

WISDOM OF BAPASHRI

An Ethical Compilation By
Anadi Muktaraj Pujyashri Narayanbhai G. Thakker

Book-1

Omnibeneficial Series - 48



Founder President: Pujyashri Narayanbhai G. Thakker

Shri Swaminarayan Divine Mission

Ahmedabad-13

*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.*

- Swastika stands for the auspicious Figure of God.*
- Astakona (octagon) 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.*
- Urdhvarekha indicates continuous progress of souls by the divine grace.*
- Ankusha (the spur) indicates that the Supreme Power, the cause of all causes controls everything and it also suggests that we must restrain the inner enemies.*
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Dhwaj (a flag)	or Ketu stands for the spiritual victory of God, the absolute form of Truth.
Vajra (weapon of Indra)	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)	<i>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.</i>
Dhanush (bow)	<i>defends the faith by protecting the devotees against evil influences.</i>
Gopada (foot-mark of cow)	<i>suggests the beneficial qualities of cows as well as of the saints who are dear to God.</i>
Vyoma (the sky)	<i>signifies the infinite and detached all-pervasiveness of God.</i>
Ardhchandra (the crescent)	<i>shows that the way the moon increases slowly and gradually, one can attain perfection through patient meditation of God.</i>
Kalasha (the pot at the top of a temple)	<i>stands for the supremacy and absoluteness of God.</i>

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.

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Book-1
Murti - Divine Form Of God
the highest attainment

Omnibeneficial Series - 48



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**Shri Swaminarayan Divine Mission
Omnibeneficial Series
Publication Committee**

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 Mahamuktaraj
Shri Abjibapashri**

Offerings !

We offer our thousandfold salutations
in the lotus feet of the most compassionate
Sadguru Anadi Muktaraj Pujoyashri Narayanbhai
who established the Omnibeneficial Institute
Shri Swaminarayan Divine Mission to spread
the flames of Brahmyagya in the form of
spiritual evolvement who was the greatest supporter
of pure Religion, Administration and Character
who has offered his unique contribution for the spiritual,
social and educational upliftment
through presenting the suprememost
philosophy of Shreeji Maharaj and
Abjibapashri with scientific
perspective.



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. Vachanamritam 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

PREFACE

Shreeji Maharaj Himself inspired various incarnations right from Machh, Kruchh to Rama, Krishna etc. to appear on Earth to spread His glory. But common people observed their extraordinary splendour and began to worship them as God. Finally, the Ultimate Supreme Lord Shreeji Maharaj appeared on Earth accompanied by His infinite number of Muktas to establish the Sanatan Dharma of highest quality.

Those days worship of previous incarnations who appeared earlier was highly prevalent. Shreeji Maharaj incorporated all the previous incarnations in His divine form and made the living beings aware of this phenomenon through Samadhi. Thus, He established His superiority to all the incarnations. His Muktas also adopted His task as an ultimate goal of their lives. Therefore, Shreeji Maharaj assigned the task of establishing the supreme religion to His Muktas and He dissolved His human existence into His divine form - though He continued functioning through His Muktas. After the retreat of Shreeji Maharaj, the most able Anadi Mahamukhtaraj Shri Abji Bapashri appeared to accelerate His mission as incarnate through will of Shreeji Maharaj. Pujya Bapashri had only one aim in life - to make the maximum number of living beings aware of Shreeji Maharaj as the Ultimate Supreme

God and to help them experience bliss of unity with divine form of Shreeji Maharaj. That means to help them attain the state of Anadi Mukta. To achieve this goal, Bapashri unleashed the flow of wonderful, unique sermons, full of knowledge and wisdom.

Sadguru Ishwarcharandasji Swami was the disciple of Sadguru Shri Nirgundasji Swami who was disciple of Anadimukta Sadguru Shri Gopalanand Swami who had experienced the will of Shreeji Maharaj in its purest form.

