulfilling everyone’s responsibility. Nevertheless, one is not keeping

 this in mind.

FINE, THIS IS MY PRABHU'S WISH.

On one occasion, Shreeji Maharaj asked Shukanand Swami, "Swami, write a letter to every village, that next year will be a year of scarcity, therefore everyone must keep their expenditure on food and necessities limited." The letter was sent to everyone from village to village; however, a letter was not sent to Naath Bhakt of Varodra.

Muktanand Swami said, "Oh greatest Prabhu, You have forgotten our Naath Bhakt. Would You like to send a letter to him or not?" Shreeji Maharaj answered, "No, I do not wish to write to Naath Bhakt." All the saints were puzzled. 'Maharaj has written to and warned everyone that hard times will come and they must save their money and capital but why does He wish not to write to Naath Bhakt. Fine, this is my Prabhu's wish.'

Soon, the time of calamity came. There was not a drop of rain. Plant life on all directions began to dry out. Cattle food was running out. Widespread panic grew. People began to starve. Theft and robbery increased. Naath Bhakt's situation was very poor.

At the sight of dawn, Shreeji Maharaj would take a divine form and arrive at Naath Bhakt's home with a tray of food and say, "My dearest devotee, you must be hungry. Here, eat this meal." Bhagwan would offer the food to the entire family. Naath Bhakt did not realise this was Bhagwan Himself.

Even at lunchtime, Prabhu would again arrive with plates of food and serve the whole family with great love. In the evenings, He would bring hotchpotch, curry and

chappattis. In this way, Bhagwan arrived everyday to His beloved devotees home and feed the entire family for the whole year. Just as a devotee would feed Bhagwan, Bhagwan is feeding His beloved devotee in the same manner. In this way, Naath Bhakt was able to survive at such a calamity. There were no problems incurred.

One must remember... all is fed by Bhagwan in this same way. He helps the digestion of food and takes care of us all day and night. Those who are sat under Prabhu's protection umbrella, their welfare and security is taken care of.

One who is in the remembrance of Bhagwan day and night, that devotee has no worries to undergo. Shreeji Maharaj takes care over his worries. Prabhu says, "If you engross yourself in the chanting of My name, I shall engross Myself in your works."

Hence, one must forget the worldly troubles and engross himself in the constant chanting of Bhagwan's name. Much peace is gained.

**THE ROOT OF PEACE IS IN THE CHANTING OF PRABHU'S
NAME.**

Prabhu says, 'Whomever's I am, they are Mine. I am bounded by their love and affection. That is a final fact.' In the Gadghda Middle sixty three Vachanamrut, Shreeji Maharaj has said, 'One must live righteously. I conclude that it is better to live in the company of Bhagwan and His saints than to live like a mere solitary spiritual existence. I was also afraid lest I may not assume another body while living like mere spiritual existence. It is better to live in this body and stay in the company of Bhagwan and His saints

and serve them as far as possible while I am in this body. This is in itself the greatest of excellence’.

Dear devotees! This is the great quality and firm faith of Shreeji Maharaj. He Himself is Bhagwan yet see how He Himself devotes to others. Just think... how much one can we do for Bhagwan, for Satsang and for the soul. How much of a divine sense is one able to adopt. One must give deep thought to this.

One thing must be understood. For the health of the body, efficient exercise, healthy diet and work is necessary. For mental health, by reading sacred scriptures, and performing prayers from the heart to Hari, his body and mind will remain healthy. The type of foods consumed, the type of thoughts one extorts.

With the consumption of purified foods, ones mind and body remains healthy, at peace and pure. One who maintains sense pleasures tends to grow old faster. One who keeps dependability upon Bhagwan, becomes prosperous.

Nishkulanand Swami says that when the Gopis’ gained consciousness, they asked each other with tears, “With so many requests we tried to stop Krushna, but under no circumstances was He able to be stopped. Now when will we ever see Krushna again? What understanding will be adopt to the mind to give us peace?” With these constant thoughts it became dusk.

gher jata charan na chaale, aagi chaline paachi vare l
 pachi pagla joi piyujina, vaaram vaar tiya tarvade ll
 raj lai lai mastake muke, vali vali kare bahu
 vandana l

vahala varjo vahala maara, nath nishkulanandna ll

Evening fell yet the Gopis' did not oblige to return home. Seeing Prabhu's divine footprints upon the ground, they gathered and smeared the dust particles upon their faces. With folded hands, they prayed, "Oh Beloved! Please return to Gokul at Your earliest."

bai prit karta pritamshu, jyare pidaay pand,
aushadh enu koi na male, jo bhamiye brahmaand... prit...

With crying hearts the Gopis' mourned, "Even if we travel through many universes yet we will not find medicine for this pain.

bai chakvo dukh paamyo dineshthi, piyushthi
maanvi,

kon upaay have kijiye, gaj jadiyo jaahnvi... prit...

If one suffers from the gaining of nectar, how can anyone else possibly bring him happiness? If an elephant dips itself in the purified Ganga waters, yet does not receive coolness, what other possible solution is there to get this coolness? In this way, how can one possibly receive coolness without Bhagwan?" Remembering Krushna in this way the Gopis' inclined to the ground. When they became conscious, they sat upwards again.

"Sisters, we were all lifeless. Shree Krushna said, 'We will surly meet again', but who knows when! Who can trust these words? He has deceived and abandoned us. Now we will never get hold of Him. How will we survive now? How?!"

shukan juo sahu vadi, albeloji kyaare aavse l
pote padhaarshe premshu, ke aapanne tya bolaavse ll

The Gopis' went on, "Let's analyse, will Shree Krushna come back here, or will He call for us to Mathura?"

Recalling the previous incidents, the Gopis' asked, "Who will eat our buttermilk now? We all secretly loved Shree Krushna, yet on the outside we occasionally scolded Him. Sometimes, as an excuse, we said to Krushna, "Come in the royal palace of my heart, Oh Hari."

maare mahole aavo hasine bolaavo,
 re rangbhina chhela nandjinaa, chho ji raaj.
 paaghaldi penchaadi baandhi chhe rupaadi,
 re latkaada motidaa vaada, chhoji raaj.
 kaana girdhaari murti taari,
 re man maani chhel gumani, chhoji raaj.
 brahmanandna pyaara shobho chho saara,
 re keshariya rangna bhariya, chhoji raaj.

Remembering Bhagwan, the Gopis' continued weeping. They had become mesmerised into Bhagwan's form. Hence, their connection with their families, money and wealth had evaporated.

We constantly ensure that we do not forget our wealth, that it does not get robbed. However, the extraordinary state of the Gopis' is such that no matter what it takes, they do not forget their Bhagwan. This they keep certain. This is the difference between us and the Gopis'. The Gopis' are passionate over Bhagwan. One must take hold of Bhagwan's divine form (as one would with a wishing stone) and never let go. This passion each and every one must also keep.

Shreeji Maharaj says, "One who is a devotee must not have desire for anything else but Bhagwan. Once one attains a wishing stone one must keep it safeguarded and never let go. Consequently, he will become victorious in

every way.

**SNEHGITA IS THE ESSENCE OF THE TENTH
CHAPTER OF THE SHRIMAD BHAGVAT.**

Shreeji Maharaj has remembered the Gopis' in the Gadhda Middle tenth Vachanamrut. When the pure influences of many births are accumulated, only then the pure love that the Gopis' had is born in one's heart. And that devotion only is of the highest ranking state. One who has this kind of devotion within his heart, what else does he have left to do in his love for Bhagwan? There is nothing more to achieve!

Day and night, the Gopis' were engrossed in Bhagwan. The Gopis' had become one with Krushna. Evening fell and one Gopi went to extract milk from a cow when she became engrossed in the memory of Bhagwan and thought, 'I shall offer this fresh milk to Krushna'. Thinking in this way, she began to churn the plain milk instead of churning the actual curd.

The mother-in-law scolded, "Dear daughter, why are you churning the butter milk at this time of the evening? You have been churning for the last two hours! Do remove the butter milk now." Upon going to remove the butter milk she realised she had been churning the plain milk instead. In this way, the Gopis' intense love for Krushna resulted to awkward deeds. They lost their consciousness.

bolyu na game biju tehne, pritam naa gun gaan pakhi,
anya katha kaane suntaa, daaze dil ne thaay dukhi ll

The Gopis' did not feel passion for any other talks other than the ones of Bhagwan. If one were to converse on worldly issues to the Gopis', the Gopis' would experi-

ence mental sorrow. One who has an interest in gossip and other worldly affairs does not easily connect to Bhagwan. The Gopis' did not even the slightest like worldly talks. If one were to converse worldly issues, they would not listen with interest.

sevaa bhaavne paami ablaa, hari viyoge vali virahini l
piyu piyu pokaar karta, van dithe pritam vilkhe ghani ll

The Gopis' begged, "Oh Krushna! Oh Govind! Oh Madhav! Please return and talk to us about love and affection so that by hearing, our hearts feel lightened. Let us hear Your nectar like voice.

hetni vaatu hetni vaatu hetni vaatu re,
aavi karo hetni vaatu,
meli have man ni ghaatu re,
aavi karo hetni vaatu.

amne meli aava thayaa kem aavaare,
jaavaa diyo jaavaa have nathi khamaatu re... aavi...

We are unable to hold on without Your divine glimpse. Therefore, oh Krushna, come to us. Have you taken offence when we referred to You as a thief?

man ni aantni melo khaante aavi khelo re;
rang bhar ramiye aavi ramshu raatu re... aavi...

We all gathered on the night of the full moon of the Ashvin month we played raas and were happy. Like that occasion, please come again and fulfil our wishes.

manorath puro maara pritamji pyaaraa re,
khaantila ji puriye maara man ni khaatu re... aavi...
nishkulanandna swami antarjaami re,
vaare vaare vahaala maaraa nathi kahevaatu re.. aavi.

The Gopis' recall how Bhagwan had engaged with

them, how he dined with them, and the other divine leelas' they had carried out together, hence refreshing their memories. If one is to fall in love, fall in love with Prabhu. Maintaining love for one's own family and undesirable worldly affairs will increase worries and anxiety. On the other hand, one who develops love for Bhagwan, all his worries and anxieties will be removed.

There was once a boss. He had become obsessed with a prostitute. As the prostitute roamed around the streets during the day, this boss would follow carrying an umbrella over her head for shade. One day, they passed a temple when coincidentally Shree Ramanujacharya Maharaj's sight fell upon him. Saints are well-wishers who show the right path to those who are ignorant and desirous.

Shree Ramanujacharya Maharaj commanded the boss to come to him the next day and with love explained, "You love the prostitute. Witnessing this, I feel happy. Nonetheless, the only sorrow here is that your existence is temporary. It is immortal. The prostitute's body is full of blood, faeces and pus. In a short time, it will be destroyed along with your love for her."

With these words, the Swami slapped him. In a blow the boss went into a trance. In the trance, he gained the darshan of Bhagwan. By the darshan of a true saint one's sins are vanquished so what to say of their touch! This was the famous remarkable chief saint, Ramanujacharya. The saints' devotional strength is a wonder. Upon the slap, all his worldly desires were destroyed. He understood everything. He underwent a dramatic change in life and took the path of virtue.

The great Muktanand Swami sings:-
sudi upar shayan karaave toy sadhu ne sange rahiye re.

One must merge Bhagwan into his heart through his eyes and ears, as through the eyes and ears Bhagwan enters into one's heart. In the absence of Bhagwan the Gopis' minds had become hollow. The Gopis' were overlooking their bodily needs.

In the absence of Bhagwan their love was maturing intensely. From heavy weeping their eyes had become red-dened and sore. When collecting water form the river Yamuna, the Gopis' remembered Krushna. In this very place, Krushna had hindered me, and He would suddenly say, "Dear Gopi, shall I help lift the pot for you?" With this, He would assist me in lifting the water vessel upon my head.

Bhagwan would appear in the divine form and would say, "Dear Gopi, I am right beside you. Here, let Me help." With this, He would support me." Another Gopi said, "Dear friend, do you know? At this very edge of the river Jamunaji, Krushna pulled my sari." With this leela in mind, Brahmanand Swami sings:-

kaanude chundadi taani saiyar maari
kaanude chundadi taani,
koini laaj nav aani saiyar maari...
sarve saaheli saathe laine re,
gaiti jamuna paani... saiyar...
man mastaani thaine dole re,
jem tem mukhthi bole... saiyar...
brahmanand kahe eni muj maathe re,
thaavki vaat theraani...saiyar...

In their remembrance of Krushna the Gopis' go on, "After helping with the lifting of the pots, He used to explain things to me. Without others knowing He would come to my temple." Remembering these happy times their hearts grew heavy and they would sit alone and cry out aloud. When returning home after collecting the water of Jamunaji, they would suddenly come to a halt and stiffly stand still like a lifeless body, unaware of the weight of the water pots upon their heads. Nishkulanand Swami writes on:-

sneh eno hu shu kahu,
 jene piyu shu puran prit che I
 nishkulanand kahe nathi kahevaatu,
 jathaarath jevi eni rit che II

Shreeji Maharaj has stated in the Kariyani Vachanamrut eleven, 'The Gopis' thought that if they went to Mathura without Bhagwan's wish, His love for us will lessen. The essence of love is to live according to the likings upon whom one has love for. Only that is true love.'

The Gopis' had true love for Bhagwan; hence, without His permission they did not go to gain Prabhu's darshan. They did not break Bhagwan's order. To abide only by Bhagwan's likings is the quality of love. In the worldly life, infatuation is in itself delusion. Infatuation in Bhagwan is considered true and pure devotion.

Bhagwan has said, "I do not have just the one home. I have many homes. The devotee who has love for Me, I go running to him. Whether devotee Tukaram calls Me, Narsinh Mehta, Kachra Bhagat or Karniba and other such devotees call upon Me, I go running to them. The many home of My devotees are My own residences.

Bhagwan had gone running to the Gopis' homes without invitation to feast upon their buttermilk collection. Where there is love one wishes to ask after his favourite dishes. Where there is no love, no matter how fine a dish may be, one does not enjoy it. In fact, love lies within the feeling of true affection.

Devotee Vidurji waited many days with the desire of, 'When will Bhagwan come to my home and bless me with His darshan?' Behind closed doors Vidurji and his wife, Sulbha, would sing Bhagwan's divine kirtans'. The singing of divine kirtans' is very dear to Bhagwan. When Premanand Swami sang kirtans', Bhagwan would descend from His throne and shift closer and closer to Swami and join in the singing of the kirtans'.

When Surdasji sang kirtans', Bhagwan would sit opposite him and listened. If one's life is pure, Bhagwan will arrive at his home without an invitation. Prabhu knocked upon humble Vidurji's door, "Kaka, open the door!" As Vidurji immediately opened the door, he gained darshan of Parmatma. With such joy and delight, Vidurji forgot to offer a seat; thus Bhagwan, with His own hands, helped Himself to a mat made of grass and assembled Himself upon it. Bhagwan held onto Vidurji's arms and helped him sit beside Him. One whom Bhagwan offers His respect to, his respect is forever sustained.

Prabhu pleads, "Kaka, I am very hungry. If you have any food please, please bring it." Bhagwan was not in fact hungry for food. He Himself is spontaneously pleasurable. He Himself feeds the entire world. However, if a devotee's love and affection is awakened, Bhagwan will feel hunger

for that devotee. Vidurji thought, ‘How shall I welcome Bhagwan?’ Vidurji himself ate only spinach and performed devotion. He kept on wondering what he could give to Bhagwan.

Just then, Bhagwan helped Himself to the pan of spinach from the cooker and served Himself. Witnessing Bhagwan eating, Vidurji’s eyes filled with tears of guilt. ‘I could not properly feed my Bhagwan.’

Bhagwan assured, “Kaka, do not worry. I can taste the flavours of the fifty six types of food from just this spinach. Kaka I am not hungry for worldly objects. I am hungry for love and affection.” Bhagwan finally fulfilled the long awaited wishes of devotee Vidurji and Sulbha.

mast rahana ho to prabhu bhakti me mast raho,
 gun gaan karo to prabhu ka gun gaan karo,
 dhone ki ichha ho to aatma ke mel ko dhoiye,
 kuch karne ka dil kare to sabka bhala kijiye,
 darna ho to paapse dariye, ye sutra yasd kijiye.

(If you wish to become crazy, become crazy in devotion,

**if you wish to sing, sing the praises of Prabhu,
 if you wish to clean, clean the filth in the heart,
 if you wish to care, care for all,**

**if you fear, fear from your sins... remember this
 quote.)**

What calibre of devotees does Bhagwan have love for? Bhagwan has love for those who have absolute devotion upon Bhagwan within his heart.

What kind of devotees does Bhagwan not have affection for? Bhagwan does get on well with those who

have anger, jealousy, deceit and pride. He may be a Bhagwan's devotee, still Bhagwan does not blend with him. Therefore, one must overcome these four defects.

Nishkulanand Swami goes on that the Gopis' only have love for Prabhu. How can I even begin to describe their kind of divine love? To sing of their love is impossible. In this kind of state, the Gopis' days gradually went pass. The Gopis' considered, 'Let us go to Mathura and meet with Krushna and gain His darshan. It is not too far. Only nine kilometres away.' However, it is the quality of love never to break a lover's wish. The Gopis' reflected, "Kanaiya has once said, 'I shall definitely meet with you again', yet if we go and break His aagna, what if Krushna becomes hurt?!"

albelaane aaraadhta, ati vyaakul thaay vanita l
jaane jaau vanma jivan hashe, em antre thaay
aaturta ll

The Gopis' thought, 'Maybe our life long Krushna is in the jungles. Let us go in the jungles and maybe we shall meet up with Him there'. Hence, the Gopis' informed their mother-in-laws, "Mother, we are going to Mathura to sell butter milk." With this excuse, they lifted their butter milk pots upon their heads and set off in search for Krushna in the jungles.

goras ras bhari godio,
mahii venchvaano mash lai l
pachi kunj kunj kaamini,
jivanne gote jai ll
kya hashe bai krushna kahone,
em maaho maahi puche vali l
jyaare khabar na paame khodta,

tyaare valvale vilkhe vali ll

Whomever they meet, they ask, “Where is our Krushna? If you have seen Him, please tell us!” The Gopis’ would become tired from their searching and would sit gathered, heavily weeping together. | Amongst each other they conversed, “Sister, in this very place Bhagwan had played raas with us. What divine joy He had given us. Today everywhere looks deserted.” Looking at each place in which Bhagwan had carried out His leelas, the Gopis’ wept uncontrollably. They cried out for their love.

vaatdi jou chu re vahala,
 haji kem naavya nandlaala re... vaatdi...
 kaaratke kapat vachan kahaavo,
 tame maara naath vraj aavo,
 mithya bolo toi man bhaavo re... vaatdi...
 maagshare maha dukhma gopi,
 rahi tan man tamne sompi,
 tam saaru lok laaj lopi re... vaatdi...

The Gopis’ said, “The first month of the year according to the Vikram year has gone past. The second month has also gone passed, yet Krushna has not returned.” The Gopis’ began to count the days and months. When the union with one’s beloved takes place, one does not know anything. In one’s beloved’s absence, one begins to remember everything. If one wishes to increase his love for Bhagwan, one must listen to, read and understand the leelas of His incarnations. Until the attraction for worldly affairs is not broken, devotional performance cannot successfully take place. If one does perform devotion, one will not feel the full vibe of it.

The Gopis' devotion is free from the desires of rewards. Performing desireless devotion gives two types of fruits... knowledge and detachment. One's devotion must be free for rewards in return. Nothing should be expected in return. The Gopis' love for Krushna is unselfish. To test the Gopis', Bhagwan once performed a leela.

On one occasion, Dvarikanath Himself endured an illness. Many solutions were tried to regain His health but to no avail. The eight chief queens were at His service but no difference to His health occurred. Prabhu said, "To ride My illness away there is only one solution. If my purest devotee offers Me the dust of his feet, applies it upon My head and body, immediately My illness will disappear."

None of the eight head queens offered the dust of their feet thinking, 'If we give our feet dust to our Husband, Krushna, we will go straight to hell. Therefore, it is not right to offer Him our feet dust?' What to do now? Just then, travelling along, Naradji arrived. They explained their dilemma to Naradji. Naradji agreed, 'If one has to go to hell and endure suffering, one cannot carry out this act.' Instead, he ran to Vrundavan to the great Gopis'.

He requested their feet dust. Hearing this, the Gopis' eyes filled with tears. "Oh my! Our Krushna is ill? Here, quickly take our feet dust! Present it to Krushna immediately. If from our feet dust His illness will go away, we are ready to endure the suffering of hell. We are prepared. It does not matter if we have to consequently suffer for it, but our Krushna must not suffer in the least.

With the Gopis' feet dust Naradji arrived at Vaikunth and said, "Here Prabhu, this is the Gopis' feet dust."

Prabhu's eyes filled with tears. Congratulations to the Gopis' love and their lives. The Gopis' devotion is without motive. They do not perform devotion with other intentions. They love for pleasing Prabhu only. Prabhu immediately recovered from the illness. The Gopis' passed their test.

The Gopis' minds are desperately restless for Bhagwan.

mohanji ne malvaare bhudharji ne bhetvaa re
talpe chhe maaru tan.

raatre na aave nindrane,

divse na bhaave ann ho beni... mohan ji...

sutaa bethaa jaagtaare, bhintar maahi bhajan,

lochan rahyaa lalchaai ne re,

jovaa ne jivan ho beni... mohan ji...

zankhe chhe maaro jivdo re, vahalaanu jovaa
vadan,

dithaa vinaa daaze dildu re,

kem kari kaadhu hu dan ho beni... mohan ji...

bhudarji ne bhetva re, mansubo kare man,

nishkulanand na naath shu re,

kyaare leshu aalingan ho beni... mohan ji...

In the mourning for Prabhu, the Gopis' could not sleep at night. Their appetite had gone. In every moment of night and day, internally they constantly repeated their Prabhu's name. Their soul was continuously longing to meet with their Prabhu. 'When will we embrace Krushna again?' Without water a fish frets and pant; like so, without Krushna, the Gopis' desperately struggled in pain.

Until one has sins within, has unfulfilled desires, one cannot achieve the devotion such as the Gopis'. Until one

does not rid his attachment from the worldly affairs, one is unable to carry out pure devotion. If one was to perform devotion, he will not feel the joy and bliss from it. The soul will utter Parmatma's name; however, if a knot is present, the path of devotional ability will be hindered.

**DESIRE FOR WORLDLY HAPPINESS IS THE
FUNDAMENTAL CAUSE FOR RE-BIRTH.**

There was once a Brahman from the region of Mathura. He constantly remained intoxicated. On one occasion, he had to travel from the village of Mathura to Gokul. At the banks of the river Yamuna, he prepared and boarded a boat. All night, he rowed the boat. He would row the boat and repeat the words, "Gokul will come soon. Gokul will come soon."

Morning arrived and he questioned the people on shore, "What village is this?" The people replied, "This is Mathura. This is Vishraam-ghaat." The Brahman reflected, "Oh my! I rowed the boat all night, yet Gokul has not arrived! Gokul is not much of a distance. Why has it not appeared yet?"

At that moment, when he inspected, he discovered that the boat was at a standstill, securely tied by a rope. So how could he possibly reach Gokul? Similarly, if one's rope of desires for worldly happiness is firmly entangled, if one is drowned in the dampness of bewitchment and illusive affection, he will be incapable to reach Bhagwan. He may carry out penance for his entire lifetime and chant Prabhu's name but he must first and foremost disentangle the rope of desires from worldly happiness. Thereafter, he must engage himself in incessant devotion to Shree Hari. Only then,

the aim of reaching Akshardham can be fulfilled. One's desire for worldly happiness is the fundamental cause for re-birth.

praan mare jo pritam vinaa,
 vali piyu viyoge pahelaa jaajo re,
 magan thaine hu maangu chhu manmaa,
 evu baai maare thaajo re... pran...

The Gopis' patience ran low from exhaustion and they contemplated why, from grieving for their beloved Prabhu, their soul had not escaped their mortal body. If a serpent loses its gem on its hood, it is never complacent? If a multimillionaire is left without even a cent, then what becomes of his condition?! He will mourn himself to death.

If one's asceticism takes its leave, if one's saintliness takes leave, living has no meaning. What is the use of living for a chaste woman if her truthfulness has perished?! Greatness is in the truth. If an entire city has been looted, what use does the head of state have to live? Likewise, the Gopis' are pronouncing, "Our all truthful King of this village, Parmeshwar, has gone. What use is our existence? What is the worth in living without our Bhagwan?"

sakhi re fal rahit rambhaa je koy rahe,
 te to arthshe aave re,
 nishkulanandna naath viyoge,
 maangyu mot kyaare na aave re... pran...

Once a plantain tree has bared its bananas, it looks shrivelled. Thereafter, it is left with no value. Likewise, the Gopis' are saying, "Oh Krushna, without you we have become shrivelled, hollow and spiritless. What shall we live

for? Better than this is to die.” However, pleading to death will not make death come. It just appears. The Gopis’ are very much exasperated.

man kare mohan mukh jovaa tanu ji,
van dithe vaalam antar sukh nahi anu ji l

“Oh my beloved Kanha! At least reveal Your beautiful face to us once. Without taking divine darshan of You, we do not experience even the slightest joy in our hearts.”

**THE GREATEST RELATIONSHIP OF ALL IS THAT
OF INTENSE LOVE FOR SHREE HARI.**

Shreeji Maharaj has given the quality of love with devotion as the tenth form of devotion. Punjabhai made a decision that, ‘Once I reach Gopnaath, I shall either part with my body or meet with Prabhu himself.’ He arrived at Gopnaath and witnessed a Shiva-ling (a phallus as the symbol of Shiva Bhagwan) within the ocean. He sat there and embraced it. There, tides of waves gushed through and forced Punjabhai out to the shore of the ocean. This happened several times. There and then, he began to walk on the brim of the oceanic water.

Suddenly, a divine voice from the sky echoed, “Refrain from the idea of suicide and go home! You shall gain divine sight of the visible form of Bhagwan.” Feeling heartfully jubilated, he arrived at his home. There, at the central platform of the village, Swaminarayan Bhagwan’s Saints were seated. Punjabhai paced towards them. The Saints delivered a sermon about faith upon Shree Hari and they taught him about the principles of religious ethics and customs. They emphasised on the dignity of a human birth.

The Saints informed Punjabhai about how he should

approach the act of worship. They adorned him with the glow of firm Satsang. Punjabhai requested to Vastaakhachar, "When Bhagwan is due to arrive to the village of Kariyani, be sure to pass me a message." After some time, Shreeji Maharaj made His glorious arrival to the village of Kariyani. Vastakhachar sent the pleasant news. At that moment, Punjabhai was working in his farm and it was the summer season.

There was scorching heat in the month of Vaishakh. Upon receiving the good news, at that very moment, Punjabhai prepared the bull cart and directed it to the outskirts of the village. From there, he speedily ran like a child. He ran four and a half miles, non-stop. Just as a river is zealous to unite with the ocean, a staunch devotee is zealous to unite with Bhagwan.

Bhagwan was seated in an assembly in the village of Kariyani. During this time, Maharaj became thirsty. Although Mukund Brahmchari offered Him water many a times, His thirst did not quench. Muktanand Swami said, "Oh Maharaj! You are persistently drinking water, yet you are requesting for more?!"

Shreeji Maharaj gave a gratifying reply, "Oh Swami! My loving devotee, Punjabhai, is racing to meet Me. He is desperately thirsty, yet is not even pausing to drink water. From deep within, this is how anxious he is to unite with Me. Without quenching his thirst, my thirst will not be quenched. Thus, fetch me another glass of water. I shall Myself present him with water."

Filling a pot with cool water, Shreeji Maharaj Himself ran towards His devotee. Ahead, Punjabhai raced to-

wards them and on this side, Shreeji Maharaj was running towards Punjabhai. They both emotionally embraced each other as they met. Shreeji Maharaj sat Punjabhai in the shade of a nearby tree and relieved him from his thirst. Only then was Shreeji Maharaj's thirst quenched. This story shows how Shree Hari gave personal attention to His devotees.

If one was to serve a sweet to a child who does not have the power of speech and was asked for a judgement on the taste, how is such a child able to provide an opinion?! He is unable to speak. Similarly, how is one able to describe the love felt by a staunch devotee?!

In the Vachanamrut, Shreeji Maharaj has stated, 'I, only have a single main feature predominant in Me. If there is an unflinching devotee, I become the Devotee of that staunch devotee. Moreover, I perform devotion to Bhagwan's devotees. This is the most predominant quality that lies within Me. Furthermore, no kind of fame suits those who lack such quality, no matter how great he may be.'

The Gopis' were crying out to Bhagwan. "We do not desire anything else. Just enlighten us with Your divine darshan and avert this lover's pain. Oh, appear early, my dearest love."

vahalaaji vahela aavo re pritam pyaara,
 pritamji pyaara tamne laagi chhe maari priti,
 jaano chho sarve riti re pritam pyaaraa... vahalaaji...
 pritamji pyaara vaadhi chhe virahni veli,
 gayaa chho ubhaa meli re pritam pyaaraa... vahalaaji...
 pritamji pyaara talkhe chhe vraj keru naari,

bhetyaani aasha bhaari re pritam pyaaraa... vahalaaji...
 pritamji pyaara darshan daine dukh taado,
 rangdaani rel vaado re pritam pyaaraa... vahalaaji...
 pritamji pyaara brahmanandni arji suniye,
 shu jaaju tamne bhaniye re pritam pyaaraa... vahalaaji...

The Gopis' were giving out deep sighs, expressing their depression. They were condemning themselves. "Shree Krushna showed affection for us yet how compassionate were we to Him?" The Gopis' complained in unison, "Oh sister! Oh, how we used to conduct ourselves in a mischievous manner towards Shree Krushna. Lovingly, Shree Krushna would come to our homes. On those occasions, giving Him butter cream, we used to compel Him to dance for us, and frequently called him a butter cream thief.

We used to overpower Shree Krushna and march Him to Mother Yashoda's house. We used to whine and complain, 'Oh Mother! Please discipline your Kanaiyaa! He is teasing us. He is releasing the calves and milking them.' We used to whine in such way. Despite all this, Shree Krushna was continually affectionate towards us."

paraane pakdi ne prit kidhi, albele aapne saath ji,
 jaat baai bhav vaari maahi,
 te to hariye raakhya grahi haath ji.

Whilst talking, the Gopis' began to shed tears. "We would have drowned deeply into the worldly ocean. Bhagwan has held our hands and rescued us. We used to scold Kanaiyaa. We have not left any deficiencies in giving grief to Kanha."

same same ene sukh didhaa, ladile laad ladaaviya l

aapnu gamtu kidhu ene,
maan daine man manaaviya ll

The Gopis' accused themselves, "According to our needs, we used to get Shree Krushna to undertake our chores. Whatever we commanded, Shree Krushna did. At one point, we mercilessly tied up Shree Krushna, yet He always proved His love for us. Nonetheless, we spoke to Him as we desired. Oh me dear friend! When will Shree Krushna ever express such love to us again?"

Recalling such blissful divine episodes of Krushna, the Gopis' recalled them in their minds. Shreeji Maharaj has stated in Vachanamrut thirty-five of the Gadhda middle chapter that, 'One should discuss and listen to My divine pastimes and recall upon them. If one was to recall this at the time of death, that soul is sure to reach Bhagwan's Dham. Thus, recollection of such divine pastimes along with the recitation of Bhagwan's name is beneficial for one's own ultimate good.'

The Gopis' declared, "Oh sister! From time to time, Bhagwan has bestowed us with tranquillity. Yet, absurd we were, we were unable to acknowledge His prestige." The Gopis', letting out a flow of tears from their eyes, recalled an episode...

mudhmati ati aapni, ene karo kahine bolaavati l
kaink vaatni vaat maahi, ene haa kahine hulaavati ll

The Gopis' said amongst themselves, "We are fools. We called out to Shree Krushna, "Oh You Kaliyaa!" We used to shame Him. Even Balraam would call Him 'Kaliyaa' regularly. So one day, Prabhu had got offended and ada-

mant. He whined to Mother Yashoda, “Oh Mother! I shall not go and herd the cows today. All day big brother orders saying, ‘Oh Kaliyaa! Go fetch me some water. Oh Kaliyaa! Redirect the calves in this direction.’ Like this, the whole day in the forest, he labels Me ‘Kaliyaa’. Hence, today, I shall not go and herd the cows.”

lene taari laakdi lene taari kaamdi,
gaavadli charaavva nahi jaau maavadli... lene...

Krushna is being stubborn. “Oh mother! Take this cane and this blanket. Today I will not go with big brother to herd the cows.” Mother Yashoda scolds Balraam, “For what reason are you teasing Krushna by calling Him Kaliyaa?! Talk to Him in a respectable manner.” She convinced Krushna and eventually managed to send Him to herd the sacred cows.

The Gopis’ are expressing their deep remorse, “Instead of paying reverence to Krushna, as an alternative, we have insulted Him. Everything may be disregarded, but instead of communicating delightfully with the utmost respectful Shree Krushna, we behaved treacherously by calling Him a fraud and a liar; yet, oh how Krushna proved His love for us!”

If we blame five to six-year-old children for lying, they will begin to view us in a different manner. However, this is not the case in the Emperor Shree Purshotam Narayan Bhagwan, who is captured in His devotees’ true affection and love. He is not offended, no matter how much the Gopis’ utter such harsh words to Him. This is the mode of love. Although one swears at Him, the words come across sweet.

The Gopis' incessantly rationalised faults in themselves and sang the divine qualities that lay within Krushna Parmatma. This is true devotion. The Gopis' were regretting, "Oh my girl friends! Perhaps Krushna is sensing our faults; thus is contemplating our ingratitude and thinking of never returning back to Gokul." The Gopis' were appreciating, "For our well-being, Prabhu has manifested Himself in a divine human Form and made His arrival in Vrundavan."

baai bhav brahma jene bhaje,
 vali neti neti nigam kahe l
 tehne jaanya jaar juvati,
 biju agna aapanthi kon cheh ll

Bhagwan has bestowed us with such eternal bliss that it can never be described to the full. However, we have committed a great mistake in our understanding. Shiv Bhagwan, Brahma, Indra, the Deity of the moon, the sun and the other thirty three million Deities are all living in the boundaries of Krushna's commands. They are forever engaged in Shree Krushna's devotional songs and prayers. We have been unable to recognise this.

Sarasvatiji, the Devi of knowledge and learning, is continuously singing the divine qualities of Shree Krushna. Prabhu is complete in every way. He is the ocean of immense peace. He is the Doer of all. He has no inadequacy. The Gopis' are mourning with sorrow, "The sea, lakes, and water wells are full to the brim, yet they are not satisfied. In this way, we did not gratify and give pleasure to the greatly peaceful Shree Krushna. Instead, all we did was trick and tease Him.

**BHAGWAN SHOULD BE HELD AS PARAMOUNT AND
THE WORLD AS SUBSIDIARY.**

Shree Swaminarayan Bhagwan has discussed an intellectual topic in the Vachanamrut. He has said, “Oh beloved devotees! You are a mine; hence, I do not want you to be left at all imperfect. Not even by a small amount.” Shreeji Maharaj is further saying, “You are mine!” Dear readers! All of you face the true fact. Are you all Shree Swaminarayan’s devotees or not?! Never forget that you are. To remain in His shelter is one’s only true appeal!

Those devotees who are dwelling under the shelter of Shree Hari are now living life in complete exuberance. It is well worth understanding. If one’s son is to get married and the drum player sits amongst the wedding party, then whatever food the groom feasts on, the drum player will also feast on. Whether one personally knows the drum player or not, yet he is automatically entitled to eat the same delicious meals.

In this way, one may not have completely surrendered to Bhagwan; however, if he is to associate with other devotees and enter into Satsang, whatever pleasures the king enjoys, his queen is surely to enjoy the same too. Shreeji Maharaj is emphasising, “You are mine, which is why I do not want you to be left with even the smallest amount of deficiency.”

The Swaminarayan sect is not one which is full of mere talks, but it is in entirety a religion of moral behaviour. If one talks about Satsang, explains to others and memorises the talks but does not act upon his own words, his attendance to the holy discourses conveys no real meaning.

After having heard and read the divine scriptures, one must put the talks into action and enlighten his own life. Bhagwan should be held as paramount and the material world as subsidiary. The Gopis' have the belief that the world is inferior and Bhagwan is the most supreme; hence their devotion is well suited and beautifully ornamented.

chabiloji dai gaya baai cheh ji,
jaani jan agna aapane atiseh ji l
mudhmati joi abda deh ji,

shiya gun joi raakhe aapan shu neh ji ll

The Gopis' perceived many faults within themselves and said, "We are all foolish. What would Bhagwan see in us for Him to have affection for us? We have no sense of etiquette. Without shame we roam around crazily in an uncivilised manner like the wild in the jungle; therefore, it seems as though Shree Hari has declined our love for Him."

In this way, the Gopis' regretfully cried amongst themselves. "Oh Prabhu! We are Your humble servants. No matter how full of faults we are, we can never get You out of our minds. Our minds are desperately longing for the divine sight of your beautiful facial features and for hearing your charming voice."

visaroma vahalaare alabela amane re,
ame chiye hari tamara daas re,
darshan deho re dayaalu daya karine re,
amne che ek tamaari aashre... visaroma...
tam vina kahone re din kem kadhiye re,
sukh ganu saale che sharir re,
nishkulanandna re nath nirakhya vinare,

kahone kai pere dhariye dhir re... visaroma...

The Gopis' were unconscious of their body. They no longer had mental peace. One should be cautious that they never, in their entire life, dismiss Bhagwan from his mind. One man set off in his car. His wife asked how far he was planning to travel. The husband then replied, "Where to go? I do not know. I have just sat in the car." His wife barked, "Do you not have a brain? Why are you behaving like a lunatic?! You should know where your destination is and where you are heading. Without knowing, where will you end up? A precise destination is essential. Do you only want to wander around in circles and turn money into water?!"

In this state, the humankind has taken birth on this earth. He has attained a car of a human body. Has he ever established his destination of where he wants to go? Where is one willing to end up after death? In Dham or in the Gaam (village)? One needs to have a clear understanding. The body is sure to die and life will surely end. One day leaving this universe and going to the next universe is definite.

One needs to know the Supreme Being who he wants to go to! However, without recognising Him, where is one to end up? Therefore, in the end, one must absolutely recognise Bhagwan. Great knowledgeable scholars are singing praises of the Gopis'. The Gopis' have a miraculous divine type of love.

kya paras ne kya pathro, kya kaanch ne kya kanchan l
em aagal baai aapne, tene maanyu nahi enu man ll
Remembering Shree Krushna's nectar-like divine

deeds, the Gopis' spoke of their many flaws. "Bhagwan is as pure as gold and our hearts are like broken glass. Shree Krushna could not set His mind on us. We were lucky for a few days with the company of our Shree Krushna. Now the days of sorrow have arrived." In this way, the Gopis' struggled with their grief. The Gopis' minds and bodies reached a superior state. This grieving torment left their love for Bhagwan to grow even more as days went by. The Gopis' mournful pain had escalated to the extent that they were now unable to utter even a single word. Their throats were suffocating. Finally, they cried out with loud screams. They were saying amongst each other, "Oh sister! Shree Krushna has not arrived Himself, and He has not even sent a message."

naavyo sandesho nathno jire, juvati jota jo vaat,
 aa shu thaiyu re aapane,
 aa shu thaiyu re aapane jire,
 praan rahe che shaa maat... naavyo...

Fishes struggle and die without water. A kunj (a kind of bird) leaves its eggs and migrate to another country and through their inclination of their mind, they serve the egg. Once the egg has cracked, the chick awaits for its mother for six whole months.

kunjtana baai baalka jire, juve vaat shat maas,
 avdhe na aave jo janni jire,
 taje tan thai niraash... naavyo...

If the mother does not arrive after six months, the chick will end its life. The Gopis' wept, "Oh Shree Krushna! If You do not come, we will abandon our lives. Our soul in strenuously wrestling for your divine darshan."

jivan vina je jivvu, e to angatti vaat,
 nishkulanandna naath vina jire,
 paanddu nav thayu paat... naavyo...

The Gopis' said, "Existing without life is useless, but what can be done? No letter has yet arrived and not even a message has been received. Prabhu is the All-knower. He listens to what is in the Gopis' minds."

Hearing the Gopis' voice of their hearts, Prabhu wished to send a message to Gokul. Sitting in the veranda of the palace in Mathura, Prabhu faced towards the direction of Vraj and cried. The people of Gokul are full of love. The people of Mathura are full of lordship. Prabhu was remembering the love of the people of Vraj.

"The sweetness that was found in butter, that sweetness is not even found in this palace which offered sixty-four kinds of exquisite dishes. I have left mother Yashoda in tears. I have abandoned My cows and in My absence they must all be struggling. Gokul is my land of love. Here everyone is offering Me fame and honour, but love itself has been left behind in My Gokul.

I am not craving for fame and honour, but I am hungry for true love.' Remembering them all, Prabhuji was shedding tears. Suddenly, Uddhavji arrived. Seeing the tears on Krishna Parmatma's eyes, he said, "Prabhu, there is happiness on all accounts here, yet why are You here alone and shedding these tears? Are there any faults in our service to You! Prabhu, if there are any flaws then please let me know."

Prabhu did not respond. His heart became over-

whelmed. Wiping His tears with his shawl, He replied, "Uddhavji, what can I possibly say to you about My Vraj's lovable devotees. My Vraj's love is making Me emotional. There is everything here yet there is no affectionate love. Uddhavji, you are giving Me fame, but I am not hungry for that fame! I am hungry for love."

"UDDHAVJI, YOU MUST LEAVE FOR GOKUL."

Uddhavji replied, "Your mother and father used to caress You. You used to herd the cows in the jungle and played with the Gopis'. You now need to dismiss all that from Your mind. You must forget Gokul. Only then You will feel happiness in Mathura."

Bhagwan replied, "Uddhavji, go to Gokul and explain to the Gopis' that if they forget Me, only then I will be able to forget them."

Uddhavji replied, "Maharaj, to explain to the illiterate and simple-hearted Gopis' will naturally be easy. I shall explain to them clearly." Referring to the Gopis' as illiterate, Shree Krushnan Parmatma was offended. Uddhavji had the pride of knowledge. Only the Gopis' can teach him the appropriate lesson here.

