

BRAVE ARE THE SAINTS WHO ETERNALLY MANIFEST GOD



Pujya Shri Narayanbhai



Founder President : Pujya Shri Narayanbhai G. Thakker
Shri Swaminarayan Divine Mission

Emblem of Shri Swaminarayan Divine Mission



The Emblem depicts the lotus-feet of Lord Shri Swaminarayan. There are sixteen signs referred to in Samudrik Shashtra as the signs confirming the divine origin of God, the incarnate.

** Nine signs in the right foot.*

- | | |
|-------------------------------|--|
| <i>Swastika</i> | <i>stands for the auspicious Figure of God.</i> |
| <i>Astakona
(octagon)</i> | <i>suggests that the divine compassion is constantly flowing in all the eight directions: North, South, East, West, South-East, North-East, South-West and North-West.</i> |
| <i>Urdhvarekha</i> | <i>indicates continuous progress of souls by the divine grace.</i> |
| <i>Ankusha
(the spur)</i> | <i>indicates that the Supreme Power, the cause of all causes controls everything and it also suggests that we must restrain the inner enemies.</i> |

Dhwaj
(a flag)
Vajra
(weapon
of Indra)

or Ketu stands for the spiritual victory of God, the absolute form of Truth. stands for the prowess of God which destroys the weaknesses of the souls and frees them from the fear of time, actions and delusions.

Padma
(the Lotus)

symbolises the tenderness and compassion of God which helps the devotee attain detachment from the mundane life, the way a lotus remains unaffected by water.

Jambu
(rose apple)

symbolises the sap of divine joy that one receives from communion with God.

Jav
(barley)

confirms that God takes care of the crops and the needs of those devotees who are in communion with Him and who perform non-violent Yajnas by offering foodgrains such as barley, sesame seeds etc. to the Holy Fire.

* Seven signs in the left foot.

Meen
(fish)

asks us to reach God, the source of the spiritual energy, the way a fish swimming against the current, reaches the source of a stream.

Trikona (triangle)	symbolises liberation of the soul from the mental, physical and mundane problems and difficulties. It also stands for the need to free oneself from the trial of Ishwar, Maya and Brahman and to remain steadfast in Parbrahman the ultimate reality.
Dhanush (bow)	defends the faith by protecting the devotees against evil influences.
Gopada (foot-mark of cow)	suggests the beneficial qualities of cows as well as of the saints who are dear to God.
Vyoma (the sky)	signifies the infinite and detached all-pervasiveness of God.
Ardhchandra (the crescent)	shows that the way the moon increases slowly and gradually, one can attain perfection through patient meditation of God.
Kalasha (the pot at the top of a temple)	stands for the supremacy and absoluteness of God.

Keeping the divine signs depicted in the emblem of the Mission before our eyes, we have been conducting spiritual activities for the welfare of mankind through our Gnan-Dhyan-Seva programmes. We bow down to the lotus-feet of Shri Hari and pray for His divine guidance and assistance in the fulfilment of our mission.

Shri Swaminarayano Vijaytetram

Brave Are The Saints Who Eternally Manifest God

PUJYASHRI NARAYANBHAI

Omnibeneficial Series

36



Founder President : Pujya Shri Narayanbhai G. Thakker

Shri Swaminarayan Divine Mission

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Shri Swaminarayan Divine Mission
Omnibeneficial Series
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Inspiration & Guidance
Rev. Shri Narayanbhai G. Thakker

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**Supreme Lord
Shri Swaminarayan**

DEDICATION

We offer the flowers of faith and
devotion in the form
of this omnibeneficent series of books
to the lotus
feet of extremely merciful Anadi
Muktaraj Param Pujya,
Shri Abjibapa, who was an
accomplished interpreter
of the ideal and divine philosophy
of Lord Swaminarayan,
the incarnate God, eternally
immanent and divine
in Personal form and the Master
of infinite Muktas
who have attained the ultimate
state of liberation.
Param Pujya Bapashri spread the
supremacy of Lord
Swaminarayan in all directions,
made many devotees
experience the highest state of Anadi
Mukta, the
state of an ideal perfection, and thus
obliged the
entire mankind by bringing light and
divine joy of the
Supreme Lord Shri Swaminarayan
on the earth.



**Anadi Mahamukhtaraj
Shri Abjibapashri**

Founder President



Pujyashri Narayanbhai Gigabhai Thakker

WE BELIEVE

Shri Swaminarayan Divine Mission intends to bring out a series of books that will not only benefit the entire mankind but also enrich the lives of the people by offering them what is best in Indian thoughts and culture.

In this age of reason, the span of higher education is expanding day by day. The basic aim of higher education is to establish highest moral standards and to inculcate ethical values in life. The highest value and the loftiest goal of life is to experience the supreme joy which comes through communion with God. We hope the readers will find this series very useful in the achievement of these ultimate goals.

In a time, when the span of higher education, science and technology is continuously expanding, we want to mould them in such a way that they do not merely remain the means of producing material wealth and physical comforts, but should be best utilised for the inner development and spiritual perfection of mankind. Moreover, let us not forget that the final stage and purpose of evolution is to develop our self steadily and finally get immersed in the divine happiness of Supreme Lord.

Man has been gifted with an innate ability to develop continually to attain the divine bliss. This shows that we can strive together and create such social, economic and political conditions as are conducive to an unhampered spiritual progress and sublimation of life. To accelerate this process, we shall have to prepare literature, that inspire and assist the seekers of the divine pleasure.

For the social betterment and spiritual enrichment of the human society. Lord Shri Swaminarayan has established a universally acceptable, comprehensive philosophical system. It's a path of pure knowledge which elevates our soul and helps us attain oneness with the Supreme Lord. Vachanamrutam and Shikshapatri, are two great classics, containing the essence of the ideal philosophy of Shri Swaminarayan. In a simple but lucid and convincing language, Lord Shri Swaminarayan has tried to spread His message through these two great spiritual works. He also inspired His saints and seers, His liberated householder devotees and scholars to compose plenty of work expressing their own spiritual experiences, to contribute to the understanding of His percepts, which are beneficial to the whole of mankind.

These books contain the quintessence of the

Indian view of life and they also teach the real art of living. Whether one belongs to the East or the West, each one of us will find this series useful as a spiritual guide leading us on the path of divinity, satisfying our longing for the touch of the Divine. Here, through this series, an attempt would be made to show how one can develop one's own self to attain oneness with the Lord Supreme. We are confident that the reading of this literature will help us overcome all conflicting deformities of modern life and usher in an era of peace, harmony and tranquillity.

We will incorporate in this series all positive and constructive ideas and religious tenets which are in consonance with our ideology and objectives.

In order to reach readers in different parts of India and abroad, we hope to publish this series, not only in Gujarati but also in Hindi, English and other languages.

We are hereby seeking everyone's active co-operation and assistance for the success of the Mission's activities. We pray for the divine grace of Lord Shri Swaminarayan to lead us and guide us in this great endeavour of ours.

V. S. 2043
Shri Hari Jayanti
April 18, 1986
Ahmedabad.

Humblest of Humble
Narayanbhai G. Thakker
Founder President
Shri Swaminarayan Divine Mission

A PRAYER

There is no dearth of spiritual, philosophical and theological literature to guide and help man attain to 'atyantik moksha' -salvation or realization -'sakshatkar' of God. But as Shreeji Maharaj stated, one cannot understand the interpretations without the help of the brahmanized satpurushas or great souls. The Muktas who have secured a permanent place in the luminous swarup -form of Bhagwan Swaminarayan, are themselves divinely lighted and they preach their message in two ways in order to guide the seekers. They educate the masses through their preachings or they set an example through their own action so that others may follow them or imitate them. Their divine speech as well as their morally sound and ethically correct actions instill a sense of duty and devotion in the minds of the devotees.

All those who had ever come into contact with Anadi Muktaraj Param Pujya Narayanbhai had never missed his profound spiritual power and his highest state of Mukta -an eternally released soul. Narayanbhai was not merely a spiritual guide or a saint but he was also a man

of world, efficient administrator and an excellent academician and a committed teacher. He always insisted upon 'dharma-shuddhi' -sense of duty and 'vahivat shuddhi' -purity of means. With deep insight and wide experience of both social and spiritual aspects of life, with immense knowledge of the art of balancing between 'shreya'-beneficial and 'preya'-pleasant. Pujya Narayanbhai can be described as -teachers' teacher -'sadguru-varya' -a man with God-like attributes of compassion, love, vairagya and bhakti. Hundreds of people had benefited immensely by seeking his company and advice in their spiritual quest. But now the coming generations will have to quench their spiritual thirst by drinking at the fount of his written works of wisdom. Muktaraj, all through out his stay in our midst was very sympathetic and we should all be grateful to him for the love and labour that went into the launching of many activities aimed at leading mankind on the path of righteousness. The publication of this small booklet covering his life and works is a token of our love and sense of gratitude towards our great master.

While publishing this booklet we experience a mixed feeling of joy and sorrow. We feel

happy because we have been able to show to the world the deep devotional spirit of a satpurush, a Mukta who forever remained absorbed in and identified himself with and eternally resided in the luminous form of Supreme Lord Swaminarayan. We feel sad because such a great soul no more dwells in our midst in the manifest human form: This is an irreparable loss. However, we should not forget that he dwells as the witness in every devotee attached to him and continues to guide us and sustain our faith in ourselves and our Supreme Lord Swaminarayan.

We note with Immense joy and satisfaction that this little but in no way small life of Muktaraj is reaching you all on the auspicious occasion of Pujya Narayanbhai's 'pragatyadin' -birthday. This booklet is a tribute to Muktaraj's unique spiritual life and memorial to his everflowing compassion and divine inspiration which will be readily available to the readers of this book. We hope the readers will receive it with joy as a 'prasad' and mould their life in accordance with the tenets and principles preached by our Muktaraj.

We are reaffirming our faith in Muktaraj and praying to Lord Swaminarayan, Param Krupalu Bapashri, all Sadgurus and Guruvarya Muktaraj

Param Pujya Narayanbhai to bestow on all devotees, their choicest blessings. On this occasion we cannot forget Prof. Maheshbhai A. Dave who helped us publish this work in English. We are thankful to him and all those friends for all their 'love's labour' in making this publication possible.

16 February, 1999
V. S. 2055, Maha Vad Amas

Publication Committee
Shri Swaminarayan Divine Mission
Ahmedabad

☆ This booklet is being published in divine memory of Anadi Muktaraj
Param Pujya Shri Narayanbhai on his birthday [16 February.]

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The Eternal Quest
-the background

1

The main spring of Sastanga - Sadguru Muktananda Swami! Once Shreeji Maharaj asked him: "Swami, what is the nature and significance of my 'self'? The Swami casually replied: "Maharaj, it is quite simple. You are none other than Lord Krishna himself of the Mahabharata period." Shreeji Maharaj just smiled and said: "Go to 'Kala Talav' (name of a pond), Ravjibhai will talk to you." Honouring the command of Shreeji Maharaj, the Swami set off on his way to 'Kala Talav'. On his way, he met a Saint who stopped him and asked him "Sadhuram, where are you hurrying to?" Muktananda Swami told him about the question asked by Shreeji Maharaj and his answer to it. The Saint remarked: "So! you are identifying and equating Swaminarayan Bhagwan with Lord Krishna! Now tell me which of these images is of your Shri Krishna's?" said the Saint showing innumerable images of Shri Krishna on his palm. Muktananda Swami was simply dazed by this

divine spectacle. Unbelievable. A man who can show so many images of Shri Krishna on his palm must be far greater than Krishna Himself. Seeing Muktananda Swami amazed, the Saint said to him: "Swami, Lord Krishna whom you call 'Paramatma' is 'Mula Purusha' or 'Primordial Purusha' and above Him is 'Mahakala', and above this is 'Vasudevbrahma' and above this sphere is 'Mula Akshara' above which are the Muktas of Shreeji Maharaj and this entire cosmic and spiritual realm is being controlled and sustained by Purna Purushottam Lord Shri Swaminarayan. Being the one and only Purushottam, He is the Lord of all with no superiors above Him. Thus, Parabrahma Purushottam is none but the eternally perfect, eternally blissful, omniscient, self-existent Lord Shri Swaminarayan. The entire cosmic evolution is because of Him It is glowing with His grace. You and I are the 'Muktas' - God realized Souls of that Supreme Lord. But as were in a spiritually inhibited state of mind. You failed to recognise His highest position as the Supreme Lord. May be, He so desired." The saint disappeared from the scene, leaving Muktananda Swami guessing who the Saint could be.

Shreeji Maharaj sent various 'avtaras' -

incarnations for the benefit of the 'jeevas' the created ones or the mankind. But they failed to inspire people to seek communion with Shri Hariji. On the contrary, people with limited vision when saw their prowess, they believed them to be the Supreme Lord Himself and began to worship these incarnations- the creation and missed the creator! Therefore, the Muktas prayed that Shreeji Maharaj Himself must manifest on the earth and end the confusion. Lord Swaminarayan, along with His 'Muktas' revealed His divine Self to mankind on Chaitra Sud 9 of Samvat 1837 i.e. 1781 A.D.

During His childhood and the wanderings through the dense forests of India, he displayed His spiritual sublimity and miraculous powers and then He founded satsanga by revealing His divine form of Supreme Lord. As desired by Him, Shri Ramananda Swami had already established the Uddhav school of worship. As soon as the two met, Shri Ramananda Swami performed the initiation rites and appointed Him as the chief of the sect. People were still worshipping the hosts of Avtaras [Devas/incarnations] who had preceeded Shreeji Maharaj. Therefore, Shreeji Maharaj first introduced Himself as devotee of Shri Krishna. But as people came into contact

with Shreeji Maharaj and His Muktas, they were gradually informed by Shree Hariji Himself that He not only resembled Shri Krishna but that He was the Supreme One, Paramatma Himself, the creator of all Avtaras. With a view to imparting this knowledge to the people and to enable them to receive His bliss attain 'parampada'-refuge in God-Shree Hariji assigned His earthly mission to Sadguru Shri Gopalananda Swami and withdrew Himself from the mundane world unto which He had come in a human form. Shri Gopalananda Swami chose his disciple Sadguru Shri Nirgunadasji as his spiritual successor to spread the divine message. To accelerate the work of redeeming the souls through awareness of Lord, Shri Hariji sent to earth Maha Muktaraj Shri Abjibapa with all His attributes of divinity shining from his person. Shri Abjibapa was born on 11th day of Kartik Sud of Samvat 1901.

Bapa Shri, under the divine command of Shreeji Maharaj contributed greatly to the spread and expansion of practice and precept preached by Lord Swaminarayan Himself. He toured widely preaching the gospel of Shreeji Maharaj as God incarnate, the Supreme Lord. He taught people the art of attaining to the Spiritual State of 'Anadi-Mukta [Released Soul] through

communion with Shri Hariji. The Vachanamrutam, "the Book of books" contains the nectar of Shreeji Maharaj's divine discourses. During these discourses, taking into account the spiritual urge and qualifications of the individuals, the Lord revealed Himself as a devotee, God incarnate, Mukta and Purna Purushottam Shri Abjibapa, with a desire to reaffirm the character of Shreeji Maharaj as the Supreme Lord, interpreted the Vachnamrutam and published it under the title: Vachanamrutam Rahsyartha Pradipika in a clear, lucid style. As Bapashri was sent to propagate the worship of the Supreme Lord and distribute His divine grace, he incessantly worked among the people and drew them into Sastanga. He practically visited every home in every village that he passed through and bestowed upon the people the bliss that comes through communion with the Murti of Shri Hariji.