Shri Ishwarcharandasji Swami has presented the divine speech of Bapashri in the form of books titled 'Bapashrini Vato' Part-I & Part-II, for the benefit of all. Divine speech of Bapashri used to flow continuously like a waterfall. In these speeches (His talk) various aspects of knowledge, like the ultimate divine form of God, His splendour, steadfastness in that divine form, surrenderness, ultimate experienced knowledge, various categories and qualities of Muktas, renouncement of pleasures of five senses, method of meditation etc., are interwoven.

Anadi Muktaraj Param Pujya Shri Narayanbhai Thakker, the most favourite of Shreeji Maharaj and Bapashri, has properly classified these meaningful and knowledgeable wisdom of Bapashri and presented them in a new form through this book. Here, he has classified the teachings of Bapashri subjectwise and presented them under various titles. Therefore, the book is titled as 'Wisdom of Bapashri' - an ethical compilation. This book has been further

divided into small booklets titlewise for the convenience of readers. We have tried to publish each title separately in the form of a small booklet.

Anadi Muktraaj Param Pujya Shri Narayanbhai has obliged the Satsang as well as humanity in various ways. The whole humanity together can not reward him for the same. Today, when Pujya Shri Narayanbhai is not present in his physical form, let us thank him heartily for his great contribution. This book gives unique guidelines to the seekers who are eager to acquire the knowledge and aspire to merge with the divine form of Shreeji Maharaj.

Finally, we pray from our hearts to Shreeji Maharaj and His Muktas to bestow their boundless blessings on each and everyone who helped in publishing this book through selfless service.

16 February, 2004
Samvat 2060,
Maha Vad Ekadashi

Publication Committee
Shri Swaminarayan Divine Mission
Ahmedabad



**WISDOM
OF
BAPASHRI**

**Murti - Divine Form Of God
the highest attainment**

Murti
Divine Form Of God
The Highest Attainment

(Part-1)

Murti should be attained by practicing various means (techniques). Then the means should be discarded. After attaining Murti, means should not be adhered to. Only Murti should be embraced.

1. The moment we attain the bliss of Murti, that very moment means are also acquired. But by forgetting Murti, if we practice various means for infinite ages, we can not achieve anything. As a bullock moves in circles around an oil mill endlessly, similarly means are endless. When Murti is attained, nothing is left out, just as when sun rises, darkness is destroyed. 1/4/10

2. River, lake, sea etc. are various vessels of water. Among them sea is the best vessel. Therefore, as soon as we cultivate the qualities like sea, we realize Murti of Maharaj. When generator is switched on, the bulbs illuminate and when generator is switched off, bulbs are extinguished. Here in this example, generator represents Murti of Shreeji Maharaj, electricity represents His bliss and bulb

represents His Muktas. As a bulb glows, when current is flowing, similarly a Mukta experiences bliss of Maharaj and spreads it among living beings. Without the help and guidance of Mukta bliss of Mahaprabhuji can not be experienced, even by practicing crores of means. And that bliss could be experienced only as per eligibility and capacity. When there is nobody around, bulbs are put off and electricity goes back to generator. Similarly if there is no eligible receiver around, bliss of Maharaj goes back to Him. One more example. - As a flash of lightening comes on Earth and goes back to the thick mass of clouds in the sky, bliss of Maharaj also goes back to Maharaj. 1/13/32

3. We can not attain bliss by adorning the costume of a saint or a Satsangi. What is the costume! The costume of a Satsangi is to wear Kanthi, Tilak etc.. And the costume of a saint is to wear saffron cloak etc.. If we have not developed the qualities of a saint or Satsangi, it is mere pretention. Wearing Kanthi, Tilak etc. is Satsang worth two penny and it should not be mechanically followed. Shreeji Maharaj should be installed in one's heart. That is real Satsang. 1/15/36.