Prabhu answered, "My Gopis' may be illiterate, but they are the flags of love. How to have love for Prabhu only the Gopis' know. Oh Uddhavji, go to Gokul and stay there for five nights and explain to the Gopis'. However, My Gopis' do not easily glance at other men. Therefore, for proof, wear My Pitaambar. The Gopis' will then believe that you have arrived from Shree Krushna. Only then will they converse with you.

eh aagna udhave shir dhaari ji,
 jevi shree mukhe kahi che jo shri hari ji l
 pachi vraj jaavane arthe rath aanyo jotari ji,
 taiye uthya uddhavji vandna kari ji ll

In the early morning, Uddhavji prepared himself and arrived before Shree Krushna Bhagwan. Bhagwan gave him His Pitaambar and a Vaijanti-mala. Uddhavji, having worn the Pitaambar and garlanding the mala around his neck, was prepared to leave for Gokul. Before departure, he went to Bhagwan. Bhagwan knew that those with pride do not easily bow down before anyone. They have a pompish attitude that they are knowledgeable, educated and clever. Uddhavji, with both hands folded, bowed his head and paid reverence to Prabhu.

shish namaavi shikh maagi, juto rath upar betha jai l
 tyaare krushna kahe suno udhav,
 ek sandesho kahu te sai ll

nand yashodane jaja jaja, pranaam kahejo paaye padi l
 ehna gun oshigan ame, thai na shakiya ek gadi ll

Prabhu said, “Oh Uddhavji, on My behalf, touch My mother and father’s feet and pay respect to them. Tell them Shree Krushna has passed many many salutations.” Saying this, Prabhu’s eyes filled with tears. Forcing His tears back, He added, “Oh Uddhavji, My mother has bought Me up with a tender nature. In My childhood I was very naughty and disobedient, yet she never scolded Me.

My mother Yashoda never, even for a split second, left Me alone. Just how a beggar would look after a precious gem, in the same manner, she cared for Me. I was

extremely mischievous. Everyday I would complain to her, yet still she used to lovingly talk and play with Me. I have a disobedient personality. I used to break all the yogurt pots and fed it to the monkeys. I used to spill the yogurt and milk. Despite this, My mother thought no ill of Me.

What more can I say about My mother and father, Oh Uddhavji! I am recalling their affectionate and loving nature. Oh Uddhavji, there is everything here except parents like My Nand and Yashoda. Therefore, I do not feel at peace anywhere. I have lost My apatite. Everything is manageable, but there is one thing that is disturbing Me.” Having said this, Prabhu became even more disheartened. “What greatness can I reward upon My mother and father, Oh Uddhavji!”

eh maat pitaani motap,

mukhe uddhav kahi nathi aavati l

ame na thai seva eni, e to amne khatke che ati ll

Prabhu explained, “Oh Uddhavji! I cannot even begin to explain the glory of one’s parents. What can I possibly say to honour their gratitude? There is one issue that is ever disturbing Me. I have not been able to serve My mother and father personally. Please explain to them, so they do not mourn upon My separation.” Thinking of Vraj, Shree Krushna wept.

Uddhavji will present himself before the Gopis’ like a large Taad tree. Pride never allows one to be humble. If one is unable to be humble towards his elders, then what is said of being lowly to other person’s? If Uddhavji does not lower himself towards the Gopis’ and not give a respectful

bow, he will not gain prosperity. Therefore Prabhu advised him.

lari lari tame paay laagi, vali charanma shish dharjo l
 pachi gopijanne amara, ghana ghanna pranaam karjo ll
 shish namaavi vali sarvane, kahejo pranaam vrajsaathne l
 kushal che ne kushal puchyu, nishkulanandna naathne ll

Prabhu advised, “Oh Uddhavji! Repeatedly fall down before My dear mother and father and bow down respectfully to them. Rest your head and touch the feet of the Gopis’ humbly. Fold both hands and give reverence to them speaking of My contentment. Tell them that Krushna has sent me to specifically ask of your well-being.”

Prabhu also added, “Oh Uddhavji, you are the fortunate one oh brother! Today you are travelling to the land of love.” Having touched Prabhu’s holy feet, Uddhavji assembled upon the chariot. The chariot set on its way. Prabhu cast a mesmerising stare at the chariot until it was out of sight and all the dust particles had settled behind. He just stared with His heart full of emotion.

On the other side, immediately after Shree Krushna had left Vraj, the cows had stopped eating grass. They had become weak and helpless like the goats. Frequently they would cast their eyes towards Mathura and call out. In the mourning of the absence of their Shyam, the people of Vraj were worn out by the affliction of separation. Nand and Yashodaji had stopped consuming food. No food would be taken until our Shree Krushna’s return. Even at night, sleep did not engulf them. The soul was irritated. Constantly, Shree Krushna was remembered. In this cradle, My dear

Shree Krushna slept. I sang uncountable lullabies. In this cup He ate butter and He wore these jewelleries. Wearing these very Pitaambaras, He went to herd the cows. Saying this, mother Yashoda gently caressed His clothes over her face for comfort.

On the other side, Uddhavji who was seated upon the chariot, was travelling at a leisurely speed in deep thought. He entered the region of Vraj. The birds and animals of Vraj were divine. Even the birds were singing, 'RadheKrushna, RadheKrushna'. The Gopis' children, in anticipation, daily sat waiting anxiously at the roads of Mathura. There, they saw from a far distance the arrival of a chariot. At the top of their voices they cried, "Our Shree Krushna has returned! Our Shree Krushna has returned!" They charged towards it. "Oh no! This has turned out to be some foreigner. This is not our dear Shree Krushna! If he were our Shree Krushna, He would immediately jump off the chariot, grasp our hands and lovingly play with us. The chariot arrived at Nandji's house that evening.

gokul gaamni galiyo aavi, nandne bhavan rath chodiyo l
mali lari nand paaye laagya, vali karput te jodiyo ll

Nandji rushed towards the chariot and yelled out at the top of his voice, "Devil! Our Shree Krushna has returned!" Yashoda rushed out, "Oh no, this is someone else! If it were our Kanaiyo, He would instantly run and clasp us tightly to Him." Chanting 'Oh Krushna, oh Krushna' Yashodaji unconsciously fell to the ground and sobbed.

Uddhavji was amazed as to why everyone was mournfully saying, 'Oh Krushna, Oh Krushna.' He could not understand. Thereafter Uddhavji touched Nand and mother

Yashoda's feet and took his seat. Sweetly, Nandji showed hospitality and said, "Welcome, Uddhavji. I am delighted by your presence. Are Baldev and Shree Krushna happy and well? Do they miss us at all or not?!" Then Uddhavji replied:-

evu sunine uddhav, paaye laagya yashodanandne l
 ardhakshan gun tamaara, nathi visarta govindne ll
 vali bahu pere pranaam kahiya,
 kahe maari vatithi paaye laagjo l
 amaara anugrahnu vachan,
 kar jodi krushna kahe maagjo ll

Nandji asked, "Uddhavji, why has Shree Krushna not come to visit us Himself?" Uddhavji replied, "He was going to come Himself but the management of Mathura's kingdom is currently in His hands. Therefore, He is unable to visit." With such discourses of Shree Krushna the early dawn broke.

In the early morning, Uddhavji made his way to bathe in the river Yamunaji. In every household, the Gopis' were singing the morning hymns and devotional songs whilst churning their butters. The whole town was booming with the melody of sacred worship.

mahi maakhan maage re mavo, mahi maakhan maage,
 prabhaate uthine maavo mahi maakhan maage.
 unghmathi alabelo uthiya nene nindraadu,
 jamva saaru zagde ubha bhudhar bhukhaaru... mahi...
 gokuliyaani naari sarve aavi che jova,
 kajiyaro kaanuro na de gaavadli dova... mahi...
 mataji aa mahi tamaru naakhish hu dhor,

brahmanandna naathe zaali mahidaani gori.. mahi..

Hearing these tranquil reverberations, Uddhavji was wonderstruck. He wondered how pleasantly delightful must the hearts be of those who sing devotion so sweetly. How praiseworthy these Vraj devotees are, that their minds are constantly fixed upon Shree Krushna Parmatma. The Gopis' had a daily custom after churning their butter, to come out of their homes and bow down in respect to Nandji's home. In the veranda they saw a chariot.

“Hey Gopi, looks like Akrurji has come again with his chariot.” Running, the Gopis' arrived at Nandji's home.

aavi joyu tya udhavji, pachi bhete tene bhaavshu l
pachi prem kari pramda, puche uddhavne utsahshu ll

The Gopis', with folded hands, bowed down to Uddhavji. “Uddhavji, what message have you brought? Why has Shree Krushna not come Himself? Has He devalued us? Uddhavji, speak the truth as you stay in constant company of Shree Krushna. Does Shree Krushna ever think of us or not? Who has He become attached to in Mathura?! Let everything else be, but without further delay, please deliver to us the message you have come with.

uddhavji have ucharo, karo vahalani vaat,

je re karo te jivaadjo,

ame chiye abadaani jaat... uddhavji...

ek vate shaant upje, eke uthe che zaar,

viveke kahejo te vira vali,

thai dilna dayaal... uddhavji...

Oh brother! Please tell us something that will make our hearts cool and peaceful.” Uddhavji replied, “Sisters,

you are very much cherished by Bhagwan. Whatever Shree Krushna has told me I shall utter to you. Oh sisters, Bhagwan constantly thinks of you night and day.

vali uthta besta em bole, shu karti hashe vraj sundry l

suta suta jaage jyaare, tyaare gopi gopi uthe kari ll

Uddhavji stated, “You are adored by Bhagwan. The whole world contemplates upon Bhagwan, but Bhagwan meditates upon you. Regularly He voices, what could my Vraj-Naris be doing right at this moment! When devotees wake in the mornings, they have Bhagwan in their minds and utter His holy name, but, oh sisters, you are dearer to Him than even His own soul. Therefore, He rises from His bed uttering ‘Oh My Gopis’, oh My dearest Gopis’.”

BECOME A DESERVING TARGET OF PRABHU’S LOVE.

One who constantly fixes one’s mind on Bhagwan is known as a Sadhu and when Bhagwan fixes His mind on one He is known to be a sant. The word sant has a deep meaning. No matter what colour clothing a sant may be in, he is not distinguished by the colour of his clothes. His heart must be coloured in pure devotion.

The one deserving love is Parmatma Himself. The kind of love mankind has changes frequently; yet, man is never content or satisfied. In infancy, a baby has love for his maternal mother. He then develops love for his toys. As he grows, he develops love for his friends. Soon after his marriage, he loves his bride and after some time he dislikes the love of his wife and begins to love his sons and daughters. Like this, ever so often, his deserving targets of love changes.

Understand this true fact. Have a target of loving

Prabhu only so there never comes a situation whereby there is a change in the direction of your love.

bhav brahma bhaje che jene,te to bhaje che baai tamne l
tamaari teni khabar khari, kaai padti nathi amne ll

Uddhavji continued, “The entire universe, Brahma, the 33 million demi-gods and the sixty-eight thousand Rushi’s are devoting themselves to Bhagwan and are chanting His holy name. However, the amazing thing is that Bhagwan Himself is worshipping you. He is remembering you day and night. Hari is not forgetting you in His heart. I am amazed at what kind of religious deeds you could possibly have previously performed for Prabhu to be constantly speak about Vraj in His sleeping state, awakened state and even whilst He sits around.

Now I shall talk of Hari’s heartfelt content.” Uddhavji went on, “Oh beautiful ones, listen carefully and you shall receive peace. I shall explain in such a way, where your gain serenity.” With single-minded concentration, the Gopis’ listened attentively to Uddhavji’s words. “Oh dear Gopis’, you devote yourself in the belief that Prabhu has form and attributes, but Parbrahm Purshotam is eternally whole and is omnipresent everywhere. He is preserved in the entire universe. His eternal form is not in the least bit detached from you. Bhagwan is infinitely present in each and every microcosm and the entire microcosms are in Bhagwan. His existence is pervaded. He exists in each and every entity. He is present in every single atom.

You need to remove your outer sight and begin to meditate upon Bhagwan from the inner heart. Form a habit of witnessing Bhagwan in your inner self. Bhagwan has not

left for Mathura at all! He is forever present here, even amongst us. Think like this. This is the true understanding of the Veds and the knowledgeable ones too. Bhagwan exists everywhere.

sthale vishnuh jale vishnuh, vishnuh parvatmastake l
javaala maala kule vishnuh, sarva vishnuh mayam jagat ll

Abandon the bodily way of thinking and transfer into the practice of the spiritual way of thought. Meditate with firm faith. If along with light you realise the all-pervading divinity of Parbrahm, then you will attain the darshan of His miraculous form.” Uddhavji talked of the high and deep full talks of existence. However, he did not realise that only the Gopis’ existence was of the highest ranking. The Gopis’ had no need for any further supreme knowledge. They permanently saw Bhagwan in His full form.

Uddhavji continued, “Oh Gopis’ think deep, from listening to Bhagwan’s discourses and singing devotional hymns there is so much gratifying contentment. So just imagine the amount of pleasure there would be in actually being in the presence of Prabhu.”

deh budhi baai dur kari,
vali vishay vaasna parharo l
nishkulanandna naathe kahyu,
tame jog jugte shu aadro ll

The Gopis’ could not contain any longer, “Uddhavji! What are you saying? We have no bodily focus. If we were body conscious then we would be aware of our household life, but we have even forgotten this worldly life and it’s

existence. Once the desire for worldly objects has been demolished, only then the love for Prabhu awakens. With the firm conviction in Prabhu, our worldly desires have vanished. We have no desires left in any way whatsoever.

Oh Uddhavji! What are you talking about? Do you think we are simple-minded and gullible?! Think before you speak. We do not mourn for Shree Krushna whatsoever. We are forever in His union. After this state there is nothing else left to attain. One who has an internal disease, one who has passion for worldly happiness cannot understand this state. One needs to undertake Yogic Art. However, we have emerged into Bhagwan without the need of undertaking such proficiency.”

Shreeji Maharaj has stated in the Vachanamrut that, you should perform Yagna i.e. sacrifices. What is known to be Yog Yagna? The correct procedure of performing Sattvik sacrifices is to withdraw the tenseness and the eleventh mind from whatever objects they are attracted to. All the eleven senses should be directed towards ‘Brahm’. They should be offered into the fire of ‘Brahm’. Such a sacrifice is called ‘Yog Yagna’.

WE FALL INTO DEEP TRANCE WITH OPEN EYES

What are the fruit’s of Yog Yagna? Bhagwan reveals Himself to the performer of the Yog Yagna within his heart. This is how the performer of the Yog Yagna enjoys the fruits of his sacrifice.

What is meant by Antardrushti? Directing one’s mind towards the image of Bhagwan that is within one’s heart is called Antardrushti. Even directing one’s mind towards the image of Bhagwan that is before one’s eyes is also

Antardrushti.

The Gopis' said, "Oh Uddhavji! You are advising us to meditate with our eyes shut. However, understand that, there is fear that once opening the eyes after going into a transcendental state, one may get attached to the worldly dealings. However, we go into a trance even with our eyes opened.

The Yogi's meditate with their eyes closed. During this time their mind remains still, but the instant their eyes are opened, their mind is transient and fastens itself on to the worldly dealings, doubtful thought and contemplations.

Vishvamitra, with his eyes closed, performed severe penance for sixty thousand years and went into deep transcendental state. However, the instant he opened his eyes, his mind locked onto the beautiful Menka. The Gopis' explained, "Oh Uddhavji! True transcendental state is when one goes into the mode of trance whilst eyes opened. To keep the mind tamed is not the most highest accomplishment, but to keep it tamed through the understanding of love is the greatest achievement."

The Gopis' lived in constant open-eyed transcendental states. Their sight had become divine with the emergence into Bhagwan. Wherever they laid their sight, they saw the divine Shree Krushna Himself.

yatra yatra mano yati, tatra tatra samadhyah ll

Uddhavji advised, "You should worship on the formless image of the Supreme Being." The Gopis' replied, "We have reached a state where we have continuous divine sight of the form of Bhagwan. Who would abandon the attained

divine form of Bhagwan and worship upon the formless image?”

uddhavji kahyu je amne,
 tema saar na ditho koi shodhtaa l
 amne kahyu evu je gnaan,
 tamne ketlu thayu parmoodta ll

The Gopis’ continued, “You are educating us with your knowledge. How many years has it taken you to obtain this knowledge? You must have used many resources and materials to attain that intelligence, yet that knowledge is isolated. You are lecturing us like an uneducated child! Bhagwan is visibly playing with us. Yet you tell us to contemplate upon Him? If one visibly sees Him permanently what is the reason then to shut his eyes and meditate upon Him?

The Gopis’ went on, “Uddhavji, we are the lady servants of Shree Krushna. Who would abandon a feisty pile of food and go for rubbish? Who would renounce gold and grab dirty mud? Who would relinquish precious stone jewels and adorn himself with conches? Who would replace lovable sandal wood paste for ashes? Who would wear torn dear skin and abandon beautiful rich clothing? Who would commit contaminated bad deeds and leave the good deeds aside?!

jeh mukhe ame paan chaavya,
 teh mukhe aavar kem chaavshu l
 krushna vina uddhav ame,
 biju antar kem tharaavshu ll

What else can possibly be added in our hearts other than Bhagwan? Once one accomplishes absolute faith in

Bhagwan, no one can swerve them. Internally, one should maintain full faith. No love and attachment must be kept for worldly affairs or its people except upon Bhagwan. One should desire to sustain intense addiction for Prabhu. What happened to Muktanand Swami once he attained intense addiction to Bhagwan?

lagni laagi re maare lagni laagi,
 sakhi shyaamaliya sangaathe mare lagni laagi.
 rasiya sange ramta sarve brahmnaa bhaagi,
 me to akhand sohaag lidho mukhke maagi.. lagni...
 muktanand kahe pal ek nyaaro, nahi melu vaalo,
 shirne saate kyaathi male nandno laalo... lagni

To be infatuated with passion to Bhagwan is the essence of this Snehgita. To read and listen to holy discourses is fruitful in itself. The fruits of one's actions is received throughout time. The fruits of hearing the discourses of Snehgita is attained immediately. Discourses enables one to forget worldly affairs and makes one engrossed through mind and body unto Prabhu. Wealth is not the main criteria in the path of devotion. The body too is not the main measure in the path of devotion, but it is the intellectual mind.

This matter is worth understanding. Devotion must be carried out honour of righteousness. It is necessary for devotion to be combined with the religious codes and conducts. This is one's duty. Parmatma has made this compulsory. That duty must be carried out accurately. If one leaves the duties and performs devotion, the devotion is not acceptable. If a Brahmin does not perform evening reverence and no worship is carried out in the morning, yet he carries

out devotion, the devotion is not acknowledged by Bhagwan.

If one's devoted husband is unwell and informs that he is ill and that she should not leave him attended unattended, despite this the wife is persistent by nature, and still insists to attend the temple to carry out devotion and returns after two hours, her performed devotion is of no value. Prabhu pronounces that religious codes and conducts are very dear to Him.

Along with devotion the respect for religious codes and conducts is necessary. To attach ones sight steadily upon each and every fraction of Bhagwan's body only, is regarded as true devotion. In this world, the public acknowledges that multi-millionaires are the greatest and happiest of all. However, people do not believe that those who listen to discourses and chant Bhagwan's divine name million times are greater and happier than all. The true wealth of the chanting of Bhagwan's divine name travels with those who chant Bhagwan's name and listen to the divine discourses. So who is the greatest? The worldly wealthy person or the one who chants Prabhu's name?

ONE WHO CHANTS BHAGWAN'S DIVINE NAME IS THE BEST.

To utter Prabhu's name is the central tool. The Gopis' pronounce to Uddhavji:-

tan man aapyu chhe ehne,
ek rati ame raakhyu nathi l
shree krushna shree krushna kaheta marshu,
pan biju nahi thaay amthi ll

“oh uddhavji, we will die uttering ‘oh shree krushna, oh shree Krushna’. There is nothing else we can do now.”

For a genuine devotee, the real wealth is in the uttering of Prabhu's name. One's life is ultimately in Prabhu's name. Prabhu has kept His complex form concealed, but has kept His name alive.

With the strength of Bhagwan's name, a sinner becomes liberated from sins, the ill becomes liberated from illness, the poor from poorness become redeemed. Through the power of Prabhu's name, a cat's kittens are saved. Through heavy rain, Bhagwan smashed a potters kiln, yet he did not harm or injury the kittens.

There was no end to the Gopis' waiting. There is not limit to their patience. Gopis' informed, "Shree Krushna Parmatma has promised us that He shall come and visit us, if not tomorrow then the day after, but He will defiantly come".

aa je vaato ajay anya na uchre,
pan muva pachi paarkhu koi leshe l
nadi bhungadi vali vaansdi kare koy,
toy krushna krushna em bolshe ll

WE FALL INTO DEEP TRANCE WITH OPEN EYES.

The Gopis' further added, "Oh Uddhavji, We may possibly die uttering Shree Krushna's name. If one comes closely to listen to our dead corpse, then the soulless body will still continue the uttering of Shree Krushna, Shree Krushna." The mind's of the Gopis' had drowned in the uttering of Shree Krushna's name. Within the Gopis' heart, night and day there was the utterance of Shree Krushna. Brahmanand Swami sings:-

maara rudiayamaay raat divas ek ratna sahanandni.

Whoever chants Bhagwan's name will have the support of Bhagwan at all times. Only the strongest individual is able to walk on the path of Bhagwan's. This path is not for cowards. Shreeji Maharaj has stated in the Vachanamrut Gadhda Middle 33 that, 'I am not at all far from a devotee who has strongly freed himself of his desires. My love upon that devotee never decreases.' There is a pleasant story connected to this, which is of great understanding.

Shreeji Maharaj had attended the village of Gaaf, He was seated upon a wooden bedstead and devotees were seated before Him after touching His lotus feet. Women also touched His feet from a distance and seated themselves. Shreeji Maharaj commenced on advisory talks, saying, "The human body is not granted frequently. Therefore everybody should conduct themselves according to the Shikshapatri in which I have laid out appropriately all the rules of righteousness. Benediction lies within this only.

Avalbai was seated amongst that assembly. She was devoted to Prabhu. With fondness over Prabhu, she folded both hands and requested, "Oh Prabhu, will You attend my house for dinner?" Shreeji Maharaj replied, "Yes, definitely!"

Avalbai was at home preparing various dishes when her mother arrived and said, "Oh daughter, you are always preparing meals for Bhagwan, but today I shall cook." Avalbai agreed.

Avalbai's mother cooked daal, rice, chapatti and other dishes. Prabhu arrived to eat. After His meal, He went to the lavatory and immediately vomited. Avalbai became worried wondering what had happened. Why did Shreeji

Maharaj vomit? Could his food have been contaminated?

With both hands folded, Avalbai asked Shreeji Maharaj. He replied, “There is no change in the food, but there are changes in your mother’s conduct. Her thoughts and actions are contaminated. That is the reason for Me being sick. I do not have a liking for consuming food offered by impure individuals.” Avalbai became heartbroken over Shreeji Maharaj’s unfulfilled hunger.

She thought what could be done now. She responded, “Wait Maharaj, I shall immediately cook something.” Shreeji Maharaj answered, “Don’t worry, it is okay for now. You may prepare something in the evening. I shall arrive for dinner.” Later, Shreeji Maharaj arrived. The main moral of this is that Bhagwan has appreciation of the service provided by those devotees who have no desire for worldly passion. Those full of heavy desires are not in the least bit appealing. In the Vachanamrut, Shreeji Maharaj states, “This Mulji Brahmachari has no passion for worldly desires whatsoever. Therefore, service by his hands is highly valued by Me.

One who does not have desire for worldly affairs is very dear to Me. I keep such people close to Me in this world and the next. Therefore, one should constantly keep his mind joint in Bhagwan’s discourses and His holy hymns.

ame abdaanu antar evu,
 jene dhaade dhariyu te dhariyu l
 nishkulanandna naath saathe,
 man madiyu teh maliyu ll

The Gopis’ said to Uddhavji, “Listen, a female’s heart

contains such love that once her mind is attached to something, under no circumstances will it break loose.”

shree naath saathe man maaniyu,
 uddhav eh vina amen a rahevaay ho,
 vaalana viyoge vite pal vali,
 te to jal tulya jay ho... shree naath...

The Gopis’ continued, “Oh Uddhavji, we are unable to exist without Bhagwan. For us, even a split second seems like a whole era has passed. Even while sleeping, eating, drinking and sitting Krushna is constantly embedded in our memory and hearts. Without His darshan, our hearts ache. No medicine exists to remove this ache in our hearts.” The Gopis’ devotion is the purest love.

INTENSE LOVE IS CRUCIAL IN THE PATH OF DEVOTION.

Since childhood, Ebhalbapa’s daughter, Jivuba, had the utmost love and commitment in her devotion to Bhagwan. Her father would constantly tell her off, yet she did not let her devotion fall. In fact, her devotion grew extremely. When offering meals to Bhagwan’s idol, Prabhu personally accepted them. If Shreeji Maharaj went to another village during His stay in Gadhda does not return on time, Jivuba was not able to consume food. This is the kind of commitment and devotion she had for Shreeji Maharaj.

Because of three siblings, Laduba, Jivuba and Dadakhachar’s humble service, love and surrender, Shreeji Maharaj dwelled in the premises of Gadhda and gave Gadhda the title of ‘Gokul’.

In the path of knowledge, staunch detachment is required. In the path of devotion, love for Prabhu is required. One needs to carry out love as the Gopis’, Laduba and Jivuba

had for Prabhu. This is the kind of obsession that is required. Only then, one's devotion will grow day by day.

A mumukshu presented himself before Saint Eknathji with the desire for spiritual salvation. He touched the saint's feet in respect and sat before him. Then with folded hands, he humbly asked, "How is it that your mind is constantly steady on Bhagwan? Whenever I come to see you, your mind is seen as always being stable. My mind cannot remain steady for even thirty minutes. Even when I sit for worship, my mind roams around here and there. Please show me the technique to discipline the mind."

Eknathji Maharaj thought that words of wisdoms should be acted out in order to give a better understanding to someone; hence, he advised, "Leave that question for the moment. I believe your death has come near. Therefore, before death, you need to abandon worldly affairs, your family, friends, affection, fascination and worldly desires. This will be extremely beneficial to you. Consequently, if any worldly desires are left, your death will be harmful and the soul will suffer. After seven days, return back to me."

Hearing the talks of his death drawing near, the individual felt a vibe of fear in each of his hair follicle. He commenced in despising the worldly happiness. He saw the world as a dream and attachment towards friends and family began to fade away. He thought to himself, 'Now I want to go directly to Bhagwan. My death has come near. I need to gather bundles of devotion. All my friends, relatives and my wealth will not come with me.' Constant thoughts like these began to free him from worldly desires.

In the morning, when he performed daily worship,

instantly his mind began to focus onto Bhagwan. With his heart full of tears he pleaded to Bhagwan, "Please continue to pull my mind towards Your divine feet and if my mind wonders anywhere else, I will have to suffer." He prayed daily in this way.

After seven days, this mumukshu individual arrived before Saint Eknathji. He humbly touched his feet and sat. Saint Eknathji asked, "What did you accomplish in the past seven days?" The individual replied, "Maharaj, I was so frightened of my death that all my affection towards my friends and family has been released. I meditate and devote myself to Bhagwan. Through this, my mind has been fixed in Bhagwan's divine form." Eknathji Maharaj said, "Those thoughts were the reason for my mind's steadiness. I remember my death everyday. With the fear of my death, I constantly carry out profound devotion. This is the reason why my mind has removed the worldly yearnings. This is the reason for my mind to be eternally engaged in Bhagwan."

If your thoughts are not completely attached onto Bhagwan, it is not of a great worry, but do not contemplate upon the worldly affairs. If one's mind does not mentally set in devotional meditation, then enlighten the mind to the fear of it's death. Then the mind will steadily focus.

TO PERFORM DEVOTION IS THE ONLY ADVANTAGE OF LIVING.

Shreeji Maharaj has guided his devotees and has told a narrative which is of significance. He has said that, 'I daily keep five facts in mind...

- 1) It is certain that I have to leave the body and die. I will have to die any second now.
- 2) How many good deeds have I done and how much

-
- still remains to be done?
- 3) Have I got rid of the desires for the five worldly senses or not?
 - 4) Have the great saints got rid of their desires from the root of their hearts or not? One should always look into the saints' hearts.
 - 5) At death, everyone must leave, but to perform deep devotion is the only advantage of living.

Shreeji Maharaj has told all these facts in the Vachanamrut for the benefit of all His devotees.

Referring to the original discourse, the Gopis' enlightened Uddhavji, "Oh Uddhavji...

adhuru puru karva kaaje,
sandesho krushne kahaaviyo l
kaalju to kaapine gayaata,
vali maarine praan mangaaviyo ll

How much patience should us feeble people take? Our vital breath is with Bhagwan. Now, there is only a little life left in this body. What will our beloved do with just the power of our breath? He killed His aunt, He killed the wrestler, He killed His uncle. It does not matter that He even kills us, but why is He staying away and being treacherous? Behaving in such a manner does not suit Him. Have we ever treated Him in an undesirably obscene manner, for Him to send a messenger and not visit Himself?!" This is not the Gopis' speaking but it is the voice of their true devotion.

Selfless service and devotion must be performed af-

fectionately. It is only called true selfless service when one carries out selfless service and worship with ecstasy and whole heartedly. Service and devotion should not be performed through actions, but must be carried out through love and affection. Devotion reaches Bhagwan when one experiences ecstatic bliss whilst performing the devotion.

At the beginning of carrying out service, one should perform meditation. During worship one must not hold conversations. Service means to keep one's mind locked onto Bhagwan. Whatever type of caring love one has for his body, that type of caring love should be kept for Bhagwan. Humbleness softens and melts ones heart with compassion. Perform service with affection. After worship, one should pray to Bhagwan for the protection from one's inner enemies.

The great devotee Prahlaad pleaded to Bhagwan, "The protection that you gave me, I do not count that as actual protection. You have saved my body but that is not of real significance. Whether my body is safeguarded or not is of no value to me. However, when You protect me from my inner enemies, then I will believe that You have truly saved me. This is the main cause of me performing constant devotion to You."

When a devotee's body is protected, he does not feel happiness nor sorrow. A devotee's thoughts are all together different. He carries out his devotion with the intoxication of the strength gained from Prabhu. He fears the inner enemies which obstruct in devotion. There should be no hindrances in performance of devotion. One should entail every one of his senses to be soaked in devotion, just like that

of the Gopis'. That is the fundamental essence of the Snehgita.

anek apraadh hoy abdaana, toy nar nathi koi maarta l
bhani aavya chhe bhai bahu, kem etlu nathi vichaarta ll

The Gopis' continued, "If a woman happened to have committed an insult, a man would not strike her. Shree Krushna is very much educated. We have not insulted Krushna in any way! A hunter shoots birds so that its flesh and skin can be of some use. However, our flesh and skin will come of no use so why does Krushna injure us from afar?!"

adhure sukhe marshu ame, raheshe aasha amaari eh shu l
nishkulanandna naath saathe, nathi padvu nokhu sneh shu ll

Now the Gopis' give an extraordinary illustration, "Oh Uddhavji, we wish very much to meet Bhagwan and to play with Shree Krushna. We wish to serve Him. Similar to this we have many other wishes. Being separated from Him we cannot bear. Oh Hari! Please fulfil our wishes.

aash chhe aash chhe aash chhe re,
hari amne tamari aash chhe.

maara praan tamaare paash chhe re... hari amne...
tam vina tan man hari maaru,
an dither udaas chhe re... hari amne...
mukh jova mohanji tamaru,
pritam amne pyaas chhe re... hari amne...

Oh Prabhu, we are yearning to see Your lotus-like face. Just how a thirsty man longs for a drink, our hearts are longing for Your divine darshan.

sundar vadan sadan chhe sukhnu,
adhure madhure vaala haas chhe re... hari amne...

nishkulanandna naath tam saathe,
 aalingan leva ulaash chhe re... hari amne...

Oh Hari, your face is the abode of happiness. Oh my Beloved, arrive quickly and take us in Your arms and hold us close. Our minds each and every observance and thought are dependant upon the holy feet of Shree Krushna. This is our wish. May our vocals forever chant Shree Krushna's holy name. May our eyes always set upon Your divine self. This we wish for." The Gopis' are not enjoying the separation from Bhagwan whatsoever. What the Gopis' are saying is worth adopting into one's heart.

A water lily lives in the water. If its root stays fixed into the ground the lily stays nourished and lively. If the root was to be separated from the ground, the lily will become frail. The water that was once keeping it alive, that same water now kills it. Why does it die? Because the root has been detached from the earth! The entire mankind's condition is like this. The soul that is separated from Bhagwan is considered to become frail. A soul detached from Bhagwan is deprived of happiness. If you want to be happy, keep your root attached to the earth. If one is sowed into Bhagwan there will be no harm.

No matter how rusty a used up old car is, if the engine is connected correctly, the car will reach you to your destination. However, if there was an air-conditioned luxury car and the engine is not fixed together properly, subsequently it would be left abandoned. No matter how miserable, helpless a soul is, but if it is strongly joined with Bhagwan, it would be released from the worldly pitfalls. It will reach Bhagwan's heaven.

No matter how educated one is, whether he is the prime minister or a great emperor, but if his heart is not joined to Prabhu, his mind is not attached to Prabhu and he has not surrendered to Hari, then he is regarded as a rusty used up old car. He is not joined up with the engine. Therefore, he is a scrap soul who will be forced into the pits of hell.

Snehgita is a magnificently astonishing scripture. It cautions the worldly souls to keep the heart joined with Bhagwan.

In the Gadhda middle tenth Vachanamrut, Shreeji Maharaj has said that to produce one's devotion in the heart like that of the Gopis' is very tough. That kind of meritorious devotion does not come by in just one or two births. When auspicious purifications of countless births come together, only then does the devotion, equal to the Gopis', is developed. The devotion of this kind only is of the highest level.

jem pushpni vaas lai vegdo, ali udine aago fare l
 jem fal khaay khag taje taru,
 tem krushnaji pan em kare ll

Whilst Uddhavji talked to the Gopis', suddenly a wasp appeared. The Gopis' said to the wasp, "Oh wasp, you are of a black colour and so is our Shree Krushna. Just like how you will buzz around here and leave likewise Shree Krushna hummed the expression of love and has now left for Mathura. You have a yellow lineage on your body; similarly, our Shree Krushna also wears a yellow pitaambar." Wherever the Gopis' sight went, they remembered Shree Krushna in this fashion.

WITHOUT THE UNION, LOVE DOES NOT DEVELOP.

A devotee of Prabhu joins his love and affection to Bhagwan. Without the union, love does not develop. In the village, many people have fevers and there are illnesses around. However, do we visit and ask about each and every one of them? Without some sort of relationship, compassion does not come about. Love and affection towards a friend or relation is different. If a friend or relative falls ill, we go and ask after their health and visit them personally asking how they are feeling. Even socially, one would have to keep some kind of relationship amongst their community for sentimental bond. However, this is more of an extraordinary and rare bond. One must build some kind of relationship with Parmatma.

Parmatma is the absolute Master of my soul! He is my Bhagwan. He is my greatest father. Bhagwan is everything for me. Without Him, I am nothing. Noone is my true relation other than Him. Before this birth, Bhagwan was with me and after birth, Bhagwan is also with me. After death, Bhagwan is the one who will stay with me. This is the mentality one needs to have to join their relationship with Prabhu. One who unifies like this is known to be a true Yogi.

One way or another, one needs to build a relationship with Bhagwan and bond with Him. One has the wish to have connections of any sort with those who are wealthy, rich and powerful. However, one does not have this wish to form a true relationship with Parmatma. However, be vigilant. There are many benefits in bonding with the Bhagwan and His saints.

With the connection of Naradji, the famous Valiyo Lutaro became the great Valmiki Rushi. Jobanpagi, the leader of the professional gangsters, had darshan of Shreeji Maharaj and became the respectful Joban Bhagat. After the association with the saints, Sagram Vagri became Sagram Bhagat. This is the majestic power of having connections with Bhagwan or His saints.

Just as one has no fascination or love for fake money, similarly, one must not have fascination or love over worldly happiness. True happiness is experienced in lovingly performing devotion and listening to holy discourses.

shyaam vina sukh na aave re,
odhhaji amne shyaam vina sukh na aave re...
saga na ditha suhaaye, mandiriyu khaava dhaaye,
bhojaniya nav bhaave re... odhhaji...
rajniye nindra tyaagi, lagni e saathe laagi,
kaanaano sandesho kahaave re... odhhaji...

The Gopis' said, "Oh Uddhavji, we have no happiness in the absence of our Shyam. We do not like it one bit. We find food tasteless. We have sleepless nights and we are striving vainly like that of a Bapaiya bird (a sweet voiced singing bird).

divaani thaine dolu, bapaiyani pere bolu,
mohani lagaadi maave re... odhhaji...

Until it rains, the Bapaiya bird calls out vainly for its love, the rain; likewise, we continuously call out for our Shree Krushna in vain.

muktanand maav paase, amne koi raakho saathe,
kahaanne koi tedi laave re... odhhaji...

Oh Uddhavji! Why did you come alone? If you had come with our Shree Krushna, how relieved our hearts would be! We would hold Him close to us and become content. If Krushna was eventually going to abandon us like this, why did He build affection for us in the first place? All this love and affection He gave to us and now why does He make us suffer like this?"

bhayaanak vyomaasur bhaythi,
 vali raakhiya rudi ritshu l
 shakataasur trunaavart tethi,
 pahela ugaarya ene pritshu ll

FESTIVALS ARE DEAR TO BHAGWAN.

When Bhagwan was one hundred and eight days old, Nandbaba wished to celebrate a unique festival. Festivals are dear to Bhagwan. Festivals are designed to become one with Bhagwan. Yashoda sent an invitation to the whole town. She said "Today my Shree Krushna has changed sides by Himself without assistance; therefore, I am throwing a festival to mark His progress. Therefore, everybody please attend.

Nand and Yashoda are humbly handed out gifts to everyone without limitations. They placed Shree Krushna's cradle outside in the courtyard under the carts. Yogurt and ghee was placed above on the cart and beneath was Shree Krushna in His cradle. Greeting the guests, mother Yashoda forgot about Shree Krushna. Bhagwan thought that, "This festival has been held to celebrate My progress and why have I been forgotten?" Therefore, He carried out a divine pastime.

Kanaiya let out loud cries, but mother had still not

heard. Now what could be done? At that time, Shakatasur, the demon, came to kill Bhagwan. Bhagwan realised the demons motive. The demon thought, 'I shall sit on the cart and put such pressure that by the sheer weight, Kanaiyo will be trampled.' Then, Bhagwan lifted His legs and gave such a hefty kick that the cart overturned. The yogurt and the ghee spilt everywhere and the cart overturned on the Shakatasur demon. He was squashed to death. Through such playful pastimes, Prabhu vanquished such demons.

The Gopis' came running and sweetly chastised, "On no mother Yashoda, you have become a mother yet you do not know how to take care of Shree Krushna. Why did you lay Shree Krushna under the cart? It is a good thing the cart fell on top of the demon, but if it were to have fallen over Lala, what would have become of Him? Therefore, take proper care of Lala and if you are unable to look after Him, pass Him to us and we shall look after Him."

The Gopis' continued, "Oh Uddhavji! From such great demons Shree Krushna protected us. Oh Uddhavji, these stories are of great interest. He has protected us from many other demons like Vatsasur, Bakasur, and Adhasur. Oh Uddhavji, there is no end to Shree Krushna's benevolence. How can we possibly forget Him? Shree Krushna lives amongst our hearts.

He has saved us twice from the wide-spread forest fires. If Shree Krushna did not save use from this dangerous calamity, then the whole of Vrundavan would have burnt to ashes. He saved us from these catastrophic disasters."

vali indra kpyo vraj vaasi upre,
mahaa pralayno megh meliyo l

vij zabke nir kharke,
vali andhkaar atishe thayo ll

The Gopis' went on, "The Vraj devotees regularly performed worship to the king of gods, Indra. But Shree Krushna Parmatma taught us to pray upon the Govardhan mountain instead. Feeling that a young boy had insulted him, Indra became irritated and ordered the twelve types of rains to enforce such torrential rain upon Vrundavan so that it becomes completely wiped out.

It does not normally rain in the month of Kartak. Torrential rain fell heavily and everybody was frightened. Shree Krushna said, "Do not panic, have faith in the mount Govardhan. It will protect us." With these words, He lifted the entire Govardhan mountain on his little finger and urged all the cattle, the male and female Gopis' to gather under the mountain. All the people ate, played and enjoyed themselves under the great mountain.

The seven-year old Bhagwan held the Govardhan mountain upon his little finger. Seven days passed and the male Gops' remembered that Kanaiyo must be tired. They offered, "Kanaiya, shall we give You support by holding the mountain? You must be tired." Bhagwan said, "Fine, please support." The Gops' tied their shawls around their waists and lifted their sticks in support of the lifting and said, "Okay Kanaiya, remove Your finger now. We shall balance the mountain." Bhagwan said, "Be sure to give it full support, okay?" With these words, He slightly lowered His little finger and the whole mountain began to rock. "Oh no Kanaiya, hold on to it, or we'll all get crushed." Bhagwan immediately held the mountain.

For seven days not a single person suffered. Then Indra realised that this child Shree Krushna was no ordinary child, but was Parmatma Himself. It was not otherwise possible for anybody to lift such a big mountain. Indra presented himself in front of Prabhu and asked for forgiveness. “Oh Prabhu, I have made a grave mistake. Therefore, please forgive me.” In this way, Bhagwan removed Indra’s pride.

The Gopis’ continued, “Oh Uddhavji, like this, Prabhu has safeguarded us many a times. What more praise can we give Him? There is no end to His virtues. Oh Uddhavji, what more confidential talks can we tell you? Shree Krushna has completely forgotten us.

Oh Uddhavji, you are Bhagwan’s dear friend. That is why we have shared our intimate talks with you. Come with us, we shall show you all the places we leisurely played.” The Gopis’ led Uddhavji in the deep forest.

gaayo chaarta govindji, tiyaa uddhavne tedi gayaa l
vanita vali tode mali, sarve sthal vanma dekhaadiya ll

“Look, this is the place Govind herded His cows. In this place, He played His flute and played Raas. This is the Jamunaji river where He pulled our saris and broke our water pots. Oh Uddhavji, this is the Kadamb tree. He is still sitting there. Look He is calling me, just look at Him. It appears as if Shree Krushna’s is following and chasing us.

Oh Uddhavji, when will times like this come again? When will Kanaiyo come to visit us?” Uddhavji thought, “What more can I preach to these Gopis’? I preached to them that Bhagwan is present everywhere, but the Gopis’ are already experiencing this in reality. Even I have not ex-

perienced this.’ Uddhavji contemplated in this manner.

Great Ruishi’s go into deep concentrated meditation and try to forget the worldly life and its activities. Still they are unable to forget the world. On the other hand, the Gopis’ are trying to remember their place in their household life, yet they are unable to bring it into memory. Even for a second, they are unable to forget Bhagwan. Bhagwan Shree Krushna has been fixed into their hearts and mind. Nishkulanand Swami sings:-

chitdaama chonti gayo re albelo vaalo

chitdaama chonti gayo re...

achaanak ene ditho, mandaama laagyo mitho,

antarma aavi petho re... albelo...

visaarya visre nahi, karine upaay kahi,

have hu to haari rahi re... albelo...

The Gopis’ explained, “Look Uddhavji, in this forest Shree Krushna played Raas with us.”

iyaa ene ven vajaadi, iyaa ramaadya ene raas l

iyaataji bhaagi gaya bhudhar, tyaare ame thaya udaas ll

The Gopis’ go on, “Oh Uddhavji! Where do we even begin to explain about our Raas! Such were the Raas’s that it is indescribable. To join in the Raas, even the deities arrived here in human forms. A cool breeze was always present. Like this, we played with Shree Krushna. Then suddenly, He disappeared. Along with him the intelligent Radhaji also disappeared too. The Raas became spoilt. Walking in front of Shree Krushna, Radhaji said, “Oh Krushna! I have become tired. I can not walk any further. Carry me on Your back.” Then Prabhuji sat her on His back. Shortly

after Radhaji came into high spirits. She thought, ‘I am so liked by Bhagwan that He carries me on His own back!’