The emblem of Shreeji Maharaj's grace and the symbol of Sadguru Shri Brahmanand's faith, the Swaminarayan temple at Mulidham celebrated its centenary with much fanfare. Param Pujya Bapashri had graced the occasion along with a large number of devotees. In fact, he was the leading spiritual guide of all the festivities. The entire function owed its success

to his divine presence. On his way back to Baladiya town, Bapashri arrived at Dhrangadhra. Although he was not feeling well, he blessed the Haribhaktas [devotees] and visited their homes. He bathed one and all in the divine joy that flows from the Murti of Shreeji Maharaj. One of the devotees named Gigabhai Thakker, a shy and poor man wished to invite Bapashri. But somehow he could not articulate his thoughts lying deep in his heart. The all merciful, omniscient Bapashri could read the mind of his devotees. Next day when he began his journey, he got his cart stopped in front of Gigabhai's home. With a desire to ease himself Bapashri entered Gigabhai's house. Seeing Bapashri entering their house, Gigabhai and his wife Shakuben almost danced with joy. It was a dream come true! Their joy knew no bounds. At that time Sheth Shri Shivalbhai Parekh, Anadimukta Shri Divaliba, the sister of Param Pujya Shri Somchandbhai were present in the house. Shri Shivalbhai lifted Gigabhai's youngest son 'Narayan' (age 11 months) from the cradle and placed the child on Bapashri's lap. Bapashri looked at the child with love, took some 'kanku' (red powder) from his own tilak (mark of devotee) and applied it to the forehead of the child. As if

there existed some bond of love, since many previous births, the child constantly stared at Bapashri's resplendent face and smiled. Sheth Shri Shivalbhai prayed to Bapashri: "O Bapa! bless this son of devotee so that he too may become a renowned devotee." Bapashri caressing the child with love, announced: "Know him to be the Mahamukta of Shreeji Maharaj! He has been sent to carry out 'omni-beneficial activities on earth'."

This divinely blessed child 'Narayana' grew up into spiritual stature and founded Shri Swaminarayan Divine Mission. Anadimukta Pujya Shri Narayanbhai Gigabhai Thakker's name has become synonymous with Shri Swaminarayan Divine Mission which is in itself the embodiment of the divine grace of Shreeji Maharaj.

Poor But Pious _____ 2

The parents of our 'Muktaraj', Gigabhai Bhanjibhai Thakker and Shakuben were simple but deeply religious. With firm faith in the divinity of Lord Shri Swaminarayan, this couple, Gigabhai and Shakuben deeply loved Bapashri. This plain and pious couple worked as labourers wherever new roads were being made. They were always moving from one place to another and therefore they had neither a fixed home nor a permanent address. But while building roads and chanting the name of Shreeji Maharaj with gratitude and love, this couple was also paving a spiritual road. They always offered 5% (20th part) of their hard earned money to God. Despite economic constraints and professional hazards, they strictly observed all their religious duties as preached and commanded by Shreeji Maharaj and led a life of contentment.

It so happend that one day Sheth Shri Shivalbhai Parekh, an expert in discovering human jewels, spotted this devout couple working with their soul and body. He encouraged

Gigabhai and Shakuben to go with him to Dhrangadhra and provided them not only work but shelter also. Through diligence and hard honest work Gigabhai rose to position of an independent building contractor. The beautiful front portion of Shri Swaminarayan Temple was built by Gigabhai.

Gigabhai and Shakuben had three sons and two daughters. Their eldest son Harjivanbhai had joined the father's business so he didn't have much schooling. He was an unassuming, straight forward man. Their second child- Godavariben led a pious life of a devotee. Once while she was on a pilgrimage of 'Panchtirthas'- the five holy places hallowed by Shri Hariji's visit, she in her state of 'samadhi' - meditation of Panchala witnessed the 'rasleela' - the divine dance of Shreeji Maharaj. When she was in 'samadhi', Shreeji Maharaj said to her "Return home. Make haste. I've decided to take you back to my heavenly abode- the 'DHAM'." As soon as she woke up from her 'samadhi', she returned home and within twenty-four hours she left her body merged in the tranquil state of Shreeji Maharaj. Their third child Amrutlalbhai was a brilliant student, a man of science who believed in testing and verifying before accepting an idea

or a concept. In those days of wide spread illiteracy, doctors were rare, still Gigabhai's doctor son in all humility had used his knowledge and training as a means to serve people. He never collected fees from the poor patient. It was his mode of worship. Even today, the elders in Dhrangadhra fondly remember the selfless service of Thakker Doctor; as he was popularly called. The fourth child Manekben was a deeply religious woman. She insisted upon following all the commandments of Shreeji Maharaj and never compromised in the matter of religious observance. She had decided to arrange a 'Parayan' [religious service that included reading of the scriptures] in memory of her late husband Dhanjibhai. But suddenly she was taken ill. Her condition worsened and the end seemed approaching. She felt the presence of Shreeji Maharaj guiding her on way to 'Dham'. But as she had not yet fulfilled her vow to have a 'Parayana' conducted for the salvation of her departed husband, she earnestly, prayed to 'Muktaraj' to request Shreeji Maharaj to grant her some time so that she might fulfill her holy vow before He took her to 'Dham'. Stirred by the strong yearning of the devotee to fulfill her holy vow, the compassionate Muktaraj prayed

to Maharaj. The prayer was granted. Manekben recovered from her ailment. She fulfilled her vow by organising 'Parayana' for the 'moksha' [salvation of her husband, at Shri Abjibapashri's Chhatri and left her body to merge with the Murti of Maharaj. Gigabhai's fifth child was our spiritual leader, Muktaraj Narayanbhai who combined in himself simplicity, piety, honesty and devotion of his parents, innocence of Harjivanbhai, scholarship and missionary zeal of Amrutlalbhai, and humility, steadfastness and fervent religious temper of sisters Godavariben and Manekben. Puja Shri Narayanbhai displayed all those qualities that we seek in a 'bhakta' who climbs the divine heights of 'Anadimukta' - the highest state of a God-realized person.



Birth And Childhood _____ 3

Muktaraj Shri Narayanbhai was born on Maha Vad Pancham of the Samvat year 1978 i.e. February 16 [Thursday] 1922 A.D. at 10.46 a.m. His parents, Gigabhai and Shakuben were devout followers of Shri Swaminarayan Bhagvan. Even while he was in the womb of his mother, the baby was in communion with Shreeji Maharaj. After his birth, he constantly saw and felt the presence of Maharaj in all his activities. In sports and studies, in sleep and wakefulness, while taking food or doing daily chores, he saw Maharaj guiding him. Maharaj too always responded to his smiles and gestures and talked to him and laughed with him performing his 'leela'- display of divinity.

In his early childhood, at the age of five, Narayanbhai lost his father. With Gigabhai's departure for Akshardham, the family was hurled into untold economic crisis, forcing Shakuba to leave Dhrangadhra. The family went to Maliyapa area in Vadhvan and hired a house next to the one in which Bhagirathiba was living. The family

hoped to find some work here. As the house was believed to be 'haunted house', they got it at a very nominal rent. The house was not only a haunted one, but it was almost in ruin. As the occupants were thrown out by ghosts and spirits, the house had remained vacant for a long time. Shakuba had nothing to fear. She cast all her cares to Maharaj and began to live there with her children. No harm can come to the devotees of Shreeji Maharaj.

Muktaraj advised his mother to occupy the upper storey of that house. As Shakuba had heard Bapashri pronouncing her son to be a divine soul, she always looked upon her son with love and reverence. Accordingly, the Thakkers occupied the upper storey, while the spirits remained downstairs making disturbing noise. Whenever the mother asked his as to from where the din was coming, Muktaraj would quietly reply, "The children are playing and making so much din." Shakuba was so innocent that she always accepted the explanations given by her son. But soon, Muktaraj exorcised the ghosts by prayers and released them all from their painful state. He granted them 'moksha' - salvation. Muktaraj had displayed his spiritual powers when he was only eight. The haunted house was turned into

a house of God, a place of pilgrimage. The landlord stopped collecting his rent and felt happy to know that his house was occupied by a God-realized soul. The entire town was not only amazed to see a family living happily in a haunted house, but soon the people realized that little 'Narayan' possessed extraordinary powers and began to treat him with respect, accorded to saints, Muktaraj and 'Siddhapurush' or a God-realized Soul.

This Mukta-child had his schooling at Vadhvan itself. He was a genius. Right from the beginning he displayed sophistry, scholarship and proficiency in his studies. Though intelligent, he was never arrogant. His humility, discipline and obedience had won the hearts of his teachers. He was always eager to carry out the commands of his teachers. He would cast his spell by reciting the morning prayers with devotion and in most melodious voice. He had a photographic memory. Whatever he read was remembered effortlessly. He was not required to read anything twice. He would prepare his notes so meticulously that his fellow students would borrow them from him. He would give them not only his notes, but often teach the weaker students. Sometimes the students found his

explanations and interpretations easier and clearer than those given by their teachers. He was a born teacher too.

How obedient was Muktaraj as a child can be seen from his eagerness to carry out every word and command that his mother gave. For instance, the mother had asked him to avoid contact with women while going to school and returning home. He was advised to chant 'Swaminarayan mantra' all his way and if by chance he came into the contact of a woman he should return home, bathe himself and offer prayers. In fact a mukta does not need such instructions, however to set an example of an obedient child on other children he always obeyed his mother.

As usual, when the school was over, his friends would ask him to play with them. There is a temple of Jadeshwar Mahadev at Vadhvan. Young Narayan would take his friends to this secluded temple and narrate with fervour the tales revealing the divinity and prowess of Maharaj. He was such an accomplished storyteller that his friends would forget everything and ask him to continue. The more they heard him, the more they demanded. As he was in constant communion with Maharaj, he could intuitively

lead his friends towards God and help them advance on the path of enlightenment through meditation and prayer. His friends too had so much faith in Muktaraj, that they were always eager to learn whatever their little master taught. Thus, right from his early childhood days Muktaraj had launched his activities of bringing bliss and offering salvation through his 'Divine Mission'. Being a Muktaraj, mukti of souls was his mission.

Once, Muktaraj and his friends were going to school to appear in an examination. A cat crossed their path. The friend stopped. Muktaraj asked him, "Why did you stop?" The friend replied, "Bad omen. The cat crossed our path. We will not do well in the examination." Muktaraj laughed at his superstitious friend and said: "How can a cat determine our future, our fate? The poor cat is an ordinary creature; it cannot be inauspicious. It can do no harm to us. We are protected by Maharaj. We are going to perform excellently in today's examination. Come on, let's go. Shed all your fears and doubts and pray to Maharaj. If we conduct all our activities keeping Maharaj at the centre, everything turns out to be auspicious. With Maharaj as our guide, nothing can be inauspicious." The friend was not only encouraged by listening to the words of

firm determination coming from the holy mouth of Muktaraj but his faith in him was further strengthened. He began to walk. Muktaraj always excelled in all the examinations. Today, his friend also fared well. As usual, Muktaraj stood first and his friend stood second among the successful students. He was so excited by the result, that from that day he deposed total faith in the advice of Muktaraj and began all his work with a prayer. He always kept Maharaj in all his activities and acted as his agent.

Muktaraj always rid his friends of their superstitions and bad faith and encouraged them to have faith in Maharaj and thus made them fearless.

Muktaraj, a unique recipient of the infinite love of Ghanshyam Maharaj.

Ordained by Shreeji Maharaj to bestow His divine grace upon the souls, when the Muktas dwell upon this earth, they no doubt, manifest His divine pleasure. When such God-realized Muktas offer their prayers, Bhagvan reveals His divinity, the latent Ultimate Reality enshrined in the Murti. For the Muktas, such an expression of divine grace is not uncommon. This may surprise and excite the common people who cannot

recognise the manifestation of God in Murti.

As a child, Muktaraj always accompanied his mother to the temple. He continued this practice while the family was at Vadhvan. Every evening, he invariably visited the temple. He would stand before the idol of Ghanshyam Maharaj and continue to gaze steadily with total absorption. He would express his divine joy by singing devotional songs. If his personality attracted people towards him, his melodious voice held his listeners spellbound. Even at such a tender age of eight, Muktaraj had memorised more than a hundred devotional songs. The devotees always sat round him when he sang 'kirtan'. Param Pujya Dharma Dhurandhar Acharya Maharajshri and his wife [from behind the screen] heard him sing kirtans with great delight. Even God Himself would leave the idol and embrace Muktaraj with joy and talk to him. He would make gestures with His hands and sway and swing in rhythm. The congregation could hear only the voice of Muktaraj. They did not have the benefit of either listening to Maharaj or seeing His divine Murti. Sadhu Bhaktijivandasji of Vadhvan temple would put aside all his work and listen to the divine dialogue. As he was a true saint, free from attachment, free from pride and free

from worldly comforts, he could hear the voice of Bhagvan and His Bhakta. He could watch Maharaj embracing Muktaraj. Although he had been an ardent devotee of Maharaj and a strict follower of all the rules prescribed by Maharaj, he never had such a darshan [glimpse] before. He felt richly rewarded by the divine darshan, made possible by Muktaraj. He recognized the divine qualities of this young boy and loved him as Mukta-incarnate. Muktaraj responded to Swami's love by singing 'kirtans' to him.

Sadhu Bhaktijivandasji was the one who had offered 'kanthi' and 'puja' to Muktaraj when Muktaraj arrived at Vadhvan, Maharaj had appeared to him in 'darshan' and had told him that he would be initiated by this Swami by offering 'kanthi' and 'puja' to him. In fact Muktaraj was Anadimukta and needed no initiation. But, being younger than Swami, he accepted him as his 'kanthi guru' - formal teacher. The Swami performed the rites with complete awareness that a Muktaraj was being initiated by him. Muktaraj in turn, served him as his 'kanthi guru' and won his favour.

The stories of Balamukta's communion with Maharaj, of his divine visions in which Maharaj appeared in person and of other

miraculous experiences began to reach the people. Dr. Manilalbhai Adeshra, a staunch disciple of Param Pujya Shri Abjibapashri was practising in Vadhvan. When he heard about Pujya Shri Narayanbhai's spiritual powers, he realized that he must be a Mukta. For, he knew that only Shri Hariji's beloved Muktas alone possess such divine consciousness and rare spiritual prowess. He immediately went to see Narayanbhai and told him, "Muktaraj, you can converse with Maharaj. Please pray to Maharaj to bless me with His divine glimpse, won't you?" Pujya Shri Narayanbhai agreed to pray for him. He shut his eyes and meditated for a while. Then he opened his eyes and said to the doctor, "Maharaj refuses to grant you darshan." Manilalbhai almost broke down to hear this. He requested Pujya Shri Narayanbhai to request Maharaj again. This time, Pujya Shri Narayanbhai pleaded the doctor's case with all his spiritual power and prayed to Maharaj to fulfill the doctor's wish. Maharaj granted his prayer and said to Muktaraj, "After the evening prayer and 'arti' when all the devotees return home, ask Manilalbhai to sit in front of my idol." Pujya Shri Narayanbhai reported this to Manilalbhai. Manilalbhai could not trust his ears. He

was greatly pleased. As advised by Maharaj, Manilalbhai sat in front of 'Murti'. At that time there were only three men in the temple: Pujya Shri Narayanbhai, Manilalbhai and Bhaktijivandas Swami seated at the far end. Ghanshyam Maharaj waved His left hand for a while and fulfilled His devotees desire to have His glimpse. Manilalbhai got so much excited by the 'darshan' that he physically lifted Shri Narayanbhai and began to dance with joy. Manilalbhai was convinced beyond doubt. Pujya Shri Narayanbhai was a manifest- Muktaraj. Manilalbhai had served in Muktaraj's mother Shakuba's eye-ailment.

Not only Manilalbhai but a host of saints and Muktas who were Bapashri's contemporaries and recipients of his grace had acknowledged Pujya Shri Narayanbhai's status as Mukta. Sadgurus Sarvashri Bhagvatswarupdasji, Shwetvaikunthdasji, Keshavpriyadasji, Devjivandasji, Dharmakishordasji and other saints of Mulidham always treated him with deference. Bapashri's devotee 'in waiting', Ashabapa, Mansukhbapa, a man who had accomplished everness of mind, and other muktas like Devrajbhai, Bhurabapa, Chaturbapa, Somchandbapa loved and respected Shri Narayanbhai. Sadguru Shri Bhagvatswarupdasji

and Mansukhbapa had profound love for him.

He studied up to Std. X at Vadhvan. Then he returned to Dhrangadhra. Muktaraj's age must be between fifteen and sixteen at that time.