4. Infinite types of bliss and prowess are hidden in Murti of Shreeji Maharaj. All of them could be experienced simultaneously by a realized person only. As combination of ghee, jaggery, sugar, cardamom, cinnamon, clove etc. gives a unique flavour to a sweet. But a person on the path of

self-realization experiences the bliss of practicing means and end (Murti) separately, Murti of Maharaj alongwith the Muktas immersed in Murti is the end to be experienced. A saint, celibate, Acharya, Satsangi, celebrations, processions, horses, elephants, chariots, aeroplanes, palanquins, gardens, orchards etc. are all means. 1/16/39.

5. When the bliss of Murti is experienced, all the desires of senses, ego, affection, worship, devotion etc. disappear, just like a heavy object disappears in water, and only Murti remains. If we forget Murti during attachment, enjoyments, attending the narration of incidents of God, recitation, then either we are distracted from the path or are on the wrong path. After learning scriptures, if we read Katha the narratives of God from the book or give religious lectures and do not forget Murti also, it is well and good, otherwise if we forget Murti, then it is like a widow sitting in a corner and mourning her husband. Therefore, we should remain united with Murti continuously and ceaselessly. If we attend Satsang and perform selfless services, worship etc., but forget Murti, then we have missed the real objective of life. It has been mentioned in 22nd Vachanamrit of middle chapter of Gadhada for an Ekantik devotee that Shreeji Maharaj performed Chorasi of Kankaria and then gave up the activity. Means do not satisfy an Ekantik devotee, where as for a novice practicing means is beneficial. Because by practicing means

divine intention is strengthened. whereas ultimate salvation could be attained only with the help of Murti. Means are like stray clouds scattered in the sky, which create the illusion of rain, but do not shower. And very rarely if they shower, they can wet only the upper layer of the Earth. But they are not capable of flooding the Earth. Where as End - the Murti is like heavy rains which when pours down floods the Earth, Earth is not at all visible, only water is seen everywhere. Thus, when Murti is attained only Murti is visible in each and every atom of existence.
1/20/45

6. Spiritual, divine attributes pleases the soul and material attributes pleases the senses. The means like recitation, austerities etc. can not destroy the desires of senses and they can not even mellow them down. But by remembering Murti of Shreeji Maharaj simultaneously, you feel great solace in your heart and the inner enemies could be destroyed as in the case of Verabhai. A seeker, does not remember Murti and blames Muktas for not relieving him of his weaknesses. By practicing outer means (without remembrance of Murti) bliss could not be experienced, only senses experience pleasure. By remaining detached from means (and through contact of Muktas), if Murti is meditated upon, then eternal bliss could be experienced. Murti should be attained through contact of Muktas. Realization of Murti only should be considered as a reward of

remaining in contact with Muktas. 1/26/53

7. As the grains in a corn cob are covered by husk which help them to ripen. Once they ripen, then husk is discarded and grains are retained. Similarly, Murti should be attained by practicing means. Afterwards means should be discarded and only Murti should be retained. Because Murti is whole and means are only parts as a bird is a whole entity and wings are only a part of whole. Similarly, the end (Murti) is primary and means are secondary. By practicing means Murti could be attained, but the burden of means should not be carried around. If the means are not released, they do not allow to immerse in Murti. As a piece of wood comes up on the surface of water when thrown into water, but a stone submerges into water when thrown in it. If we do not carry the burden of means around and remember only Murti then we can immerse in Murti and do not get separated from Murti. But, if we forget Murti and remember knowledge etc. means, then we are messing up the whole process. Mahaprabhuji and great Muktas consider such behaviour childish. If someone accumulates required objects and organizes celebrations, processions etc. and later while remembering it, feels happy about it. This is called practicing means. But this does not give solace to someone who has Ekantik attributes. This point applies to those who are immersed in Murti. 1/26/53

8. As a person who is fasting, feels impatient

to have food and the way he collects all the cooking ingredients and cook food, similarly with same eagerness, if we practice devotion etc. means to please God, then all the weaknesses are destroyed. A seeker who does not remember Murti with full faith and has lazy approach, can not attain Murti. Murti could be attained only if he endeavours with full awareness. 1/28/57