Bhagwan thought that Radhaji has developed too much pride. This was not a good thing, hence He must do something about it. Prabhu said “Radha, hey Radha! My foot has been pierced by a thorn. Hold onto that tree branch really tight and I will quickly remove the thorn.” As soon as Radhaji held onto the branch, Prabhu disappeared.” Hearing this, Uddhavji began to laugh.

Laughingly Uddhavji asked, “What happened next?” The Gopis’ described, “Then Radhaji stayed hanging onto the branch and screamed for someone to let her down. That is when we arrived tracking Prabhu’s footsteps. We saw her hanging so we assisted her down from the branch.” Remembering this pastime, the Gopis’ became emotional and sobbed.

sarva sthal dekhaadta, ati aankhadiye aansu zare l

uddhav ame kem kariye, em kahi kahine rudan kare ll

Listening to such divine pastimes, Uddhavji’s eyes also filled with tears. In Krushna’s presence, the Gopis’ did darshan and had physical contact with Him right before their eyes, and in His absence, they had pure mental contact with Him.

The Gopis’ said, “Oh Uddhavji! You have become Shree Krushna’s advisor for two or four months; however, we have been His servants since many births. We are the uneducated women who are residents of a small village. So what can we say to a highly knowledgeable man like yourself? You are educated and we are illiterate.

vaalido vijogi gaya re ho udhhavji amne,
 visaamo vijogi gayaa re ho uddhavji amne.
 amne kari anaath, nek naakhi gaya naath,
 kubjaana naath thaya re... ho oddhavji...

Oh Uddhavji, we have heard that Prabhu has become Kubja's partner. That may be the reason why He has forgotten us."

UDDHAVJI'S PRIDE OF KNOWLEDGE NOW BECAME EXTINCT.

Uddhavji became aware of the Gopis' intense devotional love. By the Gopis' worship, Uddhavji's devotion became divine. Knowledge without love in devotion is useless. Uddhavji became enlightened. Uddhavji was proven that devotional love is more significant than knowledge.

Uddhavji did not have the wish to leave Gokul behind. He came for five days but had remained for six months. Uddhavji lowered his head to the Gopis's feet in humbleness.

shish namaavi vali vandna kidhi,
 dhanya dhanya baai tame dhanya chho l
 sneh pan saacho tamaaro,
 vali tame harina tan chho ll
 tamaara premne paasre,
 vali sarve saadhan nyun chhe l
 mane thayu darshan tamaaru,
 the motaa maara punya chhe ll

Residing with the Gopis' and witnessing the immense devotional love of the Gopis', Uddhavji's mind became engulfed in such divine devotion.

With folded hands, Uddhavji praised, "Oh sisters!

You are praiseworthy. Praise to your devotion. Your devotion is of a high status. Compared to your devotion my devotion is nothing. It must be in my fortune to have your company and darshan. Sisters, you are the great Gopis' of Golok. Nobody else can possibly possess such devotion.”

mota bhaagya maataji maara, je krushna mujne mokalyo l
suni sudhaasam vaani tamaari, preme shu pita hu chadyo ll

Uddhavji went on, “Mothers! It is my great fortune that Krushna sent me as His messenger, by which from hearing your sweet immortalising voice, my heart has been overwhelmed by your true devotion. Sisters! The particles of dust from your feet are the same liking as the particles of dust of Shree Krushna’s.” Saying this, Uddhavji raised the dust from the Gopis' feet and applied it upon his head and all over his body.

tamaari pad raj maagva, baai lalchaanu maaru man l

tamaara daasnu daas panu, eh aapjo juvti jan ll

Whilst applying the Gopis' dust molecules upon himself and feeling fortunately blessed, he said, “Oh Prabhu! My destiny cannot be that I can be born as a human form in Vrundavan, but being a tree, a creeping plant or bush in Vrundavan is of high prestige. In this way, the dust of Vraj's will fly and rest upon me and I shall receive benediction.

In the Gadhdha end chapter of Vachanamrut 28, Shreeji Maharaj has referred to Uddhavji. Explaining Uddhavji's devotion and his understanding of the greatness of Satsang, Bhagwan said, “Uddhavji was outstanding. He was Bhagwan's leading man. He understood Bhagwan's greatness. He asked for a birth of a creeping plant so that

he may be blessed with the dust particles of Bhagwan's lovely Vraj Gopis' feet."

aasaamho charanrenunjushaamaham syaam,
vrundaavane kimapi gulmaltaushdhinaam l
yad dustyam svajanmaarya patham ch hitva,
bhaju mukund padvim shrutirbhi mrugyaam ll

Uddhavji explained to the Gopis', "I spoke with the mentality of a child, I have spoken out wrongly. Please do not take it in mind. I am your servant. You are like my mother. Just how a mother forgives her child's faults; likewise, please forgive my faults. Give me blessings that I may achieve the devotion of your kind."

Uddhavji, with both hands folded, asked:-

maher karo maata mujne, aapu aagna te shir dharu l
nishkulanandna naath paase, kaho to jaavaanu have karu ll
"Oh mothers! Please give me permission to take leave to go to Bhagwan so I can tell Him of all your love."

jaavu have jagdish paase, evi aagna karo tame l
tyaare sundry kahe saaru viraa,
sukhe padhaaro raaji am e ll

The Gopis' answered, "Oh brother! You may leave, but please take our gift." All the Gopis' rushed to their homes and brought back many different gifts. They brought back pots full of milk, yogurts and butter cream and arranged them on the chariot. Some Gopis' brought sweets made of ghee, sugar and sesame seeds. "Present this to Kanaiyo. He loves these types of sweets and refer to Him by my name and say, "Gopi Prabhavati has sent this gift for you." Some Gopis' brought sweet balls, some brought

butter cream and sugar candy. Some Gopis' brought a Pitaambar; some brought a dhoti. Whatever their liking, they brought. The whole chariot became full of varieties of materials. Some brought Gopi-Chandan and said, "Uddhavji, perform worship to Bhagwan with this Chandan." Some brought garlands of flowers. By now the Gopis' hearts had become uncontrollably overwhelmed.

koik kahe charane hradye dharjo,
 koik kahe ango ang bhetjo l
 koik kahe haiye haath chaampi,
 koi kahe charanma letjo ll
 koik kahe charane baki dejo,
 koik kahe gaal zaali taanjo l
 koik kahe haath jodi kahejo,
 hari amne potaana jaanjo ll
 jenu jevu ang hatu,
 tene te tevu kaaviyu l
 het chupaadyu nav chhipe,
 haiyaanu hothe aaviyu ll

With all their hearts they lovingly said, "Get Shree Krushna's footprints printed on your chest on our behalf." Some said, "Hug him closely." Some said, "Squeeze His hands in yours and meet Him heart to heart." Some Gopis' said, "Pull his cheek." Others said, "Lay at His feet.", whereas some said, "Kiss His cheeks." Some said, "Bow down to Him respectfully with both hands folded." They told him according to their individual love and affection. Affection cannot be left concealed.

Some Gopis' said, "Uddhavji, tell Shree Krushna to visit as early as possible to Gokul. So we get sight of His

divine appearance.” Hearing this, Uddhavji became soaked with emotional love. Who could even begin to explain the intense love of the Gopis? This discourse is worth embedding into the soul for life.

ONE WHO’S MIND DOES NOT BECOME FIXED UNTO

PARMESHVAR IS NOT A DEVOTEE OF PRABHU.

Shreeji Maharaj has quoted in the Gadhdha Pratham 76 Vachanamrut. “No matter what kind of promise one is binded to, if I wanted him to abandon his way and import him to my own likings, he would not in any way become perplexed at any time. One who is like this is known to be a fixed devotee. I have a fondness for such a devotee. On the other hand, one who does not possess these qualities, although I wish to be fond of Him, I dislike him.”

Shreeji Maharaj states, ‘My nature is such that, I have warm love towards one who has absolute devotion in his heart.’ Bhagwan has this mechanical love for the Gopis’. The reason being is that their devotion is absolute. No matter how much they strived, they did not break Bhagwan’s order and go to Mathura.

It is worth keeping a check on ones own level of devotion. One may have a part of attraction for worldly desires and a part of attraction for Bhagwan. This is the reason why one does not achieve the absolute devotion. Once one has complete love and affection for Prabhu, only then can he forget the worldly affairs. Nevertheless, one’s love is dispersed everywhere.

If a house has dust around its corners, it does not matter a great deal. However, if one has sat down to eat and has dirt in his bowl containing milk, rice and sugar

juice, then there is a problem. The meal becomes spoilt and one is left hungry. The desire has gone.

In this way, if one has dust of illusion and love for worldly desires, then the likeness for performing devotion with commitment will fade away. If one desires to perform devotion such as the Gopis', Laduba and Jivuba, then one must be committed to complete determination.

We do not want to remain a pompous scoundrel. The saints should aim to be like Jadbharat and devotees should aim to be like King Janak. If one wishes to be such a great devotee, then one must associate with such great scriptures and great saints. One cannot become great without the association of the great. Whoever one keeps alliance with and association with, those qualities one would acquire. Swami Gunatitanandji states that a cow gives birth to a calf which has the same qualities like its mother. Likewise, the qualities of the person one associates with are the qualities that the person gains.

We are in such a position to perform a job that no other is able to! In this world there are enormous factories or high flying occupations. One would think that this is a tough job with immense responsibilities and needs great care and attention. Otherwise, there will easily be a substantial loss. Worldly jobs of this universe seem high and mighty. However, this is a matter of reaching the next divine world after death. To perform true devotion and intense love is not just an ordinary job. It is a tremendous job.

Our aim is to become emerged into Bhagwan and become a citizen of Akshardham by breaking loose from

the tenacious desires collected birth after birth, by becoming free from all sins and by becoming one with Brahm. This is no small matter! This is of the greatest calibre. This mission is a mission that takes billions of births to attain.

anek janma sandhiddh stato yaatim paraam gatim ll

It is only after the hardship of many births that this job can be completed. This is the glorified devotion that we are attempting to attain. Therefore, how can one possibly be careless?

When making a mesub dish, one uses a large amount of Ghee. If one is not alert and applies extra heat, the mesub becomes mohanthaal. A completely different dish. In this way, alertness is essential. If one is careless, instead of liberation, one achieves something different altogether. Uddhavji thought:-

paar na lahyo prem kero, joi joyu uddhave l
 shree krushna vina praan aana,
 kem karine raheshe have ll

Uddhavji is preparing to return back to Mathura. He thought that remembering Bhagwan, the Gopis' cry incessantly. How will their soul live? Some Gopis' gazed at the sky and sobbed deeply, saying, "Oh Shree Krushna! Oh Shree Krushna!" Seeing this, Uddhavji said:-

baai em ma karo, tame dharo antarma dhir l
 tamne hari sukh aapse, lui naakho nenaana nir ll

"Oh sisters! Please do not cry. Have patience in your hearts. Bhagwan will surly give you jubilation." The Gopis' replied whilst crying, "Oh brother, how can we possibly be more patient. There is no patience left in us."

tyaare sundry kahe ame su karu,
 kem rahe nenaana nir zaaliya l
 tame hata je katha kaheta,
 the pan vira tame chaaliya ll

“Oh Uddhavji, you came and talked of Shree Krushna and we listened wholeheartedly. Now you are leaving. Who will talk of Shree Krushna to us? But that is fine brother. You happily head off on your way. You are the lucky one Oh Uddhavji. You will have personal contact with Bhagwan. You will have the touch of Bhagwan’s divine feet.” Just then, Yashodaji said, “Oh Uddhavji, take this curd. Feed it to my Lala. Tell Him to come as soon as possible to visit us. We will not be able to live without Him any longer. Shree Krushna is our soul.”

Uddhavji replied, “Do not worry. I shall definitely bring Shree Krushna with me.

pachi uddhav gopine pay laagi, maagi shikh rath chalaaviyo l

Uddhavji touched the Gopis’ feet. Bowing down with respect, he climbed upon his chariot. The chariot set off. Observing this, the Gopis’ and mother Yashoda buried their heads in their saree end’s crying uncontrollably. Uddhavji’s heart was moved thinking, ‘Tribute to the residents of Vrundavan.’ Mentally bowing down to the ground of Vraj, Uddhavji headed towards Mathura.

He thought to himself, ‘I understood Shree Krushna to be the ocean of compassion, the treasurer of mercy, but instead Prabhu is hard-hearted and ruthless. The Gopis’ are screaming so loudly for Him, yet He does not come. Everything else can be excusable, but He does not even come

to visit His own mother Yashoda! I shall surely give Him an earful as to why he does not go to Gokul!’ With such thoughts, he reached Mathura. Setting eyes upon Uddhavji, Prabhu raced to the chariot. Shree Krushna is the Knower of all secrets. He knew that Uddhavji was going to scold Him. Shree Krushna confirmed, “Oh Uddhavji! I am not heard-hearted. I am so soft and tender. The Gopis’ are dear to Me than My life.” Saying this, Bhagwan laid His hands upon Uddhavji’s head.

There and then, Uddhavji entered into a trance. In the trance he had the divine darshan of Prabhu. In one form Prabhuji was in Mathura and in another He was in Gokul. He was playing, eating, herding the holy cows, sleeping on mother Yashoda’s lap and amusing Himself on Nandbaba’s lap. This is the type of divine darshan he had. The moment he came out of trance, immediately, he fell upon Prabhu’s feet and carried out dandvat pranaam. “Oh Prabhu! Praise to Your divine pastimes. Nobody can understand Your divine pastimes. My doubts have been removed. You are always present with the Gopis’.”

uddhav aavi bhetyaa bhudharne,
 nena trupt na thaay nirakhta l
 tyaaare krushna kahe bhale aavya,
 uddhav shu kare chhe vraj vanita ll

Uddhavji lovingly embraced Bhagwan. Without a blink, he stared into Bhagwan’s eyes. Prabhu said, “Oh Uddhavji! Please go on and tell me how the Vraj-Vanita’s are doing?” Uddhavji replied, “Prabhuji, where do I even begin to tell you about the Vraj-Vanita’s? They are obli-

ous to even eating and drinking. They repeatedly speak of and remember only You. Apart from You, they do not see anything! They have forgotten their own existence.”

In this world, one may be fit enough to unite the soul with Bhagwan by means of spiritual practice, performing Yagna, chanting, doing penance, going on pilgrimage and gaining knowledge of the Veds. However, only the rare few gems and the fortunate ones are able to achieve the devotion like that of the Gopis’. Only the privileged ones can understand this theory.

**ONLY AFTER ONES PRIDE FADES,
TRUE DEVOTION TAKES BIRTH.**

prem joine pramdaano, maaro garv sarve gadiyo l
hu to gayo to shikh devaa,
pan saamu shikh lai vadiyo ll

Uddhavji reflected, “Oh Prabhu, I left to give my wisdom to the Gopis’. I was arrogant of my knowledge and thought that to teach the simple-minded women was a simple matter. However, Oh Prabhu, the Gopis’ are not unintelligent at all. They can overtake the boundaries of even the Vedas’s. Prabhu! I merely talk of the mere knowledge of the omnipresent. However, the Gopis’ are actually experiencing that exact knowledge. The Gopis’ have continuous divine darshan of Hari everywhere.

I have learnt and understood, from the Gopis’, how one should perform intense devotion. My devotion is withered and pale but the Gopis’ devotion is extraordinarily unique and extraordinary.

hari vyaapak sarvatra samaana,
 preme pragat hoi me jaana l
 ab jagmay sab rahit viraagi,
 preme prabhu pragataai jinni aadi ll

Shree Hari is omnipresent in the entire world, but He emerges by devotion and love. I have come with a hefty bundle full of love. Prabhu, what means can I even begin to tell You of their uncontrollable love? Their love is limitless.

tam vina gopina praan na rahe, pan rahevaa chhe ek rit l
 jaane hamnaa hari aavshe, evu chintve chhe chit ll

Uddhavji went on, “The Gopis’ have intended belief that Prabhu will undoubtedly come and visit us once at least. Persistently thinking like this, they are waiting. With this hope and wish they are surviving.” Subsequently, Uddhavji presented the gifts that the Gopis’ had sent for Him.

bhet didhi puja kidhi kahyu, vahalaa aapi chhe vraj saathne l
 kahyu chhe ango ang maljo, nishkulanandna naathne ll

After offering his prayers, he passed the gifts over and they both relaxed and sat.

albela aagde uddhavji re kahe chhe,
 pramadaana praan kon jaane kem rahe chhe re...
 uddhavji re...

nir vinaa nena ne kadiye na dithaa,
 aankhadiyethi aansu zari zari pade chhe hethaa re...
 uddhavji re...

Uddhavji continued, “Oh Prabhu, I remained in

Gokul for six months, yet not once did I see the Gopis' eyes without tears. Their eyes were endlessly flowing with tears. Forever weeping, their eyes have become red and sore. Their bodies have become thin. Send them a nice, sweet message by which they can hold on to their patience."

shree hari kahe chhe uddhav eh satya chhe ji,
 muj saathe sundrine atishe aarat chhe ji l
 deh geh sukhthi eh vanita virakt chhe ji,
 achal adag eni muj vishe mat chhe ji ll

Shri Hari responded, "Uddhavji! You say the truth. The beauties have absolute firm faith in Me. They have no attachment to their bodies and housewife duties. They are oblivious to the worldly life and its activities. They live in this world, yet they have non-attachment to worldly things."

Pleased by the Gopis', Prabhu added, "Oh Uddhavji, listen to what the devotion of the Gopis' is like.

ekadash indriya eni, uddhav aavi ehne manma l
 sansaar sankalp na aave,
 svapne rahe sadaay budi premma ll

They have surrendered their ten senses and the eleventh one, the mind, unto me. The thoughts of the worldly life and its activities do not dare enter into the Gopis' dreams. They are continually drowned into the love for Me."

**IF ONE'S SOUL IS FULL OF STRENGTH,
 ONE NEVER HAS BAD DREAMS.**

One must live such a simple life and embroil such tools in life that he never has the desire to be entertained with the worldly affairs. Desire is fatal. It is such that if one does not entertain oneself in his desires, his mind becomes

agitated and confounded. If one was to fulfil those desires, then they become even more ignited. One who is in control of his senses is in real bliss. One who has no control over his senses is ill-fated.

I CHASED AFTER WEALTH LIKE A BEAST.

On one occasion, Naradji was reading the discourse of Prahladji to King Yudhishtir, but the king was not enjoying it. Therefore, he was seated tediously feeling unconcerned. Naradji thought, why does the king appear dejected in this discourse?

He asked for an explanation, “Why does your face appear down-casted? One should listen to the discourse with pleasure. Instead you seem unenthusiastic. Why?” King Yudishtir gave a fine answer, “Praise to the five year old Prahlad for his complete faith and the unbelievable love he had for Prabhu. As a result, Prabhu emerged from a pillar and gave Prahladji darshan. I am fifty years old, yet I have not once had darshan of Prabhu.”

“My life is like that of an animal. I chased after wealth like the beast. When I was hungry, I ate. When I felt drowsy, I slept. When I had desires, I fulfilled them. Being human, not once did I commit a good deed for Prabhu. Shame on me! My life passed like the dogs and cats. I am still not crazed in Prabhu’s love. I still have not attained Bhagwan.

A mere five year old Prahlad attained Bhagwan. What kind of devotion must he have performed which made Bhagwan emerge from a pillar in order to make Prahladji’s statement become true. Oh Naradji! In this world I received fame and good reputation but did not attain Bhagwan. Without performing devotion my life has gone to waste. There-

fore I feel desolated. For this reason, I feel mournful. I do not feel at peace in my heart.

My life has become fruitless. I did many things but did not do the things that needed to be done. I did nothing for Bhagwan.”

shariram surupam navinam kalatram,
 dhanam meru tulyam yashshaaru chitram |
 hari randhni padme manashchen na lagnam,
 tatah kim tatah kim tatah kim ||

If one has good health, a beautiful wife, mountains of wealth and fame, yet if one does not rest his heart at the feet of Shree Hari, then what is the use of all those possessions? What did one gain from all this? Nothing at all! Worldly fame and reputation, wealth and worldly intelligence will come of no use at the final moments of death.

Shree Hari says, “Oh Uddhavji! Listen to the love and affection of the Gopis!”

prit vash chhe praan enaa, jeni chit vruti mujma mali |
 sneh muj saathe karta, tene biji vaasna gai badi ||

Prabhu said, “The Gopis’ thoughts have been embodied onto Me. As a result, their desires have been incinerated and they have become free of delusions.”

**TO UPROOT WORLDLY AFFAIRS FROM
 THE MIND IS OF THE BEST BENEFIT.**

In this world, the living creatures, animals and soul are becoming entrapped. Where will they go when they retreat from illusion? Wherever they go illusion will be present. If one enters a room where coal is kept, he will not retreat without being blackened. One has to live within the worldly household. However, take hold of illusion in such

a way as if holding onto fire itself. Hold onto it with discretion and modesty like a clip. One cannot stay without fire, yet no one can actually embrace onto it. Likewise, one must be very vigilant not to contact with illusion.

The outside worldly affairs do not come into obstruction with devotion. However, if one embeds one's mind into worldly affairs and thinks about wealth, sons and families, constantly pondering upon them, then without doubts they will face obstacles within devotion. Remove worldly problems from one's minds and the mind will effectively concentrate in joining with Bhagwan's devotion. A knowledgeable devotee will always be consciously alert.

If one commits sins through his body, he will receive punishment. If one commits sins mentally, he will also receive a penalty. Illusion is placed in both gold and women. If one is able to beat these two illusions, he is then able to remove himself from delusion indefinitely and affix his mind onto Bhagwan.

Shree Hari confirms to Uddhavji, "The Gopis' have nothing to yearn for. They do not even wish to attain happiness of the fourteen universes. They do not wish even for the four types of salvations. They have even forsaken their own bodily happiness for Me. Affectionate devotees are very dear to Me. I am captivated by love."

Furthermore, Shree Hari says:-

mane pyaar chhe premino, hu to premi janne puthe faru l
sneh saankde saankadyu hu, je je jan kahe te te karu ll

"From penance and knowledge, devotional love is of the highest state. Parmatma showers rain of love on all of humanity, but humans are fools. They do not return the

love to Prabhu. To awaken love one must despairingly call out to Prabhu continually.”

**INTENSE LOVEABLE DEVOTION IS THE
HIGHEST LEVEL OF DEVOTION.**

There was once a devotee by the name of Jaydev. His wife’s name was Padmavati. He was a great devotee with a high level of knowledge. Husband and wife daily sat together in the evenings and sang devotional songs. Jaydev, the poet, was composing a scripture by the name of Geet Govind. At one point, he could not quite put together a verse. He became perplexed. He left the stanza halfway and went to bathe in the nearby lake.

His wife was cooking. Just then, Bhagwan entered into Jaydev’s room. Padmavati said to her husband, “Dear, you went to bathe and you have returned already. Did you bath at all?!” Bhagwan, disguised in the form of Jaydev, answered from Jaydev’s room, “No dear one, I had left My stanza halfway and have just now remembered it. Therefore, I have come back quickly to finish it off.” Immediately, Bhagwan completed the stanza with His own hands.

Padmavati said, “You were having difficulties. Okay, now you have overcome them. Now you go and bathe and take your place to eat. You must be hungry now.” Padmavati did not realise that this was not her husband but was Parmatma Himself. From Jaydev’s room, Parmatma said, “Oh dear one, I am very hungry. It would be appreciated if you served Me food now.”

Padmavati immediately offered a plate of delicious food, rice, daal and chapatti’s. Prabhu was eating. Padmavati was seated beside Him, thinking my husband never eats

without having a bath first, so what has happened today, that he has seated to eat without even bathing? But that's fine. I suppose it is whatever my husband wishes. A wife cannot question her husband too much. After the meal, Prabhu went into the room and disappeared.

Just then, Jaydev arrived after bathing. Padmavati was confused. Then Jaydev asked, "What are you thinking dear one? Why do you look confused? Come and bring my food then I can finish my halfway left stanza!" Padmavati replied, "What are you saying? Just now I personally fed you. So what is the need to eat again?" Jaydev, bemused, replied, "Devi, what are you talking about? I am just returning back from my bath now!" Padmavati explained, "Sweet husband, you have already finished writing the stanza. Please remember!" Jaydev replied, "That was not me so who else could it have been? Devi, that could be Bhagwan Himself!" When checking, they found that Bhagwan Himself had completed the half left stanza.

The plate from which Bhagwan had eaten from, Jaydev added water to and drank the holy water with pleasure.

"Oh Prabhu, praise to Your compassion towards Your devotees. See how You appear before Your devotees in various appearances. My wife had darshan of Your divine sight but I have been left out." Saying this, Jaydev's eyes filled with tears.

There and then, Bhagwan appeared and put His hands on Jaydev's head and said, "My dear devotee, do not shed tears. I always come running to My devotees. I have the greatest love for My lovable devotees. Now please start com-

posing the scripture and whenever you need My help, call out for Me. I shall definitely arrive.” Saying this, Prabhu disappeared.

Prabhu said, “Oh Uddhavji, there are many devotional ways of attaining Me, but intense lovable devotion is the highest level of devotion.

mane sambhaale chhe snehi jan, tem sambhaar hu snehine l
 aras paras rahe ekthaa, jem prit chhe deh dehine ll
 antar prit sarad chit, vali haiye het ati ganu l
 uddhav eva jan jeh, chhe the raheva ghar chhe mujtanu ll

Prabhu said, “Oh Uddhavji, as a devotee commits to remembering Me, similarly, I commit to remembering My devotee. There is oneness between a devotee and Bhagwan. Just as the body and soul have oneness. I reside in the hearts of those devotees who have compassion, devotion in their hearts and intense love for Bhagwan.

PRABHU BECOMES LURED BY INTENSE LOVE.

There was once a devotee by the name of Naamdev. When his father performed worship and prayers, he taught his son too. On one occasion, the father had to travel away. So he asked, “Naamdev, everyday feed Bhagwan milk. Then you can drink the glorified milk. Never drink it without offering it to Bhagwan.” Naamdev became pleased that he would have the chance to serve Bhagwan himself. The whole night he could not sleep. Constantly he saw Bhagwan right in front of his eyes.

Early in the morning, he bathed and heated the milk. Chanting mantras in worship and prayers is necessary. Having love for Bhagwan when in His service is necessary. Naamdev was about seven to eight years old. Placing the

glass of milk in front of Bhagwan, he rang the bell.

dudh gaaynu ukaadi katori bhari laavu chhu
 maharaj,
 aarogjo prabhu prem kari maari vinanti chhe
 maharaj.

Naamdev was lovingly requesting Bhagwan's presence and thought, 'My father has ordered me to drink this milk only after offering it to Bhagwan, but why is Bhagwan still not drinking it?!

Maybe because I am little. I could have made a mistake somewhere. Maybe there is too little sugar.' Right away he added a spoonful of sugar. "Now You can drink. Say something! Do You not like it or not? Are You shy to drink the milk in front of me? Okay, I will shut my eyes." Still Bhagwan did not drink the milk. "Ok then, let me hide." Saying this, Naamdev hid, but kept checking if Bhagwan had come to drink the milk. He ran to see and saw that the glass was still full. Not even a small amount had been drunk. What could he do?!

Naamdev began to sob. Through heavy tears, he said, "Oh Vitthal! If You do not accept my milk then I shall not drink too. I will bang my head if You do not drink!" Saying this, he started to bang his head when suddenly Bhagwan appeared and with His own hands lifted the glass of milk and began to drink.

Seeing this sight, Naamdev began dancing and jumping, saying, "At last He came and drank. I have been requesting patiently for long now." Saying this, he grabbed hold of Bhagwan's hand and insisted, "You cannot finish all the milk. You have to leave some for me too." Hearing

Naamdev's childlike and innocent request, Bhagwan immediately pulled Naamdev towards Him and seated him on His lap. With His own hands, He fed Naamdev the milk and sweetly said, "Hear my child, drink this sweet milk. Devotees like you are very dear to Me."

If one calls Bhagwan with a deep, uncontrollable want, He will certainly present Himself. He is never far. Without serving, devotion is not achievable. Love has such a power that it can make an idol become live and vibrant.

jenu antar lukhu raday suku, vali neh nahi jena nenma l
uddhav hu to tya na rahu, mar dhare dhyaan din renma ll

Prabhu explained to Uddhavji, "If one's heart is dry and empty and has no real love towards Prabhu, then he may meditate night and day, but Bhagwan says He does not reside in those persons who have no real want for longing at Bhagwan's lotus feet.

KNOWLEDGE IS ONLY SUITED WITH PURE DEVOTION.

Some time ago, there was a saint who preached very powerful discourses. Many people from far and wide come to listen. However, he did not preach with love. Therefore, some devotees fell asleep, some gazed around, but noone listened with full concentration. During the discourse, people stood up one at a time and left. Only one person was left listening.

When the discourse came to an end, the saint praised, "Praise to your devotion. You have a real thirst for Hari's discourses. You know fully the greatness of Hari's discourses. That is why you are still seated." In reply, the person said, "I was waiting for you to quickly finish and get up, as the stool you are seated upon has my blanket cover-

ing it. That is why I am waiting. I will receive peace after having collected my blanket and reaching home. Your discourses do not even touch us. I do not have any appetite for your discourses.” These types of discourses do not touch the hearts of such people. Listening without being single-minded is useless. What is the use of consuming food if it will not digest? Hence praying without a flicker in the heart is a waste and of no real use.

Until we do not understand the greatness, till then we will not gain the strength of performing worship and prayers, and if we do not gain the strength we will not be able to find the tools to tackle worldly illusions. Whoever Parmatma considers are His, only those He genuinely gives darshan to. Only when His most preferred lovable devotees perform deep devotion to Parmatma, He will show His true self them.

Everyday, one should have faith that Bhagwan is always with him. When one prepares to eat, then one should visualise that Bhagwan is eating with him. When sleeping, one should picture that Bhagwan is sleeping alongside them.

Praise to the Gopis’ captivating love, that Parmatma Himself contemplates upon them. He sings of their qualities and attributes. Many scriptures are full of descriptions on the Gopis’ intimate love for Bhagwan.

Even the Shrutis’ sing the fame and success of the Gopis’. The Rushis’ bodies have become covered with dust and mud through many years of severe penance, yet their minute desires have not faded from their minds. All those Rushi’s had come to Gokul in the form of the Gopis’. The hard work of many births had finally enabled them to meet

Bhagwan.

Congratulations to the Gopis' deep affection. Salute to the Gopis' heart full love. Nishkulanand Swami praises the Gopis'. Applaud to their understanding. In addition, tribute to their heart, mind and soul which have constantly been engaged in Bhagwan.

Praise to the Gopis' hands, feet and tongue. Each and every hair follicles of their whole body head to toe is immersed into Bhagwan. Congratulating the Gopis', Brahmanand Swami composed a beautiful Kirtan:-

dhanya vraj naari jene vaalo vash kidha,
 praan jivanji adhar ras pidhaa... dhanya...
 aaj aavi chhu much maavaanu jova,
 gharna jaane chhe gai chhe gaavadli dovaa... dhanya...
 aaj maaro janma sufal thayo aali,
 chhel chhabilo aavi mare mandire chaali... dhanya...
 brahmanand kahe dhanya vrajni naari,
 jene hete malya chhe girdhaari... dhanya...

Shandilya Rushi resided in Vrundavan. In the early dusk, he performed prayers and worship. He prayed upon the five deities and performed worship. He chanted the Gayatri mantra, read the Vishnu Shastra, Bhagawatam and the Geeta, and daily said the twenty-one thousand names of Bhagwan's by the evening fall. By seven O'clock in the evening, the daily duties come to an end. His daily religious vows lasted the entire day. Think about how great his life is. In the late evening, he ate fruit only once.

We should also most certainly perform daily religious vows. Reading the Shikshapatri, Vachanamrut, Narayan Kavach, reciting the Janamangal Stotra, and performing

prayers. Having a religious routine of vows is absolutely necessary in ones life. Through restraint and control over senses along with simple living, one experiences peace in life.

Shandilya Rushi's condition was as poor as that of Sudama's, but through his staunch devotion and knowledge he was wealthier than the wealthiest. He had an abundance of divine wealth. His wife's name was Purnamasi and his sons name was Madhumangal.

Madhumangal always went to play with Shree Krushna and ate with each other. One day, Prabhu had the wish to dine at this pure Brahmin's house. Therefore, he asked, "Madhumangal, tomorrow we shall perform such a pastime that we shall all get together and bring food from our own houses and feast together. We shall have a mini celebration. Therefore, you too bring some dishes from home."

Madhumangal came home excitedly and told mother Purnamasi, "Mother, Kanaiyo told me to take some food. What will you make for me?" Mother filled a small container of sour buttermilk. "Here son, take this." Madhumangal brought the buttermilk. Some children brought nice sweets, some brought flapjacks, sweet Paapdi, Halvo, Indian milk dishes and such other various dishes. Amongst each other, the friends feasted with Shree Krushna.

Madhumangal hesitated in offering his sour buttermilk, and thought, 'What if Kanaiyo makes fun of me by seeing my sour buttermilk.' Hence, he quickly started to drink it. Shree Krushna saw this and ran to snatch the container and said, "Madhumangal, you are drinking the but-

termilk by yourself. Give me some. I would like some too!” Madhumangal had drunk all the buttermilk. From drinking so fast, the buttermilk had spilt down his mouth and chin. Shree Krushna started licking Madhumangal’s the buttermilk running down his chin. Madhumangal became embarrassed and whispered, “Hey Shree Krushna, leave it! Someone may see us and it would be humiliating.”

At that very moment, Brahmaji appeared to gain darshan. Witnessing such a sight, he became astonished that Shree Krushna was licking someone’s chin and yet the whole world believed Him to be the Mighty Supreme Bhagwan! Bhagwan would never perform such deeds. He is just some ordinary cowherd boy. Even Brahmaji doubted Bhagwan’s actions and forgot Bhagwan’s divinity. So what to say about an ordinary soul! Brahmaji decided to take a test. If Bhagwan has the ability to create a universe like I can, only then I will believe Him to be Bhagwan Himself.

Brahmaji kidnapped the entire group of the calves and transferred them to the outer surface of the illusionary cosmic globe into Brahmlok. ‘Now let me see what Krushna can do!’ During the feast, the Gop boys became conscious that the calves had disappeared. After rigorously searching, there was no sight of them anywhere. Panicking, they screamed, “Kanaiya, we cannot see the calves anywhere!” Kanaiyo said, “Just relax and eat. I will go and find them.” Shree Krushna went in search for them. Whilst on the other hand, Brahmaji appeared and kidnapped the friends.

Bhagwan knew that this was the work of Brahmaji, so He transformed Himself into many disguises. However many calves and cowherd boys were kidnapped, Shree

Krushna appeared in that many forms. Now Shree Krushna was joyfully laughing and playing with His own self. The cows were feeding their calves and licking them, however they were not satisfied. In Vrundavan, Brahmaji returned to see his result. What had become of the situation without the calves and the cowherd boys? Brahmaji appeared in the skies above and observed Shree Krushna Parmatma playing with the calves and the cowherd boys.

Brahmaji became puzzled. What am I seeing? Is this the true reality? Are those that I have kidnapped real or are these real? After this thought, he unexpectedly observed Shree Krushna Parmatma in each and every calf and cowherd boy.

Brahmaji gave commendation to Bhagwan, “Oh Prabhu, I have made a mistake. I should never have tested You, but due to my ignorance, I committed a blunder. Therefore, please humbly excuse me. Nobody is in a position to undermine Your mysterious ways. You are able to create and destroy the cosmic evolution within seconds.”

Shree Krushna Bhagwan has overcome deities in each of His leelas. In the Vatslila (the pastime written above), Krushna Bhagwan overpowered Brahmaji’s pride. In the Govardhan pastime, He conquered Indrajai’s arrogance. In the Raas pastime, he overturned Kaamdev’s ego.

Highest praises to the Vraj’s damsels, cows, cowherd boyes, creeper plants and the whole of the Vraj’s ground, where lays the purifying steps of Prabhu. Remembering Vrundavan, Shreeji Maharaj has quoted in the Jetalpur’s Fifth Vachanamrut that, ‘I have carried out many Yagna’s in Jetalpur village. I have many times bathed in the lake of

Dev Sarovar along with My saints.

Hundreds of times I have visited each and have dined there. Hence, Jetalpur and its boundaries is valued higher than Vrundavan.’ Like this, He was talking, when three deities arrived to do darshan of Bhagwan. Shreeji Maharaj informed, ‘Brahma, Vishnu and Shiv come daily to do darshan of Me and the assembly of My saints. You have witnessed them today.’ Therefore, Jetalpur’s recognition is extraordinary. Badrinathanandji has acknowledged this and has composed a striking kirtan:-

dhanya dhanya jetalpur gaam re... saambhdo saaheli
 ena tulya nahi biju dhaam re... saambhdo saaheli
 eni raj chadaave shuddh thaay re... saambhdo saaheli
 daas badrinaath em gay re... saambhdo saaheli
 Nishkulanand Swami confirms:-

kari prit puran rite, jiti gai jash juvti l
 jash jena utam ena, gun gay chhe gruhasthne jati ll
 bhut bhavishya vartmaan ma,
 sneh tulya nathi aavtu l
 nishkulanandna naathjine,
 sneh vinaa nathi bhaavtu ll

The Gopis’ have won over the world. Even the Yogi’s, celibates and the Veds admirably sing their praises. In the past, present and the future nothing would be of equal value to love for Bhagwan. Devotion without Prabhu’s true love is hollow. Having devotion with full knowledge of His greatness is known as true devotional love.

**THIS SNEHGITA EMPHASISES THE
 PATHWAY TO INTENSE DEVOTION.**

One should reflect upon each and every body part

of Bhagwan. This is called real meditation. Through reflection, one must retain Prabhu within their heart. This is known as the act of constant retention. If one meditates upon Bhagwan on a daily basis, he will forget the worldly affairs and become detached from bodily consciousness. The pathway to intense devotional love is the greatest.

sneh gita je jan gaashe ji,
 suntaa sadhya aanand upjaavshe ji l
 pritamni pritni rit jo janaavshe ji,
 snehi janne sudha sam bhaavshe ji ll

Nishkulanand Swami gives blessings that those who sing this Snehgita with intense love, or listen to it, will experience high bliss within their hearts. And Snehgita will taste like sweet nectar. One will feel the urge to read it over and over again. Prabhu will present Himself in ones temple-like heart. By reading this Snehgita, ones heart will be enveloped with the glow of knowledge and divine love. Just like with soap ones clothes and body is cleansed, by listening and contemplating upon this Snehgita, ones mind and heart becomes cleansed.

sarve vaasna tyaare gade, jyaare male manohar murti l
 saadhan sarve thaay pura, em gaye satya nitya surti ll

Nishkulanand Swami says, when does ones worldly desires burn away? When one builds his firm faith upon Bhagwan, his desires are burnt away. Once one has deep love over Parbrahm Parmatma that is when ones life becomes purified. May one be of a barbarian tribe, may one be illiterate, may one be a male or female, however much one connects to Parmatma as one, that much one is distanced from his bodily affairs and comes closer to Parmatma.

If one wishes to bring light to ones home of heart, one must daily, with careful love, chant Prabhu's name and perform devotional songs and prayers. If one intakes this divine nectar, ones heart will be free of illusion and unwanted desires, and the outwardly desires will not have the ability to contaminate him.

There is no bliss with this worlds fake happiness. Happiness is only in ones heart. How can one judge their increase of love with Bhagwan? When one feels pleasure in listening to religious discourses and kirtans, when one feels heavenly in participating in the Raas, when one has the motivation for performing worship, when one feels joy in festival gatherings, when one feels all worldly dealings to be sickening and when ones mind constantly becomes absorbed in Bhagwan, only then one always experiences the peace and bliss of Akshardham.

If one has little money in his pocket, he has courage. Similarly, if a devotee keeps Parmatma close on a daily basis, why would he not have strong courage? Roam with pride that I have my Bhagwan with me continuously and remember Bhagwan constantly.

sneh gita granth gaava, ichha kari avinaash l
 nishkulanandne nimit dai,
 karyo granth eh prakaash ll

Bhagwan had the wish to recite the Snehgita; therefore, with motive, He instructed Nishkulanand Swami to compose and publish this scripture. Snehgita is an extraordinary scripture. Snehgita is a tool to meet with Bhagwan. The aim of this Snehgita is to build non-attachment for the false worldly senses and to grow the love for Prabhu.

There are eleven stanzas and forty four verses in this Snehgita. This scripture was completed in the Samvat year 1872 on fourth day of the bright half of the month of Vaishaakh. In the end of this scripture, Nishkulanand Swami sings a beautiful kirtan. Let us too sing with deep love:-

dhanya dhanya sneh shiromani,
naave saadhan koi samtol,
saambhaljo sneh samaan te shu kahu.
jap tap tirth vrat jog je, koi kare joy ash atol,
saambhaljo sneh samaan te shu kahu.

Nothing else can be compared to love. One may recite Bhagwan's name, perform penance, go on pilgrimages, one may attempt to unite the soul with Bhagwan, may perform numerous yagna's, but if one does not have love and affection towards Bhagwan, then all this is meaningless. One may even fast, roam around despising worldly happiness, roam in the jungle without clothes, only consumes fruits, some may intake milk only, some may for life consume only light foods, some may freely donate, some perform penance in the Himalayas, but if one does not have love and affection for Bhagwan, all this is useless. All is a waste. Nishkulanand Swami points out:-

sarve sunu ek sneh vinaa, e to prapanchno parivaar,
saambhaljo sneh samaan te shu kahu

The Yogis would tire themselves by performing penance. They would perform extreme penance by lighting fire before them and sitting in front of the heat constantly. They would sit unaccompanied and go into deep meditation and similarly they would carry out many extreme penances; yet, if one has not love towards Prabhu, no affection, no faith,

no trust then everything is bare. Like this, there are billions of souls carrying out such extreme penances and vows but they have not attained Bhagwan. However, the Gopis' reached the highest level of love that Bhagwan Himself became lured to them and played in their hearts eternally.

prem vash thai piyu paatdo,
 sadaa ramiya vraj jan saath,
 saambhaljo sneh samaan te shu kahu.
 het prit snehine sange,
 albelo aape chhe aanand,
 saambhaljo sneh samaan te shu kahu.
 vaalo nishkulanandno naathji,
 snehne vash chhe shree sahanand,
 saambhaljo sneh samaan te shu kahu.

Bounded by love, Purshotam Narayan perpetually engaged with the Vraj citizens. He played and ate with them and gave them much bliss. Shree Shahanand is bounded by love. I pay many respectful obeisances at the divine feet of Sahajanand Swami who is the Giver of eternal divine bliss.

By listening to, gaining darshan of and performing worship to this Snehgita, ones sins become demolished. Listening to this mighty scripture grants one the attainment of salvation.

SNEHGITA IS A SCRIPTURE OF LOVE.