*Academic Career*_____4

Soon after arriving at Dhrangadhra, all of a sudden, Shakuba fell ill. Although it was his matriculation examination year, Pujya Shri Narayanbhai, did not seek admission to school. He attended on his mother and talked to her about God. The mother experienced the highest spiritual joy while listening to her son. Once she said to Muktaraj: "I must have led a pious life and performed good actions in my previous births to deserve a great Mukta like you as my son. I remember clearly the prophecy of Bapashri. He had told us about your divine origin. You are a great Mukta sent to dwell in our midst by Maharaj. I remembered how you had exorcised the evil spirits at Vadhvan and granted them 'moksha'. I pray that I should be saved from the wheel of rebirth and death and absorbed in the eternal bliss of Maharaj". Muktaraj reassured her saying, 'Mother, you are one of Maharaj's dearest devotees. Through out you have meditated upon Him, devoted every moment to Him therefore Bhagvan will certainly

receive you in his being. Just remember God, meditate upon his Murti and take delight in Him." Realizing that the end was approaching nearer, Pujya Shri Narayanbhai revealed the divine cosmic form Shreeji Maharaj to her and merged her soul into the Lord's divine being. Thus, experiencing eternal peace in the divine dialogues of Muktaraj, Shakuba for ever merged into the being of Shri Hariji.

After the death of his mother Pujya Shri Narayanbhai returned to his studies and passed the matriculation examination at Dhrangadhra, securing a first class.

Then he went to Bhavnagar and joined Shamaldas college. He studied there for a year and passed the Inter Science examination in first class. He went to Surat to study for his B.Sc. degree. While Pujya Shri Narayanbhai was at Vadhvan, Acharya Shri Anandprasadji had known him to be a 'Mukta Purusha- God realized liberated man. As he was aware of Shri Narayanbhai's brilliant academic career, he gave him a letter of recommendation addressed to Swami Harijivandasji of Surat temple. Muktaraj carried this letter to Surat. In the mean time, he was married to Pujya Leelaben. He joined M. T. B. Science College, Surat

and stayed in the hostel. The temple was four to five kilometers from the hostel. He used to go to temple for his meals on a bicycle. As his financial condition was not good, he would store peanuts and eat it with the molasses, whenever he became hungry. During his college days Pujya Shri Narayanbhai led a simple, unaffected, wholesome life. He practised self-restraint and avoided contact with girls. Being an introvert, he would leave his class with his eyes towards the ground, meditating upon Maharaj.

While he was at Surat, once he caught pneumonia. His condition became so critical that he was to be admitted to hospital. But as he did not want to be attended on by female nurses, he refused to go to hospital. He decided to stay in the hostel itself. There was nobody to look after him in the hostel. So a Sastangi called Ghanshyambhai shifted him to his house and nursed him. When Leelaben came to know about his illness, she took him to Bombay for treatment. After some time, he was shifted to Patan. The devotees at Patan pleaded with him to get himself rid of illness. He responded to their prayers and bade good bye to his ailment. Due to prolonged sickness, he could not continue his studies. As he could not go to

college, he decided to accept some job.

He was appointed as a school teacher at New High School, Patan. As he had become very weak, Leelaben stayed with him at Patan. As their income was very limited, Muktaraj had rented a cheaper house at Rugnath's pol- a narrow lane. The building next to his was a haunted house. The ghost made its presence felt by hitting Leelaben with a rope. While she was performing her evening rites, Leelaben could see the rope but never the evil spirit. After all, Leelaben was a courageous woman. Merciful Muktaraj offered 'moksha' to the evil spirit. After some time he hired another house at Rs. 6.00 in Girdhari's pada- colony. This house was infested with gins and ghosts. They were rowdy and caused nuisance by breaking locks and throwing utensils off the shelves. Muktaraj's sister, Manekben had an encounter with one of the evil spirits. The house could have been cleared of ghosts only by Muktaraj. Compassionate and merciful Muktaraj took pity on the condemned souls and offered salvation to them; exorcised the ghosts and turned the house into a holy place. We feel like citing here yet another incident that took place at Dhrangadhra. Once at 12 midnight, Muktaraj, Pujya Divaliba and

Pujya Leelaben were returning home after calling on one of the relatives of Pujya Divaliba. They had to pass by a place called 'Kashikuvo', the well where some evil spirits dwelled. Nobody dared to pass by that well at night. As soon as these three Muktas arrived there, Divaliba saw innumerable ghosts on the well. Muktaraj was completely absorbed in his meditation upon Maharaj even while walking. Divaliba almost shouting in fright said to Muktaraj "Narayanbhai, look at the well." Muktaraj stopped, gazed at the ghosts, sprinkled water on them repeating: "Swaminarayan! Swaminarayan!". The evil spirits were instantly freed from their hellish life and the place became quiet and safe. The people of the town took a sigh of relief and thanked Muktaraj. Muktaraj, had redeemed many evil minded souls by using his miraculous divine powers.

Here is one more interesting story revealing the divine attributes of our Muktaraj. Once he was teaching his students. The head master of the school sent for him. At that time some educational inspectors were observing the lessons. They went to the class where Muktaraj was teaching. They were impressed by his scholarship as well the method of teaching. Then

they went to the head master's office. When they saw Muktaraj talking to the principal, they did not believe their eyes. They were unable to express their surprise. The Principal introduced Muktaraj to the visitors, saying: "Meet the most efficient teacher of our school. He is also an ardent devotee of God." The inspectors who were baffled by his presence, at once in the class-room as well as in the principal's chamber could not resist asking him : "We had met you a moment ago in your class room and now we find you working here too. How do you explain your presence here as well as there at one and the same time? Is this possible?" In all humility Muktaraj replied, "As far as I know, I have been busy here only. If you saw me in my class room, it must be an act of Shreeji Maharaj. He is all-knowing God." The inspectors were forced to suspend their disbelief. They stood before him in true devotion and the head master too bowed his head in prayer.

God's dearest Anadimuktas manifest themselves at the command and will of God. In fact, often He acts through them and at times He assumes their human form to reveal to others that He and His Muktas are indivisible. No one has the power to separate the inseparable.

After working as a teacher for some months at Patan, he joined college at Bhavnagar to complete his final year of B. Sc. degree. He worked very hard and passed the B. Sc. Examination, securing a first class in 1946. After graduation, he went to Ahmedabad and obtained Diploma in Textile Chemistry. Thus, the most enlightened one completed the so-called education to fulfil his human obligation.



A Unique Family
- "marriage of two minds" _____ 5

Anadimukta who dwell upon the earth by the exercise of Shreeji Maharaj's divine will to redeem the greatest number of souls and bring relief to millions conduct themselves leading either the life of an ascetic or that of a house holder- 'grihastha'. This makes no difference.

As our Muktaraj embodied noble virtues like complete control of senses, non-attachment, purity of thought and action, Sadguru Swami Shri Shwetvaikunthdasji of Mulli wanted him to renounce. He thought that if a young man who was also paragon of virtues and a mukta joined the ascetics, he would provide strength to satsang and enhance the glory of Maharaj. But Muktaraj Mansukhbapa dissuaded him saying, "You are thinking of offering him holy-order but Maharaj has ordained that he should lead the life of a householder. Both, Maharaj and Bapashri had appeared in a vision and told me, "Let Narayanbhai lead the life of a grihastha. Therefore, he shall get married." The Swami

accepted the divine will and kept quiet. Muktaraj thinking it should enable him to reach out to a greater number of devotees, both, men and women and thus disseminate divine bliss and happiness among the people.

Inspired by Shreeji Himself, Muktaraj Mansukhbapa proposed the name of Pujya Leelaben. She belonged to a wealthy family. She was a student of a convent and used cars. Muktaraj was almost a pauper and therefore nobody would have thought of uniting a wealthy bride and a poor bridegroom in a marriage. As there was a great economic disparity between the two families Pujya Narayanbhai frankly told her about his economic condition and asked her if she would get used to a life of want and struggle. Leelaben was hardly thirteen, too young to take decisions. However, inspired and guided by God Himself she showed maturity and wisdom when she replied: "If you manage to get one loaf of bread we will share it with joy and shall merge my happiness in your happiness and seek satisfaction in the worship of God. Who can object to the union made by Maharaj Himself? Muktaraj was more than pleased with Leelaben's reply, and they got married in 1944. On the wedding night itself Muktaraj told his bride

about his vow of observing lifelong (Naishtik) celibacy (brahmacharya). Leelaben gladly agreed to honour his vow and the couple led the life of celibates. For years their house was never bolted from within. However the normal feelings of patience, courage, compassion, love, endurance and companionship that people seek in a marriage were never absent. Theirs was an enviable marriage. They stood by each other in sickness and sorrow and always respected each other's points of view. One could always see the glow of contentment and serenity on their faces. It was indeed a marriage of two minds rather than of two beings.

These are innate attributes of Anadimuktas; they need not display them. Their active and personal aspects are shown to others so that they may emulate them. The divine muktas through their conduct in marriage set example of a righteous religious life of accommodation, undivided loyalty and unconditional love. A life of a 'grihastha' married man is usually divided between the polarity of worldly cares and sense of gratification whereas that of mukta-couple is made of human-divine substance i.e. oneness. Pujya Shri Narayanbhai and Pujya Leelaben remind us of another

divine couple, Shri Ramkrishna Paramhansa and Maa Shardamanidevi. Even in marriage they sought love of God, Union with God and every little and every important action was devoted to God.



An Ideal Life-Partner _____ **6**

Pujya Leelaben is an epitome of Indian womanhood. It is difficult to describe special bond between Leelaben and her divinely chosen husband. A woman completely absorbed in spiritual life, totally devoted to her husband, wedded to the service of society, Leelaben has no worldly aspirations but to love and serve. She may be described as an unassuming, loving, caring, unselfconscious companion of our Muktaraj. One cannot miss the traits of 'Satitva' - chastity combined with serenity on her ever-smiling face. Every one in satsangmandal addresses her as 'masi' - mother's sister - with love. Though, born with a silver spoon, she sought her wealth in the shortages and the modest income of her husband. She would never lose her heart or breathe a word about the hardship she faced in running her house. Whether in want or sorrow or living in haunted houses Leelaben always stood by her husband with nerve and sinew made of steel. She simply held on with firm faith in her husband. She would speak his

speech and think his thoughts. She would never annoy or hurt her husband by speech, thought or action. Even while going to temple or visiting friends or relations, she always sought his permission.

Leelaben was a staunch observer of 'marjadi dharma' - to avoid contact with male devotees of any age. She would never entertain any male visitor if her husband were away from home. However, she never excluded any one from her love and compassion, care and concern and served every one with the heart of a mother. She would serve food to all those who went to her as guest and served them to her satisfaction. Her neat and tidy home would convince even a stranger that there dwelt an Anadimukta; that it was a temple.

Leelaben not only practised the codes of ethical life herself but inspired others, children, young and old women to practice those codes and lead a religious life. From the art of cooking to the art of meditation, Leelaben taught almost every subject with love and devotion. After all she was a wife of a born teacher who taught his devotees the art of living and loving. Muktaraj was often heard saying : "If we want to establish a hermitage for women, Leelamasi would run it

most efficiently. She has all the qualities of a good grihamata-rector."

Totally immersed in Maharaj, committed to the cause of humanity, following the tenets of satsanga and translating the principles preached by her husband into action, Pujya Leelaben has presented a model of an ideal wife. We, therefore ought to imitate her and demonstrate that it is not difficult to live a life in accordance with the teachings of Shreeji Maharaj without renunciation.



Vocation _____ **7**

Pujya Shri Narayanbhai was a born teacher. He was a 'seer' in the real sense of the term. He began his career at Premier High school, Dariyapur in Ahmedabad. A man of integrity, an upholder of truth. Narayanbhai did not find his job equal to his expectations. He simply resigned.

In those days, the father of Shri Keshavlal Karbhari was the manager (Karbhari) at Shri Swaminarayan Temple, Ahmedabad. He was aware of Pujya Shri Narayanbhai's extraordinary spiritual powers. He knew that the wife of the owner of the famous Calico Mill was suffering from tuberculosis. He took Shri Narayanbhai to the rich man's bungalow. The industrialist requested him to care his ailing wife. Narayanbhai told him that he could only pray, he was not a miracle maker. Only Shreeji Maharaj could cure your wife. He offered an idol of Shreeji Maharaj to the worried husband and directed him to light a lamp every day near the 'Murti'. He told him that the patient should eat

only that food which has been offered to the 'Murti'. The rich man agreed to follow Muktaraj's instructions. The divine treatment began. The spiritual therapy worked. The signs of recovery were visible. In no time the disease disappeared and the lady regained her health. The industrialist was impressed by Muktaraj's faith-healing. He revered him with utmost devotion.

The industrialist came to know that Shri Narayanbhai was jobless and he had been looking for some work. As Shri Narayanbhai had a Diploma in Textile Chemistry, he was directly appointed as a Dyeing Assistant and offered him Rs.350 as a salary every month. His superior one Mr. Bhatt used to take commission on all the purchases. He asked Shri Narayanbhai not to bother about the quality of the chemicals and buy the products of only that company which would grease his palm. Instead of obliging the corrupt official, Narayanbhai decided to quit the job without making any fuss. While he was on his way, he saw a long queue at Saraswati Vidyalaya. He made an inquiry and learnt that new teachers were being recruited by Saraswati Vidya Mandal. Muktaraj stood in the queue. But the time was over that day. When Muktaraj was asked to come on the next day, he firmly replied

that he was not sure of coming the next day. So if, possible they should interview him the same day. He was interviewed and was immediately selected for the post of teacher. He had heard about the very high academic standards maintained by the missionary spirit with which the trust ran its institutions. He accepted the job that offered him a salary of Rs.60/- per month and a yearly increment of Rs.5/- only.

As this school was situated in Saraspur area of the city, he hired a house in that locality. After taking up his job as a teacher, he went to Vadodara to obtain his B. T. [Bachelor of Teaching] Degree. Saraswati Vidya Mandal had very eminent persons like the ex-finance Minister the late Shri H. M. Patel, Shri Harbhai Trivedi and Shri Raghubhai Naik, great educationists as trustees and members of the governing board. They were greatly impressed by Shri Narayanbhai's administrative abilities, devotion to the cause of education and flawless character. He was appointed as the Principal of J. N. Kanya Vidyalaya. He ran the girls school with love and devotion and established high academic standards and instilled moral values in the minds of young girls. The fellow teachers as well as the students


looked upon him not only as an ideal principal but revered him as a great saint and a spiritual guide. Before launching any activity, they all went to him to seek his blessings. Muktaraj too, never behaved like a boss but like a father, a true leader who depended not on authority but goodwill, who never evoked fear but radiated love and earned their love and made them adhere to the principles of discipline and high moral values without any grudge or grumble. He combined search for knowledge with the arousal of spiritual quest and taught them all a true religion of man. He could raise academic discussions to spiritual heights and bring philosophy to the level of their understanding. He imparted both instruction and delight. "Education is that which liberates" and Muktaraj always taught with a desire to help his students as well as disciples attain 'freedom' in its totality.

No student ever defied his command or violated the rules or misbehaved. He ruled over their hearts and instead of showing who was wrong, he always showed what was wrong and thus made them disciplined and daring, obedient and adventurous. Once he accompanied his students on an educational

tour. As they failed to find any accommodation, he led the group to a grave yard and pointing to the graves he said, "The way these people are lying here, you too could sleep here without any fear or doubt. Let us pray, cast our cares to God and sleep. No harm can come to any one of you." The students too, with a firm faith in the reassuring words of their Guruji, prayed and stretched themselves on the ground and fell asleep. The great teacher, thus did not simply talk, but gave them practical lessons in faith and courage. He had drawn his own syllabus which aimed at the total development of the students' personality.

With a view to spreading the divine bliss among the largest number of people, Narayanbhai used to sanctify the water tank by dropping the sacred 'charanraj' of Shreeji Maharaj into water and encouraged everybody to drink it. During his tenure as principal of the school, he was given a National Award for his research paper entitled: 'Modern Education Theory with Respect to Teaching'.

A man who never compromised with his principles Narayanbhai, taught till 1977 and asked for voluntary retirement. The members of the trust were reluctant to relieve him. But as he



had resolved to give more time to his spiritual activities, he requested the trustees to allow him to go. All those who had worked with him were touched by the contagious generosity of spirit, his child like innocence, his spiritual powers and his love for students. They all bid a tearful good bye to this great teacher who had moulded the character of students for more than thirty years.

It is no wonder if one comes across some of his students occupying important positions. Whenever they met him, they would proudly remind him that they owed their success in life to him. They had the great opportunity to love and be loved by this extraordinary teacher who had shaped their destiny. Only a teacher like Pujya Shri Narayanbhai can open the horizons of hope for the lost generation of to-day.