9. A seeker, who does not feel attracted towards divine bliss of Maharaj and remains attached to wordly miseries, has harmed his soul. Therefore, he is the destroyer of his own soul. He is even worst than the sinners who have committed five biggest sins. As he has to remain entrapped into the cycles of birth and death. It is the biggest sin to remain attached to someone other than Mahaprabhuji. Because of such attachment, Bharatiji was born as a deer. When a child of a shepherd dies, they speak to his soul, 'Come as a crow to drink milk and come as a tiger to steal a goat.' This is ignorance. Similarly, a saint who mourns on the death of his disciple feeling that there won't be another like him; and the saints who fight for belongings, books, sitting mat, begging bowl etc. are as ignorant as a shepherd. 1/47/90.

10. Various kinds of bliss are continuously showering from Murti of Maharaj. If the same narratives of God are repeated daily, one does not enjoy much, but if daily new incidents of God are narrated, one feels more pleasure. Bliss of Maharaj

is always renewed and is of infinite variety. But a seeker, who ignores the bliss of Murti and looks for bliss into means, forgets Murti. During tonsure ceremony of Shreeji Maharaj, Dharm-pita and Bhaktimata were busy looking after Brahmins and forgot about Maharaj, So Kaalidatt (an evil) created problems. Similarly, if a seeker forgets Maharaj, then enemies like desires of senses, anger etc. create obstacles for a seeker. 1/50/96.

11. Listening to the descriptions that of other than Murti of Maharaj is like jumping into sea without a ship. It does not liberate neither narrator nor the listener after death. Therefore, a direct devotee of Shree Hari should be narrated the incidents of Shree Hari only. Whenever the narratives or incidents of God are being narrated Maharaj and His Muktas preceed over the assembly and feel happy. (Shower their bliss). If the incidents that of other than Maharaj are narrated, they are displeased, thinking that inspite of having such great Muktas around, the seekers are praising worldly characters. It is like praising a chieftain in front of an emperor. Therefore, the incidents of indirect incarnations should not be narrated, while the narratives of Maharaj are being narrated.

Except during some emergency, if someone narrates the incidents that of other than Maharaj, it is like inviting a guest for food and not serving him food. The guest has to get up disappointed and he feels bad.

Maharaj and Muktas also feel the same under the circumstances. 1/51/98

12. When we open our eyes, rivers, trees, mountains, sea, sun, moon, stars, sky, human, animals, birds etc. many objects become visible and when we close our eyes, nothing is visible, only Murti is visible. Similarly for an outwardly focused person infinite splendour, abodes, worlds, enjoyments are visible and distract him, but an inwardly focused person sees only Murti, abode of God and Muktas as soon as he closes his eyes, and for him nothing else exists. Therefore, we must remain immersed in Murti. Narratives of God should be recited with remembrance of God and during these narrations remembrance of Murti should be strengthened but should not be distracted by other objects. 1/52/99

13. While visiting a king, if we visit other houses first and in the end if we offer our salutations to the king, such behaviour does not please a king. Similarly, if we remember all other objects before remembering Maharaj then Maharaj is not pleased. Therefore, Murti should not be forgotten even for a single moment. 1/52/99

14. When a seeker gets united with Murti he becomes steadfast in knowledge and bliss of Maharaj. Once he is united he can not remain without Murti. Bliss comes from Maharaj and we are looking for it somewhere else. Therefore, till we are trying to find bliss in practicing the means, we can not

experience bliss. It is like ignoring the king and asking for happiness from his subjects. Therefore, we must give up means and should remember Murti attentively which is the ultimate goal, then only bliss could be experienced. 1/52/100.