To amplify devotion along with spiritual knowledge and detachment is the sole purpose of this Snehgita. By reading this purifying Snehgita, spiritual knowledge with renunciation is awakened. Spiritual knowledge and renunciation is in ones own heart, but due to ignorance, bewitch-

ment and fascination of love, the knowledge and non-attachment remains asleep. To awaken such state is the reason for this Snehgita. Once spiritual knowledge and detachment has sprouted, then devotion will blossom.

This Snehgita is worth crying for. Hearing the affection of the Gopis', we become conscious, that I have not achieved anything for my souls benefit. I have been engrossed in my bodily needs. If such thoughts occur then listening to discourses becomes worthwhile. Discourses improve a human being's life. It makes ones life revolutionary.

With a worldly view, in shiro, the value of maize flour is not much; however shiro is impossible to make without the maize. Matter physically speaking, the shiro's value is equal to that of ghee. To make shiro, the essential ingredients are maize, jaggory and ghee. Similarly, to redeem the soul, the essential ingredients of spiritual knowledge, devotion, detachment, and religious duties are of necessity. If ones life fully contains these four key ingredients, his life is complete.

The Gopis' had the complete key ingredients of spiritual knowledge, devotion, detachment and religious duties in their life.

Snehgita is a scripture of love. The kind of love and affection one should have for Prabhu are the lessons to be learnt in this Snehgita! To forget one's own body conscious is the greatest maximum of devotion.

Parmatma only gives darshan to his lovable admirers.

**Thus concludes the Snehgita composed by Shree
Nishkulanand Swami.**

**VACHAN VIDHI
AMRUTDHAARA**



॥ Shree Swaminarayan Vijaytetram ॥

VACHAN VIDHI AMRUTDHAARA

mangal murti mahaprabu, shree sahanand sukhrup 1
 bhakti dharma sut Shree Hari, samru sadaay anup ॥
 param dayaalu chho tame, shree krushna sarvaadhis 1
 pratham tamne praanmu, namu vaaramvaar hu shish ॥

Through Shree Ramanand Swami (the respected guru of Shree Sahajanand Swami) and Shree Sahajanand Swami (the founder of the Swaminarayan sect), this divine Swaminarayan sect has reputedly advanced. Many Saints and great devotees have played a great role in advancing this sect. By their penance, renunciation, non-attachment, knowledge, and devotional life, the respected saints' of Shreeji Maharaj's time have introduced a new practice within the society. With the saints' strength of service and surrender, this Swaminarayan following has strengthened and famously expanded.

The respected and renounced saint and the idol of non-attachment, Nishkulanand Swami, lived a simple life and was a saint who had faithfully united with Swaminarayan Bhagwan. He composed this divine Scrip-

ture with his high intellectual thoughts. One should read and listen to it, with a great sense of triumph and joy, by which one can flourish with sacred and moral conduct, spiritual knowledge, renunciation, and intense devotion.

Nishkulanand Swami has simplified philosophical spiritual knowledge and the religious codes of conduct described in the literatures. He has composed many Scriptures on numerous different subjects, which have been compiled into the well-known Scripture, Nishkulanand Kavya.

A true saint is one who seeks salvation for himself and others; the Swami has himself achieved this successfully. To live life according to Bhagwan's Vachan is fully described in the composition of this Vachan Vidhi. Reading or listening to this discourse will uplift many souls and will act as a form of protection to many by leading them to the way to salvation.

Aankh vaanche, antar vichaare, to thai jaay bedo paar,
evo aa granth che.

(This Scripture is such where, if read with the eyes and if thought through with the heart, it will lead one to everlasting liberation.)

This Scripture is very beneficial to the entire society. It is a medicine which is able to revive mental illnesses and the disease of the cycle of life and death. Like so, this Scripture is overflowing with the great principles and examples of social and communal dealings in today's new era. This compilation is also full of unprecedented beautiful specimens of morals, knowledge, non attachment and devotion.

Just as the strength of the body is built up by the consumption of food and a weed is strengthened by water,

the reading, listening and reflecting upon this Vachan Vidhi, awakens ones constructive sense and understanding it gives the individual the strength to act on accordance to Bhagwan's Vachan.

This Scripture, Vachan Vidhi, is like a bright light which has the power to overlap ones layer of ignorance into enlightening knowledge. One whose heart is not lit with spiritual knowledge, has no happiness in life. Every river flows towards the sea. Like so, a devotees achievement should be aimed towards Parmatma.

MAKE YOUR LIFE A MIRROR.

To obtain Bhagwan, Nishkulanand Swami has composed many Scriptures. Swami has used simple and comprehensible language in order to make this Scripture easily understandable for all. He has even translated the essence of the Veds in a very distinct manner.

Swami's firmness in religious codes and conduct, his firm belief in Bhagwan and advanced faith in spiritual knowledge as well as his love and devotion towards Bhagwan and can be clearly seen in his state of renouncement. This Scripture is called 'Vachan Vidhi'.

One may not be such a staunch devotee of Bhagwan and his inner heart may have weakened in his pathway to Bhagwan. However, by listening to and reading this discourse, one who has the desire for salvation can flourish on the pathway of acquiring Bhagwan and one gains the strength to conduct oneself according to Bhagwan's words.

There is however one condition to attain Bhagwan. Acting upon these religious codes and conducts must be firm. One whose faith and performance is secondary to the

religious codes of conduct, to them, everything else also becomes secondary.

Vachan Vidhi means to conduct oneself according to Bhagwan's Vachan. Following Bhagwan's Aagna enables the soul to gain the strength to perform devotion. By abiding by Bhagwan's Vachan, all virtuous qualities merge into one's heart.

**ABIDING ACCORDING TO BHAGWAN'S COMMANDS
IS THE HEART OF LIFE'S GRACEFULNESS.**

Bhagwan has specifically explained in the Shikshapatri, Satsangi Jivan and the Dharmamrut on how a devotee should conduct himself. Every Satsangi should abide by these Scriptures. We must all associate with Nishkulanand Swami. Let us pray to Bhagwan Swaminarayan that, "Oh Maharaj! Mercifully shower upon us the virtues and qualities of Nishkulanand Swami."

In the remembrance of Bhagwan, Nishkulanand Swami auspiciously begins:-

samro sukhad shree hari dev ji,
jethi paamiye aanand abhev ji l
je aanandno na aave kadi chhev ji,
teh sukh aape hari tatkhev ji ll

The giver of happiness is Shree Hari. One must always remember Him. What is the reason for this? One feels pleasure in his heart. What kind of pleasure is this? This happiness is eternal. It is never-ending. The beauty of the temple is Bhagwan Himself. The splendour of a household is smiling faces. When one's mind is in real happiness, then one forgets all one's problems. Happiness is a lovable thing. Everybody is attached towards one who is cheerful and jolly.

Happiness obtained from worldly resources, wealth and grandeur is artificial and temporary. However, the happiness achieved through devoting to Parmatma is as eternal as the flow of the waters of the universe. Under no circumstances does it dry out. This extraordinarily rare, divine bliss is known as the bliss of high salvation. The soul in itself is the form of divine bliss. Unique bliss permanently resides within a devotee's internal organs and mind. So, one should always be joyous.

**IT IS EASY TO BE PROSPEROUS IN THIS MATERIAL WORLD;
HOWEVER TO BE WELL REPUTABLE IS VERY DIFFICULT.**

hari harkhi sukh aape, jo vartiye vachanmaay l
meli gamtu mantanu, rahiye shyaam gamte sadaay ll

Swami says that one must disregard his own happiness and go by Shyam's liking. If one adheres by Bhagwan's wishes, He immediately showers one with harmony, but only under one condition! Which condition is that? If one abides by his Vachan. If one yearns for happiness in this life and the next, one must abandon his own liking and become involved in Satsang.

To please Bhagwan is the greatest of all means. A devotee, who has the want to please Bhagwan within this Satsang, must abide by all Aagnas' of Bhagwan, no matter how small or big they may be.

Until one does not live according to Bhagwan's Aagna, one will not truly be happy or at peace nor will one gain any credit or fame in this world. Creditable fame is only gained through worship to Bhagwan.. Hence, let us remember the past great devotee's:-

bhav brahma aa brahmandma,

maha mota kahe sahu koy l
 te motap shree maharajthi,
 eh samajvu jan soy ll

Brahma and Shiva achieved their greatness through Shree Swaminarayan Bhagwan. People of this earth regard Brahma and Shiva as the greatest of all deities. What is the reason for this? There is only one reason. That is, they act in accordance to Parmatma's Aagna. Therefore, devotees think of them, perform worship to them and respectfully pay obeisance to them. To make one famous or a peasant in this world, all lies in the hands of Bhagwan.

We are all of low ranking; nobody worships us, has firm faith in us or distinctively recognises us. Why is this? This is because we do not act in accordance to Bhagwan's Aagna. Therefore, the community does not give us due creditability; they do not fall to our feet and do not bow down to us in respect.

Many leaders and kings have died, yet many have no knowledge or recognition of them. On the other hand, those kings who performed worship to Bhagwan and were devoted to him, compassionate and lived for the welfare of the country are still remembered till today. They are also written about in gold with appeal and charm in their bibliographies. By adhering to Prabhu's conditions is in itself harmonious. This is the main pillar of this Vachan Vidhi.

If one believes he can attain greatness on his own accord, that is his biggest mistake yet. If one with high wishes regulates himself according to Bhagwan's directions, then even if he has no personal need for greatness, he will still

obtain it. One who has Bhagwan in his mind eternally and has no real bother for worldly affairs, is actually the one with great status in this Satsang.

shashri surya samarth sahi, kare sarve lok prakaash l
te prakaash kari parbrahmne, ange paamya evo ujaas ll

The Sun and the moon have their unique ability and power. They gratified Bhagwan with their devotion. In return, they received such a high prominent power, by which they are able to illuminate the entire universe. They obeyed Bhagwan's Aagna so they acquired this supremacy. Sheshnag, the sun, Sarasvati (the Devi of knowledge) and Ganpatiji, are all highly regarded Deities. Why are they so outstanding? They have all lived their lives according to the wishes and Aagna of Bhagwan. This is the sole reason.

shesh suresh ne shaarda, ganpati gunbhandaar l
raam raajiye hanumaan huaa, ati mota udaar ll

The whole world knows of and remembers the great devotee Hanumanji. They perform His worship and bow down to Him, but why? He lived up to Bhagwan's every single wish. He kept Raam indebted. A poet has beautifully glorified Hanumanji. Let us sing this kirtan together.

jagatma ekaj janamyo re,
jene raamne runima raakhya,
raamne chopde thaapan kera,
bhandaar bharine raakhya,
na kari ughraani tene,
saacha chopdaana raakhya...
jagatma ekaj janamyo re...

The poet states:- there is one such devotee on earth that carried out so much service that made Raam indebted.

Raamchandrajji produced a book of names of all those who served Him. In the Scriptures, wherever you look there is the name of Hanumanji. In all the services, Hanumanji's name is beside it. However, Hanumanji was such a humble devotee that he did not once, go to Raam to boast upon his service or mention the numerous times he gave assistance.

**IN HANUMANJI'S EACH AND EVERY BODILY PORE
RESIDES RAAM BHAGWAN.**

If we provide a small service, we would immediately boast about it. For example, 'In the Jagan I provided service for five whole days. Therefore, give me some eatable offerings from the Deities'. Or that 'I assisted in the temple therefore present me a gift'. If one participates in financial donation and is not offered a reward in return, he would not visit the temple for many days with the thoughts of 'I was not honoured and given eatable offerings'. Hanumanji on the other hand is such a creditable devotee that he not once went to Raam and asked for something in return, or say, 'I have committed myself wholly in your service'. The poet further says:-

hariye kanthma haar paheraavyo,
motida modhama raakhya,
tarat maala bhaangi naakhi,
motida fenki naakhya...
jagatma ekaj janamyo re...

After rescuing Sitaji and returning to Ayodhya, Raamchandrajji Bhagwan had a thought, 'Why had many devotees offer good service to my Sitaji?' An organised assembly took place in the court of the kingdom. Within the assembly, many who had not offered any service also seated

themselves in front to obtain gifts, and those who had offered their assistance sat towards the back of the gathered assembly. Within that assembly, Hanumanji sat at the back with hands folded and eyes fixed on Prabhu doing His darshan.

Bhagwan gave everyone a gift according to their offered services. Just then, Sitaji said, “Oh Prabhu! You seem to have forgotten to present a gift to the one who is truly gift worthy.” Prabhu replied, “Oh divine One! I have not overlooked anybody!” Sitaji answered, “Prabhuj! If it was not for Hanumanji who united Me with You then I would not have gained Your darshan again. Why have you forgotten My Hanumanji?”

Prabhu gave a beautiful answer. “Oh virtuous Sitaji! I have not at all forgotten Our Hanumanji, but I am in deep thought as to what I can gift him. I cannot make up my mind as to what sort of gift is worthy enough in return for his committed service to Me. Oh Devi! If You have anything worthy enough as a gift then please honour Him with it”. Just then Prabhuj requested Hanumanji to come forward and said, “Come Hanumanji, Sitaji is asking for you”.

Hanumanji respectfully touched Raam Bhagwan’s lotus feet and took a seat. Immediately Sitaji took off her most expensive nine stringed-beaded necklace made of real precious pearls and garlanded Hanumanji.

Hanumanji picked the pearl beads from the necklace in his hands, bit into each bead, examined them and began to throw them away one by one. Beside him were seated Angad, Sugriv and other monkeys. All, whilst sniggering

said, “See Hanumanji in his typical monkey character! Monkeys do not show value of precious necklaces? Sitaji, without fully understanding, has innocently given away her prized necklace to this monkey”. Sitaji asked, “Hanumanji, why are you smashing these beads and discarding of them?”

Hanumanji replied, “Dearest mother, I am checking if my Raam is residing within these beads. If Raam does not appear in them, then I do not want to possess them!” Sitaji exclaimed, “Does your own body have Raam residing within it?”

Hanumanji challengingly replied, “Oh respectful mother! If this body does not contain Raam, I would not retain this body for even a split second more.”

Sitaji dared him, “If Raam is within your body then please, do care to show me?” Immediately, Hanumanji pierced and tore his chest open with his sharp fingernails and there was the divine darshan of Raam, Laxman and Jankiji.

(Hail to Raam, Laxman, Janki and Hanumanji!)

Hanumanji has internally retained Bhagwan within his heart. Hanumanji does not require fame or greatness; he has no wish for even a luxurious necklace or a gift. If there is such a devotee on this earth today, it is only Hanumanji. Praise to Hanumanji’s mother also.

anjani maatni kukh ujaadi bhitar prabhune raakhya,
choki raamni kadi na chhodi, jaampe utaada raakhya...
jagatma ekaj janamyo re...

It is possible that in a small village there may not be a Hari Mandir present, but at the entrance gate of the village there would surely be a temple of Hanumanji. Chal-

lengingly he would be seated in the southern direction. He would deny entry to ghosts and evil spirits. This is how grand a devotee Hanumanji is. Even until today, He is serving the devotees and assisting them in their problems. Where did Hanumanji obtain this wonderful power?! Before Bhagwan even utters His orders, Hanumanji would immediately be both physically and mentally ready. He has dedicated his entire life living by Bhagwan's Aagna. For this reason he has had the power of such devotion. The entire universe prays to Him.

**IF YOU WANT TO BE REPUTABLE,
YOU MUST ABIDE TO BHAGWAN'S VACHAN.**

If one wants to be successfully great, one must please Purshottam Narayan. To be great is in one's own hands. For devotees' who have genuinely lived by the Vachan of Prabhu, Bhagwan makes all their necessary arrangements. One should vow, 'I only want to live according to Bhagwan's Aagna'. That is how one should promise himself from this day forward. If one wants to be great, one must abide to Bhagwan's Vachan.

On this earth, Bhagwan has outlined the regulations of all the four classes namely:- Brahman, Kshatriya, Vaishya and Shudra. He has also established the class of saints and householders. One should live accordingly and worship Bhagwan, but must never abandon the morals of his class. One must live according to the religious rules of the Swaminarayan sect.

Within the Vachnamrut, in the Gadhdha middle chapter, number thirty five, Shreeji Maharaj has quoted, 'One who detaches from the codes of conduct but wishes to at-

tain Bhagwan, and wishes to be saved from the cycle of life and death, is like the one who wishes to cross a sea with the support of a mere heavy stone!

**IF BHAGWAN'S AAGNA IS NOT BROKEN,
ONE SHOULD FEEL A BURNING PAIN IN HIS HEART.**

If Bhagwan's Aagna is not abided strictly, one should feel heavily disappointed. Sheshji is holding the weight of the fourteen worlds upon his head, by the Aagna of Bhagwan. By Bhagwan's Aagna, the sun and the moon are beaming with light and they continue orbiting by Bhagwan's Aagna. Even time itself is going by Bhagwan's Vachan in creating, sustaining and destroying. With the Bhagwan's Vachan the sea is limiting itself to its borders. The ocean is higher than land yet it does not overflow. It stays within its boundaries by Bhagwan's Aagna. Shreeji Maharaj constantly put his true devotees under tests to see how much moral and religious strength they had. He wrote a letter upon eighteen highly reputable householders and requested them to instantly arrive in Bhuj dressed as saints. Within the list, Maancha Khachar was the first listed. Virdaas Patel delivered the letter to Kariyani. At that time Maancha Khachar was constructing a water well. Virdaas Patel informed him, "Shreeji Maharaj has given this letter." Maancha Khachar examined the letter, which read, 'If you are on the outskirts of the village do not enter the village, if you are within the village do not go home, if you are at your home do not enter the room. Immediately upon reading this letter, dress in saint clothing and make your way to Me.'

Upon reading such a tough command, Maancha Khachar took the Aagna on board and headed towards the

city of Bhuj dressed in saint's clothing. One must not take time in applying to Maharaj's requests. Maancha Khachar was a noble man, wealthy and respected. He was not an ordinary glorified person. He did not even go home to inform his family of his departure into saintly hood.

Barefooted, he arrived in Bhuj. Shreeji Maharaj went forward to greet and welcome him along with others who had joined him. The new saints performed dandvat pranaam at Shreeji Maharaj's feet. Shreeji Maharaj said, "I praise your firmness in carrying out my Vachan without delay." Shreeji Maharaj initiated Maancha Khachar as a saint and named him Achityanandji. After some time, Shreeji Maharaj said, "Oh Achityanandji! Take off the saintly clothing and return home." Achityanandji replied, "Okay Maharaj, I will do as You wish". He took off the saintly clothing and returned back home. For the rest of his life, Maancha Khachar lived a celibate life. At the end, Shreeji Maharaj told him:-

vachane nivruti vachane pravrutti,
vachane baddh mukt kahiye I
te vachan Shree Hari mukhna,
sukhdaayak sarve lahiye II

After many years, once more, Shreeji Maharaj instructed him again, "Wear saintly clothing and live amongst My saints". Maancha Khachar replied, "Fine Maharaj, I shall do whatever you ask." To discard household life and become a saint is no easy matter. It is exceptionally difficult. There have been many highly graded devotees like these who were amongst our following. Just as a lotus flower does not touch the surface of the water, although a householder lives in this mundane world, it remains detached.

He surrenders his entire life unto Bhagwan's lotus feet.

em samzi sant shaana, varte chhe vachan pramaan l
niskhulanand te upre, sadaa raaji rahe shyaam sujaan ll

Bhagwan becomes forever pleased upon those devotees who abide by His vachan.

vachanma varte sant shaanaji,
deh geh sukhma je na lobhaana ji l
man karma vachane hari bole bandhaanaji,
eva jan jeh teh mota ganaanaji ll

Shaana means being sensible. Sensible saints do not become attached to beautiful and attractive worldly items. Great saints are like the head queens of Prabhu. The greater the king's rule on his kingdom is, the equal level is that of his queen. The greater the management of Bhagwan, the greater is the management of his Mukta's. The kingdom that belongs to the king also belongs to the queen. Everything happens by Maharaj's wish but Bhagwan's dear Muktos' also have this power of controlling everything.

PLEASANT AROMA IS IMMERSSED IN NATURAL FLOWERS.

SWEET JUICE IS IMMERSSED IN SUGARCANE.

LIKEWISE, MUKTOS' ARE ENGULFED IN BHAGWAN.

Abiding by Bhagwan's Vachan by thought, action and speech and conducting oneself according to His likings, one's greatness becomes a beauty in itself. On the other hand, although one may be reputable, if he does not abide by Bhagwan's likings, his greatness does not last for long.

We have for many births conducted ourselves how we wished. Now it is time to behave according to Shreeji Maharaj and the saints' wishes. Acting upon saint's and Shreeji Maharaj's commands results to bliss. Acting upon

the mind's commands results to severe punishment.

One who is self-governing is self-inflicting his own suffering.

HOW GREAT A STATUS DOES RADHIKAJI HOLD?

radhajiye raaji karya, shree krushna krupa nidhaan l
tene kari motap mali, vali paamiya bahu sanmaan ll

Radhikaji greatly pleased Bhagwan Shree Krushna, therefore she has won the constant opportunity to be in His company forever and she is been worshipped alongside Bhagwan Himself. Along with Bhagwan, Aarti is performed to Her, offerings are offered to Her and garments are given to Her. In the Vachanamrut, Shreeji Maharaj has said, 'One should meditate upon Radhikaji alongside Shree Krushna Bhagwan.' Radhikaji owns such high status. 'Meditate on Radhikaji in conjunction with Bhagwan beside her.' This, Shreeji Maharaj has said in his own words. Muktanand Swami sings:-

raadhaji ati prem magan thai,
ur dhaarya girdhaari re,
harine bhaji hari tulya thaya,
jenu bhajan kare nar naari re,
hari bhajta sau motap paame,
janma maran dukh jaay re.

With the alliance of Bhagwan, just see how Radhikaji has achieved such exceptional prestige! Saints, who have abandoned wealth and women, perform worship to Radhikaji, beautify her with glamorous outfits, perform Aarti, give food offerings, and bow down to Her feet. Saints do not touch any idols of females, yet they serve Radhikaji with respectful adoration. So, this awe-inspiring status is

gained only by living within Bhagwan's Vachan.

Dada Khachar particularly adopted Bhagwan's Aagna; therefore his name has become immortal. His name is endorsed in every page of the Vachanamrut.

Even today, devotees with the same understanding and status of Dada Khachar, Parvatbhai and Govardhanbhai, are still amongst our Satsang today living for Bhagwan and His saints. Just reciting the names of such devotees and obtaining their darshan, sins accumulated from birth to birth are burnt away. The birth places of such devotees ultimately become holy places of pilgrimage.

Bhagwan and His saints become immensely pleased upon those devotees who follow Bhagwan's Aagnas'. If one goes on an outing and comes across a beautiful green farm, which has been cleaned through by the stream of heavy rainfall, then one feels relieved. On the other hand, if one comes across a completely dry field which has wild plants overgrowing and is deposited with rubbish, then one wonders what use would this type of land be for fertilisation. It looks like an un-nurtured wasteland. One would feel displeased.

Similarly, if we stay within the boundary of Bhagwan's Aagna, it would be like keeping ones hearts clean, healthy and fertile, by worship, devotion, knowledge, detachment and other such good qualities. With this, others would be pleased and proud. They would comment, "This devotee is very pious, is of good character, is moral, is not corrupt, is simple and always committed to worship."

If ones heart is dry and full of darkness, containing inner enemies, like lust, anger, greed, ignorance to delu-

sion, affection and pride, then seeing this type of overgrown thorny jungle, nobody becomes pleased. Mentally one reflects, “This person is absolutely throwing away this birth in vain and wasting it”. If one lives according to Bhagwan’s Aagna, then everyone around him becomes delighted upon him. If one is sinful but devotes to Bhagwan, then all his sins are burnt away and turned into ashes. This is the divine greatness of this Satsang.

kamlaa-e krushnane rizavyaa, rizya albelo avinaash l
tene kari teh paamiya, hari ure akhand nivaas ll

Laxmiji pleased Bhagwan, so Bhagwan gave Her a place in his heart. Radhikaji is the chief Devi of all the Devies of power and the chief Devi of all the Devies of wealth is Mother Laxmiji. These two Devies are the leaders of all Devies. Worship of Bhagwan is carried out along with worship of His powers. Bhagwan does not desire to remain alone. Therefore, Bhagwan always keeps His main devotees close to Him.

vrundaa vachanma varti, karya prabhune prasan l
tene kari hari andrima, rahya kari sukh sadan ll

Vrunda means Tulsi. Vrunda immensely pleased Bhagwan; therefore He gave her a place at His divine lotus feet. A performed worship is not complete until Tulsi has been offered and placed at His feet. Tulsiji is the form of Laxmiji.

vraj vanita vachane rahi, vali vaala karya vraj raaj l
tene karine tole tene, naave shiv brahma surtaaj ll

The beloved females of Vraj stayed within the limits of Bhagwan’s Aagna and gratified him. Shreeji Maharaj refers to the Gopis in the Vachanamrut saying, “The prime

quality for having the greatest love for Bhagwan is to never disobey His wishes. The Gopi's had immense love for Shree Krushna Bhagwan.

Every female of Vraj were sturdy in that they would never let Bhagwan leave for Mathura'. As Bhagwan was preparing to leave for Mathura, weeping with heavy tears, the Gopis glanced at Prabhu. They saw that He had no desire to remain in Gokul and believed that if they were to forcefully keep Prabhu in Vraj, then His love for them will diminish. Mathura was five miles away. If they wished, they were able to go and visit Him everyday. However, Bhagwan forbade them saying 'Oh My dear ladies of Vraj, do not ever come and visit Me in Mathura. I will for sure invite you to come and meet Me'.

When Bhagwan invited them to Kurukshetra, they went to gain His darshan but did not break their promise to Him. One who has love and affection for Bhagwan will never, under any circumstances, break his promise.

A true devotee would never disobey an Aagna. Therefore, what kind of devotee are you? Shreeji Maharaj has written in the Shikshapatri to rise early in the morning. Nevertheless, we are disobeying this Aagna. We wake up at seven or eight o'clock. Bathing between the auspicious hours (before sunrise) is called a Brahm bath. Bathing after sunrise is called a demonic bath. The habit of Bhagwan's devotee will always be to wake early.

Shreeji Maharaj has requested us not eat from impure sources, not to consume food prepared by any unknown hands and not to consume onion and garlic. Still everyone ignores this. One would eat in hotels and road-

sides like animals and graze away. No thoughts would cross his mind.

pratham jihvaaye jaadvine jamiye re,
 tyaare govindne man gamiye re...
 shubhaa shubh je anek aahaar re,
 tene jamvu te kari vichaar re...
 ek khaadhe vaadhe ati krodh re,
 jaay gnaan na manaay bodh re...
 ek khaadhe vaadhe ung ati re,
 ek khaadhe fari jaay mati re...

Whatever is consumed is exhaled in the burp. The thoughts of the mind are wholly dependant on the kind of food consumed.

There was once a lady by the name of Maniba. She would cook food in constant anger. She would talk to her children in an uncivilised manner and use onion, garlic and asafoetida in her cooking. The intake of taamsik food intake leads to taamsik thoughts. She would make food unwillingly and out of annoyance. Therefore, those who consumed the food had constant arguments in the house. Life is dependent on the types of food consumed.

Eating less keeps the body healthy, patience keeps the family united and being humble preserves one's reputation in the society. So eat less, be patient so be humble. This principle is worth remembering.

Tastes destroys one's body, arguments destroys one's mind. If one wins over taste and never argues, one's life becomes a success.

panchaaliye prasan karya prabhune,
 aapi chiri chithari chir tani l

tene kari tane nagna na thaya,
vali bhakt kahaavya shiromani ll

Once Bhagwan Shree Krushnachandra, embarked on a walk in the farm with His head queens. The farmer offered Bhagwan sugar cane to eat. As Bhagwan ate the sugar-cane, a small splint embedded into His hand and a flow of blood oozed out. As the head queens began running frantically looking for a bandage, Draupadiji immediately ripped a piece from her own expensive saree and bandaged his hand quickly. Bhagwan became immensely pleased; He counted each thread totalling nine hundred and ninety. Therefore, when Dushasan tried to humiliate Draupadiji, by disrobing her, Bhagwan provided nine hundred and ninety sarees and saved Draupadiji from losing her honour in the royal assembly.

Draupadiji's deed of tearing her saree led to a great benefit. What relief it would be if a favour was returned at the time of need! It is like an accumulation. If one knows the glory of Bhagwan, then one will for sure have the ability to live according to his likings. Bhagwan did not command Draupadiji to tear her valuable saree and form a bandage because He had been hurt! She knew of His majestic greatness so she became alert on the time of need.

ALL MY YEARS HAVE GONE TO WASTE.

Once, a person who was in search of salvation came and surrendered at a saint's feet saying, "Oh Swami! Today I am sixty years old. It is not likely that I will live for many more years now. My body is gradually becoming weak. I have not prepared anything of use for my afterlife. All my years have gone to waste."

He continued, “I have not once worshipped Prabhu with a true heart, I have never loudly uttered or sung Bhagwan’s name, I have not performed reverence and homage. I have never said a single prayer with a humble heart. Within the twenty-four hours, I have never committed even two hours in remembrance of Bhagwan. I have not been able to merely carry out such a task as this. It does not cost a single penny to utter Bhagwan’s name yet I have not done so. I have wasted most of my time in laziness, tittle-tattle and gossip of people within my community. I have constantly fought with my parents.”

Hearing this, the saint gave an insightful answer, “Upon such an awakening, commence by chanting Bhagwan’s name, as one begins a new day with a fresh start. In true essence, one should start initiating in worship and devotion at the early age of childhood; however, in regret nothing can be achieved. Your sixty years have been wasted.” The saint continued, “You are a householder; therefore, you should certainly act according to the householder’s rules, but alongside this, you should recite Bhagwan’s name every morning and evening. One should peacefully integrate in worship and mental prayers, listen to holy discourses, sing devotional songs and take the opportunity to be involved in religious festivals and celebrations.”

The saint’s advice made a impact in his heart and for the remainder of his life, he dedicated himself in performing devotion. To perform devotion with a true will is the main goal of a human life.

**LIFE WITHOUT SATSANG IS AS USELESS
AS A BOUNCED CHEQUE.**

Nishkulanand Swami writes, one should, with undue pride, conduct oneself as an humble attendant of a servant and practice Satsang.

sahi saabit kari shir saate, rahya vachanma kari vaas l
unmataay adgi kari, thai rahya daasna daas ll

There was once a devotee by the name of Veera, whose father Ramjibhai was not at all into Satsang. He used to waste valuable time in nonsense and would herd the buffaloes in the jungle, while smoking his pipe.

Due to his taamsik attributes, he often quarrelled and rowed with people over small issues. His family members were frightened to be around him. As soon as Ramjibhai steps into the house, everybody would shake. He rarely had any visitors. Even a dog would not look in the direction of his house.

Once, the devotee Veera said, "Father, let us go to Gadhdha to gain darshan of Shreeji Maharaj!" His father replied, "Fine, we'll go tomorrow." The next day, they talked about Bhagwan all the way, until they reached Gadhdha. At that time, Vasudev Narayan's residence was almost complete. Only the horizontal beam under the top of a roof was remaining to be fixed. Due to lack of helpers, the beam could not be mounted.

Ramjibhai's body-build was heavy and strong. Fearlessly, he climbed the ladder, lifted the beam upon his shoulder, and gave such a thrust that immediately the beam adjusted right into place. Witnessing this, Shreeji Maharaj became thrilled with joy. With Shreeji Maharaj and the saint's merciful blessings, Ramjibhai's personality improved considerably and he became a dedicated devotee. A ship with-

out a sailor is worthless. Likewise, life without Satsang is valueless. Badrinathanand Swami has composed a striking kirtan:

hari bahjan karo bhaai, sabe tum,
 hari bhajan karo bhaai,
 shyaam sadaa sukhdaai, sabe tum,
 hari bhajan karo bhaai,
 devanku durlabh yaa nartanu,
 firi firi nahi paai... sabe tum...
 maata pita bandhu sut meheri,
 eko sang nahi aai... sabe tum...
 medi mandir maal khajina,
 chhodi ekla jaai... sabe tum...

Whether this fact is understood today or in a hundred years time, without understanding this, there is no escape. Without performing devotion, the soul will not obtain freedom.

govindke gun gaan karo tum,
 hari charan dhit laai... sabe tum...
 badrinaath kahe shyaam bhajan bina,
 jiv jampuri jaai... sabe tum...

Shreeji Maharaj has quoted, 'If you not do as I have outlined, then the proximity between you and me will become large. You will gain a ghostly or demonic body and will suffer immensely. However, if you have performed devotion, then those fruits will at any time present themselves. Hence, if you live life as I have said, you will become a Mukta soul and attain Bhagwan's Akshardham.'

so vaatni ek vaat chhe, nav karvo aagna lop l
 raaji karvaanu rahyu paru,

pan karaaviye nahi harine kop ll

If one is unable to particularly please Bhagwan it does not matter as much, but at least abstain from offending Him. Shreeji Maharaj has requested that on the day of Ekadashi, one should observe a complete fast should vigilantly carry out devotion all night in a wakeful state. If one is unable to undertake a complete fast; subsequently, one must intake light food such as fruits and milk but, no matter what, one must not eat any form of corn or grains. If one does consume corn and grains, Bhagwan becomes immensely displeased. Therefore if one is unable to please Bhagwan, it does not matter, but why make Him unhappy?

It is natural that if the son obeys his father, the father becomes pleased upon him. If the wife obeys her husband, the husband will be appreciative of her. If the student does what he is told by his guru, the guru will be proud of him. If the worker follows his bosses orders, the boss will be pleased upon him. If the general public follows the rules and regulations set by the king, the king will be satisfied. Likewise, if a devotee behaves according to what Bhagwan says, Bhagwan will be delighted with him.

In this world, we have pleased many of our friends and relatives but now we need to please Bhagwan and His saints. This vow needs to be taken by everyone today. Breaking Bhagwan's Vachan causes a hundred times more sorrow. Eternal life is experienced only by living according to Bhagwan's vachan.

BEHAVING ACCORDING TO ONE'S OWN LIKINGS S THE COMMENCEMENT OF ONE'S OWN TROUBLES.

Shreeji Maharaj has specifically written in the

Shikshapatri, one must not commit sins. One must not kill any animals or insects and not afflict agony or worries upon his parents or the poor. Never insult Deities, Brahmans or the saints. If one is unable to collect merit then it is not such a great matter. However, one must not in the least commit sins. Still there are many cases where young sons insult their parents and speak to them however they wish. The farmers use many insecticides and kill many innocent insects. Many ignorant people satisfy themselves by insulting Bhagwan's numerous incarnations. In this way, there are many Aagna's that are being broken. Therefore, there is no surprise in finding people experiencing troubles and sufferings!

alp sukh saaru aagnyaa, lope chhe Shree Hari tani l
param sukh kem paamshe, bhaai dhaarjo tena dhani ll

Why do you break Aagna for the sake of mere bodily satisfaction? Nishkulanand Swami states, 'Why build enmity with the one whose city you want to live in?' Such a wretched person will not gain contentment.

nahi paame paamar nar sukh re,
rahi hari vachanthi vimukh re... nahi...

There was once a seventy year old grandfather. He went to the doctor with a problem of his eyes and said, "Do whatever it takes so I become able to see clearly." The doctor replied, "According to your age, your eye sight cannot be improved. Do not read Scriptures even with reading glasses. If you read, it will damage your eyes further."

The grandfather replied, "I have no need of reading Scriptures. However, when I sit to watch television I am unable to see clearly, so please do something to improve

my sight". The doctor was a good man and said, "Uncle, this is no time for you to be watching television. You have reached seventy years of age, so use your time in performing Prabhu's worship and devotion!" The grandfather answered, "I am not too keen in performing worship and devotion, but under any cost, do whatever is possible for improving my eye-sight so I can watch television!"

The doctor expressed his amusement and said, "The lens of your eyes have worn out, just as with an old car the tyres get worn out." Nearly every object naturally gets worn out. Likewise with age every body joint also gets worn out." One used up his whole life by watching television, but he did not carry out any worship, devotion or prayers in life. Such sinful souls never attain happiness. Hence, who will gain happiness?

sukh paamshe sant sujaan re,
je koi varte chhe vachan pramaan re,
thai rahi vaalana venchaan re... nahi..

A saint who lives according to the Bhagwan's Vachan will gain happiness. By abiding by the Vachan, one achieves well-being. One who entirely gives himself up to the feet of Prabhu is forever in merriment.

If you have kept a housekeeper, he must firmly perform whatever duties you have laid out for him. If you ask him to go to the market and buy some groceries, he would do so. If you were to tell him to clean and wash your car, he would do so immediately. If you asked to drop a piece of luggage to the office, he would do so instantly upon your request. Why? He has accepted these terms of yours and has given himself to meet your requirements. He has be-

come committed to you for the sake of his earnings.

Likewise, living as the devoted employee of Shreeji Maharaj, one must do whatever is asked by Him. Shreeji Maharaj had requested Ladhibai of Bhuj, “Ladhibai, you may be a widow, but today dress yourself as a married woman and go to the Hamir Lake and fetch a pail of water!” Instantaneously, upon hearing this Vachan, she marched through the crowded streets adorned in heavy jewellery and a beautiful saree. The village residents could not believe their eyes and thought, ‘What’s this Ladhi gone and done?’ The women of the village asked, “Oh Ladhi! Who have you dressed up for?” Ladhibai gave a striking answer, “I have beautified myself for Swaminarayan Bhagwan.” The women of the village asked again, “Ladhi! Who have you married?” Ladhibai answered, “I have married my beloved Swaminarayan Bhagwan.”

venchaani hu to harivarne haathe,
 neno laagyo nandna nandan saathe... venchaani...

CHANTING OF BHAGWAN’S NAME COOLS ONES MIND.

BHAGWAN’S VOICE COOLS ONES HEART.

BHAGWAN’S DIVINE IMAGE COOLS ONES EYES.

karyu dhvajaa pat ghat man re,
 vade jem vaade chhe pavan re,
 em maane vaalana vachan re... nahi...

Flags are installed on the peak of our temples. Please do darshan to those flags. By doing this you will gain some educative advice that the flags flutter according to the direction of the wind. If the wind blows to the north, the flag flutters towards the north, if it blows towards the south, the flag will also flicker towards the south. The flag will

never oppose to the wind; therefore, Nishkulanand Swami illustrates that a true devotee's life should be like a flag. A true devotee is one who goes towards the direction Bhagwan leads him to. Such devotees are very dear to Bhagwan.

Shreeji Maharaj has cited in the Kariyani eleventh Vachanamrut, 'Just as a devotee is unable to survive without Bhagwan, Bhagwan is unable to survive without His dear devotees'. He is unable to detach himself from his devotee's heart for even a split second. If one fixes himself firmly upon Bhagwan, he will have a constant relationship with Him. These are the kind of devotees that are utmost dear to Him. Through an example, Nishkulanand Swami explains:-

jem naramtrun nadi tat re,
vaari vege vali jaay zat re,
tene shidne aave sankat re... nahi...

You may have seen the weeds amongst the river. When the water gushes by, it knows there is no point in resisting and fighting back, therefore it is best to bow down. The weeds bend down; therefore the water passes over it. Following this, when the waves have passed by, the weeds would stand straight in alert and that is why it does not endure harm.

**BHAGWAN HAS DESTROYED THE
ARROGANCE OF MANY SOULS.**

In the river, there are many thorny trees, which through persistence declare, 'Why should we bow down!' Being unduly proud, they do not realise that they will be swept away along with their roots by the gush of waves and become merged in the ocean. Yet a small weeded plant

bows down and does not suffer one bit. Subsequently, one who is Bhagwan's devotee, and whose life is humble enough that he is able to bow wherever needs be, would certainly not encounter troubles. However, if one's thorns of ego stand arrogantly, Shreeji Maharaj says "With my single blow, his arrogance will disappear." One who is knowledgeable and charitable should always remain humble.

Bhagwan has destroyed the arrogance and pride in many people. A king such as Raavan had much arrogance and pride. He reserved many deities as his servants. Upon receiving a single blow from Raam, he met his death in the battlefield well before his time to die. There was nobody around to even offer him water. One with arrogance and pride is never able to please Bhagwan or His saints. Those who live humbly and modestly within Satsang receive benefits. Those with arrogance, suffer.

Brahmanand Swami sings:

motera thaine re fare abhimaanma re,
 jaane hu jivaaru parivaar re;
 sakatne hethe re shvaan jem chaaltu re,
 maane sarve potaane shirbhaar re...
 sharnu tu to lene re, sahanand nu re.
 bharan ne poshan re saunu hari kare re,
 sukh dukh sarve harine haath re;
 evu jaanine re taj ahankaarne re,
 bhaji lene brahmanandno naath re... sharnu.

Nishkulanand Swami writes:

vachan drohina jo thaay vakhaanji,
 to shidne koi varte vachan praaman ji l
 jem tan mane thaavu heraanji,

sukh muki dukh na ichhe ajaan ji ll

If one praises a person who insults Bhagwa's Vachan, then who would trouble themselves in obeying Bhagwan's Vachan? Nobody. Even a foolish person would not abandon happiness for pain. If one was able to have easy access to water, who would endeavour in digging a well? Why would the great Rushi's go into the jungle to perform extreme penance?

Happiness is achieved only in staying in Bhagwan's Aagna. Steel may be dry and rusty, but with the touch of a philosopher's stone, it becomes pure as gold.

In the village of Reeb there lived a man named Daadubha. At the age of forty he turned blind and as a result he cried day and night. 'What will become of me now? Who will maintain my land and support my wife and children?' One day, his aunt's son came to visit. On his arrival, Daadubha began to sob uncontrollably. With courage, his cousin said, "You have suddenly become blind and this is mainly due to your fate. You must suffer the result of your actions from your previous births. Therefore leave this sobbing and peacefully recite Prabhu's name."

For six months he recited Prabhu's divine name; yet still no difference was made to his eyesight. As a result of this, his faith weakened. 'My troubles have not improved so forget these recitations. I do not want to continue anymore.' Like this, he became weak. Therefore, be alert!

NO MATTER WHAT CIRCUMSTANCES ARISE, ONE WHO NEVER FORGETS VASUDEV IS A TRUE DEVOTEE.

Once again, the cousin came to Daadubha's house and said, "Brother you are still reciting Prabhu's names

right?" Daadubha replied, "It has been six full months since I have been continuously reciting Prabhu's name; however, my situation has not yet improved. For this reason, I have stopped the recitation." The cousin replied, "Nobody on this earth is able to prevent pain. Pain and affliction is unavoidable. To free oneself from pain and misfortune one must never leave the shelter of Bhagwan's feet. If one persists in reciting Bhagwan's divine name, then Bhagwan will surely give him protection.

At that time, Krushnacharandaas Swami arrived at the village of Junagadh. Accompanied by saints and devotees, he came to Daadubha's house. Daadubha fell at the saint's feet and cried. With both hands folded, he prayed, "Swamiji, Please shower mercy upon me. Bhagwan resides in an ascetic's dress. Bhagwan Himself dwells within the hearts of great saints like you. Please do something to help me!"