Pilgrim's Progress _____ 8

Muktaraj's was a life divine. Each and every action revealed his spiritual powers. His every thought, word and action was an offering to Lord. He could effortlessly draw in his senses and act with total self-control. He performed every action as worship of God and therefore he was for ever in the state of spiritual absorption-'akhand dhyān', or unbroken meditation. In fact, the Lord exercises His divine will dwelling in the body of Anadimuktas. And these God-realized, enlightened ones for ever remain absorbed in divine bliss. In order to teach and mould the character of the people, they perform every action without growing attached to the activity or their results. They teach people to do their work with mind fixed on God. Free from ego, free from pride, undisturbed by desire, Muktaraj taught his devotees how to lead an active life of selfless action.

Being an independent, illumined soul, knowing the absolute reality, this Anadimukta was not required to perform any rites or

follow any form of worship to attain grace or enlightenment. He had already attained union with God and therefore he was continually united with God. There was no need for him to strive for the perfection of soul. However, with a view to leading mankind on the path of true knowledge, our Muktaraj willed to work amongst people, live with God within him in human form. Although he had nothing to acquire or learn, he accepted Sadguru Shri Bhagvatswarupdasji and Shri Vrundavandasji as his preceptors.

Sadguru Shri Bhagvatswarupdasji who also had formally initiated Pujya Shri Narayanbhai by offering him 'kanthi' - rosary and vartman -the five sacramental vows, was a great God-realized saint. In all the three states of human consciousness his mind for ever remained fixed on Murti. Every word from Vachanamrut he could recite effortlessly. He knew every precept by heart. When our Muktaraj was a young boy, the Swami used to tell him the tales of divine splendour and spiritual powers related to Shreeji Maharaj. The fruits offered by the Swami to the idol of Maharaj in the temple, were actually eaten by Lord Swaminarayan Himself in His manifest form. Bapashri, himself had made it possible for the Swami to establish a live contact

with the Murti of Maharaj, at Chhapaiya. Since then Shri Bhagvatswarupdasji had for ever remained in communion with Maharaj who readily answered all his prayers. Such a spiritually accomplished Saint was Mukraraj's Preceptor. When the Swami decided to leave the mortal world and fell ill by the exercise of his will, Muktaraj attended on him with deep devotion. While the Swami was eagerly awaiting the divine call from Maharaj, the saints and devotees turned to Muktaraj and asked: "To end the agony of the devotees, please meditate upon the Murti of Maharaj and ask Him what time will He arrive to escort the Swami to His abode?" Muktaraj immediately sat in 'Samadhi', evoked the Murti and inquired. He was told "Maharaj shall lead the Swami to His abode at 4.00 o'clock." The time reference had been deliberately kept vague. The devotees took it for 4.00p.m. while our Lord had decreed it to be 4.00a.m.. Moreover, great saints and seers are not heard of leaving their mortal coil in the presence of crowds. They arrive and leave as silently as the soft soothing breeze. Accordingly, Shreeji Maharaj escorted Sadgurushri to His 'Dham' at four in the morning and offered him eternal bliss by absorbing his soul into His own Murti. At that time by the divine

will of Maharaj Sadguru displayed the signs of illness. By serving his guru until his last moments, Muktaraj taught his followers to develop pure love towards one's preceptor and serve him with devotion that one would show while serving God. A small temple like structure, in the memory of the late Swamishri stands on the bank of the river Bhogavo at Dhrangadhra where devotees pray and seek the Saint's blessings. Whatever they ask for is received by the devotees by praying at this hallowed ground.

An Anadimukta by definition is a complete, enlightened, God-realized soul. He is not bound by any sort of duty. There is nothing whatsoever, which he does not already possess; nothing he has yet to acquire, including 'knowledge' and 'happiness' or 'bliss'. Nevertheless, to set an example, Muktaraj accepted Sadguru Swami Shri Vrundavandasji as his second preceptor.

Once, Swami Shri Bhagvatswarupdasji had directed Muktaraj to call on Sadguru Swami Shri Ishvarcharandasji who had been ill for some time. Muktaraj, accompanied by his brother, Dr. Amrutlalbhai went to see the ailing Swami who was staying in the house of a haribhakta situated at Champaner society, Vadaaj, in Ahmedabad. The brothers stayed overnight in that very house.

Early in the morning, standing on the terrace of the building, the two brothers saw the Swami strolling in the garden like a healthy man. They couldn't believe their eyes. They hurried down and were surprised to see Swamishri in bed. The Muktaraj soon realized that the Swami was simply displaying the signs of sickness because no ailment can ever effect the genuinely liberated Muktas. The Swami whispered in the ear of Muktaraj : "I cannot disclose the secret. I am unable to speak. Go to Sadguru Vrundavandasji. He will help you attain to the 'ultimate and absolute Vartamana' i.e. the spiritual state in which the soul gets absorbed into Divinity."

On his arrival, when Swami Vrundavandasji asked Muktaraj if he knew about the 'ultimate vartamana', he answered in affirmative. He said, "I know everything. Are you surprised? I am in constant communion with Maharaj. I can experience His bliss within my heart." Vrundavandasji Swami smiled and remarked : "You have just began to splash in the shallow waters; you are just ankle deep in the stream of divine bliss. How much joy will you experience when you will be carried away into the ocean of spiritualism by the tide of devotion!" The Swami then explained the spiritual state of Anadimukta

to Shri Narayanbhai and taught him how to meditate inversely [Pratilom Dhyan] and offered him the 'darshan' of Maharaj's luminous Murti. "This is called the last 'vartman' or the final stage in the language of 'yoga'."

Muktaraj had already climbed to heights of the highest in meditation and had established union with Maharaj, the height of oneness. Although he had independently seen the King of Heaven many times before, our Muktaraj would never discuss it with others. But now everyone knew and talked about his mystic experience and accepted the fact of his spiritual powers. People respected him as the knower of all, even of the unknowable.



Angelic Constellation on Earth 9

When Muktaraj descended on earth, there were many enlightened saints and devotees who could claim to be in a state of identification with God. Some of them were older in age still they recognised him as one who was in a state not only of identification but also of assimilation with God. They revered him as one of the most enlightened souls in a state of release. This constellation included Anadimuktas Somchandbapa, Mansukhbapa, Chaturbapa, Ashabapa, Divaliba and other devotees. Those who had the knowledge of his divine origin and his mission on earth turned to him for advice and guidance before launching any activity. They knew that Muktaraj was an 'embassy' of God on earth and his word was the word of Maharaj. They would make others see his spiritual powers and advise them seek his love and blessings. Somchandbapa and Pujya Divaliba had the longest association with Muktaraj and had witnessed him work miracles.

Even the sages and God-realized Sadguru

had acknowledged of his spiritual glory and guided others to seek his advice. Anadimukta Sadgurus Muniswami, Shwetvaikunthdasji, Bhagavatswarupdasji, Devjivandasji, Vrundavandasji, Dharmakishordasji, Bhaktijivandasji and others were aware of his spiritual prowess and therefore they directed people to seek his company and receive from him the blessings of 'atyantik moksha'- irreversible salvation! Sadguru Devjivandasji had inspired- innumerable seekers to seek Muktaraj's blessings to make their lives spiritually fruitful here and here after.

In 1974, when Anadimukta Sadguru Muniswami feel ill by the exercise of his will, his parting 'prasad' to the devotees was his advice : "Now you must go to Anadimukta Pujya Narayanbhai to seek his advice in all matters. Know him to be the saints' saint, the strongest among the strong. His appearance is that of a humble man with common touch but look at him with devotion and you can't miss his spiritual splendor, the divinity smiling at you. He will sustain and support Satsanga. He is the manifest Anadimukta of Maharaj." We all know how with a mother's tender care and concern Muktaraj supported us, sustained us and led us on the path of righteousness.

You will recall that Anadimukta Bhaktjivandasji had offered initiation to Muktaraj. After the lapse of many years, when Muktaraj visited Wadhvan, the Swami recognised him. His joy knew no bounds. The Swami had come to know that Muktaraj had joined the group of devotees, who believed in the ideology of Abjibapashri. He took Muktaraj into confidence and told him , "This is not proper. You are in wrong company." Muktaraj , "Has Maharaj ever appeared before you in his manifest form? Has He ever talked to you? You have seen Him talking to me. You know how much He loves me. You are witness to the fact of my communion with God. Do you think my God would mislead me or allow me to be in a bad company?" With these words of firm faith in Maharaj and Bapashri, Muktaraj revealed to him the glory of both, Maharaj and Bapashri. The Swami in all humility accepted his mistake and expressed his joy and sense of gratitude for removing his doubts. He said to him, "I am your Guru in the formal sense of the term, but let me tell you that today you have acted as my Guru because you have removed my ignorance and showed me the right path. You have opened my eyes and enabled me to enjoy boundless bliss." The Swami

held Muktaraj highest of all the 'yogis' dwelling as 'gruhastha' - a householder.

A large group of devotees and saints were touched by Muktaraj's state of infinite happiness and constant contemplation and revered him with love as a true Anadimukta. Muktaraj reciprocated their love and devotion by serving them and earning their blessings. In fact, by attending on the saints in their illness, he taught his disciples to see Brahman in every human being, in every creature. He taught them how to love and serve the saints and sages with spiritual-discernment ('Vivek') while one seeks their company. He exemplified self-less service the yoga of action and taught the seekers to serve 'Santpurusha' with no desire or expectation. Great is that 'bhakta' - devotee who merely seeks to be with the saints and greater than the doers of good works is the one who is clean of passion in the service of the guru. To him God grants eternal happiness and the highest bliss.



The Birth of Shri Swaminarayan 10
Divine Mission _____

If medium is the message, Shri Swaminarayan Divine Mission is the abode of divine bliss, from which clear stream of Muktaraj's eternal love continues to flow towards all those who want to quench their spiritual thirst. His mission is his message.

In January, 1967, Muktaraj shifted his home from Tallyani Pole, Saraspur to Sarvamangal Society. In this housing colony, houses were being allotted by what we call "lucky draw". Our Muktaraj was allotted House No. 1 by the system of 'draw'. And one may interpret this ordinary incident, involving an element of 'chance' as divine decree ! The day since he occupied this new house in 'Sarvamangal' society, his thoughts turned to launching of an activity which he fondly called "Sarvajivahitavaha" or "Omni - Beneficial" and all-inclusive spiritual organisation. His idea took the concrete shape in the form of Shri Swaminarayan Divine Mission, Ahmedabad.

Soon after his voluntary retirement from

teaching in 1977, instead of resting, he decided to expand his school-room to tear the darkness of ignorance and illumine the minds of people with light divine. Zealous, beneficent, loving but firm, Pujya Shri Narayanbhai decided to upraise the masses and chart the course of their life to lead them on to the way of God. He wanted to continue his work as a teacher with a desire to sublimate the souls of all those who wanted to join his spiritual school. Without making dreams his master or indulging in the luxury of great thoughts, he went to Swaminarayan temple, Kalupur to seek divine guidance. As soon as he entered 'Rangamahol', Maharaj appeared before him and blessed him. The Lord Himself suggested the name of the institution. Maharaj, using His divine script wrote down 'Shri Swaminarayan Divine Misssion' and sanctified it with his 'seal' and 'singature'.

With this divine assent and heart overflowing with joy, Muktaraj founded the 'Divine Mission' on the auspicious day of 'Vijayadashmi' October 8, 1981. Muktaraj was the first donor. A man who had decided to donate his entire life chose to donate money to inspire others to make others follow him, no matter how much one offered. His action prompted others and soon people came

forward to donate without his asking. He had simply pointed to the path of duty. Each and every donor, the donor of cash, the donor of love, the donor of time, the donor of work and labour donors from every walk of life, the humble and the poor, the illiterate and the highly educated professionals, the rich and the leaders in different fields were all attracted by the humanitarian and spiritual activities of the mission. They were all received by this Master, the living manifestation of the divine spirit of Maharaj with love and all of them realized endless joy under his guidance. His mission became their mission and they turned it into 'Omni wish-fulfiller' and 'Omni-beneficial' spiritual home under the guidance of Muktaraj. It may be discribed as 'Sadavrata' an institution committed to the spiritual welfare of society.

Aims and Objectives

While founding the 'Mission', Muktaraj had prepared a master-plan containing lofty goals and ideal aims that whould direct and govern its activities. He had taken care of every detail and envisaged every problem that could- hamper the smooth functioning of the Mission. With total dedication to the cause of the spiritual

development of the society in the light of Lord Shri Swaminarayan's teaching, he swung into action. Character building, attainment spiritual goals, communion with God and ultimate salvation through selfless service of mankind were the objectives to be achieved by the Mission.

Aims

With a view to translating the omnibeneficent teaching of Lord Shri Swaminarayan into action for the spiritual and material welfare of mankind :

a) We try to provide financial assistance to the needy without any bias to one's caste or creed. We will be guided by our ideal of 'Seva-Sadavrata' in all our activities.

b) To establish, manage and run health-centres and hospitals and provide financial aid to institutions and organizations taking care of health and hygiene.

c) To construct, maintain and manage temple, monuments and spiritual centres commemorating great spiritual leaders to spread the message of universal peace, love and brotherhood leading to religious harmony.

d) To encourage and support creative

activities aimed at educating people through art and literature.

e] To establish and run libraries, research centres and museums and assist individuals and institutions involved in such spiritual-cultural activities.

f] To strive to achieve harmony and amity in our society by publishing books on culture and philosophy that will make man perfect and lead him to spiritual heights.

Likewise :

1] To undertake and organize activities aimed at strengthening the moral fibre of the society and improve the standard of living.

2] To launch programmes aimed at spreading the spirit of universal brotherhood, amity and peace. To strive to remove discord and prejudices because heaven is harmony.

3] To organize conferences to bring all religious and warring groups on a common platform and help them establish a true religion of man aimed at spiritual and social welfare of mankind through the language of love and noble deeds.

The Mission through constructive programmes and spiritual activities aims at total

development of human society to enable it to be worthy of receiving divine bliss through communion with God.

Activities

Let us have a glimpse of the multifarious munificent activities launched by the Mission with the blessings of Muktaraj, whose divine spirit continues to guide us.

Spiritual Activities : Gnan-Dhyan-Upasana Kendra : 'Spiritual Centre.' Devotees regularly meet at this centre and perform meditation, arti-dhun, sing devotional songs, arrange spiritual discourses and reaffirm their faith in God and His brahmanised Anadimuktas. Muktaraj used to address a special congregation on the last Sunday of every month. This enabled the devotees to come together and exchange their views and get spiritual guidance from one another. Muktaraj always encouraged youngsters and children to bring out their latent skills and develop their aptitudes. The meeting always concluded with an inspiring discourse by Muktaraj, himself, who intuitively grasped the questions that arose in the minds of the devotees and answered them before they were actually raised. All problems were automatically

resolved, all doubts were cleared and each one returned home richly rewarded with his blessings and words of wisdom. Each one felt elevated, raised to spiritual heights. He would cover almost all aspects of spiritual life and explain in the language of the masses the most complex concepts and tenets of religion which included : dharma (duty), gnan (knowledge and wisdom), Vairagya (renunciation), bhakti (devotion), dhyana (meditation), swarupa (God is ever Manifest or Pragam), chintan (contemplation), upasana (understanding that God is always Sakar = one with form and attributes). He would teach the art of living as revealed in Vachanamrut, Bapashrini Vato and other scriptures. He would touch upon the importance of 'gnana' (knowledge), gambhriya (discernment and seriousness), dharma shuddhi (purity of means and methods), Vahivat Shuddhi (purity of conduct). His style was simple, his thoughts were clear, and his approach was warm and even friendly touching the hearts of the audiences. He offered them elixir and send them home in good spirits. His magnetic personality and his stimulating words kept his listeners glued to their seats. Muktaraj remained the star-attraction of the Sunday meetings- his 'darshan' and his inspirational talks

drew people from every corner and every walk of life. The devotees would request him to offer special prayers for their sick or departed ones. Muktaraj too would readily pray for the sick and the departed ones and thus invoke God's power for the recovery and eternal peace and request Shreeji Maharaj to bestow His grace upon the worried and the bereaved families. The entire congregation would join him in his prayers.