15. If the narrator and listener both are equally eager, then only the reward of Murti could be attained, but this reward could not be attained by an impotent, not even after spending one crore births. An impotent listener is he who has no faith and belief in teachings of a Mukta and who has doubtful disposition. Such listener can never attain bliss through contact of Muktas. The best listener is he who has faith, belief and no doubts in his mind. Such listener can experience bliss through contact of great saints and Muktas. A narrator who is not united with Murti of Maharaj should be considered as an impotent. A narrator who is directly united with Murti is the best narrator. All the knowledge, recitations of narratives and incidents, selfless service, devotion performed or attained without remembrance of God are all impotent and without any divine nature or spiritual attribute. A Satsangi, who knows Maharaj as doer of all and knower of all and inspite of that he allows his mind to wander towards worthless desires of senses, is considered to have crossed the limits set by Maharaj and His Muktas, is also impotent and without any divine qualities. A seeker who knows Maharaj and His Muktas as inherent to all and always feels them in his

heart and does not allow his senses to wander, is a true believer of God with divine qualities. 1/63/121

16. When is it considered that Maharaj has been installed in one's soul? Bapashri replied, 'When a person is born again i.e. initiated and blessed by the contact of a great Mukta, the Mukta installs Murti in his soul. If the person meditates upon this Murti, he realizes Murti in his soul. If he does not meditate upon this Murti, then at the time of leaving this body Mukta unites him with Murti. 1/74/137

17. If a person who is working hard to grow and reap millet, is given thousands of Parasmani, he gives up all other activities. Similarly, we may be having a number of desires, but if we attain Murti, all other desires are destroyed. Therefore, we should look for the most precious object. The most precious object is Shreeji Maharaj and His Muktas. All other objects could be attained easily.

18. We should never forget the bliss of unity with Murti of Maharaj. There are so many distractions like inner blocks, outer temptations, worldly responsibilities, parental expectations etc.. Even Satsangis can distract. Such innumerable obstacles may distract us from the path. Therefore, if any objective other than Murti seems important, then we are not perfect. 1/24/52

19. When we do not feel attached to anything or anyone, we should be considered as completely surrendered. Such outlook gives bliss. A person who

is attached to worldly activities feels miserable. A person who is enthusiastic about Murti of Mahaprabhuji is considered as firmly rooted in God. A person who is attracted towards attachments, material possessions and enjoyments of senses is not firmly rooted in God. His foundation is weak. 1/78/193

20. For a person who is firmly rooted in his spiritual self i.e. soul and who has attained Murti of Shreeji Maharaj in his soul, even Prasadi has no significance. His foundation is strong. A person who is firmly rooted in his physical existence keeps Pagla, Prasadi of Maharaj to impress his disciples and to attain their services and respect, increases the importance of Prasadi. But again Prasadi is also a means and Murti is the end. Therefore, we must direct our senses towards Murti. Murti is the most important objective. If some new devotees who have not directed their senses towards Murti, Prasadi purifies them and reminds them of Maharaj. A seeker who wants to get united with Murti, should forget all other activities and concentrate upon Murti. If we are attached to the objects of Prasadi and if we remember them while leaving this body, then they create obstacles on the path of salvation. All the objects other than Murti are binding. 1/78/143.

21. We enjoy the tastes of tongue as we are not spiritually evolved. Attraction towards enjoyments of senses other than Murti of Maharaj is the real sickness. In this birth we have come into

contact of Maharaj and His Muktas, who will cure us of this sickness. 1/89/163

22. If a person who is not firmly devoted on the path of self-realization, experiences Samadhi by grace of Maharaj or His Muktas, is scared as Ladkibai was scared seeing the clusters of light; just like a child gets scared of thunder during rains. For a person who is firmly devoted to Sakar form of God, there are no such obstacles. For him only divine form of Murti remains. But for a person who follows the path of Samadhi, Pranav and Naad are the obstacles. Parvatbhai used to explain this to Mayaram Bhatt, 'Attaining the state of Turiya and Mahakaran form of body are achievements of lesser degree than that of abode of Shreeji Maharaj. Why are you more concerned about such lower stages than Murti? The Turiya state comes on the way to Akshardham. I know it. It has nothing to enjoy. All other attainments are futile except that of Murti of Shreeji Maharaj. Pranav and Naad are also generated from the big toe of Mool Purush. That is the function of Mool Purush. Therefore, they should not be remembered of. 1/90/165