The Swami replied, "Oh dear one! One must endure his own fate. There is no way out. However, with the constant remembrance of Bhagwan, his pain can surely be reduced. Do not become weak and have patience. Take on my words and with full love, continue the recitation of Shree Hari's name. Bhagwan will surely assist, but you must commit to following His rules and regulations."

He continued, "You must take morning baths daily, consume food only once a day, take a vow of celibacy, abandon the use of opium, cigarettes and the pipe and sit on the floor and recite Bhagwan's name. Without love and faith, devotion will not be fruitful."

For two full months he kept chanting and Bhagwan

arrived to assist him. Placing His hands on His devotee's head, He said, "Your devotion has reached Me. I come running to one who remembers Me with love and faith. I give you blessings that until your soul leaves your mortal body, you will be able to see clearly.

With these words Bhagwan disappeared. With the Vachan of the saints, Daadubha's pain disappeared. This is the power of such divine saints. Daadubha immediately went to Junagadh. He fell at Swami Krushnacharandaasji's feet and said, "Oh Swamiji! You have fulfilled my desires. Now I am able to see clearly. You have gifted me a new life."

Swamiji gave a beautiful answer, "Just from this, one must not suspend his devotion, and worship must be ongoing. Introduce Satsang into your home and perform it with firm faith. That is when one will experience Bhagwan to be constantly with him.

eh mat shaana santno, nav paade vachanma fer l
nishkulanand nishchay kari, kahyu e veram ver ll

The great saints believe in never straying from Bhagwan's Vachan. If one strays from His Vachan, it is like, when seated to eat and someone adds dirt to the food. How offensive would that be? In this way, if there is weakness in the following of the rules and regulations, the saints should feel intolerable. Bhagwan always resides within those Saints who conduct themselves according to His Vachan. Shreeji Maharaj has himself said:-

sant maanjo maari murti re,
temaa fer nathi ek rati re l
sarve rite santma rahu chu re,

emaa rahi updesh dau chu re ll
 antarjaami pane rahu ema re,
 maate nathi bandhaata e kema re l
 eva santne radiye rai re,
 karu jivanma kalyan kai re ll

A PERSON LIVING AMONGST THE COMMUNITY AND WISHING FOR EVERYONE'S BEST, IS KNOWN TO BE A REAL SAINT.

The head of the village Mengni was a cruel great sinner. He murdered many animals. There was no end to his sins. He laid his eyes upon an ascetic, Gopalanand Swami. He saw virtues upon this saint and immediately his sins began to vanish. The leader bowed to Gopalanand Swami with both hands folded. Thereupon Gopalanand Swami said, "Oh leader, one does not attain a human birth easily; therefore, use the tools for attaining salvation. You are killing all these innocent animals. This does not indeed suit a head of the village. To fill just one stomach how many animals will you kill? Bear this in mind; you will have to suffer for your own actions. You will have to repent later. The soul will have to go into its next life with his own bundles of sins and righteous deeds."

By the glimpse of this divine saint and by hearing his words, the leader's heart gradually changed. He immediately accepted this righteous advice. A divine soul does not need much explanation. The leader said, "Oh Swamiji! From today onwards, I surrender to your feet. I shall do whatever you say."

Gopalanand Swami replied, "From now on never commit any form of killings and live by the righteous rules and regulations. Never hurt anyone by speech, mind or

actions. Ensure you consume clean purified food and whenever you have the time, come and visit Gadhpur to take the divine glimpse of Shree Swaminarayan Bhagwan.” Saying this, the Swami then made his way to the next village.

True saints can purify sinners. The saints are the lids of this universe. By the saints, our Swaminarayan faith remains contented and fulfilled. The saints are the savours of the souls drowning in the worldly ocean. The saints are the mothers of mankind. Muktanand Swami sings:-

taareng sant taareng bhavjal budat sant taareng.
 janma maran bhav tabhi bhaage,
 sant shabd ur dhaareng (2)...bhavjal...
 sant shabdku jo lopi chalenge,
 aage bahut sambhaareng (2)...bhavjal...
 daas mukund chalo guru charane,
 ek palakme choraaveng (2) ...bhavjal

Nishkulanand Swami says:-

brahmaa-e bhaangi hari aagnya, joyu nij sutnu sharir l
 jotaa mati rati nav rahi, vadi gai haiye thi dheer ll

It is the formal means of civility to see and treat other women as your mother, sister or daughter. Never should one have a sinful sight upon them. Lord Brahma had committed a grave mistake. He looked intently towards his own daughter's form and his mind became perished.

Keep one rule in mind:- sins enter firstly through the eyes. Thereafter, the mind indulges upon what the eyes have seen. Next, the thoughts and considerations expand so much that one has no real sense of what is happening. Therefore, keep the eyes in full control. Never stare at someone in great awe. However, if you still want to look intently, then

gaze at each and every part of Bhagwan's divine form instead.

Lord Brahma stared at his beautiful-looking young daughter, Sarasvati, and his mind became diseased against his moral understanding. Imagine, this state of deterioration, from one who is the creator of the universe! What can be said of others! Lord Brahma tried his utmost best to rid these levels of thoughts by the power of knowledge but his deep thoughts did not vanquish.

In the Vachanamrut Gadhdha middle thirty, Shreeji Maharaj has stated that, 'No matter how patient a great man may be, if a beautiful women was to walk though an assembly, his mind would undoubtedly be attracted to her great beauty.' This is what Shree Swaminarayan Bhagwan has actually said. Why? Because the contact with such objects is danger. If one does not allow such an opportunity to arise, only then he is a saved soul. This is the essence of all essences. Hence, it is extremely vital to understand this essence.

If one's heart does not contain true sentimental faith, no matter how mannered he is on the outside, his motive is always wicked, regardless of, if he is a saint or a householder. Think of the two ends of electric wires. There is bound to be a spark when both ends are connected. If the two ends are separated, only then it can provide safe light. In this way, if the opportunity is raised for a man and women to have any sort of contact there is bound to be a spark. Therefore, be very vigilant in these circumstances. Bhagwan's Aagnas' are there to be obeyed. No one has gained happiness by violating His instructions. By breaching His Aagna,

ones heartfelt fires of torment will never be extinguished.

sukhkarni che dukh harni, aagna shree Maharajni l
 aasuri janane arth na aave, che devi jivna kaajni ll

There are devilish souls on this earth today who are unconcerned in following Bhagwan's Aagnas'. They do not act according to any instructions Bhagwan has laid out and behave in an opposite manner. Those people are known as demons. Divine souls should strive to perform benevolent deeds.

When the soul takes birth, the date and time is fixed to his forehead. When you purchase certain items, it comes with a fixed warranty or guarantee for one or two years. However, Paramatama, who has given a human body, does not provided any warranty or guarantee. It works whilst it can and then is cancelled. Nothing can be done. It will have to be discarded!

A mechanical item can be repaired and transformed from old into new, but nothing can be done with this human body. Without assurance, Bhagwan has given a human body. The body works whilst it can then it is unable to be returned back to the factory. Therefore, why not carry out good deeds and perform worship and devotion! Why is one wasting this precious time? One has been given this time. An opportunity has arisen. So with true understanding, constructively perform Satsang and make this life worth living. Nishkulanand Swami says:-

van kaape naak gayu che kapaay ji,
 te jaanjo jarur jan man maai ji l
 teni upkirti granthma gavaai ji,
 ethi narsu nathi biju kaaji ll

Those who have broken Bhagwan's Vachan have been disgraced in the Scriptures. Great empires, divine beings, Lord Brahma and Lord Shiva etc. who have stepped outside Shree Hari's Aagna, have been shamed in the Scriptures.

mahesh mota devta pan, bhora naamni bhorap rai l
mohini rupni manma, jovani ichaa thai ll

Nishkulanand Swami says, Shankar is of a high status, yet he had the wish to see the beauty of Mohini. On one occasion, Naradji arrived in Kailash. There, Bholanath with his eyes shut, was in deep meditation. Naradji respectfully bowed down to Bholanath's feet and sat beside him. Bholanath opened his eyes and saw Naradji was seated in front of him. Sweetly welcoming Naradji, he said, "Dear Naradji, you are well, yes?" Naradji replied, "Yes, I am well, But what are you doing with your eyes shut?" Bholanath replied, "I am meditating upon Bhagwan!" Naradji informed, "That may be very well, but Bhagwan, after churning the ocean, had manifested himself as the beautiful Mohini, which if meditated upon would be instantly visible. You may have had the sight of other manifestations but never the glimpse of this beautiful Mohini. If you take but one glimpse of Her, you would never have to reflect upon Her again. That is the amazement of this incarnation. It is worth gaining sight of."

**THE MEDITATION YOU ARE CARRYING OUT
CURRENTLY IS GOOD ENOUGH.**

The gullible Lord Shiv said, "In that case, I must see it." Having said this, Naradji departed singing, 'Narayan, Narayan.' Thereafter Bholanath arrived in Vaikunth

Dhaam. After falling at the lotus feet of Prabhu, he seated and said, "Oh Prabhu! Please give me the divine glimpse of the Mohini incarnation You took at the time of the churning of the ocean."

Bhagwan answered, "Do not insist upon gaining sight of the Mohini incarnation. Let it go. The meditation you are carrying out currently is good enough. I did not manifest myself as Mohini for mediation purposes, but for the purpose of obtaining the nectar from the evil demons. Therefore, this manifestation is not suitable for meditating upon." Like this, Bhagwan strongly counselled, but it came to no success.

harie vaarya ganu harne,
nathi rup e joya sarkhu l
pan sano lidho samajya vina,
hari vachanne nav parakhyu ll

Prabhu tried to persuade Bholanath profusely, yet he did not let go. Finally, Prabhu said, "I shall surely show you some other time." A short time later, in the manifestation of Mohini, Prabhu arrived at Kailash where Lord Shiva and Parvatiji were seated. As Mohini, with a beautiful small, a thin golden bordered saree, embellished earrings, a beautiful nose ring, a golden waistband, tinkling anklets, dazzling eyes and with a striking walk in a style in which anyone becomes mesmerised with, Prabhu passed close by them.

She was tossing a ball of flowers and moving attractively. By seeing this vision, Bholanath immediately stood up. Parvatiji asked, "Oh dearest! Where are you off to?" Bholanath replied, "I shall return in a short while."

With Prabhu in the front, Bholanath followed after

and tried to seize the beautiful Mohini, but was unable to catch up to Her. Prabhu, in the form of Mohini, seductively moved away elegantly, throwing the flower ball and derisively glanced with catching eyes. Bholanath became exhausted from running. He was perspiring to the extreme, yet Prabhu was not catchable.

What could be done now? Bhagwan thought, 'I do not wish to make my gullible devotee run any further.' In the form of Mohini, Prabhu came to a halt. As Bholanath ran to embrace Mohini in his arms, Prabhu, from His incarnation of Mohini, appeared as His original self.

Bholanath became stunned at this sight! "What is this I see?" He became embarrassed. "Now what shall I do?" He felt humiliated. With both hands folded, he prayed, "Prabhu, please forgive me. You denied me profusely yet I was obstinate and did not take your word for it. That is why I had the desire to set eyes upon this Mohini manifestation."

naishtik vrat te nav rahyu, thayu yog kadaama jyaanjo l
te lakhaanu che kaagde, sahujan e saachu maanjo ll

Bholanath did not accept Prabhu's words; therefore, there a weakness appeared in his vow of celibacy. If one wishes to be released from desires, then one must do exactly as Bhagwan has asked. One must have the right, proper thoughts and not any inappropriate thoughts. One should reflect upon Lord Shiv that look how highly respected Bholanath is. He is worshiped by many all over the world. Yet this became his state. So what great problem is there of others who fall into this trap too? In this manner, one must not debate upon finding great faults in the Adharma of the highly ones. Rather, one must understand how the great

ones follow their Dharma and one should see them as role models. This, one must keep firmly in the mind.

Swaminarayan Bhagwan has said that this soul finds everything binding. However, within this, the largest two attachments are the strongest; one is known as inanimate maya and the other as animate maya.

kaanta kanak sutren, veshti tan saklam jagat l
taasu teshu virakto yo, dribhujh parameshvarh ll

Kanta means women and Kanak means wealth. The entire world is tied by these two strings. The only one who is free from these two strings, is our Parmeshvar. When one attains Parmatma that is when one receives liberation. When one associates with the true saints, liberation is surely attained. Nishkulanand Swami has explained very clearly, still we choose to sit in darkness. This does not suit us.

vali bhavnu vachan lopi,
bhavaani gaya dakshna jaganma l
tya ati anaadare,
tan tyaagi badi muva aape aganma ll

At the time of Daksh's yagna, Bholanath had instructed Parvatiji that it was not ideal for Her to attend Her father's Yagna. To that, Parvatiji questioned, "My own father is performing this great Yagna. All my sisters will be present there, so what is wrong in me attending?" Bholanath replied, "We have not received an invitation, therefore it would be wrong to go." Parvatiji insisted, "Going without an invitation to a father's or guru's house is legitimate. You should also accompany me."

Bholanath replied, "I do not want to attend this Yagna." The chaste Parvatiji went alone to her father's

Yagna. When she arrived, nobody welcomed her or talked to Her, by which she felt humiliated. In the full assembly, Daksh greatly insulted Shivji, which Parvatiji was unable to tolerate. As a result, she produced a blaze from within her body and inflamed her mortal body. The main moral is that Shivji's order was ignored; therefore the chaste wife had to undergo suffering. Hence, one must grip onto Bhagwan's Aagna and conduct himself accordingly. This is the vital essence of this Vachan Vidhi.

**THIS ENTIRE SCRIPTURE IS BASED ON
ABIDING UPON MAHARAJ'S AAGNA.**

Nishkulanand Swami has written this Scripture to strengthen morality and righteousness. Devotees' desire in pleasing Bhagwan must abide in carrying out righteousness, devotion, spiritual knowledge and detachment from this mundane world. If righteousness is perfected then devotion, spiritual knowledge and detachment is retained. In this universe, one who breaks Bhagwan's Aagna, whether he may be a deity, demon or human cannot escape from consequential sufferings. Nishkulanand Swami has explained this further by providing examples of Brahmaji, Shivji and the chaste wife Parvatiji.

ichhe koi karva avdu aapanu ji,
te jan vachan lope hari tanu ji l
jene kari thaay dukh ganu ganu ji,
paami dukh mukh pachi thaay lajaamnu ji ll

If anyone tries to dishonour one who carries out devotion and one who conducts himself according to Parmatma's Aagna, then the consequences would be such as if one flings dust in the direction of the sun and is sure

for it to return straight back in his face. In a similar way, sorrow is sure to follow.

One must perform devotion in a humble manner. One who breaches Bhagwan's instructions, as quoted by Nishkulanand Swami, shame on him and his living.

lajaamnu mukh lai ne, jan jive je jagmaai l
dhik dhik e jivityane, kaam na aavyu kaai ll

Dinanath Bhatt daily read the holy discourses before Swaminarayan Bhagwan. He knew the eighteen thousand stanza's of the Bhagwat by heart. However, he had become out casted due to his association with the wrongful and arrogant saint named Nirvikalpanand Swami. He had stopped gaining the darshan of Bhagwan. Bhagwan had tried explaining but he did not come to true understanding.

One who has ego of his own knowledge is the most ignorant person.

He highly slandered Swaminarayan Bhagwan continuously. He instigated to everyone that "Swaminarayan is not Bhagwan, but is a deceitful fraud. He has come from roaming here and there and is being worshipped as Bhagwan today. Therefore, no one must believe Him to be Bhagwan."

Thereafter, a great demonic spirit possessed his daughter's body. Dinanath Bhatt prayed to many deities and Devies. He performed much black magic, but the evil spirit did not leave his daughter's body. He deliberated, "What do I do now?" Subsequently, a devotee explained, "You have violated Bhagwan's Aagna and have very much insulted Him. So now, leave your persistence and surrender upon Shreeji Maharaj's lotus feet or else your daughter will certainly meet her death."

Thereafter, Dinanath Bhatt surrendered to Prabhu and said, “Oh Prabhu! My reputation is in Your delicate hands.”

maari laaj tamaare haath,
 naath nibhaavjo re;
 dinanath dayalu dev adhbhut darshaavjo re...maari laaj...
 sankat thi sosau moraari,
 lejo antarjaami ugaari;
 have gayo hu haari, baap bachaavjo re...maari laaj...
 karma kathan maatha grah betha,
 haath padya che hamaara hetha;
 parmashvar kya betha naath nibhaavjo re...maari laaj...

Shreeji Maharaj welcomed Dinanath Bhatt into the assembly and offered him a seat in the front line. He asked him, “Bhattji, how are you?” Dinanath replied, “Maharaj, I am very distressed. My daughter has been possessed by a demonic spirit and under no efforts is it leaving.” Shreeji Maharaj replied, “You are considered as such a highly capable Brahman and yet you were unable to rid the demon, and on top of this you believe Me to be a fraud and are say I have been roaming all over Hindustan and am believed to be Bhagwan. Therefore, how am I competent in ridding such an evil spirit?”

With both hands folded, Dinanath Bhatt humbly pleaded, “Oh Maharaj, my untamed tongue, which associated with Nirvikalpanand Swami, spoke like this. Please forgive my sins and remove the evil spirit that is possessing my daughter’s body. From now on, I shall never abandon this Swaminarayan sect and shall do whatever you ask.”

Bhagwan clicked his fingers and repeated, “Now

leave, now leave!” Immediately, the evil spirit was gone. Due to this, Dinanath Bhatt gained full faith upon Bhagwan. Those who infringe Bhagwan’s Aagna become licentious and become degenerated for sure.

**ONE WHO OBEYS BHAGWAN’S AAGNA
IS LIKED BY EVERYONE.**

In life, one should conduct himself in such a way that he gains true reverence, but must not behave in even a single way that may disdain him.

A father had five sons. One of the sons was greatly knowledgeable, the other son was a great artist, the third was highly qualified and the fourth was of a standard status. From all, the youngest son was a devotee who lived according to everyone’s Aagna.

He conducted himself according to his parent’s wishes. He would take care of his mother and father. He would provide them with necessities and would eat meals with both his parents. He would sit with them daily and ask about their health.

The other three sons never visited home or talked with the parents. Think about it, whom would the parents be proud of? It would be the son who behaves according to their likings. Bhagwan would be proud of him too. The community would be proud of him and praise him, saying that “The youngest son is very sensible and respectful. He serves his parents very well.” Therefore, one who abides by Bhagwan’s Aagnas is liked by everyone.

Parmeshvar is the Father of all fathers. If one wishes to keep Him happy, one would need to conduct himself according to His given commands. Shreeji Maharaj’s happi-

ness lies in obeying even the smallest of His Aagna's.

Although one performs spiritual practices, utters Bhagwan's name, performs penance, undergoes a pilgrimage, and scholarly educated but is full of pride and does not control himself according to Bhagwan's Aagna, his devotion is meaningless. On the other hand, those who do not perform the above yet he performs devotion according to the Aagna and does not have pride then Bhagwan will keep such a devotee at His close service in Akshardhaam. Without conducting oneself according to Bhagwan's Aagna, worldly desires do not burn. This essence is worth understanding.

Bruhaspati is known to be the guru of the Deities. Nobody else held the scholarly knowledge that he possessed. He was extremely intelligent and was of a fine nature. However, due to mental deterioration, he suffered from amnesia and lost his awareness and intelligence. He set eyes upon his younger brother's wife and the temptation of passion overcame him. Due to improper deeds with his younger brother's wife, his reputation was tainted. People still talk of this indecent incident today.

VIOLATING BHAGWAN'S VACHAN

DOES NOT BRING HAPPINESS.

vachan lopi jaane sukh leshu re,
te to ke shu kevaane jo reshu re;
jyaare pashchim pragatshe ravi re,
thaashe bij rahat pruthvi re.

toy nahi thaai rit e navi re...vachan lopi...

If one violates the Vachan and expects to gain happiness, he will fail. In Ahmadabad, after the ceremonial in-

stallation of Narnarayan Dev, Shreeji Maharaj asked the saints, “Now that we have inaugurated the Narnarayan Dev, shall we provide ceremonial dinner to all the eighty four Brahman casts?” Gopalanand Swami answered, “Yes, ceremonial dinner should surely take place otherwise our celebration is considered as incomplete.” Reading Shreeji Maharaj’s thoughts, the eight siddhis’ arrived at the bank of the lake and made a well- arranged quantity of the necessary dishes.

The next day, Shreeji Maharaj arrived to gain darshan of NarNarayan Dev at the temple. At that time, an urban Brahman named Vajeshankar, came into the temple for darshan with his shoes on. Shreeji Maharaj said, “It does not matter so much if you do not have respect for Me, but at least have some reverence for NarNarayan Dev. One must never come inside to gain darshan of Bhagwan with shoes on. It is considered to be sinful act.”

This is important to understand. When sisters and mothers arrive inside the temple accompanying young children with shoes on, that child does not endure the sin but the one who brings that child in with his shoes on, endures that sin.

Even on hearing Shreeji Maharaj’s advice, Vajeshankar did not respect this request. He would come every day to gain darshan but would not take his shoes off. From violating this rule, it was time for Bhagwan to impose his punishment. He became at fault with the government. With his hand and feet cuffed, he was locked into prison. A devotee informed Shreeji Maharaj of this incident and Shreeji Maharaj replied, “He has disobeyed

Bhagwan's Aagna, hence the time for him to be imprisoned has come." There is no end to a soul's stubbornness.

Giving an example, Nishkulanand Swami says, "The sun never rises in the west. The earth never remains without seeds. A flower garland can never be made from empty space. Thirst can never be quenched by a mirage of water. An impotent person is never able to bear children. Butter can never be produced by churning plain water. In this way, one can never achieve happiness by going against Shreeji Maharaj's Aagnas'. Ignorant ones break Parmatma's Aagna without realising.

**THE POWER OF SEXUAL DESIRE IS THE
MOST APPALLING OF ALL POWERS.**

aagna lopi shath surpati ji,
gautam gharmaai kari gati ji l
tene dukh paamyo angma ati ji,
rahyu nahi sharirma sukh rati ji ll

King Indra became infatuated with Ahalya (the wife of a Rushi named Gautam). Once, Gautam Rushi went to bathe in the river Ganga. Ahalya was alone in her hut. She recognised the sight of susceptible change in Indra's eyes and knew that he had come to allure her. Just then, Gautam Rushi returned from his bath, so immediately, Indra crept out of the hut like a cat. At once, Gautam Rushi recognised Indra and instantly cursed him.

evi avdaai joi indrani,
aapyo shaap rushiye roshma l
kahyu sahastra bhag paami purandar,
raheje sada sadoshma ll

Gautam Rushi gave a curse, "In my absence, you have

become infatuated with my wife; therefore, I am cursing you that as you have greed for the part of the body where the five forms of pus discharges out from, that pus discharge will be entrenched from a thousand holes in your body. Instantly, Indra's whole body was pierced by holes from which pus and blood continuously leaked out. There was no end to his pain. The whole body reeked badly. Such terrible punishment had to be suffered. Through this disease, he became grieved with utmost pain.

In this Vachan Vidhi Scripture, there are narratives of Bruhaspati's attraction towards a woman. The deity of the gods, Mahadev, also was obsessed with a woman. Furthermore, Brahma, Suryanarayan Dev and Chandra Dev were obsessed with a woman figure. Sexual desire has had the ability to lose each and every one's honour and dignity. The power of sexual desire is the most appalling of all desires. It has overthrown even many powerful ones.

**A LUSTFUL MAN IS INCAPABLE OF CONDUCTING
ACCORDING TO PRABHU'S WISHES.**

King Indra, due to his excessive bodily odour and pain, went to reside within the lotus flower. Wherever the fame of Indra was been sung, there, everyone began to slander him that, 'Being the king of Svargalok, he has carried out such an appalling act!' Sexual desire can plunge one down from the path of salvation. This desire has recklessly plunged great deities, the demons and the human race along with those who perform deep meditation. One who becomes blind in the field of lust forgets his senses and horrendously falls from the path of righteousness. He becomes the enemy of his reputation. Therefore, be alert!

Just as the blind is unable to see, one who is blindly driven by lust is unable to differentiate between right and wrong. His thoughts become unconscious. There is no fear, shame or dignity left in him. This is the reason why he advances and conducts himself in this manner. Until one is unable to win over sexual desire, he is unable to become successful in his acts in daily life.

em vachan lope jo laja rahe,
to kon maane vachan ne l
mahaprabhuni marjaada muki,
sahu varte gamte manne ll

If one's reputation stays well, even after violating Bhagwan's Vachan, then who would trouble themselves in keeping to the Vachan?! If there were no morals in obeying Bhagwan's Aagna, who would trouble themselves in following them?

To attain complete fulfilment of liberation, Prabhu's Aagna and Upasna (firm faith) are two main points that need to be devoted upon. A greater importance has been given to obeying Prabhu's Aagna. At the time of death, if one has the intense wish to live close to Prabhu, then one must truly live by Prabhu's each and every wish and Aagna. Only then Shreeji Maharaj will forever give the heavenly bliss of His divine self.

bhuma ek bhupati nahush raajan ji,
te punye kari paamyo indraasanji l
tyaare karyu indraani varvaanu man ji,
unmat thai kahyu em vachan ji ll
vachan kahyu vikat ati, tu vary mane vege kari l
tyaare indrani kahe hu vari indrane,

have kem varu narne fari ll

On earth, there was once a king by the name of Nahush. He gave many charitable and creditable donations and through these fruits he gained the Kingdom of Indraasan. One day, Indra left to go to the forest of lotus flowers so his throne was vacant. Then the sage Rushi's said advised that, "Indra's throne should never be left empty; therefore, inaugurate someone else." The Rushi's suggested, "King Nahush is most suitable for the throne. He is very charitable and is righteous." Knowing King Nuhush to be a great devotee, he was seated on the throne.

Believing King Nahush to be honest and charitable, he was given the throne of Indra but his actions were contradictory. King Nahush began to believe, 'I am the owner of the entire wealth of this Indraasan; therefore why can I not also own Indra's queen? With all due respect, she should be my wife.' He spoke to Indra's queen and said, "I have overtaken the throne so marry me."

Indraani replied, "I have already married Indra. For that reason, I cannot marry another. How can that be possible?!" King Nahush replied, "If you do not marry me, I shall force you to marry me even if it against your will. On no circumstance will I let you go." Indraani became apprehensive. "What shall I do now?" There, Naradji presented himself chanting, "Narayan, Narayan!" Indraani explained her situation to him. Naradji pacified her saying, "What is there to be so worried about? Just request King Nahush that he may come to marry you, providing he brings an unused form of a vehicle." Indraani replied, "What if he really does produce one?" Naradji assured, "Just do as I tell

you and everything will work out just fine.”

King Nahush returned to Indraani and asked what she had decided. That is when Indraani replied,

tyaare jaanyu indraaniye jore varshe,
kahyu aav kore vahne chadhi

Nahush went into deep thought ‘Where do I begin my search of an unused vehicle?’ Just then, Naradji presented himself to him. “Oh king! What is the reason for your sadness? What are you worrying about?” King Nahush explained, “I want to marry Indraani and she has agreed to marry me, on the condition that I arrive sitting on an unused vehicle. Now where do I even begin in search of an unused form of vehicle?”

“Everyone has sat on elephants, horses, camels, bullock carts and donkeys. Someone has already used all forms of vehicles. Where do I produce a new form of vehicle? I am disturbed in this very thought. I am unable to come to a decision.” Naradji thought, ‘This sinful man’s intentions have rotted. He is not fit to be seated on Indra’s throne; so it is better if he is bought down to his sense.’

Naradji advised, “Fabricate a vehicle by joining all of the Rushi’s together and sit upon their palanquin and there you have, a new unused vehicle! No one would have ever used saints to lift a palanquin and gone to marry!”

I AM GETTING LATE IN MARRYING.

Nahush ordered, “Oh Rushi’s! Leave all your chanting, penance and devotion and lift this palanquin. I want to go and get married!” The Rushi’s thought, ‘This king’s thoughts have become perished. Those who should be bowed down to are been ordered to lift his palanquin.’

Agastya Muni and other elder Rushi's joined in lifting the palanquin, on which sat the king Nahush. There was a rush in getting married. Agastya Muni was old. He could barely walk and with all the weight, his feet were turning here and there. He walked slowly. Whilst intoxicated with the power of ownership, King Nahush dangled his feet from the palanquin and kicked Agastya Rushi's shoulder and yelled, "Hey?! Why are you slithering like a snake?! Come on! Walk faster! I am getting late in marrying!"

Agastya Rushi responded, "Oh sinful one! Why without mistake or fault are kicking as you like? You are treating the saints as your slaves. Go! I am cursing you to immediately become a snake yourself at this very moment!" Immediately, he transformed into a big python and fell from the Svarglok and roamed for eighty thousand years. From violating Bhagwan's Aagna, he transformed from a king into a python. He suffered immensely. There was no end to his guilt. Nevertheless, what could he do now?!

sant santaape jaat he, raajya dhan aru vansh l
tushi tino na rahyo, kumbh raavan ne kans ll

From inflicting pain and anguish upon the saints, one's kingdom, wealth and family generation becomes destroyed. Knowing this, one must never break Bhagwan's Aagna. If one does breach the Aagna of Bhagwan's, then he will surely incur great sufferings. One must never stay alone with a woman. One must never walk along the streets with an unknown woman. If blemished even once in a lifetime, the accusation will not be forgotten even after death.

One must never stay alone even with his mother,

sister or daughter. The five senses will surely cause one much trouble. The mistake may be for a short time, but for the rest of his life, he would have to live within his community with his head in shame. He lives but without any value. Nishkulanand Swami says, ‘Conduct yourself according to the likings of Bhagwan but never to the likings of your mind.’

If there happens to be a difference in one’s conduct, one should be worried and be distressed. He must question himself that, ‘Why did I do this?’ In the region of Kutch Bhuj, there lived a staunch devotee of Swaminarayan Bhagwan named Sundarji Bhagat. He was a politician; hence, he preformed many professional activities and never had time for leisure. He was always engaged in some kind of activity.

His time of death drew closer. During his whole life he ran from here to there engaged in activities, but at his time of death, he thought, ‘I am a devotee of Swaminarayan Bhagwan. I should be reciting the name Swaminarayan, Swaminarayan with my mouth and be engaged in devotion and yet I am talking of social dealings! What am I doing?’ Like this, he felt absolutely guilty.

He thought, ‘I have gained the highest association of the Swaminarayan sect and have access to Shreeji Maharaj and His saints.’ With these thoughts, his eyes filled with tears. He felt a lot of pain. Subsequently, Bhagwan gave him darshan and took him to Akshardham.

Everyday, in the morning, one must take time out to peacefully sit and perform Pooja worship. The worldly activities will keep on lasting till one’s last breath. There-

fore, one must learn to take the opportunity to use proper time away from these worldly activities. One must, in a peaceful manner, listen to discourses, sing Kirtan's, perform Pooja, make time for Satsang and festivals and perform devotion. He must make the most of his precious time. One, whose mind is pure, understands true advice immediately.

If suddenly Bhagwan says, 'Come on, get ready, I have come to collect you', and at that time, if one still has desires left to fulfil, Bhagwan will take off and leave.

vachan aadhaare varte che jeh ji,
mota sukhne paamshe teh ji l
eh vaatma nahi sandeh ji,

loke parloke puja yoga teh ji ll

Those who live under the refuge of Bhagwan's Vachan will obtain great happiness. One should not break his moral beliefs for the temptation of wealth. Nishkulanand Swami is awaking every individual saying, "Dear man! Purify your heart before death catches up with you."

RESPECT AND HONOUR OTHERS,

BUT NEVER DISHONOUR OR DISRESPECT THEM.

Be courageous and practise Satsang, but never become weak.

prahlaadne kahyu ena pita-e,
tane aapu raaj adhikaar l
naam meli de nar harinu,
aajthi ma kar uchaar ll

Hiranyakashipu, the father of Prahlad said, "Oh Prahlad, I shall give you the state of all three Loks, this kingdom, including the golden throne and all other items of wealth, but on the grounds that you let go of your devo-

tion and Kirtans’.”

Prahlaad thought, “Why should I discard this purest and greatest happiness for such trifling pleasure? Ruling a kingdom is the wealth of this Lok. It is perishable. I want eternal, never-ending, indestructible, divine bliss. One who has sight upon eternal happiness can never moved by the perishable grandeurs of this material world.

Nishkulanand Swami states:-

naak kapaavi nath pahervi,
te to naari natharinu kaam che l
ethi mar rahiye adva,
eva bhushan paherva haraam che ll

Once one’s nose has been detached, what is the point in wishing to wear a nose ring? Without a nose, where will she wear the stud? In this way, one who carries out sinful acts by going outside the guidelines of Bhagwan’s Vachans is considered as noseless and a shameless fool. There is a saying that one who is self-willed and does not listen to others’ advice, one who speaks openly without respect, one who does not listen to his parents’ sayings and ignores elders as well as his guru, is regarded as shameless.

Everyone describes such a person as barefaced and shameless as he does as he wills! If he had a nose he would listen to Bhagwan. A nose ring does not suit a person without a nose. If a millionaire has no good conduct and compassion, what is the use of his wealth?

To earn money, knowledge is required; however, civility is necessary to know where and when to utilize this wealth.

Each and every action prompts an encouraging reac-

tion for others. Therefore, each deed should be carried out with thorough understanding.

Nishkulanand Swami writes that those who have removed themselves from acting according to Bhagwan's Vachan, the public slanders and criticises them saying, 'This person is not of a good character.'

vidhvaa naari kare vadaai, sut ek saaro jaani l
pan jaanti nathi e yoshita, je shir upar nathi dhani ll

A widow of 5 years bears a child, and praise herself saying, 'Look how handsome and good-natured my son is.' In reply, the women of the village would comment, "You shameless woman! Keep your intelligence to yourself. We have seen your son and we are aware of what your nature is like! It has been five years since your husband has passed away, and you performed sinful activities with another man and yet you show wisdom?! Do you not have any shame?!" Everybody would lash out and tarnish her name. If one achieves anything from disobeying Bhagwan's Aagna, it is regarded as a grave sin.

vadi bijaano pati pardesh che, iya sut janamya che saat l
nathi khabar eh khot tani, dhani kem thaashe radiyaat ll

There was once a self-willing woman with a foul behaviour. Her husband went to earn in another country. She violated and neglected the moral duties and committed adultery with another man. Soon she gave birth to seven sons. Twelve years later her husband returned home. Hearing the good news of her husband's arrival, she prepared all her seven sons smartly and joyfully went to welcome him from the outskirts of the village. Delighted that her husband will be pleased with her, she happily said, "Dear hus-

band, all these seven sons are yours!”

The husband replied, “What are you talking about? These are not my sons! You prostitute! Are you not ashamed of yourself?! How dare you say this to my face?! You have ill-famed my name within this village”. Saying this, he beat her and disowned her.

Acquiring capital, land and wealth from breaching Bhagwan’s Aagna is like the women who acquired her seven sons. Nishkulanand Swami says,

harijanne hamesh karvo,
vaaram vaar vichaar l
hari vachan vimukh na thaavu,
kahe nishkulanand nirdhaar

One Brahman priest was accompanying the patron’s daughter to her in-laws home. The woman asked, “Oh Brahman! I am unable to take care of these two things. I shall carry my son and you carry this valuable bundle. Hearing this, the Brahman’s thoughts became corrupted. ‘If I murder this woman, I will gain all these valuables.’

They stopped on the road to rest. The Brahman said, “I am very thirsty; therefore, let me look after your son and you go and fetch some water. The woman started to draw water out from the well. Suddenly, the wicked Braman pushed her from the back and she fell straight into the well. However, who has the power to harm one who keeps Bhagwan in the heart. The woman got hold of the root of a banyan tree and yelled, “Save me, save me!” The sinful Brahman thought that, ‘If anyone hears this lady screaming, I will surly get beaten. Therefore let me throw these rocks on her and kill her!’ As he reached for the rocks, a black

python was waiting for his pray. He bit the priest's hand. After being jerked away, the black python leapt forward and bit the Brahman's leg. Immediately, the poison infused within the whole body and he died. After death, he went directly to Yumapuri. The Yumdut's beat him very well with bar-fetters until he was lifeless.

He experienced substantial guilt. He cried, "Being a Brahman, I got into such a state. Instead of wishing the best for others, I intended to kill a woman for money and got myself into the worse state." Nishkulanand Swami says, haraami jivne hoi nahi, haiye dar harina vachanno.

(Wicked souls do not feel the fear obeying Shree Hari's Vachans')

This discourse is worth thinking about. What you sow, is what you reap and what you do is what you attain.

WHAT YOU SOW IS WHAT YOU WILL REAP.

Thereafter, a traveller came by and rescued the lady from the well and escorted her to her in-laws home.

On this earth, uncompassionate sinners endeavour to loot the wealth and possessions of the innocent public. They do not have second thoughts like, "Those before me have ended up in torture, so what will become of me?"

If one needs to travel away from town for a few days, he would take provisions for use along the journey; so to end the long distant journey of the 24,00,000 cycles of birth and death, has one prepared a collection of fruits? A great poet has sung:-

janma dharine shu shu kidhu, shu shu lidhu bhaatuji l
 vaalaane visaari mukya, kidhi biji vaatuji ll
 yam dharma te lekha leshe, kaadhi taaru khaatuji l

joraavar che yamna duto, teni khaasho laatuji ll
 kadkadti kadhaama naakhe, tel karine taatuji l
 abhagiya te jaani joine, dukh lidhu vechaatuji ll
 hari charannu sharnu chhodi, man melyu athdaatuji l
 daas narayan kahe have, yampurima jaatuji ll

This precious life is wasted in gossiping. Bhagwan's kingdom is no rule of any casual person. The Dharmaraja will check your accounts of your committed sins and good deeds. Then he will give out the punishment accordingly. Therefore be aware... the fruits of sins is misery and of good deeds is bliss. The Yumdut's are robust and tough. One will surely feel the kicks of their feet. In the pool of steaming hot oil, one will be fried like potato fries. Swami says, "Why leave the shelter of Shree Hari and wonder from place to place? It is still not too late to understand. It will be of benefit. Oh worthless one! Why procure your own misery?"

The mind does not turn away from illegal acts, cheats and frauds. How can I gain more wealth and money is the only therapy one is interested in. He will, in the end, undergo severe suffering.

santo vimukh thaki rahiye vegda,
 dariye divas ne raat re;
 santo vishvaas karta vimukhno,
 vanshi jaay jo vaat re...santo...

Those who do not abide by each of Bhagwan's Aagna are considered to be antagonists. Those whose lives are not amongst Bhagwan are considered to be rivals. It is in their best interest to stay as far away as possible from the enemies. Antagonists do not have horns on their heads. The

 enemy may abide by his chosen Aagna, but does not improve. Never trust the enemies!

IF YOU WANT TO ESCAPE, ESCAPE FROM THE SINNERS.

IF YOU ARE UNABLE TO HELP BUT SLANDER,

THEN SLANDER UPON YOURSELF.

IF YOU NEED TO HAVE ANGER,

HAVE ANGER UPON YOUR OWN FAULTS.

One who wishes to be happy must associate with the good. The weak will talk ill of saints through solicitation, by which his heart becomes dark. Thereafter, he would not have a high regard for saints and would not associate with them.

santo sobat na game pachi santni,
 vaala laage vimukh re...santo...
 santo niyam na game naathna,
 maane mokde sukh re...santo...
 vimukh thaki rahie vegda...

What are the signs if one's heart is in darkness? He does not like to engage with the darshan of Bhagwan. He does not like performing Pooja, listening to holy discourses and feels smothered in doing Satsang. (Understand that when one's mind has these characteristics, his heart is full of darkness.) Thereafter, he becomes independent. He will not live under anybody's guidance. This discourse is worth reflecting upon. In this world, people are doing things that should not be done. Even if he gets criticised and loses his reputation, he does not improve.

This is a matter to understand. One who is blind is not detrimental upon himself. Devotees like these have become immortal. When Surdasji, who was blind, sung kirtans,

Bhagwan Himself would come and listen to the sweet melody. If unable to see with the eyes, there is no need to be afraid. However, if the thoughts are enveloped by lust, infatuation and anger, that is when one becomes completely blind. At this time, he becomes unconscious. He does not realise himself, what he is doing and what will be the outcome of his behaviour. He has no idea!

Nishkulanand Swami articulates, even the higher beings have lost their great status when disobeying Shree Hari's Vachan. One is valued only whilst he is within the boundaries of Bhagwan's Aagna. Once outside the boundaries of Bhagwan's Aagna, he is not valued even a bit. Even those of a high ranking status have experienced great distress in their lives.

naarad sarikha nahi koi, bija maha mota munijan l
 tene pan na tapaasiyu, lopyu vaalanu vachan ll
 tyaaagi thai triya kar joyo, tethi vichhaar varva karyu l
 parvat pan ichhya paranva, beunu sidhaant ek tharyu ll

MORAL RESPECT MAKES ONE HIGHLY REGARDED.

The great devotee Naradji read the palms of Jayshree, the daughter of King Ambrish. His mind started to falter. One who has renounced everything must not stare closely at the opposite sex. He must not even speak to a woman. After becoming a saint, one must not speak to his blood relatives, his own mother, sister or father. Therefore, how could a saint possibly be authorized to read a woman's palms?

Shreeji Maharaj has specifically stated in the Shikshapatri that one who is a renounced must not touch the portraits or images of women, even though it maybe

made of wood or stone. Like this, Shreeji Maharaj has strongly and specifically directed this Aagna to the renounced.

Only when one follows Bhagwan's each and every command can he be saved from sins. Within the Satsangi Jivan Scripture, this discourse has been covered. King Ambrish made a mistake by which he asked a renounced saint to read his daughter's palm. After reading the hand, both Naradji and Parvat Muni made a definite decision that there was great pleasure in marrying this princess.

Both Naradji and Parvat Muni requested the King that, "Dear king! Arrange a marriage ceremony tomorrow in which your daughter will be able to select a suitable match for herself." Both Munis' presented themselves before Bhagwan and asked for a boon. "May my appearance be like Yours, please grant me this wish. Also may Parvat Muni's face transform into one like a monkey." Parvat Muni also asked the same boon from Bhagwan. Bhagwan announced, "Granted as asked. As you wish." Bhagwan knew that explaining to them will not teach them but they will only learn a lesson through defeat.

The next day, both Munis' arrived at the marriage ceremony and sat in the front part of the assembly. As princess Jayshree appeared from the entrance with the flower garland in her hand she caught sight of two monkey faced men sitting in the front row. Terrified, she demanded her father to remove these two monkey faced men from the assembly.

King Ambrish ordered the two Munis, "Please walk out of this assembly hall as my daughter is afraid of your

fearful looks.” Both Naradji and Parvat Muni stared at each other. After seeing their faces in the mirror they realised the truth. Both became ashamed.

laaj gai ne kaaj na saryu, vali lopaanu harinu vachan l
nishkulanand kahe e nipajyu, te jage jaane chhe sau jan ll

Both lost their honour and lost the opportunity to marry. Subsequent to this they came to true realisation that, ‘What act have we committed as saints?!’ They became well known for their sinful acts. There was no end to their guilt.