The congregation, in accordance with the principles of male-female discipline was divided into two separate groups of devotees. We have two separate rooms with beautiful idols of Maharaj in each room. When women are offering prayers, men will not enter and when men are offering prayers, women will not go to offer their prayers. As the number of devotees increased, Muktaraj got a new and bigger hall constructed. On 27-2-1997, he invited the elderly saint Sadguru Shri Harjivandasji of Saraspur temple and they jointly installed beautiful images of God for men and women. Muktaraj conducted the installation ceremony, performed arti and blessed the congregation saying: "Those who will offer prayer, sing devotional songs and attend religious discourses here will receive eternal happiness, peace and prosperity,

serenity and salvation. Sincere prayers offered to these images will be answered and Maharaj will fulfill all your dreams and aspirations." The congregation bathed in the spiritual showers that came in the form of the Muktaraj's life-giving words. The prayer hall has portraits of Bapashri and other contemporary saints to inspire the devotees. By worshipping greatness passing by, we ourselves become great. Muktaraj extended the activities of the Mission by guiding groups of devotees at Chhatri sthan Baladiya, Saraspur, Punsari, Zundal, Jarvala, Rampura, Manipura, Halvad, Dhrangadhra, Karannagar and other places where all religious festivals, Samaiyas, Brahma Yagnas and other activities are being organised with diligence and devotion.

Sadavrat : Free Mission : The Sadavrat or Free-Mission aims at helping the needy without any bias of caste, class, race or religion. It is guided by the principle of altruism, the well-being and happiness of others. Under this scheme we at the mission are offering tuition fees, texts books, writing material to students who cannot afford them. Financial aid, food, clothes, medicine etc are also being provided to the weaker sections of the society. We are receiving generous donations and aid from the devotees

who want to bring hope and cheer in the lives of their less fortunate brothers and sisters. There are instances of the recipients of the aid becoming donors when they earned enough to support others. The charity they received was not just charity but God's favour in disguise because no human effort without God's grace can turn a pauper into a prince. Again only God's grace can turn a receiver into a donor. This shows how faith in God can bring chances and changes. Our charity is extended to other similar institutions and organizations wedded to the cause of the poor and the needy. We offer aid to orphanages, schools for the disabled and old battered temples in need of renovation. The flow of donations and aid is getting wider and fuller by the blessings and foresight and planning of Muktaraj. We may describe this wing of the mission a 'wish-fulfilling' tree.

Publications : A teacher at heart, Muktaraj always emphasised the importance of good books in the character building and an easy means to realize God. With a view to teaching people the grammar of right living and how to attain communion with God, he undertook the responsibility of publishing great and good books. So far the Mission has published 35

important inspirational books and this one will be the 36th. Our publication : Life of Abjibapashri has received 'Award for Excellence in Publication from the Federation of Indian Publishers. This speaks volumes for the quality of our publication team. Our other publications have been received well by readers. The logo showing the holy feet of Lord Shri Swaminarayan, its interpretation, 'Dedication to Bapashri' and 'We Believe' are Muktaraj's own creations.

(1) Logo or Symbol :

Every work published by Shri Swaminarayan Divine Mission carries the symbol depicting the lotus feet of Supreme Lord Shri Swaminarayan. The image of the feet shows Sixteen luminous signs which stand for different attributes and attitudes of our Lord. One who simply thinks of this symbol is automatically inspired to imbibe the redeeming qualities of God.

(2) Dedication :

Every published work is dedicated to Anadimuktaraj Shri Abjibapashri. This is being done as an act of gratitude to the preceptor of preceptors for explaining to us the mystery of God's- manifest form and teaching us how to worship Him with irrevocable knowledge of God in human form. These publications are tokens of

our love and sense of gratitude offered to a brahmanised saint, a divine teacher who helped us foster genuine love for God. This will keep intact the bond between the spiritual aspirants (Sadhak) and the preceptor and keep the flame of love and devotion for ever burning in our hearts. Dedication is an offering of our devotion which by Bapashri's divine grace will continue to grow stronger with the passage of time.

(3) Sampadkiya Vishesh : (We Believe)

This Preface helps the reader understand the chief objective to be achieved by publishing this inspirational series of books.

Every book, published by the mission carries a beautiful picture of Supreme Lord Shri Bhagwan Swaminarayan to remind the reader that no work should be begun without invoking the blessing of our God. It is His power alone that can help us accomplish our desired goal. You will also find a picture of ever inspiring Bapashri, the spiritual heir of Maharaj.

Some drops of Essence

To encourage and satisfy the curiosity of our readers here are reviews of our publications :

**1] Sarvopari Bhagvan Shri Swaminarayan
and The World Religion**

In response to a suggestion made by Acharya Shri Tejendraprasadji of Narnarayanadev Gadi, Ahmedabad and a committee of scholars and saints, Muktaraj Shri Narayanbhai had written an article, entitled : 'Supreme Lord Shri Swaminarayan and the World Religion' for a special number of the magazine : 'Bhagwan Swaminarayan'. The article contained a brief survey of the life and works of Shreeji Maharaj and a critique of Swaminarayan Dharma as a world religion. Later on Muktaraj expanded this article into a book and published it under the same title. He undertook this project to remove misconceptions about Swaminarayan philosophy and its founder and make people understand and accept rationally the ways of God to secure eternal bliss. through the worship of his manifest form. This short but not small booklet will convince the reader that here is a religion with universal implication and not a narrow sect.

2] Anadimuktaraj Abjibapashri

This booklet offers us a glimpse of Anadi Mahamuktaraj Shri Abjibapashri who possessed all the attributes of Shreeji Maharaj and who dwelt on this earth by the exercise of Maharaj's will to remove ignorance and redeem the souls. This booklet helps us identify the divine qualities

of an Anadimukta and understand the spiritual state of Anadimukta.

3] Shri Hari Prarthana (Prayer)

This booklet treasures immortal hymn celebrating the divine attributes and actions of Shreeji Maharaj. It also teaches us how to attain His bliss and establish rapport with God through 'Upasana - prayer and worship with 'dasabhava' - sense of subservience. This was composed by Shreeji Maharaj's contemporary saint His Eminence Anadimukta Sadguru Shri Nityananda Swami.

4] Jana Mangal Namavali

Shreeji's contemporary, His Eminence, Anadimukta Sadguru Shri Shatananda Muni has composed this hymn which enlists 108 names of Maharaj revealing His divine, redemptive attributes. This Jana Mangal Stotra (Hymn) if recited with deep devotion brings peace, prosperity, fame, divine favour and helps the devotee attain salvation. It can work miracles. This miraculous work has been translated into Gujarati to enable the devotees who have no knowledge of Sanskrit. No body should be excluded from its recitation.

5] Shikshapatri

Lord Swaminarayan Himself composed

'Shikshapatri' containing the code of conduct and moral and religious duties for His disciples and devotees. This booklet also contains a Gujarati translation of 'Shri Harikrishna Mahimashtak' (Eight Devotional verses) composed by Shreeji's contemporary saint, Param Yogivarya Anadimukta Sadguru Shri Gopalananda Swami. This book includes Jana Mangal Namavali, modes and methods of performing different Manasi Pooja [meditation] and description of the Lord's attributes.

**6] Anadimuktaraj Sadguru Shri
Gopalanand Swami-ni-Vato
(Tales of wisdom)**

Anadi Mahamuktaraj Sadguru Shri Gopalananda Swami's brief life-sketch and the moral tales packed with wit and wisdom leading the seekers on to the spiritual path are an important aid to the realization of God. This book presents the tales with necessary annotations and explanations and classification according to themes and subjects.

7] Divya Gnanamrut

This is a collection of inspirational thoughts and utterances of Anadi Mahamuktaraj Shri Abjibapashri. It also contains his views on the life of Shreeji Maharaj and His Muktas re-affirming

their divinity and their spiritual glory. One can easily master the art of establishing unbroken rapport with the luminous form of God.

**8] Life of Anadimuktaraj Param Pujya
Shri Somchandbhai Jivrajbhai Mehta
-Preaching Through Letters**

Known as "Walking Brahma Yagna" in the Satsang fellowship, the dearest disciple of Anadimukta Bapashri and a recipient of Shreeji Maharaj's choicest blessings, Anadimukta, Param Pujya Somchandbhai was a 'Karma Yogi'. His life and his sayings were as important and inspiring as those of other God-realized Saints. This book is a collection of his gems of spiritual wisdom and letters providing spiritual guidance to devotees. This book inspires the readers to act without egoism or desire for reward- the surest means to earn the pleasure and favour of God.

**9] Olkhya Ena Ahobhagya
-Vatsalyamurti Sadguruo**

Compassionate Preceptors : Blessed are they who know them.

Justifying the title : Blessed are they who know them, this book contains the lives of Sadguru Shri Ishvarcharandasji and Sadguru Shri Vrundavandasji; the two great seers who were dearest to Bapashri and spiritually nearest

to the heart of Shreeji Maharaj. Their lives have special significance these days when there is darkness all around. They reveal the qualities of love and devotion and teach us to master the art of living a meaningful spiritual life.

**10] Tales of wisdom by Gnanacharya
Anadimukta Sadguruvarya
Shri Vrundavandasji**

Here is an inspiring collection of the most memorable tales narrated by Sadguru Swami Shri Vrundavandasji. The book contains immense store of his tips that will make one's spiritual journey easier and attainment of communion with God faster and surer.

11] Kirtan Madhuri

Shreeji Maharaj's contemporary 'Nand-Sant' poets have made our lives richer by offering us immortal devotional songs. They were music-makers in the real sense of the term. These songs carry the vision of God in His Manifest form. Here poetry is combined with spiritual passion. One can sing them all the way to Eternal Brahman- Lord Shri Swaminarayan. Bhakti is said to be the easiest way to God. This book will satisfy the seekers as well as the lovers of pure poetry. The book contains the occasion of the poem as well as its interpretation.

12] The Unforgettable Tales of
Anadimuktaraj Sadguru Shri
Tadrupanand Swami

This book is a rare collection of tales told by Swami Shri Tadrupanandji who was a disciple of Shreeji Maharaj's contemporary poet-saint Brahmanand Swami. It covers the period when our Lord Shri Swaminarayan visited Muli and its surrounding area. The incidents depicting the redemptive actions and attributes of Shreeji Maharaj and His preaching will inspire the reader to contemplate deeply and arouse in him desires for divine visions of God. This will enkindle 'prembhakti' in the heart of the reader and make him worship God with knowledge of His glory.

13] Letters of Param Pujya
Shri Somchandbhai

We have already referred to volume No. 8 which contains the sermons delivered by Anadimukta Param Pujya Somchandbhai. In response to the request made by some devotees we have brought out a separate book which carries letters from Somchandbhai to his disciples. These letters contain philosophy in the most intimate and simple language.

14] 'Kirtanavali' composed by

Shri Ayodhyaprasadji Maharaj :

Shreeji Maharaj's heir and head of the Narnarayan Gadi, Ahmedabad, Param Pujya Dharma Dhurandhar Shri Ayodhyaprasadji's life and devotional songs written by him are unique and inimitable. His songs dripping with love divine can even today drench the devotees with devotional rain. Mere reading of this book can arouse love for God in the hearts of the devotees.

15] **Shikshapatri Rahasyasar Part-I**

Sadguru Muniswami has written a lucid and simple commentary on certain select verses from Shikshapatri. This spiritual guide should be a part of our 'nitya patha-pooja'. It's a rare divine gift to us from one of our learned preceptors.

16] **Vachanamrutam**

'Vachanamrutam' as the title suggests is the nectar of discourses coming directly from the holy lips of Supreme Lord Shri Swaminarayan. It is in the form of answers to the questions raised by saints and devotees in divine assemblies addressed by Maharaj at different places. It is a unique volume explaining the doctrine of Swaminarayan philosophy. Those Muktas who had personally received His divine grace call it

"Sarvopari Vedashastra"- the exhaustive and complete book of spiritual knowledge. Anadi Mahamuktaraj Shri Abjibapashri has written a commentary on this scripture. It is called 'Rahasyartha Pradipika'. Bapashri has simplified the deep spiritual concepts for the benefit of common men in this volume. It is an exposition of the most intricate topic like 'atmatatva, paramatmatatva, various chaitanya states, difference between 'sakar' and 'nirakar' as well as 'Saguna' and 'nirguna' modes of worship. Although it deals with metaphysics, religion and ethics, the clarity and simplicity of style makes it a gospel and its essential message reaches directly to the heart of the reader. This timeless spiritual guide can take place of the preceptor. For the convenience of the readers, we have published it in two attractive volumes.

**17] Vachanamrutam Dhyanaadi
Adhyayan**

This is a reader's guide to Vachanamrutam written by Anadi Muktaraj Sadguru Shri Muniswami Shri Keshavpriyadasji. It contains the divine vision and views of Shreeji and sections from Bapashri-ni-Vato.

18] Avatar - Avtari Bheda Nirupan

Here is a scholarly work by Sadguru Shri

Muniswami Shri Keshavpriyadasji explaining the subtle distinction between Avtar and Avtari - Incarnation and the Godhead of Incarnations. The knowledge of this essential distinction between the two i. e. the cause and effect will enable the devotees to worship God with proper understanding 'Upasana' and 'Nishchay' - firm faith in God.

**19] 'Adhyatma gnana' by Anadimukta
Shri Abjibapashri**

Anadi Muktaraj Param Pujya Shri Somchandbhai has compiled and summarised Shri Abjibapashri's views on the essence of Shreeji Maharaj's nature as the manifest God. All discerning devotees shall realize how one drop ink can contain an ocean of spiritual thoughts.

20] Shikshapatri Rahasyartha

This great work in two parts, written by Sadguru Shri Purani Shri Keshavpriyadasji Swami is a learned commentary on Shreeji Maharaj's Shikshapatri -a book of precepts which prescribe the duties and virtues. It makes explicit what is implicit in the text. This book will enable the reader to lead a moral life in accordance with precepts of the religion.

21] Life of Anadi Mahamuktaraj Shri Abjibapashri

This spiritual biography written by Anadi Muktaraj Param Pujya Shri Somchandbhai will help people recognise the divine attributes of Shri Abjibapashri who had manifested himself on earth by the exercise of Shreeji's will. It will help the seekers understand the divinity present in the spiritual state of Anadimukta. Like Maharaj, His spiritual successors or the Anadimuktas maintain divine manifestation for the benefit of the believers. This work has received the Best Publication Award. For the convenience of the readers it has been printed in two handy volumes.

22] Samagra Jivan-no-Yoga (Yoga for Entire Life)

Here is a work that helps us achieve 'Union with God'. It is written by Anadi Muktaraj Param Pujya Shri Narayanbhai. It is a short spiritual guide to reach Parbrahman through the observance of 'Panch Vartamanas' prescribed by Supreme Lord Shri Swaminarayan. Yoga means to unite, and union means to be one with God. This book teaches us the art of attaining unbroken communion with the Murti of Maharaj and experience His eternal bliss. The study of this

book is necessary not only to realize God in life but also for the development of the individuals as well as the society. It will soothe the troubled hearts and bring happiness and peace wherever there is pain and discord.

23] Anadi Mahamuktaraj

**Shri Abjibapashri-nu-Jivanvrutant
(Life-sketch of Shri Abjibapashri)**

This is a biographical sketch of Shri Abjibapashri who had manifested himself on earth by the exercise of God's will. It has been written by Anadi Muktaraj Param Pujya Shri Muniswami Shri Keshavpriyadasji. It will help the seekers recognise the qualities of Anadimukta and inspire them to withdraw their senses from the external world of appearances and establish unbroken rapport with God.

**24] Supreme Lord Shri Swaminarayan
and the World Religion**

This is an English version of Anadimuktaraj Param Pujya Shri Narayanbhai's book in Gujarati, entitled : 'Bhagvan Shri Swaminarayan and Vishvadharmā'.

25] Yoga For Entire Life

Translation in English of Anadimuktaraj Param Pujya Shri Narayanbhai's book in Gujarati: 'Samgra Jivan-no-Yoga'.

**26] Let Us Breathe the Fragrance
Divine : 'Divya Saurabh Anubhaviye'**

A beautiful collection of inspirational gems of Shri Abjibapashri in Gujarati and English. Anadimukta Param Pujya Shri Narayanbhai used his spiritual discrimination in selecting these verbal gems for the benefit of the seekers. The translation is not literal but it conveys effectively the spirit and fragrance of Bapashri's language of heart.

27] Bapashri-ni-Vato-nu-Chintan

Anadimukta Sheth Shri Baldevdas Parikh had written a scholarly Preface to Bapashri-ni-Vato. This Preface can be called a Prologue as it is in the form of an exposition that offers and explains the themes of the discourses. Anadimukta Param Pujya Shri Narayanbhai has taken great pains in editing Shri Baldevdas Parikh's interpretations. The book can be used as a guide to make a way through the maze of conflicting philosophical opinions and theories.

**28] Shreeji Sammat Vishishtadvaita
Siddhant Sagar**

This scholarly work written by Shastri Shri Dharmaswarupdasji explains the philosophy of Lord Swaminarayan. The Lord Himself described it as Vishishtadvaita. It means that only

Parabrahman or God is self-existent, the rest exist only in and through God i.e. Shreeji Maharaj. This book will help the reader understand the philosophical position of Swaminarayanism and affirm his faith in God, he worships.

29] Shreeji Prasad

Shri Ramanlal Soni a great man of letters, has used his art of story telling in presenting Lord Swaminarayan's 'Shikshapatri' to the readers. The prescriptive verses have been faithfully related to incidents that take place in our daily life. The moral codes prescribed by our Lord have been given a concrete form of an interesting, convincing story. Anadimuktaraj Param Pujya Shri Narayanbhai has given this work a new shape and added his own experiences to the explanations given by Shri Soni. This is an exciting and inspiring book for young and old.

30] Kutchna Karunamurti Sant

Shri Abjibapa

This short but inspiring life-story of Anadi Mahamuktaraj Abjibapashri, written by his beloved disciple Anadimuktaraj Param Pujya Shri Narayanbhai throws light on Bapashri-leading a life of an ascetic householder. The book tells us how a householder while performing his daily chores and conducting worldly affairs

can remain in the state of perfect yoga - the highest spiritual state. We can understand how no bounds can bind an Anadimukta. Shri Narayanbhai's personal experience, his lucid style, his short and simple sentences and choice of words make the work not only interesting but authentic.

31] Rasbas Hoi Rahi Rasiya Sang

[A collection of Kirtans and Verses]

This is a collection of devotional songs composed by the Nandsant Poets who were Shreeji Maharaj's contemporaries. Pujya Shri Narayanbhai has selected and edited these songs which will inspire the devotees to understand the sum total of what Lord Swaminarayan stands for and how to establish an unbroken communion with His Divine Form. It will lead to the rise of 'paraprem' and 'parabhakti' in the hearts of the devotees.

32] Nitya Niyam

This book composed by Anadi Muktaraj Param Pujya Shri Narayanbhai can be used as a key to different modes and methods of performing 'pooja'. It will help the devotees to organise their spiritual time-table and develop irrevocable bond of love with the image of Maharaj. Pujya Shri Narayanbhai has arranged

chronologically 'arti, manasi pooja and its modes, stutipath, nitya niyam, verses related to 'Svabhavik cheshta, godi-na-pado' etc. The book carries the greatest gift from Shreeji Maharaj - His Letter explaining His Supremity to His devotees. We are the beneficiaries of this rare divine gift.

33] Divya Darshan

Here is a rare collection of paintings drawn by the great spiritual painter Shri Laljibhai Soni of Bhuj. Shri Laljibhai Soni has been recognized by all art lovers in India as one of the greatest painters of our time. Shri Laljibhai has poured his love and devotion into his art and created a series of paintings depicting important events in the life of Bapashri from his birth to his return to Dhama. The man who inspired Shri Laljibhai was our Muktaraj Shri Narayanbhai. Laljibhai's pictures with explanation in Gujarati and English are available in a book form. Mere 'darshan' of these oil paintings will arouse spiritual disire in your heart and will make you feel richly rewarded.

34] Stotram - Hymns

This title contains hymns in praise of our Lord Shri Swaminarayan. You will find Purushottam Kavach, Jana Mangal Stotra, Jana Mangal Namavali in it. This book offers you a very potent divine 'mantra' written by Anadi Muktaraj Sadguru

Shri Gopalananda Swami. The 'mantra' possess the power to turn adversity into prosperity. Life is not a bed of roses, there is little that is ours; success and failure, sickness and health; hope and frustration are all there in our life. In the hour of need or crisis, instead of turning to lesser Gods, we should turn to Lord Swaminarayan and seek His help and win His pleasure by reciting these hymns and 'mantras' composed by His contemporary saints: Sadguru Shri Shatananda Muni, Sadguru Shri Gopalananda Swami and other God-realized saints and Anadimuktas. You will get divine protection and the purity off your 'upasana' too shall remain intact.


35] Pujya Shri Narayanbhai

You will find here a brief life-sketch of Anadimuktaraj Param Pujya Narayanbhai, the founder president of Shri Swaminarayan Divine Mission. This little book will reveal his spiritual prowess, his rare qualities of compassion and urge to lead his followers on to the way of God. A humble teacher Shri Narayanbhai is revered today as Anadimukta or Muktaraj. His life and some of his quotable quotes will inspire the readers to follow his light and attain complete yoga-union with God.

Library

A library is universe in itself. With a view to opening the window of knowledge for the book-lovers, Muktaraj has established a rich library. It houses a reading room and provides special facilities to the scholars who may want to do research. You can find books on almost all religions of the world for comparative study. This comparative study will convince you that Swaminarayan Dharma is a world religion and it is the best and most liberal of all religions. It fights narrow sectarian and divisive forces and fosters unity, harmony, peace and universal brotherhood.

Each title was carefully chosen by Muktaraj himself. Only those constructive books which were helpful in the building of a healthy, moral society and honest God-fearing men found place in the library. Right from the purchase of books to their classification, registration, filing, cataloging and even dusting was done by Muktaraj. The library is a one man collection and each book was purchased from Muktaraj's own savings. It is his private collection, donated to the mission, which has become now 'Omni-Beneficial Library'.



You name any subject and you will find useful books on it. Besides books on Swaminarayan religion, you will find books on all the major religions of the world, school of philosophy, theology, history, education, science and technology, art and literature. Books and publications of Ramkrishna Mission, Chinmay Mission, Arvind Ashram, Shivanand Ashram and other international foundations can be read in this library. It is an immense collection of 25,000 books in Gujarati, Hindi, Sanskrit and English. With a view to tapping limitless resources in the realm of mind, character and spirit and help the readers choose the right path to attain oneness with God, Muktaraj built this library.

This is one of his many omni-beneficial activities which he had undertaken as a part of his earthly mission. He had come in this world at the command and by the exercise of Supreme Lord Shri Swaminarayan's divine will to fulfill His mission. This holy Ganga of his spiritual and humanitarian activities will quench the thirst of all for all time to come.

***Muktaraj, The great Unifier
of Man and God***

11

Muktaraj was a stout man of an average size with a high forehead, impressive resolute face, and eyes full of compassion. There was something fascinating about him, which stirred deep inside all those who met him even for a while. He not only preached but practised austerity. He wore plain, simple clothes. At home he would wear a short shirt or kurta and payjama and when he went out he wore "khaddar" kurta, dhoti and white Gandhi-cap and slippers. He walked like a soldier, straight, erect, fast with measured steps. But as he for ever remained absorbed in the luminous figure of Maharaj, even while walking, his eyes remained half-shut and half-open, looking inward and outward at once. He was simplicity incarnate, a man who never believed in showing-off, a saint who did not wear his spiritual powers on his sleeve. Still, people were drawn by his magnetism, and way of life. He was a great spellbinder. His spiritualism illuminated his whole being and many people

had seen its glow. But Muktaraj never talked about his spiritual or miraculous powers. He remained an unassuming man, wearing a permanent smile on his face and sunshine in his eyes. He carried the truth and joy of the one in whom Lord dwells as Super Soul. [Param Atama]. A man of limitless resources, Muktaraj was in tune with the infinite and therefore led a decent, simple life of a sage without formal renunciation. His life-style, food habit, his language and speech, everything about him was marked by simplicity. He was meek and mild, and simple as a child.

To the 'Satsang fellowship' he was the dearest 'Mama' [maternal uncle]. Word 'mama' can be viewed as a word made up of 'ma' + 'ma' meaning a mother taking care of children and providing protection and guidance in their worldly affairs; the other 'ma' referred to the countenance Divine of Muktaraj that led the seekers on the path of God and protected them against the temptations of flesh and desire and helped them attain salvation. Thus 'mama' is twice the mother- bringing happiness in the life here and here after.

Muktaraj was humility incarnate. He would pay obeisance to all the saints and sages; young

and old, senior or junior and would address them with love and reverence and offer them 'dhotis'. With equal love and respect he received every 'haribhakta'. He would get up from his seat to receive the guest, apply 'tilak' on his forehead, garland him and offer him food. If a devotee politely refused to eat at his place, he would force him with love to accept fruit or lemonade offered to God. As the Lord had made him a man after his own heart, he conducted himself as a prophet among men and distributed His love to one and all, the eminent and the ordinary. On the days of festival he would give money and solace to those in trouble and thus brought joy in their lives. A soft word from him soothed the sore hearts and sorrow and sighs fled away.

If he saw pain or sorrow anywhere, his heart would melt and their sorrow became his sorrow. He would offer them "charanraj" - holy dust and pray to Maharaj to give happiness to them. He would not rest until he saw the tears disappear and the smiles returning to the souls in agony. "Unto the pure all things are pure". He would talk to people living at distant places on telephone and inquire of their health. He was equally patient with his opponents and with those who

obstructed him in his spiritual activity. He would forgive them like a man of power, strength and authority. He would chastise them with love and forgiveness. He was often heard saying "If I am a genuine person, a true 'Anadimukta' I must first redeem those who are against me and those who envy me." Muktaraj always preached: "best virtue is friendship; and worst vice is enmity." His heart was as kind and merciful as mother earth. He always considered himself as God's humble servant in Satsang. He invariably concluded his letters to others with "Servant of servants in Satsang; Deendas;" or with "dandvat, and love, Jai Shri Swaminarayan" before putting his signature. He never liked people hailing him as a 'Spiritual Leader' or 'great Man and a Seer.' He could be with the crowds and keep his virtue and discourage the devotees who tried to offer him garlands and gifts. If, however, the occasion were his birthday or any other auspicious day they insisted upon garlanding, he would offer the garland first to the image of God and then offer it to the devotee himself as 'prasad' the token of God's grace. He remained undisturbed by friends and foes.

He was the Truth and the Joy forever. He was firmly established and absorbed in the

Murti of Maharaj and therefore, he was consistent in his speech and actions. He always preached what he practised. He was truthful and honest. He trusted the power within himself and guarded his virtues. Even when he held important posts, he would not use the stationery of the office for his private and personal correspondence. He would not use even a pin. He looked upon himself as a trustee, a manager and never an owner. He would not allow any one to misuse his authority of funds. One who betrays the trust of the people loses his own face to him his personal income and the money received by way of donations were God's property and therefore he taught others to spend it for the benefit of others. He would never tolerate the wasteful use of wealth; be it private or public. He would never compromise with the moral and ethical values. A dishonest public servant is a menace to people. He wanted people to be charitable but not extravagant!

He was bold, frank and forthright. As a student he had actively participated in the 1942 struggle for independence. He was a revolutionary and a 'moral rebel'. He had addressed public meetings inspiring people to rise against the foreign rule. He preached

nationalism and patriotism but he always wanted people to be non-violent. When he went to Madras to receive the National Award for his research paper, he was surrounded by the youth of the city because he had put on a Gandhi cap. They thought he was a Congress man. He addressed them in English and asked them to keep their cool. He had the courage to speak and courage to fight for honesty, goodness, justice and truth. The agitated boys calmed down and thanked him for his advice. The youngsters were impressed by his frankness and courage of conviction.

Muktaraj was a man of foresight. He would weigh every issue, ponder over it and guide people accordingly in both religious and worldly matters. He could intuitively analyse the past and the present and predict what was there in the seeds of time. His predictions always came true. He would seek God's help in controlling even the weather. He could make the clouds rain and stop them raining by will. But he had no spiritual pretensions. He always gave credit to God saying he was merely an instrument in His hand. He must have helped millions of people attain 'moksha' by formally initiating them into 'Satsang' offering 'Vartman' and 'Kanthi'. Through

destruction of the sins committed in the previous births and by removing the film of Maya from the eyes of the devotees, he would offer them Murti of Maharaj and make them steadfast in His worship. They all had seen his majesty in human form. During the jubilee celebrations of Param Pujya Bapashri's birth, Muktaraj had invoked Maharaj's blessings to irradicate plague and protected all the devotees, participating in the festival against the disease. Those patients who had gone there for 'darshan' were automatically cured. When Muktaraj performed 'abhishek' puja [special religious rites] on the idol of Harikrishna Maharaj, the image of Bapashri too received the 'abhishek'. All those who witnessed this great miracle were struck by this divine manifestation for their benefit. A similar miraculous 'abhishek' was performed in the house of Muktaraj, in Ahmedabad. During this 'yagna' Muktaraj bestowed his divine grace on every one and promised them release from the cycle of birth and death and transformed their lives. He helped them build a true understanding of religion on the foundation of Swaminarayan philosophy. Before and after his departure from this world, in and around Shri Swaminarayan

Divine Mission, people had witnessed showers of sandal-wood powder.

Muktaraj was every inch an "Anadimukta, a truly God- realized soul, made free by the light of the Atma. No matter where he walked, he led all to God. He was permanently in the state of assimilation and absorption in God. He was the most adorable one. He was the true emancipator of mankind.



*Heaven is all the
way to Heaven*_____

12

Wherever Muktaraj went, God went with him, where he lodged, God, lodged and his people became God's people. If we can conceive of what a totally loving, caring and a guru with true redemptive power could be, we begin to understand why Muktaraj was adored as a true preceptor. People found in him their ideal of teacher, father, friend and guide. Through the activities of the Mission, he blessed abundantly with wealth of spiritual knowledge and love divine. Fervent in spirit, serving the Lord, rejoicing in the happiness of others and at peace with all men, Muktaraj destroyed pain and sorrow and poured into the hearts of men the bliss of God. He fulfilled all their worldly and spiritual aspiration. Great men of God have always found ways to bring happiness and the light of God to their devotees. Muktaraj intuitively knew that his devotees needed his help. He would voluntarily visit the homes of his disciples and reveal to them God's love in action. Realizing God's love

may not come easy for all men. No matter his health permitted or not, he would visit towns and cities, disbursing God's love and grace. Rampura, Jarawala, Patdi, Mumbai, Delhi, Vadodara are some of the places sanctified by his visits. Wherever he went, he organized 'Sastang Sabha' - holy congregation and spread the message of God: "Seek and you shall find God dwelling within yourselves". He would stay with one and eat with someone else and perform the 'arti-puja' at yet another place. Thus, he would try to satisfy as many devotees as He found his fulfilment in the satisfaction of others.

An 'Anadimukta' himself is a living temple of God and therefore he is not required to go on a pilgrimage. Wherever he goes, sits or stands, the spot becomes a place of pilgrimage. There is nothing in the three worlds which he does not already possess, but for the eternal deliverance and salvation of the innumerable 'jeevas' (souls), Muktaraj had gone on a pilgrimage of Kashi, Mathura, Haridwar, Rishikesh, Ayodhya, Chhapaiya, Badrinath and other holy places. While on pilgrimage, Muktaraj had displayed some rare spiritual powers. Let us recount one or two such instances:

At a small place called Shravan Talavadi,

near Chhapaiya, there was a colony of some 150 hutment dwellers. Muktaraj visited this colony, blessed the inhabitants and offered them the vartman that would free them from the cycle of birth and death. The ritual was performed by offering holy water to each one of the new devotees. They all felt happy at being taken into the Satsang fellowship. While leaving, Muktaraj offered them some sanctified coins too.

While celebrations related to the 'patotsava' of Ghanshyam Maharaj were being held at Chhapaiya, an old woman fell unconcious in the crowd of the devotees. She was gasping for breath and was about to die. Muktaraj offered 'charanraj'. As soon as a pinch of the holy 'charanraj' was put into her mouth, she regained her consciousness. She got up and exclaimed: "Who gave this flavoured 'dust' to put into my mouth? Believe me I had a glimpse of Maharaj." Wherever Muktaraj went, he would sanctify the river, pond and the sea by dropping God's 'charanraj' and turn those places into hallowed grounds. Whatever he touched, came alive. Thus, revival, rededication, renewal and finally the celebration of human life and the fact of God of human life and the fact of God of eternal man were the mission of this super soul

in human form.