Raam Bhagwan, Laxman and Sitaji were wandering in the forest. They built a small hut. Once, a demon named Maarich came to allure them, in the form of a deer. Seeing his glittering physique, Sitaji asked Raam, “Dear, I would like the deer’s coat. Please obtain it for me.” Raam replied, “Very well, I shall bring it for You.” Raam instructed Laxman, “Protect you sister-in-law. There are many demons roaming around in this dense forest; therefore stay vigilant.”

As Raam Bhagwan aimed the arrow upon Maarich, the demon thought of Raam Bhagwan and yelled out His name, “Oh Raam! Oh Raam!” Upon hearing this, Sitaji thought, ‘It seems as though Raam has encountered some sort of trouble.’ Worried, Sitaji requested Laxman, “Dear Laxman! Please go and save Raam immediately.” Laxman knew that Bhagwan never encounters any trouble. Laxman replied, “Sister-in-law, I shall go, but I have drawn a protective line around the hut. Therefore, you must not step a foot out of this marked line.”

Knowing that Sitaji is alone, Raavan arrived in a form of a Sadhu and asked for alms. Sitaji went to present him a bowl of fruits and grains. “Here, oh ascetic! Accept these

alms.” Sitaji stood within the protective line. As She was within the line, Raavan did not have the power to cross it and reach Her. If he was to go within the line, he would burn into ashes. There was immense power hidden in the mark that Laxmanji had drawn. This is the power of devotion.

Raavan in a form of a saint spoke, “Step outside the drawn mark; only then I shall accept Your alms.”

aagna lopi shree raamni, bhiksha aapva nisri bahaar l
tarat raavan tedi chaaliyo, pachi paamya dukh apaar ll

Sitaji violated the Vachan and stepped outside the protective line. Instantly, Raavan lifted Sitaji upon his shoulders and kidnapped Her. Overstepping Laxman’s protective line, She suffered immense misery in Her life. For us, Shreeji Maharaj has not only drawn one protective line but two hundred and twelve such lines. If one oversteps these lines, there is no escape but to undergo immense suffering.

With detachment, one is able to fight against the five senses. Above that, one who lives according to the restraints is able to outlaw his senses. Keeping the five senses under control is true penance.

pachi sitaji saaru shree raghuvir ji,
baandhi paaj utariya sindhu tir ji l
lidhi lanka chhedhi raavan na shir ji,
pachi sita tedaavya malva achir ji ll

After killing Raavan, Raam Bhagwan instructed for the return of Sitaji. Prabhu ordered Vibhishan, “Go and bring Sitaji. She has been waiting to be reunited with Me for a long time. Just as a hungry calf is eager to reunite with its mother, in that same way, Sitaji is also in that same hurry

to be reunited with Me. But remember one thing... bring her here in the same state she is dressed at this moment.”

Vibhishan, being a lovable devotee, thought ‘Meeting Bhagwan in such an ordinary simple and torn guise is not suitable.’ Therefore with beautifully decorative clothing and ornaments, he presented Her to Raam. Sitaji originally wanted to meet Raam in her simple worn clothing; however, Vibhishan insisted on decorative clothing, therefore she abided.

vibhishane bhaave kari, sajaavyo sundar shanghaar l
tedi aavya raam paasre, tya to raame karyo tiraskaar ll

Often, times come when one does not wish to violate an Aagna, however others, through persuasion eventually force them to break the Aagna. After seeing Sitaji, Raam Bhagwan said, “It does not seem that Sitaji felt pain for Her separation from me! In My absence, she has worn nice decorated clothing and has enjoyed Herself. She did not miss Me!”

Then Vibhishan became afraid and realised that he had made a great mistake. He felt guilty that Bhagwan had instructed to bring Sitaji in her simple ordinary clothing, the one she had on at all times. Because of my carelessness I have now caused Sitaji to be in this state of difficulty.’ Raam disdained Her stating, “If You wish to live with Me, you must pass the fire test”. After successfully passing the fire test, Sitaji was accepted and thereon resided with Raam Bhagwan.

**ABIDING TO BHAGWAN’S AAGNAS’ LEADS TO DIVINE BLISS
AND DISOBEYING BHAGWAN’S AAGNAS’ LEADS TO CALAM-
ITY.**

aagnaama aanand gano, aave nar nirjarne ati l
niskulanand kahe na lopvi, aagna harini ek rati ll

One who is high-powered believes, 'I am important. I am everyones guru. If I break little Aagnas' it is of no great deal.' But be wary... those who are of high status should more than anyone abide by Bhagwan's Aagnas'. Everyone looks up to those who are of high status. They keep a keen eye on them and see if those high status people are abiding by Bhagwan's Aagnas' themselves.

Nishkulanand Swami writes, you all must be cautious, or else you will be criticized and life will become purposeless. Not even the smallest of Aagnas' should be broken.

In the village of Lodhika lived a politician named Abhesinh. He was a good devotee and he was the king's administrator. It was the prince's birthday, therefore a feast was arranged. Many kings from around were invited. All were seated upon their seats. The servants served them all with a glass drink of opium. All were drinking eagerly. The servant approached Abhesinh and offered him a glass of opium.

Being a devotee, consuming such food or drink containing taamas qualities is highly forbidden. Therefore, without shame and modesty he spoke frankly and directly and said "I am not allowed to drink this opium". Everyone gathered around and spoke, "We have all drank it so why should you not drink it? Today is the day for entertainment so you should dink with pleasure. How can you, being the administrator of the king, not drink opium?!"

They told the king, "You offer the glass with your

own hands. We'll see what can he do then? He will not be able to deny your command." The king said to Abhesinh, "Today is a day of celebration and if you do not drink this opium drink I will be very offended. If you keep resisting, I will terminate you from your profession."

The brave devotee replied, "Oh king! I am a devotee of Shree Swaminarayan Bhagwan. Bhagwan's devotees are prohibited to consume opium, alcohol, meat, onion and garlic as well as other taamsik foods. Therefore, please forgive me."

The king furiously replied, "How dare you deny my personal offering! Who do you think you are? Leave your sentimentalism and drink it or else you will end up in a dreadful state." As a result, Abhesinh drew out his sword from his waist and handed it to the king saying, "Axe my head off with this sword and pour the opium into the mouth of the separated head. By this, your command will still be complied with and moreover, my obligation will not be broken. However, until there is a tilak on my forehead and a kanthi around my neck, there is no way I will consume this opium." Hearing this, the king became stunned and said, 'Praise to this brave Swaminarayan combatant, that he is ready to give up his head for the sake of following Bhagwan's Aagna!' Being a brave devotee like this is very much needed.

vali ek vaarta saambhdo saari ji,
 lidhi lanka puri raavan-ne maariji l
 pache kahyu raame raamaanujne vichaari ji,
 vahela aavjo vibhishanne paate besaariji ll
 After Bhagwan killed Raavan, He said to Laxmanji,

“Go quickly as the kingdom of Lanka is to be given to Vibhishan. Therefore go and establish the throne to him with the appropriate ceremonial customs.” Lanka had a large amount of wealth, golden royal palaces, and exquisite and luxury upholstery along with well decorated bungalows. Lanka was all full of riches.

Raavan governed all the three Loks, so imagine the size of his capital. Raavan ruled the kingdom for fourteen ages according to the Hindu traditional calendar. He had converted the Dev’s into his servants. Everyday he sat upon the golden throne. Imagine how impure that golden throne and its upholstery must be, on which such a sinner had sat upon.

A place where worship, divine songs, discourses and yagnas’ have been performed is considered sacred. The place, where one sits in and chants or carries out penance, becomes sacred. If one sits and carries out meditation upon Saatvik grounds or performs Mental Pooja, immediately one is easily able to fix his mind onto Bhagwan.

paate besaadi vahela aavjo, visaarsho nahi eh vachanne l
 vali vaaru chhu tamne, bes-sho nahi raavan aasane ll

Bhagwan advised Laxmanji, “Oh dear Laxman! Do not sit upon the sinner Raavan’s throne.” However, as it happened, Vibhishan sincerely asked, “Laxman you are a valued devotee of Bhagwan’s. You are Bhagwan’s brother and are surely suited to sit upon this throne. Therefore, first please purify this throne. Respecting Vibhishan’s desire, Laxmanji took seat upon the throne. Upon sitting, his mind altered. Imagine how dreadful the strength of Raavan’s current was!

THIS IS A BAD CURRENT FROM A SINNER'S THRONE.

On the southern side of the sea, Raam's army was assembled. There, the drums started beating. Laxmanji asked, "What is going on?" Vibhishan replied, "Raam's drums are beating." Laxman with anger ordered, "Kill His army and send Raam away!" Vibhishan realised right away that this was due to the bad current from a sinner's throne. Immediately, Vibhishan held onto Laxmanji's hand and pulled him off the throne. Laxmanji then realised what words he had uttered. He felt ashamed and felt deep guilt, "I was about to throw Raam out. He had told me not to sit upon the throne, yet I ignored His advice."

**A DEVOTEE MUST NOT DO ANYTHING THAT
BHAGWAN HAS WISHED AGAINST.**

vali ayodhyani vaarta, raame kahyu raamanujne l
aava ma desho am paasre, vali puchya vina mujane ll

Nishkulanand Swami refers to the incident in Ayodhya. Within the era of Tretayug, the human race had a lifespan of one thousand years. Raam Bhagwan lived upon this earth for thirteen thousand years. The deities thoughts that, 'It would now be suitable for Bhagwan to end His divine pastimes.' Thereafter, they devised a cunning plan and sent a messenger to speak to Bhagwan in Ayodhya. "I would like to speak to you alone in private." Thereafter, Bhagwan and the messenger sat alone in a room. There, the messenger requested a stipulation that no one should interrupt them until their conversation was over. If they did, then Raam Bhagwan Himself must chop their head off. Bhagwan accepted this condition.

Bhagwan ordered Laxmanji, "You must stand guard

at the door and you must not let anyone enter. If anyone enters, his head will be chopped off. Therefore, be vigilant and on your guard.” Bhagwan and the messenger were seated alone in the room. To cause hindrance, the deities purposely sent Durvasa Rushi. Laxmanji was on guard. Along came Durvasa Rushi and ordered, “I would like to go inside and gain darshan.” Laxmanji replied, “Entrance for anyone has been forbidden; therefore, you will be unable to gain darshan at this time.”

Immediately, Durvasa’s mind switched and he became immensely angry, “Who are you to deny someone like me?! Everyone has the right to gain darshan, so why are you forbidding me?” Laxmanji thought, ‘If I keep denying him, what if he curses me?’ Consequently, he let him enter for darshan.

Durvasa entered and Bhagwan was shocked! He thought, ‘I had ordered not to let anyone enter and yet Durvasa has come. Now what to do? I cannot chop of a Rushi’s head. It is a sin. It is not the Rushi’s fault. Laxmanji let him enter therefore, it is Laxmanji’s fault!’ Subsequently, He called upon all the Rushi’s and asked, “Please give me some advice. What shall I do now?”

tyaare rushi kahe vachan drohinu,
 mukh na jovu paachu fari l
 nishkulanand pachi raamaanuje,
 vaat satya e maani khari ll

The Rushi’s replied, “Oh Raam! You must never set eyes upon Laxmanji for the rest of your life.” The two brothers were then separated. Bhagwan was very fond of Laxmanji and thought, ‘If I am unable to see his face, what is the

point in continuing to live? Therefore, I do not want to live here anymore. I want to return to My divine abode. Prabhu felt a lot of pain; therefore, He meditated within the river Sarju and ended His divine life. He disappeared within the River Sarju. Laxmanji also ended his life by disappearing within the holy river.

santo vachan drohino dhani nahi,
 ganu re gunhegaar...santo vachan...
 jya jya jaay tya jan mali,
 vali re tiraskaar... santo vachan...

If even a small Vachan is disobeyed, Bhagwan becomes unhappy. If one writes many zero's but does not add the number one in front of them, that zero has no value. Similarly, one who breaks Bhagwan's Aagna has no value. Swami is illustrating an example that if one was to marry one hundred wives but soon after he dies all hundred wives would become widows. Not even one wife will be saved. Like so, if one breaks even one of Bhagwan's Aagna, all other tasks will be spoilt.

A FOREST WITHOUT FRUITS AND FLOWERS IS USELESS. LIKEWISE, LIFE WITHOUT SATSANG IS USELESS.

vimukhnu mukh ati dukh den ji,
 najro najar na juvo ena nenji l
 kaane kari kadi na suno ena ken ji,
 vadane na vado vimukhshu ven ji ll

Nishkulanand Swami is advising everyone to be saved from keeping bad company. One must not listen to an evil one's talks and must not even converse with them. One must not lay sight upon them or never touch a sinful person.

A student asked his guru, “What is the meaning of sin?” The guru replied, “To break Bhagwan’s Aagna is called a sin. Having bad thoughts is said to be a sin. When one breaks the codes and moral behaviour illustrated in the holy Scriptures, it is called a sin.”

When any son insults his father, the father feels upset. Likewise, when one conducts a sinful act, then our Father, Parmeshvar, is greatly wounded.

Sin is a very wicked thing. When a lion’s cub is small, one is able to tame it. However, after it has grown fully, one is unable to keep control over it. Likewise, one must obstruct sinful acts right from the beginning. Once one has become addicted to the sinful acts, one is then unable to depart from it.

If there is sweet, hot milk mixed with cardamom, sugar and herbs, which smells nice, and a small drop of a snake’s venom falls into it, that milk instantly turns into poison. Association with a sinful one is like a drop of snake venom. Therefore, association of such people should be withdrawn from.

Shreeji Maharaj has stated in the Gadhda 18th Vachanamrut that, ‘Whatever company this soul associates with, that is the kind of internal senses one will gain. Through the association of Parmeshvar’s saints’, one’s soul is able to achieve good wisdom. Hearing the saints’ words, one’s intellect becomes of high-quality. Through the touch of saints, one’s thoughts become greatly significant. The smell of Bhagwan’s flower garlands envelopes one’s heart with humbleness. Once the inner senses have been purified, one is able to achieve constant contemplation upon

Bhagwan.

Swami gives an example that, if one develops white leprosy on his forehead, it spoils the beauty of the body. Likewise, association with the wicked corrupts one's thoughts. If one grows crops in a farm but does not remove the extra weeds as in the form of wicked persons, it would not allow the real roots of devotion to fully flourish.

muktani motap tya lagi,
 jya lagi nathi panchvishaino prasang l
 deh indriya man praanthi,
 ati rahe che asang ll

Until there is no association of the illusive five senses, the divine one will remain divine.

There was once an ascetic who regularly told his students, "Do whatever it takes to increase the recitation of Prabhu in your heart." One of the students did not welcome this repeated counsel and said, "Guruji, why do you constantly repeat this talk? What is new in it? We wish for a higher level of teaching from your good self."

One day the Guru said to the student, "Do one thing... separate all the woollen threads from my woollen blanket." The student separated all the threads. This formed a big pile of wool. The next day, the Guru said, "Please fetch me my woollen blanket." The student replied, "The blanket is no more. It has become a pile of wool."

The Guruji replied, "Son, just like pulling each and every piece of thread transformed the blanket into a pile of wool, in this way, each and every one who utters Prabhu's divine name become Shiva from just a mere soul. One becomes a supreme being by which one achieves the highest

state of salvation. There is no other way of attaining Prabhu without the utterance of His name, the praising of His virtues, the prayer offerings and the engagement in His service. The student now understood perfectly that uttering Prabhu's name is what enables one's inner senses to be purified. Nishkulanand Swami writes, one should never even sit amongst such repulsive people who are ignorant of the greatness of Bhagwan, who do not fear Bhagwan, who have no knowledge of the holy Scriptures and who have no respect.

bhule pan haribhakt ne, nav besvu ehne paas ll

When Raahu comes between the sun and the moon, the rays of the sun are fully covered. Similarly, the association with the evil persons makes one's thoughts become polluted. At the end of the monsoon season, when the Agastya star appears in the sky, the water automatically gets absorbed through the earth. In this way, association with sinful people deteriorates one's spiritual knowledge. Always keep company with those who have good qualities, but never even dream about associating with the bad.

**CARRYING OUT BAD DEEDS MAKES HIS HANDS QUIVER,
HAVING IMPURE THOUGHTS MAKES HIS HEART QUIVER,
UTTERING AWFUL WORDS MAKES HIS TONGUE QUIVER.**

THE ABOVE FORM OF PERSON IS BHAGWAN'S TRUE DEVOTEE.

There was once a knowledgeable Brahman. His main skill was the sophisticated knowledge of astrology. Many people would go to him to find out auspicious dates and times for events. On one occasion, thieves came to check for their good timing to rob, "Sir, can you check an auspicious timing for us. We are thieves."

With anger, the Brahman replied, “Oh you sinners! Is there such thing as checking timings for committing crimes? Get out of my house! How dare you come and involve me in your sins!” The thieves were very clever. They left one hundred rupees at the Brahman’s feet and said, “If we commit sins, we shall suffer the consequences. Therefore, you will not receive any calamity.” Saying this, they left another one hundred rupees at his feet. The Brahman thought that this was an opportunity worth taking.

The thieves quietly said, “Dear Brahman, “We shall share with you half of our profit.” Immediately, the Brahman checked the timings. The thieves returned safe and sound after their robbery and gave half the profit to the Brahman. Receiving sinful money, the Brahman’s mind became perished. He disregarded his pooja, prayers, devotion and kirtans. His once mindful thoughts pervaded with darkness. Through this, the Brahman began to engage in stealing. He committed robbery from the King’s royal palace and when caught, he was jailed. He had to undergo tough punishment. Through the association of thieves, he became vicious and immoral. Therefore, one must tread carefully. Think before you act. Nishkulanand Swami is making everyone become aware in advance by singing:-

manma vichaari jari, joyu nahi manma vichaari jari;

saadhu sant ni vaat na maani, paapi ni sobat kari...joyu...

narayan nu naam na lidhu, manushya deh dhari...joyu...

juvaanima jore bhariyo, chori averi kari...joyu...

nishkulanand kahe maghine lidhi, maathe choraashi fari...

A scorpion only gives birth once. As its babies sucks her milk they leave her in a dried case. The babies would

eat her fully until it dries up. In this way, the association of evil persons, in the form of a scorpion, would drop even the courageous ones downhill; hence, one must be fearful of the wicked persons.

vigna paade che van samje, kaape che daar besva tani l
tene padyaanu shu puchvu, padshe jarur ena dhani ll

One chops off the very branch that he himself sits upon, so at the break, he will fall with it and fracture his bones. In this way, this life has been granted to him in a form of a supporting branch, but the association of the evil ones, replacing an axe, is damaging one's life and is making one suffer unnecessarily. Why be the cause of one's own sufferings?! The Yamduts' will break his bones whilst alive and that is when one will feel guilt and remorse. Therefore, behave in a way which causes oneself harm, pain and suffering.

**HANDING OUT FUNDS IS NOT THE WAY ONE
CAN ATTAIN FAME. FAME IS ATTAINED BY THE
USE OF PURE LANGUAGE THROUGH THE TONGUE.**

Nishkulanand Swami writes, one's hunger does not become satisfied by eating dhaturu (a poisonous plant). As a matter of fact, eating dhaturu powerfully causes one to die. Like so, association with wicked persons is like the dhaturu plant. This association is deadly and kills. Therefore, one must hold onto Satsang very tightly but should never become weakened. One must take pride in Satsang.

In the Vachanamrut of Gadhdha within the first chapter number forty two, Shreeji Maharaj has stated, 'No matter how great one is, even he undergoes suffering if associating

with wicked persons. On the other hand, no matter how sinful a soul may be, if he was to keep company of the supreme Bhagwan, he becomes highly pure and attains the highest state of salvation.’

There lived two brothers who were devotees in the village of Muldharaai. One was named Kanjibhai and the other Sundarjibhai. They were of the Vaniya caste. On one occasion, both brothers arrived for the divine glimpse of Gopinathji Bhagwan in the village of Gadhpur. After performing darshan, he bowed down to Bhaktivallabh Swami and sat before him. Swami performed the initiation ritual and garlanded him with a kanthi. He taught him the moral beliefs and familiarised him to the rules and regulations. Then Swami said, “You must be tired and hungry as you have travelled by walk.”

For the meal, a plate dudhpaak and laadus were offered. The devotees sat to eat; however, flies were hovering over the food. Therefore, with one hand they continuously waved them away and ate with the other hand. The Swami said, “Hold onto Satsang with your hearts. Satsang is like the five pure nectars. Keep waving away the company of wicked persons. Make sure the flies in the form of wicked friendships don’t stray you away from moral beliefs.” Thereafter, both devotees returned home. According to the daily rules, they rise early, bathe, perform Pooja, mark a tilak upon their foreheads, perform circumambulation, undertake mala, offer food offerings to Bhagwan and then consume it themselves.

Witnessing these activities, their friends and families in the house became irritated. With annoyance they said, “You

are abandoning the family customs and undertaking some foreign customs. Take off the kanthi around your neck and throw away your Pooja. We should not be carrying out such unacceptable acts. We belong to the vaniya caste”. In response the two brothers, like as if waving away the flies, waved their hands about. Seeing this, the families and friends said, “Have they gone mad or what?! What are they waving their hands in this manner?” Kanjibhai replied, “The saints have advised us to be careful and vigilant. Like flies, the wicked persons will spoil your dish of dudhpaak and puri... So be cautious”.

He continued to say, “If the words you utter was to enter our hearts, it will cause us great distress and evolve us in the continuous cycle of life and death. It will destroy us from the path of moral duties and defeat us. That is why we are waving our hands about.” After this, the family circle became apprehensive and began to restrain them, but due to firm faith the two brothers did not budge. They held onto Satsang as close to their lives.

A river’s surrender is within the ocean. A devotee’s surrender is upon Bhagwan’s lotus feet.

Nishkulanand Swami says:-

kaape chhe sarpno kandiyo,
 maag thata musho malkaay chhe l
 pan jaanto nathi aandhdo je,
 hamna khiji naag khaay chhe ll

There was once a snake secured safely in a basket. A mouse came along feeling joyous and was hoping to find juicy fruits inside this basket. He started chipping at the

 basket with anticipation that, 'Soon I will get inside to the food.' With great effort he made a hole in the basket, but instead of fruits out came the snake and the mouse got eaten.

Swami is saying, "Like the mouse do not chip away at someone else's basket. If you cause harm or harass others to obtain money for personal pleasure, be aware as death will come along and take a bite. Devanand Swami composed this kirtan:-

kaal taari kede aave re, vichaari jone,
 juthu aa jivtar taaru, haari ggyo hajaar varu;
 kudi maya kaam na aave re...vichaari jone ...kaal...
 mota mota mari jaave, raaja rank na rahne paave;
 aayushya taaru ochhu thaave re...vichaari jone...kaal...
 prabhune visaarya praani, mithya bolyo mukhe vaani;
 dhanhin chahu dise dore re... vichaari jone...kaal...
 devanand kahe maan kahyu, joban taaru ede gayu;
 vrajraajne kya visaarya re...vichaari jone... kaal...

No matter how much materialistic illusion one collects, it will stay where it belongs. No matter how dear one's family and friends are to him. They will only accompany one to the courtyard and the cemetery. No matter how pampered and indulged one has kept his body, one day it will get burnt away and turned into ashes.

Nothing will accompany one to the next world. Only the good and bad deeds one has committed will accompany him. Nishkulanand Swami states, always carry out deeds in which its consequences does not cause one misery and pain. Such is this amazing Vachan Vidhi discourse that if one understands it, his life will become of high quality.

Swami writes, one who chooses to walk in the shoes

of a thief and believes, 'I have no problems with this', but he does not think that many robbers have been beaten and pounded upon. So how would he accomplish happiness in this path?

One farmer grew a vegetable vine plant and took good care of it, regularly watering it. However, when the plant was just about to bear fruits, the farmer slit the plant off from its original roots. How can he then expect to acquire the fruits now? Swami says that how can one possibly expect the fruits when the creeper, in the form of Bhagwan's Vachan, is torn from its roots. One does not desire to live according to Bhagwan's Vachan but yet wants to be happy. One wishes to be happy but does not want to use the tools to gain it! One wants wealth but does not desire to work. He does not want to carry out the manual work, therefore how will he prosper?

**ONE DOES NOT WISH TO GAIN THE WEALTH OF
SATSANG AND YET DESIRES TO BE HAPPY!**

kaanto khar unt avatar pami,
an todyo bhaar upaadshe l
kasar karshe chaalta to,
dhani eno dhoke taadshe ll

If one does not conduct himself according to Bhagwan's Aagna, he will have to take birth as a donkey or camel in the next birth and will have to carry unimaginable heavy weight. If he happens to walk slowly he will suffer the blows of the reins and will not even be allowed to eat to a full stomach!

**HE ATTAINED BIRTH IN A HIGH CLASS FAMILY BUT, BY HIS
OWN HANDS, HE ATTAINED AN ANIMAL BIRTH.**

There was once a farmer. He was a trustworthy but gullible devotee. Next door to him lived a vaniyo. All the fruit and vegetables that grew in the devotee's farm, the vaniyo bought from him. The vaniyo would cheat with the weighing. If the weight was a hundred kilograms, he would show the weight of eighty kilograms. He was deceiving in this way and did this many times. The poor farmer did not notice this happening. He had trust that whatever the vaniyo was doing was right.

Deception is no one's friend. No one will live forever on this earth. One day, everyone will have to leave this earth and move on. Knowing all this, people like fools, still con others of their money. In this way, the vaniyo's death tricked him too. It arrived and the Yamduts' said, "Come on, get ready". The Yamduts' seized him and took him to Yumpuri. He was beaten till he was numb. He screamed, "Someone save me, save me". But who would come to save him there? The punishments of Yampuri have to be suffered one way or the other.

The vaniyo, in his next life, was born as a camel. Whilst he carried heavy weight, he was cared for, and then was neglected to the jungle. He was unable to obtain food. Soon after, he developed boils on his back, and tiny insects were pecking the infected area. The pain was unbearable. He kicked his legs about and rolled helplessly on the ground. In this pain and suffering, he slowly died. Like this, he underwent twelve camel births.

Think about it! He attained a birth in a high class family but, by his own hands, he attained an animal birth. Therefore, tread carefully as one day one has to leave for

Shree Hari's Dhaam. Take each step through careful thoughts and wise understanding.

maate koi vichaari jagdishna,
 vimukh rahejo ma vachanthi l
 nishkulanand kahe naathna,
 gharma andhaaru ghor nathi ll

Bhagwan's abode is not pervaded in darkness. Every single thing will be calculated. Death is not death but is a day of giving a calculation of one's entire life. No one will be able to escape in the presence of Bhagwan. There, there is pure justice.

Nishkulanand Swami says, 'Listen; according to ones actions the result of fruits will be gained. The next birth will be in concurrent to the sins one has committed and he suffers enormously. It is imperative to understand this discourse.

**IF ONE IS ABLE TO BE HELPFUL IN GOOD DEEDS,
 DO SO, BUT DO NOT COME IN THE WAY.**

janmaantre jag jaanjo, hari katha na saambhdi kaan l
 te to nar badhir thaya, eh dand didho bhagvan ll

One who has gained a human birth and yet has not listened to the divine discourses, will in his next birth, become deaf. Bhagwan has given ears for the listening of discourses. One has made use of them in listening to only worldly matters; therefore, he will become deaf. An ignorant person's entire life passes but he does not listened to a single divine discourse. He is ready to sit around town centres, yet will not sit at discourses.

Tulsidaasji says:

Jinh katha suni nahi kaana,

shraavan randh ahi bhavan samaana.

One who does not listen to holy discourses by his ears, his ears are as good as a home for snakes. One who does not gain the divine darshan of Bhagwan or His saints, those eyes are not eyes but are the marks that of a peacock's feather. One's tongue that does not sing praise of Hari, is considered a tongue that of a frog. One's heart that does not oscillate by listening to Shree Hari's divine pastimes, his heart is drier than that of a desert. One's head that does not bow down to Shree Hari or his saints, is like a hollow pot.

One who does not gain the divine darshan of Bhagwan or his saints is one who will become blind in his next birth.

jihvaa-e naam jagdishnu, ajaane pan uchaaryo nahi l
te jan maano mungha thaya, bolvaani bandhi thai ll

One who has not in his entire life sung Bhagwan's praise, in his next birth, he will become dumb. One who has gone to listen to the divine discourse, yet speaks ill of the narrator, in his next life, he will end up stammering in his speech. No one will be able to understand his speech.

lula paangda rogi-viyogi, dukhi din daridri ati l
te to purvana paapthi, dukh bhogve che durmati ll

In the Vachanamrut, Shreeji Maharaj has stated, 'The tongue is part of the body, therefore it is connected to one's previous deeds. It is perceptible to actions. At times, it is healthy and others times through its actions becomes ill. Fate is never wiped away without repenting it. To revoke it, one may think up many solutions but still one must endure it. Billions of ages may pass by, but done deeds are never wiped away without enduring the fruits. An Acharya

has said,

je purva janme sukruto karela,
te aa bhave bhogavva tharela l
aa janmama je karsho kamaai,
bije bhave bhogavsho j bhaai ll

Whatever the actions are from previous birth, one must endure its consequences. Whatever actions one carries out in this birth, in the next birth one will undergo its results.

SEATED UPON A SWING HE SWUNG,

IN THE NEXT BIRTH, HE BECAME AN ELEPHANT.

Once, Shree Krushna and Arjun went for a walk along the bank of the sea. They saw a beautiful majestic bungalow. In the courtyard, there was a planted garden, where cars and horses were parked. In the garden area a person was seated joyfully upon a luxury swing. His servants were swinging him.

Arjun asked, “Oh Prabhu! Who is this person sitting delightfully upon the swing?” Prabhu replied, “He is a fish-monger. Through sins he has earned his wealth. Every day he is killing millions of fishes.” Arjun said, “Sinners like these are worth throwing into Yampuri. Nevertheless, why is he undergoing divine bliss?! I feel hatred witnessing such injustice. This sinner should be given the toughest of punishments, yet he is experiencing bliss. This is astonishing!”

Prabhu replied, “Without undergoing the consequences, there is no way out. Money makes a person very cruel and a person’s hunger takes him into a poor status.” Some time after this occurrence, Shree Krushna and Arjun were taking a stroll in the jungle. They saw a diseased elephant in great pain. Over its body were countless holes with puss

leaking out of it. Many types of bugs and insects were biting into it. Due to this, the elephant was stamping its feet upon the ground and shrilling loudly with great pain. The pain was unbearable and never ending. Seeing this immense pain, Arjun felt immense remorse and said, “Oh Prabhu, my dear Maharaj! Please release this poor elephant from its pain.” Bhagwan replied, “Some years ago at the seashore we saw a fishmonger who, from killing fishes, earned his wealth and was in his own delight sitting upon a luxury swing, swaying away! In the next birth, he has become this elephant. He is suffering the fruits of his done deeds. He had tormented the fishes to death. Hence, in this birth they are eating him up alive in the form of insects and bugs and are getting back their justice!” Arjun then replied, “There is pure justice in Prabhu’s abode.”

je karma to purva bhavē karyu che,
 praarabdh te aa tannu karyu che l
 abhakt ke bhakt bhale ganaay,
 karma pramaane sukh dukh thai ll

One attains his happiness and sadness according to his actions. Whether one is a devotee or a non-devotee, he has to undergo the consequences of his deeds. That is the only way he is freed!

Nishkulanand Swami says, “Those who are suffering in this world through pain, such as those who walk limp, saunter, are diseased, deaf or blind, are all suffering the sins according to their previous deeds. Swami says, remembering this fact, devotees of Parmatma must not violate Parmatma’s Aagnas’. One must not breach the Aagna to earn his wealth, or else one will have to undergo the same

conditions as the elephant.

Be very vigilant of this advice. Understand this yourself before trying to speedily advise others.

samjine samjure vaala karo harina vachan,
jene vachane vigna pamiye param anand,
eva vachan je ulange,

te to kahaave murkh matimund ... samjine...

Nishkulanand Swami advises that if one acts in accordance to Bhagwan's Vachan along with winning Hari's love and understanding, one will attain supreme happiness. Whenever one performs according to Prabhu's Vachan his heart will be awakened with Prabhu's mercy. With His kindness, one will always feel like praying to Prabhu. With certainty, one should in the early hours of the morning, perform devotion and sing praises.

If there is no air in the tyres, a vehicle cannot be driven. Similarly, if there is no Satsang in one's life, devotion does not blossom.

When one develops love for Prabhu, he will begin to develop good inclinations and grow with divine strength. By heating iron, it can bend easily. After its flexibility, one is then able to shape it to whatever shape they desire. In this way, with the love for Prabhu, ones hard heart becomes soft and gentle and slowly ones life improves and divineness of the soul increases.

When one tires from climbing the mountain, he rests midway and gains back the strength. Likewise, Shreeji Maharaj has introduced celebrations, built temples in which discourses and singing praise are sung. When one tires from the confusion of worldly activities, drinking this nectar-

like juice is the soul's food of bliss. When one rests in this divine bliss, he gains back his strength.

The body needs food and water to stay healthy. The soul's nourishment is to engage in listening to divine discourses, performing Pooja, singing praise of Prabhu, taking divine glimpses of Prabhu and other such holy deeds. The temples are the grounds of divine opportunities. It is a place where sinful thoughts are extinguished and pure thoughts are born. The powers of reversing ones mischievous personality all lies in the power of Parmatma's magnificence.

shree hari rijvi sukh laiye, khijvi na khaay khot l
niskulanand kahe na kijiye, evu lai avarni ot ll

Avarni ot means not to debate with others. Such as, he wakes at five so I will wake at six. In this way, one must not contest others and disobey Bhagwan's Aagnas'.

ONE MUST CERTAINLY UNDERSTAND THIS MUCH.

Witnessing the Guru's bad ways, the students get spoilt. Witnessing the father's misconduct, the children develop flaws. Seeing the boss's cunningness, the employees also become crafty. We must remain very cautious that our character that one's actions and thoughts do not get corrupt. One must take care that a simple person does not learn the steps of the ones in leadership, from which one can develop any negativities resulting in them losing their innocence.

No actions should be against Bhagwan's Aagnas'.

One must certainly understand this much. To conduct according to Bhagwan's Aagna is like a trunk of a tree. A tree cannot grow without a trunk. In this way, without obeying Bhagwan's Aagnas', one cannot attain salvation.

The first step to the pathway of liberation is to conduct according to Prabhu's Vachans'.

This Vachan Vidhi Scripture is the key to treasure. From a seed grows a plant and from the plant grows the fruits.

Likewise, acting in accordance to Ishvara's Vachan, one attains liberation in the form of its fruits.

upaay evo karvo nahi, jene kari khije jagdish l
raaji karyaanu rahyu paru, pan harine na karvo rosh ll

Lest if one is unable to undertake observance of vows or penance to please Bhagwan it is ok, however, one must not weaken one who is partaking in it and must not utter bad words towards them nor hurt their feelings.

A person went into town to purchase buttermilk and asked the trader, "Please give me five kilos of butter-milk." The shopkeeper said, "All this much butter-milk is not yet ready. I shall give it to you in six hours." The person said, "There is a pot near the door. Can you give me some from there?" The trader said, "That pot is empty." The person replied, "If it is empty, why is there a cloth tied around its mouth." The keeper said, "That's only for show. It actually contains only half a kilo of butter-milk.

"Why do you waste the whole pot for just half a kilo?" The shopkeeper replied, "The pot is not empty, it is broken. For the shop to look good, a big pot has been put in place. It is just for show." Like this, the person visited four to five shops, all using the same method.

Just as buttermilk can be seen at the mouth of the pot, similarly, one looks religiously moral on the outside by speech but does not have the same within his heart. Many

people believe in wearing the kanthi and taking morning baths as complying with the religious morals and conducts. However, in the real context, if it is not in accordance to the rules and regulations that Shreeji Maharaj has established, it is merely considered an empty pot.

If you have great wealth, high intelligence, faith and belief, however you are not pure-hearted, then everything else is considered inadequate. Those who remain detached from infatuation with delusion are the ones who can become absorbed in devotion to Prabhu.

It may be acceptable for a shopkeeper to keep just an empty pot for show; however, how can it be acceptable for one to not abide by Prabhu's Aagna in his life? One may by deception and fraud, deceive others, but with his deceit, he will not be able to attain his own inner happiness.

If one does not let go of his own perseverance yet wants Bhagwan to reside within him, Swami says he is considered the stained one suffering from leprosy. How unsuited one looks with white leprosy right in the middle of his forehead! Like this, Bhagwan has not suitable affection for the above described individuals. He may be considered a devotee but is just not suited.

If there is no pure water in the lake, what is the use of using it?

If there is no scent in flowers, what is the use of smelling?

If there is no sweetness in fruits, what is the use of eating it?

If there is no righteousness in life, what is the use of living?

One must be very cautious not to spoil the present by remembering the past and planning for the future. There is a remedy when ones gets flu... good medication. Neverthe-

less, if bad thoughts enter the mind, everything including legitimacy gets destroyed. One will be unable to accomplish true inner happiness. The power of attaining peace and calmness is in the abidance of morals accompanied with real devotion.

How long a person lives is not of great importance, but how he lives his life is of utmost importance. One must develop his personality in such a way that he sees the goodness in everything. To make a mistake is natural, but to improve on that mistake is one's ultimate duty. In today's time, a person goes to such great lengths to look good, but does not go to great lengths to be true. Hence how is he to attain prosperity and happiness? Milk without fat is useless; likewise, life without devotion is useless.

“I SHALL GO AND ASK MY WIFE.”

In the city of Amdavad, there lived a faithful devotee named Laaldaas Goraa. His life philosophy was Vachane nivruti, Vachane pravruti, meaning to perform non-actions according to Vachan and perform actions according to Vachan. On one occasion, Shreeji Maharaj thought of putting Laaldaas under a test and see if he passes or fails the tests. The ceremony of establishing Narnarayan Dev in Amdavad temple took place. Thereafter, the decision of feeding the eighty four castes of Brahmans was made. Shreeji Maharaj asked Laaldaas, “Oh dear devotee! How much money do you have?”

Laaldaas replied, “Oh Maharaj, I have seven thousand rupees.” Shreeji Maharaj asked, “Would you give all your money to Me? I wish to feed all the eighty four types of Brahmans.” Laaldaas replied, “Let me go and ask my wife

and I shall give you the answer after.” He ran home and asked his wife. The wife was a good devotee. With full faith she immediately answered, “Oh dear husband, what is the need to ask me? We have the money which Bhagwan has given us Himself; therefore, with pleasure, please give it to him. I am very happy to do this.”

The thought that, this money has been earned with hard work, what will become of me if I was to give all my money away, what will my family feed on?’ never crossed their mind. Without such hesitation, he carried out Bhagwan’s Aagna. To surrender like this is very difficult to do.

Running to Shreeji Maharaj, Laaldaas laid the seven thousand rupees at Shreeji Maharaj’s feet. The feeding of the eighty four Brahmans was confirmed. With love, many Brahmans were fed and donations were given by which their love was won. Thereafter, the devotees from various villages prepared to return back to their homes and finally they came to have the darshan of Shree Hari. Pooja cannot be performed empty handed. After the Pooja was completed and donations were given, a big heap of money was accumulated.

Shree Hari said to Laaldaas, “Dear devotee, spread out your shawl.” The devotee laid out his shawl. Shreeji Maharaj transferred all the donations he had received at His feet onto the shawl and said, “This blessed money I offer to you with my love. Take it home!”

Laaldaas, with folded hands said, “Oh Prabhu! I have surrendered my wealth to you. Now it cannot be taken back. Given gifts cannot be taken back.” Shreeji Maharaj

said, “Do you wish to do as I say or do as you wish?” Laaldaas replied, “I wish to do as you say, Maharaj.” Shreeji Maharaj said, “Dear devotee, I am not hungry for your money. I am hungry for your love. I hold all the wealth and money in my hands already. Whatever I wish, I am able to do. I had put you under a test to see if your faith is firm or weak. Hence, congratulations to your understanding and your love. Without hesitation you gave away your seven thousand rupees. Now I am returning it to you with love, hence take it. I do not keep anyone’s burden. Hence, I gain peace only by returning it with interest. Therefore here, accept it with interest.”

Praise to the devotee Laaldaas, that at the time of need he surrendered his entire wealth to Prabhu. To actually do this, is in fact very difficult, but to talk is easy.

**TO CARRY OUT ONE’S OWN TASKS IS CALLED OBSESSION,
TO CARRY OUT OTHERS’ TASKS IS CALLED CULTURE,
TO CARRY OUT BHAGWAN’S TASKS IS CALLED DEVOTION,
AND TO CARRY OUT TASKS WITHOUT BEING ATTACHED IS
CALLED DETACHMENT.**

In Gadhda first, in the thirty fourth Vachanamrut, Shreeji Maharaj has said, ‘A devotee of Bhagwan who undergoes suffering, is a result of him violating Bhagwan’s Aagnas’. The happiness he is experiencing is due to him complying with Bhagwan’s Aagna’s. If one wishes to make Bhagwan and His saints happy, then one must let go of his own desired determinations and live as a servant of the servants.

hath kari harishu radhika raani ji,
shree krushna saathe bolya rish aani ji l

hata goloke pote patraani ji,
aavya avani par thaya aahir raani ji ll

It is not suited to be stubborn with Bhagwan. Radhikaji became stubborn with Bhagwan so She had to undertake birth onto this earth and accept another man as her husband. She quarrelled with Sudama; hence, through his curse, She had to come upon this earth. Radhikaji was a devotee like that of Laxmiji, therefore Bhagwan was pleasant towards Her. To attain happiness through stubbornness is impossible. The virtue of Parmatma's devotees is to do as Bhagwan commands.

Nishkulanand Swami states that Raamchandra Bhagwan was in search of Sitaji in the forest. At that time, Shankarji and Parvatiji arrived. Mahadevji bowed and paid respect at Bhagwan's lotus feet. Seeing this, the chaste wife, Parvatiji, asked, "Why did you pay respect to this mad looking yogi?" Mahadevji replied, "He is not mad but is Purna Purushotam Narayan Himself. His wife Sitaji has been kidnapped; therefore, in her mourning he is weeping." Parvatiji said, "All this much crying in an absence of one's wife? Even a normal person would not behave in this manner and You call Him Parbrahm?!"

Mahadevji answered, "He Himself is Parmatma. He is merely acting as a simple human would. Hence, without being doubtful you also pay respect as His feet!" Parvatiji replied, "I do not bow that easily. You are too gullible, that is why You bow to whoever You see!" Mahadevji tried to persuade her but she did not understand. Parvatiji announced, "I am going to carry out a test and once I am satisfied then I shall bow down to His feet." Thereafter,

Mahadevji sat under the shade of a tree.

paarkhu leva parbrahmnu, lidho vaidehino vesh ll

In the disguise of Sitaji, Parvatiji came to Raamchandraj. Bhagwan asked, “Oh daughter of Daksh! Why have you come alone? Where is Mahadevji?”

tyaare raam kahe daakshayani, ekla kem cho ish kiya ll

Bhagwan of course knew Parvatiji had taken the form of Sitaji. Parvatiji felt ashamed and ran to Mahadev. Madhevji asked her, “What happened when you carried out your test?” Parvatiji was panicked, as to what answer she should give and she lied, “I have just arrived after bowing down to His feet.”