With a view to redeeming the souls world over, Muktaraj and Pujya Leelaben, accompanied by select devotees, went on a tour of England and the U.S.A. in 1993. Muktaraj was not a mere visionary or a dreamer of things divine, cut off from the world of men. He was equally eager to serve his human devotees in India and abroad. No wonder, dedicated to the spiritual elevation of human beings, all over the world, he was afoot with his spiritual gifts, covering continents. He did not ask who they were, that was not important to him. He simply travelled, distributing God's love and granting eternal deliverance to all those who came to him with love. The joy of the devotees knew no bounds. In him they saw God's love in action. It called for celebration They have been waiting for this moment. This was not a unique occasion for the devotees living in the foreign countries only, it was a moment of glory and joy divine for the entire Satsang. The press of his foot to the foreign soil produced a hundred joys and affections in the hearts of the people.

He gave discourses to doctors, engineers and technocrats and won their hearts by his reasoning power and clarity of thoughts. He

was invited to their homes where he performed special, 'arti puja' and invoked Maharaj's blessings for them. He could influence some of them to that extent that they changed their lifestyles and food habits and vowed to lead a life prescribed by Maharaj in 'Shikshapatri'. While he was in Toronto a rare sight was witnessed by a devotee. While Muktaraj was offering prayers at the house of the same devotee there, a flood of light filled the room. His self-radiant self was seen emitting the light. He had kindly sanctified the rivers, lakes and oceans including the pacific and the Niagra Falls by dropping holy 'charanraj' into the waters.

Thus, by travelling around the world, Muktaraj convinced the people: "Heaven is all the way to Heaven." Maharaj is always present where His 'Muktas' dwell.

**Developmental Activities of
'Satsang'**

13

Satsang is wedded to the cause of moral and spiritual development of mankind. Although, Muktaraj, for ever remained absorbed in God of cosmic force, he did not ignore the reality of human life. He lavishly bestowed the spiritual wealth through a number of 'omni-beneficial', developmental activities.

Muni Swami had expressed his desire to develop the 'Chhatri' - monument at the resting place of Anadimukta Bapashri. To honour the wishes of the saint, Muktaraj approached Anadimukta Pujya Jadavjibapa and other devotees from Kutch and Gujarat and developed the place into a more beautiful monument on the hallowed spot. This was followed by the founding of institutions such as Gurukuls, Hostels, Schools and organisation of exhibitions of paintings depicting the life and works of Pujya Bapashri. Before the inception of the 'Mission' Muktaraj had got many books like 'Vachanamrutam', 'Bapashri-ni-Vato' and 'Sadguru

Vrundavandasji Swamini Vato' published through 'Anadimukta Abjibapashri Smarak Trust', Gujarat. Thus he fulfilled Muni Swami's desire to start publication activity. He got a separate temple exclusive for women constructed at Saraspur and the temple for male devotees was expanded and further developed Under his supervision and guidance many new temples were built all over Gujarat. The newly constructed 'Shri Brahmanand Bhojnalaya' in a way can be described as Muktaraj's 'gift' to the Muli temple. He was responsible for the renovation of many battered old temples.

Impressed by the scholarship spiritual powers of Muktaraj Acharyashree and members of the 'Vidvan Santmandal' decided to ask him to write an article establishing the supremacy of Lord Shri Swaminarayan. Muktaraj responded to their request and wrote an article for the magazine, 'Bhagvan Swaminarayan' and established the norms and standards of 'Upasana Shuddhi'. When it was decided to construct a Swaminarayan Temple at Naranpura, Dharma Dhurandhar Param Pujya Acharyashri had asked Muktaraj to lay the foundation-stone for the temple. While performing the rites, Muktaraj had blessed the congregation and

prayed to Maharaj to bestow special powers upon the temple so that the devotees might receive his choicest blessings and the fellowship prosper. The proof is not far to seek. We can see the results with our eyes. The foundation stone of the Gurukul at Chharodi was jointly laid by Muktaraj and Pujya Jogiswami. It is about to be completed. His creative spirit was not limited to the construction of temples and publication of books only. He was deeply committed to the inner development of man also. Swaminarayan Gurukul, Ahmedabad had often organised lectures of Muktaraj for the young college students. Our Divine Master delivered lectures on 'Upasana-Shuddhi' and inspired the youth to remain steadfast on the path which led to true knowledge and ultimately to God. 'Shri Swaminarayan Divine Mission' is a living monument, an embodiment of all that Muktaraj loved and stood for. You have to just walk into it to experience the divine bliss and realize your spiritual goals. Look within, your God is smiling.

God's work is realized through man. We are here to carry out His commands and realize Him in our lives. But the 'Truth' that lies at the heart of religion cannot be comprehended without the help and guidance from the God-realized and eternally liberated men like Pujya Shri Narayanbhai. He could intuitively identify the true seekers and guide them on the path leading to God.

His guidance was not limited to the seekers belonging to Swaminarayan Dharma only. He was always eager to help and guide one and all believing them to be parts of all pervading unity of mankind. He was above "he-ism" and "me-ism". He was often consulted by people of other faiths. He was a true "arbiter of the diverse". He would resolve all their doubts and help them overcome all impediments in their spiritual progress. He would teach them the art of subduing the inner enemies and mastering the senses. He would judge the spiritual need of the seeker and advise him accordingly. To some

chosen and tested ones he had revealed rare spiritual secrets and even blessed them with experiences of the unknowable. He had bestowed great powers upon his select devotees and taught them the art of attaining oneness with God without much effort. Some of us have had the rare experience of receiving his guidance and help without our asking. He would simply read the face understand the problem and offer the solution. He had transformed lives of many people just by a glance or a word from him. Even a mere thought of him would bring his message to the seekers living far from him. Mere remembrance resolved their problems, got his protection and removed all hurdles. Mere acquaintance with him was an assurance : "No harm shall come to you."


His word always carried the weight. He spoke from the heart of divinity and therefore nobody ever refuted his word. He would often tell the assembly : "By the grace of Maharaj and by his divine guidance I can offer a scientific explanation and convincing answer to any spiritual question related to any religion in this world. It hardly matters to what religious denomination the man seeking the explanation belongs." He was a great teacher who had

studied all the religions of men. He would invariably send the seeker home, fully satisfied with his answer. Whatever may be the subject of the discussions, the theme was always the same: How to unite with and be one with the luminous form of God. To establish the supremacy of Swaminarayan religion over other religions and to prove its universal acceptability, he wrote a small booklet: 'Bhagwan Shri Swaminarayan and The World Religion'. He insisted upon the strict observance of the 'Five Religious Vows' prescribed by Lord Swaminarayan. Explaining the significance of 'Panch Vartmana', he wrote another book entitled: 'Samagra Jivan-no-Yoga'. The reading of this book will teach you how God can be realized through the observance of the 'Panch Vartmanas'.

As he was in a permanent state of Anadimukta, he was the 'all-knowing' manifestation of Maharaj Himself. He had reached the heights of the highest and therefore nothing was beyond his reach. He possessed knowledge about this life and the life here after. Therefore, he could answer any question. He could not only resolve a problem but even his word produced things. He had what we call 'Vachan Siddhi'; his word was a command. Let

me cite this example: A devotee had been unemployed for a long time. He came to Muktaraj and brokedown. He prayed and sought his help. Muktaraj was moved by his plight. He consoled him and said : "Worry not. You will get a job tomorrow itself." The man got a job the next day." He must have cured by mere exercise of his will hundreds of people struck by deadly diseases. A number of people harassed by ghosts and evil spirits or black magic were rescued by him. He would seek Maharaj's help and exorcise the spirit by prayers. He could guide farmers in their search for water. He would get a map drawn on a piece of paper and mark the spot for the well. He had helped many people discover treasure hidden in their land.

Muktaraj guided not only the human beings in their spiritual quest, at times he had helped the Gods and Goddesses attain spiritual heights. When he was working as a teacher, once he had accompanied the students and teachers on a tour of Pavagadh. When the group reached the last peak from where one has to climb the steps leading to the temple, Muktaraj stopped and sat under a tree. He asked the group to proceed for the 'Darshan'. While others were climbing, Goddess Kali, dressed in white came down from



Her temple for the 'darshan' of Muktaraj ! She stood with folded hands before Muktaraj and sought his blessings for her eternal glory- the divine welfare and delight Muktaraj blessed the Divine Mother and said "you will certainly attain 'moksha' as soon as you have accomplished your goal and fulfilled your mission." The Divine Mother smiled and disappeared. Many others had witnessed this rare Divine spectacle.



Illness : A play of Divine Power 15

Expressing the eternal divine joy of being one with the all-pervasive Shri Hari, Anadimuktas manifest in human form by the independent exercise of the Divine will. Displaying all human characteristics, these souls in a state of one-ness with God manifest constantly for the happiness and redemption of devotees. They arrive to fulfill the divine desire to distribute God's love among men. As Shreeji Maharaj acts through His manifest Anadimuktas service to them is service to Maharaj. To worship Anadimukta is to worship the Lord; they are indivisible. To win their pleasure is to win God's pleasure. Sometimes such God realized souls exhibit signs of illness to allow their devotees to serve them and earn merit 'punya' and 'krupa'.

They exhibit signs of irrevocable destiny which works through many lives on account of the accumulated sins committed by 'jiva' -person to establish righteousness. However, the Mukta who is enjoying the integral bliss emanating from 'Maharaj' is above and beyond

the pain or suffering. The display of illness is just to remind the beloved devotees of the nature of body which is subject to decay and death. It is part of his divine mission of paving a way to 'Dhama' through 'Moksha' for the devotees. It is an exhibition of the super human powers, we tend to forget.

As a student, Muktaraj had embraced pneumonia in Surat which was not dropped until he arrived at Patan. When the devotees prayed him to recover, he used his 'atmasatta' free will and bade good bye to the disease. Once, in Ahmedabad also he had assumed typhoid for a very long time and then he had cured himself by the exercise of his free will. He would show the signs of malaria and other ailments for sometime and surprise the doctors by removing all the symptoms of the disease without taking any medicine. The doctors immediately recognized the 'dweller' in the body and worshipped him as the one who practised 'yoga' - the 'Anadimukta. On January 27, 1991 Muktaraj had shown the signs of heart trouble. He spent fifteen days in a hospital to allow the devotees to attend on him. By exhibiting this 'illusion' of illness, and by allowing the devotees to serve him,

he reduced the negative aspects of their 'prarabdha' - fate and brought them closer to God. While Muktaraj was in hospital, other patients with cardiac troubles were automatically cured by his presence! When the doctors examined Muktaraj and found no sign of cardiac problem, they exclaimed: "impossible." A person who could control and direct even the supernatural elements had no difficulty in increasing or decreasing the intensity of a disease. It was simply a display of divine power. A Muslim patient had witnessed Muktaraj's body emitting light in the hospital. He could not control his joy and remarked: "He is Allah!" Muktaraj had to exert his speech organs in teaching his class, addressing the congregations, and talking to the devotees. His vocal-chords were badly affected by constant talking. Sometimes his sore throat would not permit him to speak clearly. But he would ignore his bad throat and speak, and speak clearly and even loudly wherever he wanted to address a large gathering. He had tremendous will power and the magic of self-suggestion. He had limitless physical, mental and spiritual resources which he used by the exercise of his divine

will. Free from ego, free from pride, awakened in the knowledge of the atman, Muktaraj could invite and dismiss illness by independent exercise of his will for the benefit of the devotees.



The Last Phase _____ 16

The beloved Anadimuktas of Shree Hari manifest on earth by the exercise of the Lord's will to liberate 'jeevas' - human beings. They exhibit divine powers for the benefit of devotees and seekers and on accomplishing their mission on the earth, bring the curtain down on their human drama and return to their place of origin-Murti of Maharaj. From the Brahman they come, to the Brahman they return.

Muktaraj had turned 75. We in India celebrate 75th birthday as 'Amrut Varsh' - the year of nectar. The devotees decided to celebrate the 'Amrutvarsh' as Shree Hari Krupavarsha Brahma Yagna. They decided to win Shreeji Maharaj's and Muktaraj's divine pleasure by organizing religious discourses, meditation camp, singing of devotional songs, special discourses, yagnas throughout the year. They had planned everything to the last detail to make the celebrations a grand success. But God had some other plans. It is very difficult to understand the ways of God. Muktaraj had given enough

hints of his departure. Before he withdrew himself from public appearances, he had taken some devotees into confidence and expressed his desire to conclude his activities in their midst. But blinded by their love for Muktaraj, the devotees failed to understand the meaning of his words. In fact, in the last phase, he was seen more cheerful, more willing to address the gatherings and showed more interest and greater enthusiasm in the activities of the Mission. Before he shut himself into voluntary 'seclusion', he visited every house in 'Sarvamangal Society', performed 'arti-puja' and showered our Lord's choicest blessings on everybody and increased their spiritual wealth. He had decided not to exclude any soul from receiving God's bliss.

He must have spent four months in 'seclusion'. Then he began to show the external signs of illness. On Saturday, September 15, he entered hospital. He called Leelaben at home and reassured her : "You need not come to hospital. Take care of your health. Rest. I'll be home in a day or two." He did not reveal his plans even to his followers who were attending on him. He kept on telling them "Don't worry. I'll bid the illness go in a very short time." The followers, with firm faith in his words and their

earlier experiences of his illness, thought that this too was being done to allow them to serve him. He would soon recover and offer them the bliss of his company, the grace of his presence and the happiness of serving him for a long time. But slowly he began to drift away from the world of men and went deeper and deeper into the ocean of infinite bliss of God. Severing all ties, lest the prayers and cries of the devotees should obstruct his voyage to the ultimate Reality-Shreeji Maharaj. Turning his face away from the world of senses, Muktaraj was fully awake and conscious inwardly. When Leelaben visited him, he opened his eyes, smiled and once again entered tranquillity, serenity. The restless devotees kept on calling him, praying him but their Guruji, their dearest Muktaraj would not hear them or answer their prayers. The devotees refused to believe their eyes. Muktaraj had decided to use this illness as an excuse to return to 'Dhama'. Therefore, this time he refused to show any signs of recovery. Except for some close devotees, the news of his illness was deliberately kept secret from other disciples. After a brief period of seven days in bed, on Saturday, September 20, 1997 (Samvat 2053, Bhadarva Vad Pancham) at 12.25, with folded arms, Muktaraj silenced

his mortal frame by the independent exercise of his will and became the pilgrim of eternity. He withdrew to himself, singing himself the song divine.

The bereaved devotees stood there completely stupefied. They stood there as orphans, perplexed and confused. As their souls in their trouble sank, they thought they had lost everything and now they had nothing to live by or live for. But soon they recalled his ever smiling face and stopped crying. The very breeze brought his divine breath to them. He was deathless. The telephones rang, the T. V. flashed the news, the newspapers carried the news. People began to pour in and an ocean of humanity began to sing with the voice of uttermost sorrow. Everybody who has come into his contact, came there to have his last glimpse. Everybody knew that the Muktaraj are free from the cycle of birth and death. They are birthless and deathless in the worldly sense of these terms. They continually manifest on earth to fulfill God's mission. Being immortal the Muktaraj are always with us. Thus, the devotees found strength and consolation from within because they could hear his voice speaking to them from their own hearts.

To enable every devotee and believer to have the last 'darshan' of Muktaraj, it was decided to perform the cremation rites on the next day Sept. 21. The entire day of Sept. 20, was spent singing 'akhand dhun' (continuous chanting) through night and the dawn of the next day. The morning brought crowds of devotees.

On Sept. 21 at 9.30 in the morning the last journey began. Muktaraj's 'palkhi' was offered 'arti puja' and the air ranted with the 'jay ghosh' hailing Maharaj, Bapashree and Muktaraj. The funeral procession left the 'Mission' with the devotees chanting 'Dhun'. On the way the 'Palkhi' was received with the citizens of Ahmedabad with tears, flowers, 'abeel ', 'gulal', rice and coins. The funeral procession arrived at Narayanghat at 11.30. At 12.06 Muktaraj's mortal body was consigned to flames amidst 'jay ghosh' and sobs of the devotees. There was now complete hush as the last episode of an active life was being enacted. The people were engulfed in the ocean of grief and sorrow. Nobody was ready to believe that Muktaraj had returned to the heavenly abode.