Mahadevji knew she had taken the form of Sitaji and said, “From today, you will be considered at the place of my mother.” Parvatiji cried uncontrollably, but to no avail. There was no end to her regret and shame. “I did not listen to my husband, therefore I am now suffering.”

Shreeji Maharaj states in the Vachanamrut, when the soul roams away from Parmeshvar’s Vachan, that is when he endures misery. If he was to abide by the Vachan, he will never suffer from despair. A householder must live according to the Aagna for householders and the amount of Vachan one violates is the amount of suffering he will undergo. Hence, the renounced one should live according to his rules. Living according to Shreeji Maharaj’s commands is for ones own benefit.

mannu gamtu mukvu mota paas ji,

vartvu thai daasna daas ji l

to man mane na aave kedi traas ji,

jo rahe evo akhand abhyaas ji ll

If one yearns to progress on the path of Moksh immediately, one must be able to leave his own wishes and live as the servant of the servants. One must not keep pride before elders. Until one is able to live in modesty, one must not act with ruthlessness. Shreeji Maharaj has said in the Vachanamrut, the kind of taste a soul obtains through pride cannot be obtained through anything else. One who prays upon Bhagwan after discarding one's pride, he is one who should be considered the greatest of devotees. What must one do to eliminate pride? Without understanding the glory, the soul cannot gain strength.

Know well the glory of Bhagwan and His saints and keep the strength of auspicious thoughts, then ones pride will be banished. A human can surrender to everything in his life but is unable to surrender to own liking. To discard ones own thoughts is very difficult. In the past, many great rulers have left their kingdoms, their sons and family and many devotees have given up their heads as charity. Like this, many were able to surrender themselves too. However, to abandon ones own desires is very difficult. The control of desire over the mind spells destruction. Nevertheless, the control of the mind over one's conscious is regarded as a blossom. If the mind is able to live upon other's desires, only then he is able to live like a servant of the servants.

maan muke maan vadhe,
 maan raakhe gati jaay maan l
 em samji sant shaana,
 maan mukva che ati taan ll

If one is able to leave his pride, his status will grow. If

one holds onto his pride, his prominence will decline. It is a strange notion. With many things, whatever one holds onto, grows. If one holds onto pride, it will grow if one discards it, it will decline. Due to pride, one becomes dejected. A humble individual always experiences happiness.

He does not undergo any difficulty. Hanumanji Maharaj abandoned all His mindful desires and lived in the liking of Bhagwan Shree Raam; hence His name has become immortal even to this day. He is prayed upon at the same status as Bhagwan.

Pride necessitates one into the insulting of the saints. King Chitraketu insulted Mahadevji. Daksh-Prajapati insulted Mahadevji. In this way, due to pride, many have fallen from the path of salvation. Prajapati acquired a face of a goat due to his selfless pride. Due to pride, Chitra-Ketu had to become a demon. One must not believe that pride is only in those who are naïve... it is also in those considered good. Those who are naïve have more pride than those considered good.

**AN OPPORTUNITY FOR SATSANG CAME,
BUT DUE TO PRIDE ONE GOT LEFT BEHIND.**

Gunatitanand Swami had come to the town of Jaamnagar and many devotees were seated in an assembly, where the Swami is giving very valuable advice. There, a man came and sat at the front of the assembly, even though there was not enough space. To him, Swami said, “Oh respectable devotee! Please sit a little behind.” With this, the man’s face altered. He stood up abruptly and sat right at the back of the assembly.

In an instance, he spoke badly of Swami. ‘He may be a

saint but he has no respect.’ The man would arrive every-day to listen to the saints discourse, however he would always sit at the back of the assembly. He would not sit in the front even though there may be plenty of space. The Swami said, “Come and sit in the front, there is plenty of space.” Through anger the man replied, “Those from high class and those who are wealthy sit in the front! I cannot sit in the front! And besides, if I do come at the front, I won’t get noticed by you anyway, so what’s the point?!”

Swami took his hand and said, “I may have made a mistake. Please come and sit in the front.” After this gesture, the man shook his hand away and returned home. Swami became apprehensive and thought, ‘An opportunity for Satsang came, yet due to pride he got left behind.’ Pride results to insults. One with pride does not easily listen to others. Even though the advice is for his own good, he will not take it on board. Those like this also have many instigators around him. Those with pride cause trouble others.

ARROGANCE OVERTURNS ONES INTELLECTUAL UNDERSTANDING.

Pride of ownership, family, wealth, power, education or any sort of pride would overturn one’s intellect understanding. It does not enable one to think righteously. In this world, many devotees have arrogance upon their own devotion. Carrying out single devotion without pride, does not seem to be liked. Singing devotional kirtans, performing mala, recitation, pooja, giving service and other such true actions can only be enjoyed if someone praises him and this would furthermore stimulate him to exceed in these actions. Hence, from today onwards, let us all take a vow

that with humbleness we will perform devotion as humble devotees are very dear to Bhagwan.

Nishkulanand Swami goes on to explain about jealousy. The daughter of pride is called jealousy. Through pride, jealousy is born. One has not good qualities and yet desires to be great, how can that be feasible?

dot diye chhe khot taadva, pan khot raj khasti nathi l
irsha rahi tene aavri, te adgi na thaay urthi ll

From jealousy, many other faults are generated. Jealousy is like a butcher. The job of jealousy is to burn. Whom-ever it resides in, it burns away their heart. Hence, the father of jealousy is pride! The big sister of jealousy is an insulter. Jealousy appears mostly in those people who are alike.

The flames of jealousy are ignited even between superior officers. Jealousy is present amongst a servant to servant, minister amongst a minister, artist amongst an artist, a doctor amongst a doctor. Lightning of jealousy strikes between the persons who give religious discourses, between brothers, between sister-in-laws and heads of congregations. Jealousy is consistently present.

Even beggars would fight like dogs when witnessing other beggars receiving more alms than them. Shreeji Maharaj has said, "If something good was to happen to somebody, the other is unable to bear it. If something bad was to happen to them, then they would be happily satisfied. These are the characteristics of a jealous person."

Jealousy breaks the relationships that have last for many years. Jealousy is silent. Slandering is loud. Slandering is seen more easily than jealousy. However, an insulter is full of jealousy. The unfortunate jealousy is never able to

witness the greatness in others.

evi abhaagni irsha,
 jene guru santni ganti nahi l
 vinaash eva nahi vimukh sanghi,
 jevo irsha kare che rahi ll

In Dada Khachar's courtyard, Shreeji Maharaj celebrated many festivals, where thousands of devotees come to gain darshan. They experience divine bliss in the ocean of happiness. The entire atmosphere becomes pervaded with divinity. Everyone would perform darshan with ecstasy and joy. Raas would take place and everyone would become engrossed within Shreeji Maharaj's divinity. Nevertheless, the heart of Jiva Khachar would burn with flames like of Holi. All the time, he thought, 'Dada is much younger than me, yet Shreeji Maharaj just praises Dada. He never praises me, or he never commends me.' With this kind of jealousy, he attempted to kill Shreeji Maharaj.

Think about it! He plotted to kill one whom he performs devotion to and carries out his pooja to! Jealousy certainly entails one to think in an improper manner. When the saintly Muktanand Swami won the big debate in the village of Vadodra, Prabhu commemorated him within the full assembly. At that time, Nivikalpanand Swami had a burning sensation of restlessness from within that, 'If I was sent, I would have returned victorious too. What is the big deal in what Muktanand Swami has done that deserves such great praise in this full assembly by Shreeji Maharaj Himself?' In this manner, through his jealousy, his dislikes increased and slowly, he fell from Satsang. He then underwent a miserable period.

ONE COMMITS SINS IN A PLACE WHERE SINS ARE BURNT
FROM... HOW WILL HE THEN BE FREED?

sant saacha te kahiye re,
kaadhe khot khori khori bahaar,
antarma rahe ujda,
daagh laagva na aape lagaar... sant...

True saints are those who try to rid his flaws. They stay uplifted in their hearts with the power of devotion and the singing of kirtans. They would not allow a single stain tarnish them.

On one occasion, Shreeji Maharaj arrived in the village named Agatraay. There, many devotees were seated in the assembly before Him. At that time, devotee Parvatbhai said, “Dear Maharaj! We are householders so please show us an easy way in which we can attain benediction.”

Shreeji Maharaj replied, “Love for Shree Hari in ones heart, chanting of His name by his mouth, keeping Shree Hari’s murti in his eyes, listening to divine discourses with his ears, performance of mala with his hands, paying obeisance to others... One who keeps to these six ways will attain a place in Akshardhaam. Others will blow away like the wind.”

Shreeji Maharaj said, “Come my dear saints, I shall show you how to remove thorns!

Lust is a butcher.

Anger is a criminal.

Greed is the father of all sins.

Ego is the evil spirit.

Jealously is an evil woman.

Taste is a disease.

Infatuation within this mundane universe is an empty
corpse.

The high status in this world is a ghost.
Worldly desire is a wicked witch.

These nine defects are piercing the heart of the soul like thorns. If a thorn is embedded into the skin, it causes a piercing sensation. In this way, these nine thorns are penetrating the soul. When one removes them, only then can one peacefully continue his devotion to Bhagwan. If even one or a few thorns are left, it will cause a great obstacle in the path of devotion.

**INSTEAD OF FINDING TEN FAULTS IN OTHERS, FIND ONE
FAULT WITHIN YOURSELF. YOUR LIFE WILL BECOME BLESSED.**

Nishkulanand Swami goes on to explain that one must not look at faults in others, but keep a check upon his own faults. Only he is known to be a true saint.

dekhe nahi dosh paarka,
bhaade potaani bhul,
gane avgun aapna,
maane sant harina amul... sant sacha...

LEARN TO SEE YOUR OWN FLAWS AND NOT OTHERS.

Once, a group of people left for a pilgrimage journey. Not all have the same level of faith, motivation and affection. After gaining darshan in many temples many became tired, so they retired to bed early. Some woke at the crack of dawn and some woke late; hence, did not attend the Mangla Aarti. A father and son were amongst the group of pilgrims.

Daily, the father and son would go to gain darshan of the Mangla Aarti. One day, the son asked his father, “Fa-

ther, have these people come on a holy pilgrimage or on an entertainment holiday? They seem like wild animals as they do not seem to have any value for Bhagwan. They are just wasting their time and money. Instead, it would have been better if they had not come along!

His father replied, “Son, not everybody is the same. Have you yourself come to look at the flaws of others or have you come to avert your own? They may be sleeping, but are better than you since they are not scrutinising upon others flaws. You are constantly slandering others. You must keep check upon your own mistakes son. You are seeing faults in others but can’t see the faults that are overpowering you.”

The son answered, “Father, what are my flaws?” The father repeated, “Son, you are only looking at other’s actions, but not your own. You must not engage in talking about creating rumours about others. This is considered a great sin.” The son accepted this and with both hands folded he went to pray to Bhagwan.

prabhu mane thaaje evo anukul ji,
 jethi mane suje maari bhul... prabhu mane...
 dosh bijaane deta pahela, hu samju maari bhul;
 paap badha-e pragat karine,
 thai jau hadvo ful... prabhu mane...

If someone points out your own mistakes, thank the indicator and accept the mistake. Respectfully bow down to the indicator, so they do not feel uncomfortable in showing you your mistakes. What happens at the time of accepting your own mistakes? One becomes free of pride and experiences tenderness in his heart.

samje sukhdaai santne, dukhdaai potaanu man,
ari mitrane odakhi, taje bhaje te harijan... sant sachaa...

One should see saints as his well-wishers and his mind as the sorrowful one. In addition, one should not keep animosity towards others. Bhagwan is very proud of this type of character. Bhagwan is discontented with those who have a quarrelsome nature.

hari raaji karva hoi haiye hum ji,
to sant sange het raakho aathu jaam ji l
sant chhe sarve sukhna dhaam ji,
teh vina kadiye na sare kaam ji ll

Shreeji Maharaj says, “Bhagwan resides continuously in the hearts of those saints with auspicious qualities such as spiritual knowledge, non-attachment and deep devotion and so on. The saints are the supporters of humanity. If one keeps love towards the saints one will be uplifted.

Bhagwan’s devotees are the image of wondrousness; hence, one must not think of them as mere ordinary persons. Within the Patel community, there was a devotee by the name of Kanjibhai. He had a lot of affection for Gopalanand Swami. Once Gopalanand Swami asked, “Dear Kanjibhai, how many more days will you stay engrossed in delusion? Come, let us go to gain the divine darshan of Bhagwan Swaminarayan in Gadhpur. There we shall carry out Satsang peacefully.”

Gopalanand Swami, Kanjibhai and other devotees set off on foot. After some distance, Kanjibhai sat on the side of the road. Gopalanand Swami asked, “Why have you sat down?” He replied, “I feel dizzy. I have an addiction on Opium. I have left my packet at home; therefore, without

taking it I cannot walk any further.” The Swami was of great abilities. He extracted some medicated herbal leaves from nearby, grinded them and offered Kanjibhai. “Here, chew on this. You will become better and your addiction will also disappear.”

On chewing the leaves his dizziness was gone. They quickly walked and reached Gadhpur. They acquired the darshan of Shreeji Maharaj and stayed in Gadhpur for a few days, but Kanjibhai never had the urge to take opium. By the power of the saint, the addiction of opium had disappeared. He became a staunch devotee. This is the influence of the great saints.

aa lok parlokma pade,
jaano jarur jenu kaam l
tene sangaathe kem trodiye,
jaane sadaay sukhnu dhaam ll

The association of saints is absolutely needed in this life and the next. The saints are the benefactors of liberation. Gunatitanand Swami said, “If a true saint lashes someone with a slipper, that person becomes rescued and is taken to Aksharadham.” If, on the other hand, a saint was to offer a luxury silk bed to someone, that person could still end up in hell. This concept is worth understanding.

Nishkulanand Swami says, ‘A tree which provides fruits, shade and pleasure, must not be chopped off. If the door used for escape is closed, how will one be able to escape? Likewise, the saints are as benevolent as the trees. We are all sitting under their cool shade. Be careful... Have mercy to ensure the shaded trees are not cut down. Meaning one must be careful not to fall back from Satsang by

slandering upon saints. Many have fallen by insulting saints. Those who have insulted saints have automatically insulted Bhagwan Himself.

SAINTS ARE THE HEART OF BHAGWAN.

Saints are alike to lava. Just like the lava is still ignited even when in the ocean water, similarly, the bitter worldly affairs does not affect the saints. In the bitter worldly sea, saints feed others with the sweetness of spirituality and devotion. If one drinks the nectar with true perseverance he becomes immortal meaning he becomes freed from the cycle of life and death. One has to completely seek shelter from the saints.

Lions are strong and powerful. Hence, if one desires to be free from his sins, he is not able to free himself without the support of the strong and powerful saints. If one wishes to strengthen his soul, he must seek shelter of Bhagwan or his devotees by surrendering himself and serving them purely with his mind, body and soul. If one was to understand this concept, he will never think negatively towards others. One must perform Satsang with divine intentions and not keep any grudge with the saints. One must hold onto this notion. One desires to meet with Bhagwan, yet he keeps feelings of resentment towards His saints! These two feelings will never combine!

DO NOT HOLD RESISTANCE TOWARDS THE SAINTS.

ganu raaji kari santne, kaink paamya param dhaam l
sant vina sodhi juo, saghde kaho kenu saryu kaam ll

If the saints are happy, Bhagwan is happy. One day, from the village Kaanamdesh, the saints arrived at another village called Baaman. There, Vyapkanand Swami became

ill. The other saints were in desperate need to gain darshan of Shreeji Maharaj. Therefore, they quickly set off towards Gadhpur, leaving Madhavanand Swami to nurse the ill saint. Madhvanand Swami was not happy with this arrangement.

He constantly thought, ‘All the saints will gain darshan of Shreeji Maharaj but what about me? I’m getting left out.’ What kind of service is it if one feels forced? It is invaluable! Vyapkanand Swami came to know that Madhavanand Swami was not happy in nursing him. He sensed his intention and said, “Swami, if you wish to leave for Gadhpur, please feel free. Do not worry about me.” Immediately upon hearing this, the Swami set off. He did not stop to think how the Swami will manage on his own and what he will eat, or that he is elderly and has no company.

Madhavanand Swami arrived at Gadhpur and said to Mukund Brahmchari, “Go and inform Shreeji Maharaj that a saint from far away has arrived to gain His darshan.” Shreeji Maharaj replied back, “After deserting my ill saint, he has come to gain My darshan? Who is nursing My dear saint now? For the greediness of gaining darshan, he abandoned Swami’s service?! Being vigilant at the time of need is considered a true saint. Being supportive to others is the quality of a true saint. I have no intention in giving darshan. Tell him to return as he came.”

Madhavanand Swami became embarrassed, but it was too late. Shreeji Maharaj took Vyapkanand Swami to Akshardham so there was no reason to return. He felt extremely guilty that he was not able to gain approval of Vyapkanand Swami or of Shreeji Maharaj. **Seva muktishch**

gamyataam. Giving service is in itself salvation. When one is able to gain happiness from a saint, all his purposeful aims become accomplished.

If it does not rain, the earth forever stays dry. When rainfall occurs, the earth will flourish. In this way when one associates with saints, his Satsang will also flourish. However, if he leaves their association, his Satsang and pure thoughts will dry up.

jem ravi vinaani rajni, jaano nathi jaavaani jarur l
tem sant vina agnaan, andhaaru kadi na thaai dur ll

Without sunrise, the darkness will not fade. Many stars and the moon appears, yet without the sun, the darkness does not go away. In the same way, without saints, one's ignorance does not go away. The saints do not give one money or wealth but they give constructive and right-ful advice. Through purifying individuals' intellects, saints also purify their wealth. They crave one's life into a life blossoming with good actions.

A SON GAINED IN RETURN OF A ROCK.

To spread Satsang, the saints roamed from village to village. Through their words of wisdom, they removed peoples ignorance. Some welcomed their advice and others did not. Those who did not would lash out at them with anger. There was a man of the koli caste named Ravji in the village called Kundli. Upon setting eyes upon the saints, Ravji rose with anger and thought, "These free, leisurely saints have nothing better to do. That is why they keep going after others and preaching 'Devote to Bhagwan! Devote to Bhagwan!'" Through anger, he threw a heavy rock at the saints. Gopalanand Swami got hit and fell uncon-

scious. He began to bleed profusely. After coming out of unconsciousness, he arrived at the temple with the support of the other saints. After staying the night, they went to another village.

Like this, many years went by. Then, one day the saints returned to the same village and settled in the temple. From Ravji's previous offence upon the saints, Ravji felt burning sensations and pain all over his body. He tried many remedies but instead of feeling better, his pain increased. He then realised, 'I have insulted an innocent saint and threw a rock at him. Because of that sin I am now undergoing this pain and am childless. I have no children to depend on, what shall I do?'

He came to know that saints had arrived at the temple. With remorse, he went to the temple. He greeted the saints. The saints recognised him as the one who had thrown the rock. Yet, with affection, the saints asked, "Dear devotee, how are you? Are you happy?" With this, tears began to flow from Ravji's eyes. The saints asked, "Why are you crying? What is troubling you?" Ravji answered, "Swami, I am a great sinner. I am your offender. I was unable to greet you respectfully but instead I offended you by throwing a heavy rock at you. How could I possibly begin to explain my sins to you? I am constantly feeling a burning pain in my body. I have gone off food. I have restless and never feel at peace. I have made a grave mistake. Please forgive me! I am unable to bear children... please help me from my childless state." With this, he began to weep uncontrollably. Gopalanand Swami replied, "Do not worry, Bhagwan will do whatever is suitable. I give bless-

ings that in return of the rock, Bhagwan will bless you with a son.” After some time, from the wish of the saints, Bhagwan kindly blessed Ravji with a son!

On the first birthday of his son, Ravji happily took him to Vadtal. After bowing down to Gopalanand Swami, he sat next to him in the assembly. Affectionately running his hands over the baby, Gopalanand Swami said, “This child’s soul is strong; therefore, he will become a great devotee of Bhagwan and will serve you very well. Now you should peacefully carry out devotion to Bhagwan.” After conducting an initiation prayer, explaining the religious rules and morals and offering a pooja, the Swami said, “Perform pooja with love, and whenever you have time come to Vadtal temple for darshan.”

Shreeji Maharaj has stated in the Vachnamrut, “When great saints are happy and proud upon a soul, no matter how terrible his fate is, it will become greatly improved. Through the power of such humble saints, Satsang flourishes. Even today, saints like these are amongst our Satsang by which hearing their words of wisdom many people’s lives have changed.

Take a look around yourself. You will see that those who keep affection with the saints, perform Satsang and sing kirtans have good virtues within themselves. A person who does not perform Satsang and listen to holy discourses, will not be seen to have even one good quality within. Without the association of saints, life just cannot progress higher. Those who do not enjoy performing Satsang, those who feel bored are like babul trees who roam around.

saacha sant jaano jagatma thodaa ji,

bija bahu gharo ghar fare maatha fodaa ji l
 ज्या त्या खाai चहे jagatna jodaa ji,
 toy nathi laajta prajaapati ghar godaa ji ll

In this world, you will not easily meet an exceptionally true saint or a worthy and fit Brahman. Meeting a gem like saint is very rare and expensive. When from a thousand foot deep mine, five tonnes of mud has been extracted, a very small percentage of gold is found. In this way, to meet an exceptionally true saint is very rare.

Nishkulanand Swami says, 'Shrewd, cunning and unembarrassed mendicants roam around from village to village begging, and break into conflicts with people around of them. These kind of mendicants are commonly seen, just like stray donkeys commonly roaming from place to place. Let's examine the characteristic of such people:-

khaan paanne rahe khodta,
 triya dhanne taake ganu l
 maala tilakne mudra,
 eni dhaare chhe dhiravva panu ll

How can one possibly be called a saint merely by wearing orange clothing and if he, like the householders, keeps a wife and money? Such people are like donkeys! He performs mala, marks a tilak on his forehead and chants Bhagwan's name so people fall at his feet and donate money. He may dress like a saint and preach like a true saint, but inside he is filled with delusional worldly desires. He is crammed with deception, pretence and bad addictions. His life contains no real religious observance or adherence to good rules and regulations. He slanders and abuses righteousness. One of this nature is not known as a true saint.

Once, a few men disguised as saints came into a village. Sitting in the courtyard they preached the Bhagvat Gita, however their sight lay upon the money. ‘How much money is being placed in the basket?’ They would keep check of the donations. They lecture about Ekadashi fasting and how king Ambrish had carried out the fast of Ekadashi, and Bhagwan was very pleased upon him. The people of the village all observed the fast of Ekadashi, only ate light meals of fruits and no one consumed grains or corn on this day. It happened to be Ekadashi on that very day. Therefore, the devotees of the village requested, “Oh Swami, today is Ekadashi. Please come to our house for dinner.” The Swami replied, “We do not observe the fast of Ekadashi so why do you? There is no such thing as Ekadashi. It has been left in the village of Jagnathpuri. Hence, make rice and chapattis and enjoy!”

The village people realised that these were not saints but were like lame donkeys. The village people said, “Kick them out or else the whole town will become corrupted.” Kicking and beating them, they were kicked out. If one is full of sins what good can he give to others? Hence, one must associate with Swami’s through real observance. Serving such sinful saints will not gain anyone benevolence. In actual fact the benevolence one has attained will be wiped away.

gadha ghoda dhodya para, saari laage shyaamli gaay l
niskulanand gaay pujiye, pan khara khari na pujaay ll

A stray donkey may be white, beautiful and as blossoming as a rose. However, they are not worthy of performing Pooja to. Nishkulanand Swami further says, no

matter how dark in colour a cow may be, it will be worshiped upon, unlike the donkeys. Nishkulanand Swami has clarified this. He has not left anything out. Hence, one must, with proper thought and consideration, keep association with the right kind of saints!

No other Swami has written as Nishkulanand Swami has written. Talks of deep meaning are not always easy to understand; however this Swami has clearly and simply explained everything.

vaaru che vasmi veraatani, jyaare aave pad vadi aakri l
te same saacha sant saga, kanto saga chhe Shree Hari ll

In this world, all have family relations but they are all full of self-interest. But the true relations are Bhagwan and his saints. At hard times, the saints are the only ones who are there at hand.

In a town of Buraanpur lived a minister named Dado. He was an addict and did not follow the religious rules of conduct. However, Dado's heart was compassionate. He offered food to those on pilgrimage including to the poor, the needy, the hungry and the saints. Unexpectedly, Swaminarayan saints arrived and were also served by him.

At the time of death, the minister thought of many mendicants and thought upon the Dev's and Devi's, but no one came. The Yumdut's were standing near him with massive, black, sharp bladed weapons. "What shall I do now? What shall I do now? I had offered food to many fakir's (Muslim holy men), mendicants, and saints and yet none came!" How would they? They were all fakes and sinners of evil practices. All were trapped in Yampuri. There was no way they could possibly come!

Then he remembered the saints of the Swaminarayan sect. Upon thinking of them, they appeared before him. With both hands folded, he greeted the saints. The Swami's said to the Yamduts', "We shall not let you take this soul. We have eaten his food offerings, therefore release him!"

The Yamduts' replied, "In that case you will have to accompany us to Dharmaraja, the king of Yamduts'. You must do what he orders." The saints accompanied the minister's soul to the Yamduts' king. The king greeted the saints with both hands folded and welcomed them in. He seated the saints on a higher seat and asked, "With what reason am I blessed with your presence today?"

The saints answered, "This minister had fed us once so he may be a sinner but he surely is not worthy for hell." Dharmaraja replied, "No problem, you shall do whatever Purshotam Narayan orders." The saints asked Shreeji Maharaj and Maharaj answered, "He has committed many sins; however, since he has fed you, instead of taking him to yampuri take him to Devlok. After staying there for a few years, he will be born in a Satsangi family in Bharat Khand. After becoming my staunch devotee he will attain my Dhaam."

Just feeding two saints', the soul was saved from going to Yampuri. This is the power of the saints. Find true saints, perform pure devotion and attain Bhagwan. Devanand Swami sings:-

bhaji le bhagavanne saacha santne mali ne,
vachanma vishvaas raakhi bhajanma bhari ne,
purva kera paap taara to jashe tadi nebhaji le... odkhi
le avinaashi raheje gnaanma gari ne,

rizshe rangrel vaalo adhdak dhadi ne ... bhaji le...
 cheti le chitma vichaari chaalje dari ne,
 devanand na naath bhajo premma bhari ne... bhaji le...

Swami writes the characteristic of true saints. One who constantly abides by Shree Hari's Aagnas' and who does not break the Aagna even at hard time, one who does not desire worldly happiness, who has disregarded his own bodily affection and always lives surrendered to Shree Hari is known as a true saint. One who carries out Satsang at the price of his head and would not weaken in the slightest is known as a true saint. By attaining the darshan of such saints, all ones sorrows will be eliminated. Gaining the darshan of saints burns ones sins.

On one occasion, Gopalanand Swami arrived in the city of Vadodra. He was heading to Narupantnana's house to give blessings. Upon opening the door, he saw a cat passing with a mouse in its mouth. Gopalanand Swami said, "Oh you ashamed sinner, you commit such terrible acts? When will you be freed from these sins? Let go of the mouse!" Immediately the cat released the mouse. The Swami sprinkled water over the fretting mouse and all its sins burnt away. The Swami said, "You will be reborn in a Satsangi family's home." He also sprinkled water over the cat and said, "You will also be reborn in a Satsangi family." After death, the cat was reborn as a daughter in a sweet seller's family and the mouse was reborn as Purshotam Bhatt's son.

The Swami was able to give the animals a human body. The cat and mouse had never observed religious vows and penance and never gave donations or attained fruits, yet

they gained a birth in a Satsangi family. One becomes purified even from the touch of the saints' purified water. If one carries out darshan along with the understanding of the greatness, one reaches the highest point of liberation.

THE SAINTS ARE WALKING TALKING PILGRIMAGES.

Nishkulanand Swami says association with the wicked is harmful. Instead, the contact with a serpent, lion or fire is better because if harmed, one will leave their body only once, whereas if one builds friendship with sinners and becomes attached to them, he will leave his body and be re-born many a times and fall in hell. Save yourselves from the association of the evil and corrupted ones.

If one's head gets cut off, or if one is thrown over the Himalayan valleys or accidentally falls into a well, then one is surely to end his life. This is yet considered better than the association with a great sinner. The association and the touch of those from lower castes, or a lowly boatman, hunter, or a cow murderer far less worse than the association of one who is unfavourable of Bhagwan.

vimukh mukhe mithu vade, pan ferve chaare khaan...

A wicked person's talks may sound likable; however, his heart is full of deadly poison.

samji suvaada sarpne, koi suvi lai vari sodhma l
maanjo tene mane maarshe, avashya kardi odma ll

If one sleeps alongside a serpent it is bound to bite. Likewise association with a sinner is like sleeping beside a serpent. If one sees good qualities within a sinful person, he will without doubt suffer in hell.

**IF ONE IS AFRAID, BE AFRAID OF SINS. IF ONE WANTS TO
ESCAPE, ESCAPE FROM THE SINNERS.**

Every human knows how he must conduct himself, yet through arrogance he breaks Bhagwan's commands. He consumes foods which he knows is forbidden. He utters words that are impure. He visits places which he should not go to. Thereafter, he will suffer from the hands of the Yamduts. He will end up probing about everywhere and still will be unable to find food. He will not be able to find clothes to wear and he will have to wander about in the wild jungles.

With utter guilt, he would feel heavily regretful, 'Why did I commit such dreadful sins? Why did I cause havoc with my parents and not serve them? I gained my wealth by trickery and deception and did not give donations. Everything I had gained, I have now left behind. I did not have the chance to use all my wealth. I was guided and advised by the saints that, 'Dear devotee, leave your deception and unjust acts and devote to Bhagwan. One day you must reach Bhagwan's Dhaam. One day you will also have to give answer of each and every one of your deeds. Therefore, carry out only purely good deeds and discard bad ones.' In this way, they guided me. Yet I did not pay any attention. I have remained a complete sinner! I did not surrender to Bhagwan.'

The sinful offender will weep and wail that, 'There is no end to this suffering! What shall I do now? Where shall I go? I only acted according to my own selfish needs. I did not listen to anyone's advice. When will I now be saved from drowning in this sea of sorrow?'

Nishkulanand Swami says, after hearing this, if you are not following Bhagwan's commands, then you must begin

now. What will you do when you are thrashed and beaten? What will you do if you are reborn as a hog, dog, donkey or the likes?! Will you then be able to perform devotion and sing Bhagwan's praises? Will you be able to utter Bhagwan's name? Not a chance!

In this Scripture, Swami explains very clearly that one should not have ego pervading within, one should not form jealousy in any way. This divine Scripture clarifies the virtues of a saint and a non-saint. That advice one must understand.

One elderly man was sitting upon a stand outside his house crying and swearing. Two saints were passing by and asked, "Grandad, why are you crying?" The elderly man replied, "I brought up my son comfortably, educated him, married him off and transferred all my wealth to him and set him up for life. Yet he has now forgotten me. Today, he had beaten me severely and I am in pain. My bones are paining me. I do not have a wife. What shall I do now? Who will nurse me now?" Saying this, he cried heavily.

Saints are beneficial to all. They offered, "Come with us to the temple and we shall give you food. In return, you can carry out whatever service you can. Moreover, you can sit relaxed and perform mala and listen to holy discourses. You will enjoy yourself. Come with us." The elderly man became angry and shouted, "What are you saying?! Are you trying to separate me from my son?! No matter how much he beats me, he is still my son! It is not of your business! I will not come into the temple and I do not like to perform mala. Be quiet and leave immediately."

The saints replied, "Okay, no problem. Receive beats

from your son and enjoy. Here you will undergo the painful beatings of your son and after death undergo the painful beats from the Yamduts.” What sort of advice would be beneficial to those who have this level of love for their relatives? If the advice of the saints is received in this irrational manner, then how can one become liberated? The elderly man did not see faults in his son but began to see faults in such great saints. To live with a sinner is most certainly danger.

jyaan chhe jarur te jaanjo,
vasta vimukhni paasre,
aad aavi chade an chintavi,
thai jaay dharmano naashre... jyaan.

If a decent person was sitting amongst a group of gamblers or thieves and the police caught them, the good person will also be arrested along with the thieves. The friendship with sinners would entail one to commit further sins and the reputation will be stained. Moreover, it will result to unexpected outcomes. Therefore one must stay away from such evil people.

Nishkulanand Swami goes on to explain about those who live according to their own wishes. These type of people have regretful thoughts occurring in their minds, such as, ‘The saints went to a lot of trouble to keep me within Satsang saying, ‘There is no such happiness anywhere else than there is in Satsang. Satsang is like a wishing tree, you get whatever you wish for.’ Decent saints tried very much to guide me but I just did not like it in Satsang; therefore, I left the sainthood!’

mahaatymai mahima motap dekhaadi,

jakdi bandhiyo to maara jivne l
 nisaryanu nahotu baarnu,
 kon jaane karyu kem devne ll

One sinner says to another sinner, “The saints told me a lot about the greatness of Satsang. They explained that, ‘If one fasts once it is equivalent to carrying out an Ashvamegh yagna, which is the highest form of all yagnas. Serving the saints is equivalent to serving Bhagwan Himself.’ They strongly encouraged me. They had kept me tightly bound to the rules and regulations in this Satsang like, ‘If you were to touch a woman, you would have to fast. You must not touch money and at meal times you must mix water with food’, and so on. There was no way to escape the saints, yet somehow, I managed!

My guru took great care of me and continuously gave me guidance. However, I did not take in any of his talks and my mind was engrossed in worldly illusion. So in the middle of the night, I packed my Scriptures and left everyone sleeping.” In this way, one sinner is conversing with another.

Hearing this, the wise people who were surrounded replied, “You knew that joining sainthood is no child talk! It is as hard as walking on a fine sharp sword. Therefore, you should have given it great thought and understanding before joining the sainthood! To fall from such a high position is appalling. For him, there is no happiness in this world and the next. Therefore, forget these arguments.”

The sinner answered, “I thought that at home I did not receive adequate meals, hence if I join the sainthood I will receive proper food and will be highly respected.

gari rasoi gaamo gaamma, ghani aapshe gher gher l
 janma dhari je jari nathi, te paamshu bahu per ll

I was under the impression that I would travel from village to village to perform house blessing worships, read sacred discourses and will receive delicious meals such as daal, rice, chapattis and many rich and heavy Indian sweets! However, the tradition here is very different. In these mouth-watering and appetising meals one has to blend plain water in it and then eat the mixture. These grubby meals are off putting. I feel suffocated. The plate is small and besides one gets to eat only one meal a day.

When temples were under construction, they forced us to carry heavy rocks and bricks after talking us into the greatness. ‘Bhagwan also carried out this service, therefore you also join in.’ Like this, they persuaded me. Even through joining the sainthood, the burden of carrying rocks and bricks remained. What is the use of all this? These are the reasons I did not enjoy it. If I was kept there without making these efforts then I would have enjoyed myself.” In this way, the sinner is a coward when it comes to service! All he craves for is food and enjoyment.

**HOLY SAINTS HOLD A HIGH PLACE IN
 THE PATH OF SPIRITUALITY.**

One day, two saints came to Brahmanand Swami to study. At that time, the construction of Muli temple was taking place. The Swami would teach for some time and take leave to supervise the construction site. He would assist in the building work himself and carry heavy stones, prepare the cement, provide water and would join the other saint students with him. One of the student saint thought,

‘After giving us lesson, the Swami joins us in this service. How are we supposed to then learn the verses by heart? Therefore, I do not want to reside here anymore. I shall study from another saint teacher!’

Without the permission of the Brahmanand Swami, the two saints left for Gadhpur. Another saint asked them, “You went to study in Muli to Brahmanand Swami, so why have you returned?” The students replied, “We did not enjoy our studies there. The whole day Brahmananda Swami will join us in the service of building the temple and he himself is joining in the service. Therefore, we have to do our given lesson at night. This we did not like. That is the reason we have come to Gadhpur. Now we shall study here.”

During the night, in their sleep, both went into a trance. Both the students went to Akshardham. There they again witnessed Brahmanand Swami with a spade in his hand and assisting in the construction of the temple. Seeing this, they thought, “The Swami is also giving his service here!” Both went to gain the darshan of Shreeji Maharaj, where Brahmanand Swami intervened and said, “Maharaj! Do not allow these two saints to reside in Akshardham. They do not wish to carry out any service in the building of the temple, yet they wish to only study. As they had to perform service, without permission, they have returned to Gadhpur. Therefore, remove them from here!”

With this, Shreeji Maharaj said, “Leave the premises immediately! If you wish to please Me, then carry out this kind of service and conduct yourself in the likings of Brahmanand Swami. Complete your studies and make your guru proud.” They came out of their trance and arrived

once again to Muli. They started their studies from Brahmanand Swami. They asked for forgiveness from Brahmanand Swami for their mistake.

Thereafter, with great faith, they carried out their service. Through the contentment of their teacher, they successfully completed their studies well. Also through carrying out strong discourses, they pleased other saints and devotees. Through carrying out noble services and winning the proudness of the saint's, one's inner sense is purified and humbleness is gained. Through slight effort, great lessons are learnt. Only the fortunate ones are able to carry out noble services. A sinner says to another, "I am not so naive that I do everything as my Guru orders. Therefore, I found myself another guru from the village of Uujad."

pachi goti kaadhyo me gaafal guru,
 jene ati khap chela kerdo l
 jaane an chele rahe ekalo,
 jeva ujjad gaamno erdo ll

The sinner continues, "As I am not so gullible as to follow my guru's every command, I found myself a guru that was not so strict on the religious codes and conduct. He was cunning and immodest, so I resided with him. If a guru is weak following the religious codes and conduct, what good is he able to pass onto his students? With this, I had no problems at all. As a guru is enticed by his students, he does not comment negatively. If students lack moral practices and participate in sins, the gurus will allow these flaws. The reason for this is, the guru thinks, 'If I be more firm, my students may abandon and leave me. After, I will be alone. Therefore, I like it better there. Whether one keeps

his morals or not, there are no worries. I am able to eat whatever I desire, travel to places, sleep on comfortable beds and there is no one to stop me or lecture me there. I am independent. Whatever I do is allowed”.

Those who jump the fences of Vachan will, under no circumstances, receive happiness. In this world and the next, his reputation will be stained. He has to face the world’s lashes and undergo punishment.

dand bhogvi dahaapan kare, tene daayo kahi nav dekhvo l
punthya pakhaadi purish taje, tene moto murkh lekhvo ll

If after serving his punishment he still acts boastful, he is not considered a wise person! If he brags after breaking Bhagwan’s Aagna that, “I’m so fine, that I do not bother about performing devotion or observing Ekadashi fast and look how I live in pleasure!” Be cautious, Bhagwan will rid you of your boastfulness. Raavan and Kans boasted immensely but Bhagwan gave them such a slap that their boastfulness disappeared and they died within the battleground. (Not by just enduring real pain but through neglect of being nursed.)

A poor person borrowed five hundred rupees from a wealthy chief. After twelve months the chief asked for the return of his money. The poor person replied, “I am unable to make this arrangement at this time.” Like this, the chief requested for his money frequently and received the same reply. So the chief challenged, “Fine, I will excuse your debt on the condition that you eat five kilos of onions in one go.”

The poor person began stuffing the onions in his mouth, but how is it possible to finish all five kilos?! The

chief said, "In that case, let me beat you five times with my loafers and I shall forgive your debt." With this, he lashed out heavily with his slippers. After just five strikes, he began to scream uncontrollably, repeating, "Stop! Do not hit me any more. I shall defiantly return all your money tomorrow." The chief replied, "You have force fed on onions and you received the blows of the slipper and yet you still had to return my money. Instead, you should have forwarded me the money in the first place."

Likewise, if in the first instance one was to follow the commands of Bhagwan, one will not have to suffer the blows of the Yamduts'. However, a sinner never thinks morally.

paap purvana pragate praanine,
 tyaaare suze te avdo upaay re,
 karvaanu je hoi te nav kare,
 na karyaanu kaam karaay re.... paap...

If one was given birth on a sacred land, yet his mind remained stained because of his previous sins, he is not able to behave in a moral manner. He behaves in an unsuitable manner. He sees injustice in justice. He sees immorality in morality. He sees unsaintliness in true saints. He sees wickedness in a decent person. Because of his sins, his mentality becomes corrupt. Abiding by Bhagwan's Aagna is like poison to him. Through his corrupt mind, he sees everything in an opposite light. He does not take on board advice of saints. Therefore he loses his gained goodness. He wastes his human life. Devanand Swami gives advice for the future. Let us all sing:-

jiti baaji gayo haari re manushya tan pami;
 raaj saaj sukh didhu,

tenu kahyu nav kidhu.
 pardaara kidhi pyaari re... manushya...
 paapi na gayo saadhu paase,
 betho khadma baare maase;
 vikal mati vyabhichaari re... manushya...
 jene aa nardeh didho,
 tenu sharnu nav lidho;

devanand kahe bhulyo bhaari re... manushya...

Having gained the highest human birth, one is still unable to surrender himself to Bhagwan. This is the biggest mistake. The goodness has been given, yet one fails to recognise it.

Nishkulanand Swami says that Bhagwan gave Aagna to the sun and the moon to remain in the sky, so they confined to the skies. The living things that are able to roam on earth were kept on earth, where Bhagwan directed them to stay. They resided there happily.

brahmaane raakhya satyalokma,
 shivne raakhya kailaash l
 vishnune raakhya vaikunthma,
 em aapyo jujvo nivaas ll
 indrane raakhya amaraavati,
 sheshne raakhya paatal l

jya jya kari hari e aagna, tiya rahya sukh sadaakaar ll

Bhagwan said to Brahma, "You must live in Satyalok". He ordered Shivji, "You must reside in Kailash". He commanded Vishnu, "You must reside in Vaikunth." He directed Indra, "You must live in Svarglok." He told Sheshji, "You reside in Paatal-lok."

Badrikashramma raakhya rushishvar,

niran mukta raakhya shvetsdipma l
 gopi gop raakhya goloke,
 raakhya mukta akshar samipma ll

Bhagwan kept the Rushis' in Badrikashram, the Niran-Mukts' in Shvetsdreep, the Gops' and Gopis' in Golok and the Muktos' before Himself in Akshardham. According to their calibre and their status, Bhagwan coordinated them. In this manner, all abided by Bhagwan's Aagna happily with the understanding of Bhagwan's greatness.

em samji aapne rahie, aap aapne sthaanak l
 nishkulanand kahe nahi to, aave dukh achaanake ll

Nishkulanand Swami goes on to say that one must abide by their duty ordained by Bhagwan. King Indra was infatuated with Ahalya; therefore, he was stripped from his status. Shivji became attracted to Mohini. Brahma became infatuated with his own daughter, Sarasvati, and King Nahush was attracted to the queen of Indra. They all became infatuated; hence, still today they are discredited for their conduct.

trishanku taji raajya bhuminu,
 ichhyo amraapurna jo sukh l
 sukh na jadyu dukh padyu,
 vali latakya undhe mukh ll

King Trishanku desired to go to the heavens along with his mortal body. His guru denied him, yet he showed immense strength and attempted to travel to the heavens by breaking his guru's Aagna. Because of this mistake, he was hung upside down and was not successful in his quest. Neither was he able to go to the heavens, nor was he able to return back to earth. Hence, up to this date, he is hanging

in between of two regions. One who breaks Bhagwan's Aagna is for sure to experience disrespect.

Until one has his teeth, nails and hair, he is fine-looking. One will groom them, yet after the cuttings, they are discarded. Likewise, until one behaves according to morality, he is respected, honoured and highly ranked. However, the minute he steps outside the rules and regulations he is disgraced and shamed. With an example the Swami explains, if a women breaks her vows and commits adultery, she has disgraced by her husband. Likewise, one who conducts outside the commands becomes Bhagwan's offender.

In this world, many find it painful to abide to Bhagwan's commands. However, he does not know that he is inviting sorrow in his life with his own hands. He behaves in a wayward manner, yet he desires to be blissful. How is that ever possible? Wherever he goes he will always remain ten steps behind. With an example, Swami explains:-

jem chaale koink kamaaniye, hoi feli vyasni vishesh l
te kedi nahi bhare kothari, mar fare desh videsh ll

One travels abroad to build his wealth, however he earns little and spends more in fashion and addiction. He is never able to accumulate his wealth in this way! When a thief sets off to commit robbery, he has the belief that he will return with more riches, but does not think that if he gets caught he will be locked away.

Unfortunately, one breaks the paths of Bhagwan Vachan. Like a stray cattle he roams around grazing on others farms. Like them, many persons stray and feed upon others money and wealth and pleasure themselves. However, one does not realise that the results of his actions are

horrific. The Yamduts will whip the pleasure out of him. They will force him to walk upon sharp thorns and will harass and force him to embrace the red hot sizzling pillars. Muktanand Swami sincerely warns us:-

paavenge dukh paavenge,
 hari bhajan vina dukh paavenge;
 durlabh deh bhajan bin tajike,
 maar jamki khaavenge... hari bhajan...
 jamke manme maher na aave,
 kaant maahi chalaavenge... hari bhajan...
 parnaari prasanf kare vaanku,
 loh sthambh laptaavenge... hari bhajan...
 daas mukund kahe chalo hari charne,
 in maaragme na aavenge... hari bhajan...

Nishkulanand Swami asks, “One who breaks Bhagwan’s Agna, is he to be named a deity or a demon?” Demon, of course!

**BY KEEPING FAITH UPON THE SAINTS WORDS A THIEF BE-
 CAME A MINISTER.**

daivi aasuri jiv jagatma, te to jaane chhe sahu jan l
 daivi varte chhe vachanma, aasuri na maane vachan ll

One who is a sacred person will take on board Bhagwan’s Vachan and perform devotion. He will be afraid of committing sins. On the other hand, a demonic soul will not abide by Bhagwan’s Vachan and will not hesitate in committing sins.

There was a poor person who robbed people in order to run his household. In the village courtyard, saints were reading a holy discourse. The poor person arrived, touched the saints’ feet and sat himself amongst the assembly. The

saints said, "Dear devotee, take on a new resolution." The thief answered, "I am a thief. What new vow can I take? I shall do whatever you ask. Other than that, I do not have any suggestion."

The saint replied, "Okay, from today you are not to lie. Keep this vow and you will benefit from eternal happiness." The thief accepted this vow. Thereafter, in the middle of the night four thieves set off to commit burglary. Within this team, the thief who had made a vow was also amongst them. All had agreed that today's robbery will be at the King's palace.

On this night, the King had disguised himself and walked about in the village to witness if his people were happy. Suddenly, he came face to face with the thieves. The King asked, "Who are you?" They replied, "We are thieves." The King was surprised that a thief would never admit he is a thief. So the King said, "I am also a thief."

All five entered the King's palace. The guards at the entrance asked, "Who are you?" "We are thieves". The guards thought "These cannot be thieves. They may be governmental persons", hence he let them pass. Once inside, the thieves broke into the safe and carried out six boxes of gold jewellery. At some distance, they buried the six boxes under the ground and each went back to their own homes. The King also returned to his palace and went to sleep.

In the morning, it came to light that the king has been burgled. The King ordered the minister, "Check what items have been stolen." The minister looked and saw that six gold jewellery boxes were missing and four boxes remained. Without anyone noticing, the minister stole the four boxes

and took them to his home. The minister informed the King, "Oh King! Ten boxes have been stolen." The King knew something was not quite right here.

The King called upon the thief that always spoke the truth. The thief said, "Oh King, we stole only six boxes and buried them under the ground. If ordered, we will retrieve them." As the King had accompanied them, he was already aware of this. The truthful thief fetched the boxes and presented them to the King. The King demanded to the minister, "Where are the other four boxes?"

The minister with certainty replied, "Oh king, thieves never speak the truth. They have in reality stolen ten boxes, yet admit to only six. Therefore, after interrogation they shall speak the truth." The King commanded the soldier, "You go and search the minister's premises." Upon the grueling search the four boxes were found in the minister's house.

Exposing the boxes to the minister, the king said, "What is this? Are you stealing from my kingdom? The minister felt guilty and did not know how to reply. He hung his head in shame. The king ordered his soldiers, "The minister must be given one hundred beats and locked in prison. To replace him, the truthful thief will be appointed as the new minister. I am certain that he will never utter lies."

Keeping faith upon the saints' words, the thief kept his vow. As a result, he was appointed the minister and attained prosperity. This is the power of the saints words of wisdom. Devanand Swami sings:-

maate seve tu saacha santne re,

taara tadshe trividhina taap...
 antkaale sagu nahi koinu re.
 evu samjine bhajo Bhagwanne re,
 sukhkaari sadaay ghanshyam... antkaale...
 devanandno vaalo dukh taadshe re,
 man vaanchhit purankaam... antkaale...

The divine souls are intertwined and bound to the rope of Bhagawan's commands. An Indraamna (a type of fruit) looks more beautiful than a musk-melon, yet if eaten, one will be poisoned. Through an example, the Swami explains, if a mouse hole is filled with wool and rubbish and if caught with fire, it will burn to ashes. If a mouse clasps onto the end of the burning wick and shifts it into its hole, his hole will go up in flames. Likewise, if one knowingly clasps onto the burning wick of sins and invites it into the hole of life, his entire life will always remain on fire. He will not experience peace. The root of sins is disaster. The root of benevolence is peace.

Why does one deliberately violate Bhagwan's commands? Why trade with injustice? We are holders of grand Scriptures such as the Vachanamrut, Shikshapatri, Bhagwat and Satsangijivan.

khotma dot devi nahi dekhi,
 kari laiye kharaakhari khaatya re... khotma...
 shangaar sonano saji shaire,
 bhushiye nahi mukhe bhundi mash re,
 mukh dekhe lekhe te lajaamnu,
 em shir khaa-e jaani jash re... khotma...

If one is fully decorated with golden jewellery and ornaments all over the body and then smears black coal over

the face, what will he/she look like?! It would be embarrassing! Likewise, one has access to Satsang which is golden-like. One has supreme devotional practice and access to saints of high calibre. He has the Bhuj abode available right at his doorstep.

**ONE HAS THE BHUJ ABODE AVAILABLE
RIGHT AT HIS DOORSTEP.**

One has direct contact to Narnarayan Dev which has been personally embraced and installed by Shreeji Maharaj himself. One has attained saints who have power to make their words become true. We are living under the shelter of the purest of grounds. How fortunate we are! We perform pooja and involve ourselves in religious festivities. All these are our ornaments. Why abandon such golden ornaments and smear yourself in the coal of sinful acts? Why put others down through jealousy and disputes?! Why misuse your tongue by words of slander and abuse?! Why blacken your heart through hideous sins?! Why choose to get off the elephant's grand throne and ride upon a donkey's back instead?!

If a woman abandons her husband and befriends another man, no other will have faith upon her. Parmeshvar is our husband. We must devote to Him and live according to His likings. This is our main aim of morality. Swami gives an example here:-

One man had four sons. After some time, he married off all his sons and each one lived and maintained his own life. From the four daughter-in-laws, one was not so pleasant. She turned out to be an adulterer. She had an affair with her elder brother-in-law and married off to him. The

rest of the daughter-in-laws were decent. They tried to explain to her, “The older brother-in-law is considered in the ranking of your father-in-law. How can you have an affair with him?! With your adultery, you are degrading the reputation of this family and are undergoing embarrassment in the community. Why are you creating a bundle of sins? How will you show your face in the neighbourhood? Do you not feel ashamed? You have shamefully stained your parent’s reputation. Think! You should think of another man to be your brother, father or son!”

The adulteress replied with aggression, “Who do you think you are to advise me?! I shall behave as I wish, what is it to you? You think I do not have a brain?! However I have behaved, I have done so with a lot of thought. Without fully understanding, you are placing faults upon me! What have I done?!

saasu sasro gor gotra, kuldev bija nathi kariya l
nanand naati jaati jaano, e to emaj chhe nathi fariya ll

I still have the same mother-in-law, father-in-law, sister-in-laws. I belong to the same caste as before and believe in the same family deity. Nothing has changed, only the husband has been changed. Therefore, why are you putting false accusations upon me? Before he may have been my brother-in-law but now he’s my husband. That is the only difference. For this, you come to lecture me?! I am decent, therefore I am not saying anything further, but go lecture another and see how she will react! Why do you disgrace only me like this? There are many like me roaming around in this universe. Am I the only one who has introduced this new system?! Be cautious if you have come

to offer me advise! You will suffer from beatings! You make me sick!”

Let us give this some thought. Shameless ones have no shame. Even through committing great sins one thinks he is decent enough. Now Nishkulanand Swami explains strongly:-

aam be maryaadi thai bagdeli ji,
 bhakti na karvi maryaada meli ji l
 e to parthan kari chhe jo paheli ji,
 na karvu kaam koi niyamne theli ji ll

One must perform devotion with righteousness but must not perform devotion by breaching the laws set by Bhagwan. One must not gather wealth by breaching Bhagwan’s Aagna. Even if one gets the opportunity to achieve millions of rupees, one must never abandon the rules of morality.

**I AM THE ACHARYA OF SWAMINARAYAN
 BHAGWAN’S THRONE.**

On one occasion, Acharya Ayodhyaprasadji Maharaj had arrived in the city of Vadhvaan. The King welcomed him very much and provided him with fine accommodation. The King performed pooja to him, offered him gifts and won his love.

By secrecy, the queen summoned the servants to request Maharajshree, to let her place a tilak mark upon his forehead and garland him by her own hands. Then only she will be very pleased and will present him with one of her towns. The servant explained the queens wish to the Acharya Maharaj.

Ayodhyaprasadji Maharaj replied, “I am the Acharya

of Swaminarayan Bhagwan's throne. I have Aagna from Shreeji Maharaj that, apart from closely related females, the Acharya must not come into contact with other ladies. Through the attraction of land and wealth one must not violate his religious codes. Never mind the ownership of one piece of land but if I was given the ownership of the three world's kingdoms, I will not break Bhagwan's Aagna.

The queen then realised that the Acharyas' in the Swaminarayan sect do not become lured in wealth. Although living a householder's life, he is fully detached. This is the greatness of the Acharyas' of the Uddhav sect.

Nishkulanand Swami goes on to say that a person became Bhagwan's devotee, yet he remained the servant of his bodily needs. Hence, how will he exceed in his devotion?

No matter how hungry a lion may be, he will never eat grass. He may wither to his death by fasting hundred times but will never consume grass. Likewise, if one is a Sahajanand Swami's lion, he will, under no circumstances, be eaten by the five delusionary senses. What are the qualities of one who is drowned within delusion? Read carefully...

gharni gholino gholo thayo, rahyo haath jodine hajur l
raat divas raaji raakhva, ati aakhep raakhe chhe ur ll

The body is the female servant of the house and the senses are the male servants. The male servant supplies the female servant whatever she needs. keep them satisfied day and night it supplies it with its needs. It fulfils the senses. The eyes say, "I wish to watch television", so it would relax and watch the programmes. The tongue orders, "Adding onion and garlic to the curry would taste delicious", so that

is what it would do. One would not give it any thought. The tongue becomes enticed in eating, drinking and merriment. Dayanand Swami indicates sharply and specifically:-

khaan paan sukh sejma, raheto haiyo hulaas ji,
 dayanand kahe hari na bhajya, thayo narke nivaas ji,
 svapnu samjo re aa sansaarne, dukh dariyo vishaal ji,
 padyaa paacha nav nisre, kaari vaar gade kaalji... svapnu...

When one is in deep sleep, he dreams and witnesses all sorts of compositions through the eyes. However, the eyes are in reality closed. Likewise, in this life we eat, drink and undergo joy and sorrow. All this is a dream with opened eyes. Once the eyes are opened, one no longer sees or experiences what he has witnessed in the dreams. Similarly, these are the dreams experienced through opened eyes. One day the eyes will forever close; then this body's mother, father, money and wealth will not remain. Everything will be left as a dream.

Reflections over the delusive five senses damage one's mentality. Hereafter, one is not able to peacefully perform mala and is unable to carry out mental pooja. The inner thoughts become too active, yet mentally one believes he is decent and intelligent.

Through an example, Nishkulanand Swami explains, one must perform Satsang with great thought. One must rid his thoughts! One leaves the fresh sweet dates and eats dried ones. One lights a candle unnecessarily even during daylight. One roams around with a turban facing on the opposite direction upon his head yet he believes he can do no wrong. His entire life passes by with bad company, yet he still believes he is respectable.

One has his own horse yet he hires a donkey and rides upon it whilst twisting his moustache in pride of his intelligence. One was dressed in rich, clothing, which were robbed from him and replaced with rags. Thereafter, he boasts, "Look how glamorous I appear." But what of the stolen golden clothes? A golden and precious time is passing by him and he has no realisation of it.

em meli rit satsangni,
 vali rahe chhe kusangni ritma l
 dvij dhaam taji vasyo dhedhma,
 toy fulyo fare chhe chitma ll

A virtuous, purified Brahmin was residing next door to him and he left this company and moved next to where the lower-caste untouchables live. Yet he bragged, "Look how decent I am!" One leaves the association of the good and goes after the evil-minded people, but yet he still believes himself to be so great. How can one even comment on such a matter! Those who are of this nature develop dislike towards Bhagwan's devotees.

Swami gives an example: - One who suffers from an eating disorder, no matter how much he consumes, he will not gain bodily strength. Likewise, no matter how much one persuades an evil-minded person, his soul will not gain inner strength or understanding.

In the month of Bhaadarvo, if a buffalo enters amongst the high grass fields, it would have difficulty exiting from the premises. If an elephant was marching down, his rider will slip off even without any real obstruction. Hence, be aware that if there are no obstacles, one must be vigilant that he does not fall from the divine path of Satsang.

tem aavte joban aavi malyo,
jabra kusangno jog l
tene saadhya shi rahi sharirmaahi,
jene thayo asaadhya rog ll

Those who are bitten by a poisonous lizard most definitely die. Once they come into Satsang and are then strayed into wicked association, that soul never gains strength. One who is bitten by evil association is dead even whilst alive. In the Vachnamrut, Shreeji Maharaj has said that dying is not dying for a single-minded devotee, but to break the rules and regulations is considered as dying for him.

A single-minded devotee would never abandon the likings of his Swami and accept any other conduct and he will always have dislike towards the five senses. One must entangle his mind upon Bhagwan's pastimes. If one does not fully grasp the spiritual complex knowledge, he must continuously recall Bhagwan's pastimes, which is of the greatest solution.

**ONE MUST NOT FORGET TO ADD SALT
IN THE VEGTABLE CURRY,
ONE MUST NOT FORGET THE ZERO
BEFORE THE NUMBER ONE,
ONE MUST FOR FORGET THE GROOM
IN THE WEDDING PARTY,
AND ONE MUST MOST CERTAINLY NOT FORGET
BHAGWAN IN LIFE.**

There was once a devotee by the name of Laljibhai. He was the only one left within his household. He had much love and affection for Bhagwan; therefore, he was always committed to devotion and singing kirtans in which he

would lose all sense of time. Many other devotees would come to hear him singing the divine kirtans. The whole night he would devote himself to this, yet would not feel tiredness. Such was his inspirational motivation.

The village people would donate drinks, money, ghee, jagory, flour and the likes. Laljibhai would give a pleasing reply, "I do not like to eat for free. I like to eat only the food I am entitled for. I do not like to stretch my hands out to others." Laljibhai was a good carpenter. When he ran out of work he took on other labourer's jobs too.

Once, he received an invitation from another village to come and sing. There, he performed divine singing till midnight. Thereafter, he headed back home to his village. He was chanting 'Swaminarayan, Swaminarayan' on his way when suddenly he was confronted by a robber. "Empty your pockets and give us everything right now, or else we shall shoot you. What are you wearing around your neck?! Take it off now!"

Laljibhai answered, "I am wearing a necklace of rosary beads around my neck and I've got a packet of nuts and sugar candy in my pocket which was received as an offering from the temple. Here, you may eat this." Upon eating the offerings, the robbers' thoughts altered. From aggressive behaviour, they became kind-hearted. The robber said, "How much money do you have at home?" Laljibhai replied, "I do not have any money, however, I do have my Parmeshvar. Devotion and singing devotional kirtans is my real assets. If you like, I can offer you these real riches. Sit before me." Laljibhai began his singing. The robbers' sat facing him. They listened to the kirtan with great atten-

tion.

kaaya kaacho kumbh dhulno, dhul palakma thaashe ji;
paap karya te maathe laine, jiv eklo jaashe ji.

lakh choraashi chaar khaanma, janma ghanera lidhaaji;
maata pitaa ne bhai dikra, sagha sabandhi kidhaa ji.

te to taare ant vakhatma, koi kaam na aavyu ji;
kodi badle gaafal praani, raam ratan gumavyu ji.

kshan bhangur aa deh vadethi, kheh palakma thaasheji;
bhaav dharine hari bhajilyo, kahyu chhe narayan dase ji.

Laljibai explained, “This body is like a soft clay pot. In the end, it will turn to dust. Only the sins and good deeds travel with the soul. The soul has travelled the cycle of eighty four hundred thousand births. The soul obtains many families each birth but in the end, nobody accompanies him. It dies alone. Hence, with this short-lived body, one must carry out full devotion”. Like this, Laljibhai gave much advice.

The pure and heartfelt words pierced right through the robbers’ hearts. Their inner ignorance were removed. He understood the wise truth. Laljibhai chuckled, “As I have sat all night singing divine songs for you, you now need to pay me in return.”

A robber took out a hundred rupee note from their pocket. “Here dear devotee, this is your gift in return.” Laljibhai replied, “This is not a gift but is plain dust.” The robber responded, “This is surely not dust, this is pure money. Here take it, it will surely come in use.” To this, Laljibhai answered, “This is not your hard earned money. You have stolen this money; therefore, it is considered rubbish.”

The robber then said, “Here, we offer you this gun as a

gift. Take it". Laljibhai insisted, "This weapon has taken many lives. What will I do with such sinful thing?" The thief asked, "Then what am I to give you?" Laljibhai advised, "Be prepared to give me whatever I ask for! Till this date you have taken uncountable lives of others. You have robbed many riches; therefore from now on, no more committing robberies. Give me this gift and destroy this rifle.

THE THIEVES' THOUGHTS ALTERED AFTER JOINING SATSANG.

The robbers were pulled aback. They then thought, "This is very true, the result of sins is sorrow. It's never too late. We are awakened to a new beginning. If are unable to help others, that is not of great importance but we must not at least inflict sorrow upon others. If we are unable to give life, what right do we have to take it?!"

The thieves threw away the rifle and vowed, "From now on we shall not step a foot on the path of sins." From then on, they attended regular Satsang assemblies and carried out devotion and sang kirtans. Their lives were completely transformed. This is the power of Satsang. It converts even a cruel robber into a devotee.

Nishkulanand Swami sings, after committing sinful acts what will be the outcome?!

sare saaru shodhtaa shu malshe
 karta kusangno sang vali... sare...
 jaani zagmag gani hira kani,
 khaay khaante khub pet bhari,
 em kusangno sang angma utaryo,
 kem rahe Satsang tene kari... sare...

A diamond would sparkle but one is unable to consume it and if consumed one will die. After a harvest, one

will clean the crops from mud and dirt and store it in the barn. After this process, if one does not keep it protected and secure, thieves may steal it. In this way, if in ones farm (the heart) produces crops of morals, devotion, knowledge and detachment, they must not allow the thieves, in the form of bad company, to steal these good qualities. Nishkulanand Swami says that, having said this, there is only so much I can keep repeating. It is very beneficial to understand this now.

vaave chhe zerna zaadva,
 kare amrut falni aash l
 te khaaine kem kshem raheshe,
 jethi nar amar paamyaa naash ll

One plants a poisonous tree, yet he hopes to gain nectar. How will that be possible?! One desires to attain happiness, yet he uses the sources and remedies of sorrow. How is he then able to attain happiness?! One plants babul forest weeds, therefore how can he wish for sweet mangoes? Swami tries to explain to us so we can be saved from the association of negative company.

If a king has only one heir, that he is ready to be given the throne and suddenly a murderer kills the heir and thinks, 'Instead I will be given the throne'. Yet, he does not realise that he will suffer a distressed death.

tem bhakt thai Bhagwanno, kare vachanni jo vidhaat l
 pachi icche sukh aavva, eh kem banshe vaat ll

Clearly, one who murders the prince will never acquire the King's throne. Likewise, if one breaks the commands of the King of all Kings, Purushotam Narayan, how is it possible for him to attain the empire of Akshardham? He

will instead receive treacherous beatings. Only then will one open his eyes to the fact that, 'Bhagwan has granted me a human birth, yet still I did not perform good deeds, hence I am suffering this terrible sorrow.'

Swami gives yet another example. Someone may transport a goat to the slaughter house but prior to this offer the goat fresh green grass and let the goat eat it in pleasure. However, he does not think, 'In an instance my head will be sliced off'. In this manner, an animal like humans, rushed in the fresh green grass of worldly delusion. He collects wealth using deceit and deception. He lays his sight upon mental and physical temptations and yet does not realise, like the goat, the Yamduts will slice him to pieces. In the Vachnamrut Shreeji Maharaj has said, "One who is a householder must commit to householders duties by body and by the mind must remain desire-less like that of the saints.

**ONE WHO DOES NOT REMAIN FOCUSED UPON PARMESHVAR,
IS NOT A DEVOTEE OF PARMESHVAR.**

je vachane nar amar sukhi, ahi aj ish amresh l
je vachane shashi surya sukhi,
giraa gajaanan mukt munesh ll

Brahma, Shiva and amrish are all living in bliss because they have followed Bhagwan's commands. The moon, sun, Ganpati, Sarasvati and the Muktos' of Akshardham are all abiding by Bhagwan's commands, hence, they are enjoying the fruits of bliss. The single-minded Mukta souls are the sons of Bhagwan.

Once, Shreeji Maharaj was on his way to the village of Botaad with the devotees of the Kathi tribe. It was raining

extraordinarily heavily. Bhagwan was soaked and He entered the city of the Botaad village with water reaching up to His waist. There was an amazing deal of thunder and lightening. The horses were also soaked to the skin.

A shopkeeper was sitting in his shop and loudly asked Shreeji Maharaj, “Shreeji Maharaj! How many sons do you have as you do not seem to be able to sit in peace even in this extreme heavy rain?” Having tied the horses, Shreeji Maharaj asked, “How many sons do you have?” The shopkeeper replied, “I have two sons?”

Shreeji Maharaj said, “You have two sons, for whom you sit in the shop earning even in the extreme rain. However, I have many sons for whose spiritual bliss I am roaming from village to village. Hence, what is it of your concern?” Hearing this, the shopkeeper remained silent.

Shreeji Maharaj roamed from village to village for the salvation of his beloved devotee whom he considered to be his sons. One must think, ‘Am I also on that list of his sons or not?’ One must give great thought to this. If there are any weaknesses in life one must immediately improve the flaws, whereby one’s name can be worthy enough to be included onto Bhagwan’s list of sons.

Nishkulanand Swami says penance is very dear to Bhagwan. He is particularly interested with penance.

TO ABIDE BY THE COMMANDS SET BY BHAGWAN IS THE MOST HIGHEST LEVEL OF PENANCE.

tap jevu vaalu chhe vaalamne,
tevu vaalu nathi biju kaai;
vachanma rahe tane je tap kare re,
te to sukh paamshe sadaay... tap...

narayan vachanthi vidhiye,
 aadaryu tap anup;
 tane kari ramaapati riziya,
 aapyo var saaro sukhrup... tap...

Brahma carried out penance after Narayan Bhagwan's command to do so. Bhagwan became very pleased with him and granted him a boon that, 'You create the universe.'

shvetdripma muni rahe,
 niran mukt chhe jehnu naam;
 ann paan vinaa kare tap aakru,
 raaji karva ghanu ghanshyam... tap...

The Rushis' and Munis' in Badrikashram are also carrying out penance and the Muktos' of Shvetdvip also do penance by not drinking or eating. They are performing such extreme divine penance only to please Bhagwan.

THE EXPLANATION OF SAATVIK PENANCE IS DIFFERENT.

Penance of the body, penance of the mind and penance of speech all have their own individual explanations which are worth understanding.

What is the meaning of penance of the body? To serve ones own parents, to serve ones own guru, to serve the souls, animals and living things, to give massage to ill saints and parents, to bathe them, to feed them, to lend a hand out to those who have difficulty walking, to perform pooja of Bhagwan, to follow the vow of celibacy, to win over the sense of taste, to win over bodily postures, to win over the sense of seeing, to win over the sense of touching, to control one's own impatience and eagerness of the body ... All this is the penance of the body.

What is the meaning of penance of the mind? To com-

mit one's own mind unto Prabhu, to speak only if necessary, to stop meaningless utterance, to never insult anyone, to remain silent, to be contented with given objects or circumstances, to perform mental pooja with peace, to recall Bhagwan's divine pastimes... All this is the penance of the mind.

Last but not least, what is the meaning of penance of speech? To speak beneficial words, to sing kirtans, to sing Bhagwan's praises, to shout out the victory of Prabhu, to study the Scriptures, to explain the Scriptures' before others... All this is the penance of speech.

Penance of the body, mind and speech is all Saatvik penance. To observe fasting on the days of Ekadashi, Purnima, Amaavasya, Ramnavmi, Janmashtmi and other holy days is also known to be penance. To consume two mouthfuls less everyday is also penance. Parmatma Himself observes penance and instructs others to do the same. Penance has the power to keep the senses under control. Control of senses is very dear to Bhagwan.

IF ONE DESIRES TO WASH, WASH AWAY THE DIRT FROM THE SOUL.

Nishkulanand Swami states:-

jem aavyo din aanandma,
 tyaa muvo motero sut re;
 tem avsar aavyo hari bhajyaano,
 tyaa malyo jaane jamdut re.

If there is a wedding ceremony of your eldest son, you would prepare yourself excitedly by wearing heavy garments and would celebrate the son's wedding ceremony with great grandeur. The drums play loudly, the women accompany-

ing the wedding party sing sweet songs, the parents, family relatives and friends enjoy this ceremony, and then what if suddenly the groom meets his death? How much sorrow do the parents experience? They no longer feel like living. Living on becomes poison for them.

Similarly, every soul has taken birth upon this earth to marry and unite with Purushotam Narayan. The soul has attained the unique opportunity of Satsang. He has achieved the chance to marry. He has achieved the highest association of Satsang, yet he does not build a relationship with Bhagwan. He does not abide by Bhagwan's commands. He is, in true reality, a corrupted soul. Bad association has disrupted him whilst he was on the way to unite with the One and Only.

If one eats delicious dudhpaak and a fly falls in it, one will lose the appetite for dudhpaak. Correspondingly, if the fly of bad association and bad habits falls in one's life, the person will no longer crave for Satsang. He does not like the company of true saints and he becomes weak in following Bhagwan's words. What then becomes of him? Well, read on...

vimukh te mari thaashe vaitaal ji,
kshudhaa pipaasa vadhshe vishaal ji l
jalaashay jaata rokshe varun rakhvaal ji,
tyaare sarve dukhno malshe taad ji ll

The cowards who have stepped over Bhagwan's commands their entire life become spirits after death. They have no right to drink the water in the rivers or lakes as the deity of water (Varundev) guards these areas. They do not get the opportunity to even eat. They only get to consume

urine, pus and excretion. They roam around everywhere. There is immeasurable pain in the origin of spirits.

prasan karva mahaprabhune,
rahe tanma bahu bahu taan l
biju jaay mar bagdi,
tenu jaraay na maane jyaan ll

Listen to the life incidents of those great saints who have the insistence of pleasing Prabhu... see how much they have gone through in hard times.

Once, Sadguru Yogiraj Gopalanand Swami was travelling towards Gadhpur with a group of other saints. Immediately, mendicants looking like yamduts approached them. One mendicant said, “The saint that is walking before all the group of saints is Swaminarayan’s Gopal baavo. He is Swaminarayan’s right hand. Let us beat him to death today. Only then, Swaminarayan will see how much power we have!”

It was a scorching hot summer’s day. On both sides of the road were dried thorny bushes. Taking the pieces of the thorny bushes, they seriously beat the saints. A flow of blood oozed out of their bodies. The saints fell to the round yet the demon mendicants felt no compassion and furthermore kicked the saints in any way they could. Even in such state, the saints had only one name being recited through their mouths, ‘Swaminarayan, Swaminarayan’. The sinful mendicants beat the saints like they would to the cattle. After thrashing the saints in this way, the demons left.

When the saints came to consciousness, they arrived to Gadhpur whilst calmly chanting, ‘Swaminarayan, Swaminarayan’. Shreeji Maharaj was seated under the ver-

dant Nimb tree. Upon seeing the saints, He instantly rose from His seat, headed towards them, held their hands and gave them a seat. The saints were unable to sit! Drips of blood were plunging from their body. They were covered in dust. Witnessing this state, Shreeji Maharaj's heart began to shiver in fear. Is this the state of My dear poor saints who are as humble as the holy cows?! His eyes filled with tears.

At that instant, the sinful mendicants became blind and leprous. Their bodies began to burn painfully. This was the consequence of their actions. Shreeji Maharaj made a bed made of wool for the saints to rest upon and Shreeji Maharaj Himself began to pick out the thorns that were pierce the saints' feet. Bhagwan took out each thorn carefully and formed a pile which added up to thorns! Imagine! Imagine the pain of stinging the saints must be going through! The saints that were present in Shreeji Maharaj's time had to go through much pain, yet they did not become at all weak in performing Satsang!

Saints like Ladudanji, who was always decorated with sophisticated golden ornaments, surrendered upon Sahajanand's lotus-feet. He wore kothdaa (a large bag of cloth) by Bhagwan's Aagna. He ate balls made out of uncooked raw flour. One who once lived in a royal kingdom with many slaves and servants in his service was now motivationally abiding by the firm rules set by Parmatma.

With Bhagwan's command, he constructed temples in many big cities and carried heavy containers filled with sand and gravel. He published many holy Scriptures by chunani chaki pili. He created much poetry. Such divine nectar-like

Scriptures are available right before us in our hands yet we have no leisure in recalling them, reading them or thinking about them. Look at the weakness of humanity!

**IF ONE UNDERSTANDS THE GREATNESS OF SATSANG, HIS
LOVE FOR BHAGWAN WILL GROW.**

tej samzu sant shaana, vali tej bahu buddhivant I
tej chatur parvin daaya, jene raaji karya bhagvant II

One who commits to actions which pleases Bhagwan is a true intellectual, clever and mature human. A human is able to surrender everything in his own life but cannot surrender the likes of his mind. To discard the likes of the mind is extremely difficult. Great kings in the past have left their discarded their kingdoms, sons and relatives and have even given their heads in donation.

Hanumanji, the attendant devotee let go of all the thoughts of his mind and stayed under the likings of Bhagwan Ramchandraj. Akrurji, the Gopis', Radhaji and other devotees left their own likings and stayed under Bhagwan's wishes in which their names have become immortal and in which they have become the enjoyers of divine bliss.

anubhavi anandma brahmasna bhogi re;
jivan mukt jogiya antare rogi re... anubhavi...

A single-minded devotee is always absorbed in the thoughts of Bhagwan. They become engrossed in Bhagwan and feel that they are not breathing but Bhagwan Swaminarayan, the all-knower, is breathing through them. In this way, they experience the divine bliss of Bhagwan daily and they sense Bhagwan to be the all-knower.

Shreeji Maharaj has sent such countless Muktos' in this

Satsang in which our Satsang remains brightened, our souls become encouraged and inspired and we can become the citizens of Akshardham.

vachan vidhi aa granth chhe rudo ji,
 hari vimukhne laagshe dukoji l
 jene pahervi chhe parnarno chudoji,
 te to kaheshe aa kavi kaaludoji ll

Nishkulanand Swami states that this Vachanvidhi Scripture is incredibly beautiful. This Vachan Vidhi Scripture is divine. To perform devotion in the manner of a chaste wife is the essence of this Scripture.

Shreeji Maharaj states in the Vachanamrut that the qualities of a chaste wife should be like the qualities of the Gopis of Vrundavan. Just like the Gopis' who touched the lotus-feet of Shree Krushna Bhagwan, and right away they perceived the worldly affairs to be like poison. One should devote to Bhagwan as a companion just like the Gopis'.

na karo paranya keru kaam, kadi chudoo bhaange l
 raakho hari sange het, chudo amar raakhe ll
 pahero samntini varmaala, jam paase na aave l
 sompo tan man dhan, hari tedva aave ll

Be very careful! The true master of this soul is only Bhagwan. One needs to marry the soul with Parmatma. One should perform devotion to Bhagwan after surrendering his own mind, actions and speech to Shree Hari.

hari bhajshe jan harina, maani manma mota sukhne l
 sadaa raheshe Satsangma, nahi vase paas vimukhne ll
 vimukhthi rahi vegdaa, kari leshe potaana kaamne l
 saacha santni shikh lai, paamshe prabhuna dhaamne ll

Devotion should be carried out with the understand-

ing of the greatness. Some devotees believe that the miracles and surprises seen in this world all takes place by Bhagwan's wish. Many believe that humans have carried out many kinds of researches in this matter and this is why these miracles are seen. However, Bhagwan's devotees believe that Bhagwan is the giver of knowledge to those researchers and everything is done by Bhagwan's wish.

Without Parmatma's desire, even a dry leaf cannot move. Those who are aware of this, who understand Bhagwan's greatness and have firm faith upon him experience eternal harmony. Bhagwan's devotees become passionately wild in Satsang and perform devotion with the knowledge of Shree Hari's greatness.

**IF ONE WISHES TO BECOME PASSIONATE, HE SHOULD BECOME
PASSIONATELY WILD IN DEVOTION TO PRABHU.**

For those whose hearts are filled with devotion, those persons are considered wealthy even though they may be poor. This is because Parmatma Himself leaves His divine abode of Akshardham and especially arrives to reside in His devotees' hearts because He is strongly linked onto the string of devotion. One's unconditional devotion to Bhagwan is in fact regarded greater than liberation. The stomach acids digest the food. In the same manner, unconditional devotion to Bhagwan burns one's worldly desires into ashes.

Tulsidasji says within the Aranya-kaand:-

kaahu raghupit sunu bhaamini jaata,
maanau ek bhagti kar naata.

Shree Raam Bhagwan says, 'I only have a relationship with devotion. One may be of a noble birth of lineage, he

may be wealthy; however, if he does not have devotion to Bhagwan then for Me he is like a elegantly beautified widow who may be decorated by much jewellery but does not look suited. Likewise, a devotee may have good qualities, but without unconditional devotion, I am not fond of him.

If there was an immensely large crowd and a small child clutches his fathers hand tightly and with the other, he clasps onto his mother's saree, he would never go amiss. In this manner, if one holds on tight to the father's finger of knowledge with the other, he clasps onto the mother's finger of devotion, he will never go amiss from the crowd of materialistic life.

avashya karvaanu e j chhe, to kari leshe kaaraj l
 chheli shikhaaman saambhdi, tema fer nahi raakhe raj ll

If one wishes to escape from the ocean of worldly affairs, he must see life as a dream and live within it as a guest. Wherever one takes birth he attains wealth, residence, family, land and village in every birth, but a human birth has been attained. If this birth is wasted, it is never again attainable. With this human body one must commit to singing praise and performing divine devotion and make this birth meaningful.

jarur jaanjo jan jeevma,
 paamvu chhe param aanand re;
 je re aanand jaaye nahi kahye,
 sadaa sarve sukhnu chhe kand re... jarur...
 achal akhand enu naam chhe,
 akshar anand anup re;
 je e paame te paacho nav pade,
 evu chhe e satya svarup re... jarur...

For those who have the divine light of Parmatma's devotion present in their heart, they will experience eternal happiness twenty-four seven. Although in this mortal body, they experience the heavenly bliss of Akshardham. However, all this is attainable on one condition that one shall engage with Parmatma in every way. By the loud roar of the lions the wild foxes would immediately sprint away. Likewise, with the loud roar of devotion, one's sins are burnt away.

man manobhav mad bhakto,
 madhyaayi maa namaskaru l
 maamai vaishyasi yuktaiv,
 maatmaanaam mat paraayan ll

Bhagwan says, "If you constantly contemplate upon Me, I will intertwine your inner senses unto Me and your life will become absorbed in divinity. Thereafter you will have nothing more to achieve! You will, without any doubt, attain Me. Devotion is in itself the highest reward.

gaafalpanu jo ghanu gharma,
 jota jota thai jaay jyaan re;
 maate pramaad panu parhari,
 sadaay rahevu saavdhaan re... jyaan...

Being negligent in devotion is not acceptable. What does Bhagwan like? What are the great saints fond of? One must ensure he learns this and not be ignorant.

ONE WHO IS SELF-CENTERED WILL UNDERGO ETERNAL SORROW. ONE WHO SURRENDERS UNTO HIS GURU WILL UNDERGO ETERNAL BLISS.

On one occasion, Muktanand Swami arrived in the village of Surat with a group of saints. The saints charmed

the people of Surat into the vibrance of Satsang. One day, Muktanand Swami addressed the assembly, "I wish to send two saints to go to the village of Gadhpur. Who will volunteer?"

Gunatitanand Swami offered, "Oh Swami, if you wish, I shall be the one to go and see Shreeji Maharaj." Suddenly, another saint stood up and said, "Whether you request me or not, I shall certainly go to Gadhpur." Muktanand Swami thought, 'If I was to say no, this saint will not abide to my request anyway.'

Hence, both the saints arrived at Gadhpur by foot. Both paid their obeisance to Shreeji Maharaj. Embracing Gopalanand Swami, Maharaj asked of his and the other saints wellbeing. He named each and every saint and embraced Gopalanand Swami along with each name. All together, he embraced Gopalanand Swami twenty two times. Thereafter, He sat upon His seat.

Just then, the self-centred saint said, "Please embrace me. You have completely forgotten me. I have travelled a distance all the way from Surat." Shreeji Maharaj answered, "I am now very tired." The saint then pleaded further. Thereafter, Shreeji Maharaj embraced him and said, "I did not have any difficulty embracing twenty two times yet I have great difficulty in embracing this saint only the once."

The saint asked, "Why do you have such difficulty embracing me?" Shreeji Maharaj clearly responded, "Muktanand Swami is at the same status of my guru Ramanand Swami and yet you do not abide by his wishes. You have arrived here due to your own self-interest! Hence, I have real fondness over one who conducts himself in ac-

cordance to the saint's wishes." The self-centred saint acknowledged his mistake and with both hands folded, he asked for forgiveness. "I shall, from now onwards, conduct myself according to the saints' likings. I have committed a mistake."

There are many devotees who offer much wealth in Satsang, but there are less devotees who offer their own mind for Satsang.

One's character can only be changed if one wishes to change. An accountant will keep track of debits and losses. In this manner, one must also keep track of his character on a regular basis. Only then his character will develop. If Bhagwan is proud of him, even though he may be in this world, he is still considered to be in Akshardham, close to Bhagwan, because those who are engaged in serving the saints are living according to Bhagwan's likings. He is the one who will be in the presence of Bhagwan and will reside with Him. On the other hand, one who does not gain the saint's acceptance and holds jealousy upon devotees' will for sure fall from even the heavens. Therefore, one should conduct himself in accordance to the saints' wishes.

**THIS SCRIPTURE IS SUCH THAT IT CAN ENABLE ONE TO
TRANSFORM FROM AN ORDINARY HUMAN TO A GREAT
MUKTA.**

This Vachan Vidhi Scripture is very divine. Listening to it, pondering over it and reading it makes the soul experience peace and attain final liberation. Nonetheless, in the present times, due to the many types of worries and confusions, one does not even have the time to read sacred Scriptures. This Vachan Vidhi Scripture has the power to awaken

our soul.

May people complain, we do not understand the talks of the Scriptures? In fact, one is able to understand the principles of Nishkulanand Swami. So that the new generation can be protected, this Vachan Vidhi will be very useful for them as it is full of moral examples and explanations. Human birth will be considered worthwhile only when one ponders upon the explanations and adapts them into his life and only when he advances himself to abiding in accordance to Prabhu's Aagna. One must always remain in happiness and joy and engage in the performance of devotion.

sadaa rahevu manma magan thai,
kadiye na maanvu kangaal re;
nishkulanand kahe nilkanth male,
thaya chiye nirbhay nihaal re...

jarur jaanjo jan jivma,
paamvu chhe param aanand re... jarur

One must discard his foolishness and with intoxication and courage he must devote to Prabhu.

This is the Vachan Vidhi Scripture. By reading and listening to this Scripture one's life becomes awakened and enlightened. If this enlightenment becomes one's life thread, the flames of knowledge will be lightened and then his soul will strengthen so it gains the ability to abide by Bhagwan's Vachan.

Now the Swami writes the last verse:-

aa granth ati anup chhe, mukh dekhaadva darpan l
pan habsi mukh joi, hai liye kagaar gun ll
dekhi mukh dukhiyo thai, kare granth mu kar par shesh l
jem chhe tem dekhaadiyu, granth darpanno sho dosh ll

Lastly, Nishkulanand Swami states that this Scripture is like a mirror. If one reflects upon his life and sees what qualities or flaws he has, he will realise that these are my flaws and weaknesses. However, improving upon them is in his own hands. These Scripture will reveal the facts clearly as they are.

Nishkulanand Swami has, for today's society, published this scented discourse of how to abide by Bhagwan's vachan and has well-nourished this Scripture through true divine advice. For easy understanding, he has written this, interesting yet straight forward and simple Scripture that will touch many people's hearts. He has impressively and effectively written this divine Scripture.

Whether he may be a scholar of mother India or a simple-minded person, he will grasp and understand the essence of this divine discourse. This is the amazing quality of this Scripture. For the benefit of humankind, Swami has enabled the flow of the eternal stream to flow down with this divine flavour of knowledge.

Nishkulanand Swami has beautifully described how one should solve personal complex puzzles and how he should destroy the worldly desires from the roots. With this, he has carved a feasible path to acquire Bhagwan easily.

THIS VACHAN VIDHI IS A REFLECTIVE MIRROR.

**Thus concludes the Vachan Vidhi composed by Shree
Nishkulanand Swami.**