Muktaraj was a pilgrim of eternity and therefore birth and death were just stations on his way. He comes and goes at his own sweet will

by the exercise of his independent will. He had come in human shape to bring happiness on earth and allow the devotees to serve him. Now the physical contact was not there but his astral body continued to guide the devotees. He remains present in his spiritual self; there is no stoppage and never can be stoppage to the all-pervasive self of Mukta. The very next day Muktaraj gave 'darshan' to Pujya Leelaben, asked for water and took some sips. This incident reassured the devotees and inspired them to re-dedicate themselves to his incomplete task and re-call his teachings. They resolved to carry on with greater sense of commitment and vigor.

He had gone away in a purely physical sense. But his divine immortal spirit continues to guide and inspire his beloved devotees. Most of us have experienced and felt his presence. He can never desert us. He breathes in our breath and grants our wishes and answers our prayers. No matter where we walk, he leads us onward. Only the tyranny of senses produces divisions of birth and death.

Muktaraj has brought to us the philosophy of Lord Shri Swaminarayan, as established and explained to him by Pujya Abjibapashri. Muktaraj has given scientific explanation for the fact of

the supremacy of Lord Swaminarayan over other 'avtars'- incarnations. Now the spiritual aspirant can easily identify with God and meditate on His Murti and attain 'moksha'. Thus he has helped the devotees foster love for God. It is in this spiritual sense that we love to call him a true path finder. When we are surrounded by dangers, seen and unseen, his life continues to guide us by the qualities of courage, generosity, steadfastness, devotion and strength of character. In fact he has taught us the true art of living- the Religion of Man. We shall forever remain indebted to him for showing us the light divine when we were surrounded by the encircling darkness of 'maya' and Ignorance. Our true tribute to our Master can be in proportion to our devotion to him and also in proportion to our desire to imbibe his virtues as well as values dear to him. A poet has rightly said: "Worshipping greatness passing by, we ourselves become great." We must strive hard to remain worthy of his divine love and grace.

Astu !



Drops of Nectar...



1) Before addressing an assembly we must always invoke God by saying, I bow down to his Divine grace Shreeji Maharaj and His Anadi Mahamuktaraj Abjibapashri, Sadguru and the holy assembly with millions of pranam. This will bring Maharaj's bliss and grace.

2) The way you and I see each other, you should be able to see the image of Maharaj when you meditate with your eyes shut. When the seer and the seen become one, the 'dhyana'- meditation can be said to be 'dradha'- fully controlled.

3) Every aspect or part of God is so luminous and beautiful that if He manifests in human form with all His radiance, man will not only be dazzled but he will be pulled into His magnetic spheres and all the human activities will come to a stand-still. Therefore God manifests on earth in man's own image as a God of the eternal man.

4) What is the use of that knowledge which cannot help us shape our character. It is nothing more than a useless information.

5) The answer to all our problems is Maharaj.

6) Prayer is the strongest and the most effective weapon. Therefore pray with total non-attachment. Only the ignorant pray for the

fruit of their action.

7) Our relations with God are pure and free from lusts. Such relationship will certainly transform our lives. Do you doubt?

8) Anadimukta is the most effective means of reaching God. Without this means you can never achieve your end-realization of God.

9) Since that day when we received the divine gifts in the form of Maharaj and Mukta, we have been liberated from the chains of kal-karm-maya-time, action and delusion of senses. We must remember God, live always in His happiness and act as free men; free from desire and free from delusions.

10) Cast all your cares to Maharaj and Mukta and pray to them with complete dedication and in the spirit of surrender. He will take care of all your work and worries, aspirations and anxieties.

11) Division of caste and class is the work of man. We belong to one caste- Satsangi. Satsang is our true identity.

12) Even a mind that allows righteous attachments is in a bondage. Unless this lust is not destroyed with the help of Brahmised Souls, the path leading to the realization of God may not be so easy.

13) All our actions must be dedicated to God. Our actions must be worship of God. Actions must never aim at prestige or popularity of the doer.

14) Great Muktas are above praise and flattery. In fact Maharaj Himself is speaking from their hearts. As God is acting in and through the Muktas, to praise them is to praise Maharaj.

15) The man whose contact has made us worthy of receiving God's grace must be seen in His total glory. To know Him without knowing His 'mahima'- glory, amounts to our ingratitude. We no more remain worthy of his love.

16) If you get the 'darshan'- glimpse of Maharaj and Mukta either in your dream or as a special favour to you, do not reveal it to others. Let the joy rise in you and remain within your self. Don't let it out.

17) In the examination hall the students must invoke God's blessings. He will remain present in you and write the answers for you.

18) Only Muktas can reveal the truth about the manifest form of Maharaj. That knowledge is attained and sustained by their grace only.

19) Doctors perform the most complicated surgery. But no doctor has ever operated upon our ego. We have not heard of 'ego-surgery' that

can remove 'Me-ism'. We must do introspection ourselves and believe that Maharaj is the 'doer-all' This will dissolve our ego and the 'ego-surgery' will be successful.

20) God tests those whom He loves. Know well who is testing. Let Him test because He alone can test and favour you. The fire of test shall purify you. Have faith in Him.

21) Mukta sees nothing but the Murti of Maharaj. He is in the state of eternal happiness of God. He knows no other happiness but the bliss that comes from Murti of Maharaj. Maharaj alone acts through him.

22) Blessings are tangible 'prasadi' concrete bliss. The blessed do not need any other reward or 'prasadi'.

23) Let us put aside all intellectual debate about as to who is qualified and to what spiritual heights one must have risen to explain the supremacy of God. This is nothing but an intellectual luxury. It may be exciting but not rewarding. When one experiences it, all doubts, all debates and atheism itself vanishes and faith gets re-affirmed.

24) 'Sakshatkar'- revelation is nothing but transformation of faith in God into an ever flowing, inexhaustible fount of divine joy. There is

no greater achievement or reward than to know that our Lord is forever in our mind and in our thoughts and to make him our refuge is to be in Him.

25) Faith is believing in the word of Maharaj. To ignore or to violate His commands amounts to breach of faith. If you cannot resist those who are denouncing, fight them with your silent protest; resist not the evil. Just leave such evil people. If you continue to be with such people they will affect your mind. You won't be able to concentrate upon your spiritual and devotional activities. To turn a blind eye on the violation of Maharaj's commands is also a breach of faith.

26) When one has over powered the enemies dwelling within oneself- the 'Me-ism' and also the lusts of the senses then only one experiences the genuine peace. Those who have turned their hearts into the temples of Lord shall receive bliss and experience peace.

27) Pleasure that comes from the 'darshan' of the manifest God is greater than all the joys one can think of. Those who worship to show off or to earn name and fame can never behold God with attributes and of His Majesty they know nothing at all.

28) Men are oppressed through their

innumerable births. To break through the tyranny of senses and to attain the eye of the mystic we must worship Maharaj. There is no distinction of sex and gender in His divine abode. Lusts of body or joys of senses do not exist where He dwells.

29) Gluttony vitiates the hearts and produces sins. A glutton can never attain 'brahmacharya'-self control. One should be frugal of food. Senses should never be overfed with the food they long for. Greed of the stomach is the source of all evil.

30) We should not look at others but concentrate on our own actions. Keeping in mind that the omniscient Maharaj observes us and our actions.

31) Nothing is deadlier than prejudice or bias. It is more ominous than the unfavourable stars. It is cruel and degrading therefore we must destroy it.

(32) There is no greater service than to turn others towards God by explaining to them the divinity of God. One must have clear understanding about God and His incarnations.

33) To have the 'Sakshatkar'- revelation of God and to attain His traits, one should be as glorious and righteous as God Himself.

34) We need not ask others about our actions. Before taking an action we must consult our own conscience to find out whether our deeds will please Maharaj or not. If the small voice within says "yes", do it; if it says "No", don't do it.

35) Pain, calamity and punishment purify us and lead the awakened soul on the path of salvation.

36) Meditate upon the form of God in which you believe. Don't change either the object or mode of worship every now and then. Concentration of will and absorption in one and only one form of God guarantees success in spiritual life.

37) Once our consciousness is united with Murti, Harikrishna Maharaj reveals all His majesty and divine beauty beyond description. The self-luminous Lord, God of Gods manifests in all His eternal bliss and glory before our eyes. But one should not grow impatient. Patience alone makes it possible to have such a divine spectacle.

38) God and His Muktas whenever manifest on the earth they themselves find out the spiritual, aspirants and grant them 'moksha'-salvation.

39) If we want to attain perfection in our meditation, we must always remember God's manifest Mukta before getting absorbed in the image of God.

40) To serve a Mukta is to serve Maharaj. If you serve a Mukta, God gets doubly pleased. Therefore like a piece of Sandal-wood, we must dissolve ourselves in the service of Mukta. Maharaj acts and receives our service through, Mukta.

41) A Mukta manifests on earth in human form and acts like a human being for our benefit. In order to make us understand and accept the infinite God. Mukta appears in the finite human form.

42) To a Mukta there is nothing like 'daivi' - good or 'asuri' - evil. He does not look at the worth of a man while giving his love or grace. He loves every one of us without any bias.

43) Maharaj gives unconditional love to all. But we are not good enough to feel His love and therefore we do not remain constant in our faith in Him.

44) When Anadimukta is not around, we must recall his teachings. To think of him is to be in his presence, in his company.

45) One who has drawn out the essence of

the philosophy of Lord Swaminarayan is for ever in the boundless bliss of our Lord.

46) One who has withdrawn oneself from the lusts of the five senses attains communion with God without much effort.

47) One must understand the divinity of Maharaj through self-experience. Knowledge without experience remains vulnerable and doubtful.

48) Do not care whether blessings bear the fruit of an action. You must have faith in the power of blessings. Believe in the efficacy of blessing because faith makes a blessing work. And faith makes God our refuge.

49) To love other than Lord Swaminarayan is to continue our cycle of births.

50) Muktas are born and they drop the mortal coil by the exercise of Shri Hari's independent will. Their birth days and their return to 'Dhama' are divine acts which link others to God. A Mukta is never conceived. Conception is again an act of divine will, an excuse.

51) To accomplish perfection in 'dhyana' - meditation, the advice of Mukta should form every atom of our blood and breath.

52) Sarvopari Upasana is a spiritual state that demands total absorption in Maharaj. So long

one does not attain oneness with the Murti of Maharaj one must continue to strive and never rest. It is a long delayed reward of much endeavour.

53) When 'atma' - Soul merges with 'parmatma' - Super Soul, man is freed from the pain of birth and death.

54) Life is evolutionary and evolution is a very slow process. It cannot be hastened. But evolve it will.

55) When a Mukta gives the boon of 'last or final birth' we should be worthy of receiving it. If we have no worth or value, the blessings revert to Murti.

56) Showing off and service cannot go together. Service rendered with a desire to increase one's fame is wasted. Service + Show = Zero.

57) Those who make God their refuge accept God's decree with joy and remain happy in all situations. One must put aside all desires and grow of pure heart to receive God's bliss.

58) The lusts of the five senses are like the horns of an animal. They could be sawed by the keen blade of knowledge. But the desire for prestige and power is like the invisible horns. It is deep-rooted and firm. It cannot be removed

without the grace of Anadimukta.

59) Our association with Anadimukta should help us see him not in his human form with only human traits, but as divinity incarnate. Faith in divinity and control over senses make us worthy of receiving the love of Mukta.

60) If one meditates every day at least for half an hour with mind fixed on the Murti of Maharaj and does not waver even for a second, all his desires for sense gratification will burn out; his heart will be illumined and all his actions will inward towards the Atman.

61) Along with meditation upon the Murti one should clearly understand the deeper meaning of Panch Vartman with the help of great Muktas. Observance of the five moral codes with a clear understanding qualifies the seeker to accomplish his spiritual goals.

62) Muktas do no waste their divine power. They are not here to exhibit or sell their divine gifts. God is not a magician or a miracle maker. If Maharaj permits the Muktas to use their powers the way they like there will be no disease or misery in this world and there will be nothing but miracles all around. The super soul, the super mind of Maharaj directs, regulates and controls. The manifest Mukta possesses infinite power but

Maharaj regulates his powers.

63) Satsang is primarily there to help the devotees attain union with Murty with uninterrupted meditation upon the divine. Visits to temples, celebrations of festivals and sammaiyas etc. are secondary.

64) An Anadimukta has one aim, one goal, one mission- redemption of jeevas. Therefore he keeps himself away from the din and noise, the pomp and power of those who believe in showing-off. Solitude and salvation are the marks of their state and action.

65) Communion with Muktas and grace of Maharaj should not intoxicate you or go into your head. One should strictly observe all the rules of moral conduct and above all practise humility.

66) A seeker whose consciousness is touched by the bliss of Shreeji Maharaj and Anadimukta and has seen the manifest form of God, himself gets transformed from 'Chaitanya nirakar' - life devoid of attributes or the universal spirit into 'chaitanya Sakar' luminous manifest life with divine attributes. He becomes God-like, 'divya Sakar' - a person of divine shape and lives in God enjoying eternal bliss.

67) So long a seeker remains under the unwanted burden and complexities of the

means and methods of meditation, all his efforts through many lives will produce no result. He will neither experience the divine bliss nor achieve the state of Mukta. He will miss them until he is joined in his endeavour by the spiritually accomplished Mukta who ultimately shows his mercy and takes him into his divine fold and helps him accomplish his goal. Without the grace and guidance of the Mukta, human effort remains useless.

68) Satsang means the knowledge and art of achieving the union of the 'Atma' (Soul) and 'Parmatma' (Super Soul) which is imparted by Anadimukta.

69) Even a man who has acquired great spiritual heights cannot be said to be infallible. Everything is corruptible. The only exceptions are those God-realized souls. "There is no season for a man to be corrupt, but an enlightened person is an exception."

70) Do not pray like a beggar. God is merciful; He helps us to the extent of our needs and He knows what is good and what is not good for us. Therefore we must pray to God to give us only those things which God thinks are good for us. Avarice brings anxiety.

71) Prayer and meaningful activity must go

together. It saves us from monotony and boredom and helps us accomplish our goals faster.

72) If your sleep gets disturbed by chance, try to meditate upon the luminous figure of God. By practising this for a long time you will attain the highest state of yoganidra- the state in which the body sleeps and the soul is awake in the Murti of Maharaj.

73) Medicines of this world may cure diseases of the body, but the luminous Murti of Shreeji Maharaj works as a panacea curing all diseases of mind, body and spirit.

74) Before taking any medicine, it should be offered to God. He increases its potential and makes it more effective against all diseases.

75) To reveal the majesty and glory of Maharaj and Muktas to the 'jeevas' -souls is the greatest service that one can offer. This is the surest way to please God.

What does Shri Swaminarayan Divine Mission stand for?



With a view of translating the omnibeneficient divine message of Lord Shri Swaminarayan into action for the spiritual and worldly happiness of mankind:

- (a) We try to provide financial assistance to the needy without any discrimination and uphold the ideal of seva-sadavrat, selfless service.*
- (b) We are planning to establish and run health-centres and hospitals. We are offering assistance to institutions providing medical help to the people.*
- (c) We construct, develop and maintain temples and spiritual centres, commemorating great spiritual leaders with a view to bringing peace, happiness and divine joy to people.*
- d) We encourage creative activities aimed at educating people through literature and art.*
- (e) To satisfy the spiritual thirst of the devotees we want to establish and*

manage libraries, research centres and museums or assist individuals and institutions involved in such activities.

(f) We strive to achieve harmony and amity in our society by publishing books that enhance our cultural and spiritual life and take mankind on the path of progress and perfection and thus elevate man to the spiritual heights.

Therefore, we want

(1) to undertake and organise activities aimed at strengthening and improving the moral standards which form the basis of our social life.

(2) to launch programmes for the spread of universal brotherhood, social unity, fellow-feeling, amity, compassion that will end all discords and establish permanent peace; for without peace there cannot be progress.

(3) to organise conferences to bring all the religions and warring groups on a common platform and strive for harmony among them for the social and spiritual welfare of mankind.

The Mission, through constructive programmes and spiritual activities, aims at total development of human society in order to make it worthy of receiving the divine bliss through communion with God.