23. If we have understood the glory of Maharaj then the importance of means become insignificant otherwise means like recitation, austerities, renouncement, detachment etc. dominate. As a person who is carrying food for the path feels overburdened and keeps on thinking about eating

food. Whereas a person who has finished eating is not burdened and do not feel like eating also. Similarly, a person who knows the glory of Mahaprabhuji, gets devoted to divine form of God and floats into the sea of bliss of Murti of Maharaj and there are no obstacles on his path. But a person who is carrying the load of means, may think of some weaknesses even in great Muktas and could be troubled by unfavourable circumstances prevailing at a certain time or place and he could experience great obstacles on the path of salvation and the means attained so far also could be destroyed. Means are like borrowed ornaments. They can be taken away. Therefore, we should not let the means to dominate, but we should remain focused on Murti. 1/91/166

24. We must grow old directly from our childhood and we must get united with Murti. Only Murti and Muktas should be considered as the real objectives of life. As fish can survive only in water and it can rise upstream even in front of a big waterfall the current of which could drag away even the big crocodiles and elephants. Experience of bliss of Maharaj gives us the same strength. 1/98/178

25. All the attributes belong to Shreeji Maharaj in case, if Shreeji Maharaj gives some of His attributes to someone, they should not be considered as their own. they belong to the master. We have surrendered to Shreeji Maharaj as a wife surrenders to her husband. That is our biggest fortune. The kingdom

owned by a king is also owned by his queen. Look at the beauty of it. Earlier we were begging even for food. Now we do not have to beg anymore. This is greatness of Maharaj. There won't be such occasions again. 1/103/187

26. A Bhatiya youth from Mandvi was returning back after getting married. He crossed the sea safely, so he started celebrating, meanwhile the floods of the river dragged him away. Therefore, we should not waste time in celebrations. Studying or writing books, initiating disciples, performing charities etc. various kinds of activities are all a big show off. Therefore, we should not be carried away and get distracted by such activities. But by avoiding them, we must try to get united with Murti. We should not fantasize sitting idle. To go for pilgrimage, conquer the discussions, arrange the processions - all these activities are outer glorification. They should not be performed forgetting Murti. 1/103/187

27. If Maharaj is always accompanying then the means become insignificant. He who does not progress on the path, is miserable. He who has attained the end, is blissful. Therefore, while standing on the door of knowledge, Maharaj should be remembered. If one is immersed only in worship, devotion, that is also binding. A person with worldly status is also miserable. 1/104/189

28. Ishwar means Mool Purush who is Shree Krishna, residing inside the soul and within it Vasudev

Brahm who is lord of Shweta Dwarp, is residing and within that Akshar is residing. And beyond Akshar Shreeji Maharaj is residing. Who is the Purushottam Bhagwan the base (reason) of all existence, and through His divine luminosity He is supporter of all, knower of all as well as creator and sustainer of all. How could a soul realize Him?

Bapashri replied, 'When we come into the contact of Mukta who is united with Purushottam, through prowess of Mukta we truly understand the importance of Shree Purushottam and there are no veils (obstacles) in between. As a result the importance of Purush, Brahm or Akshar is subsidized for us. Only Shree Purushottam who is Shreeji Maharaj dominates. And we get united with Shree Purushottam though we are in human form. Today great Muktas have offered such technique that path is shortened. Today direct, straight path is available. We do not have to move around. Explanation of knowledge is endless. If we avoid these three words 'Purush, Brahm and Akshar', Then we can reach directly to Shree Purushottam. Therefore, we must visualize ourselves united with luminous form of Shree Purushottam and we must visualize Murti in this lustre. That means, we must unite our soul with the lustre of Shree Purushottam and within that lustre we must visualize Murti. Or we must visualize Murti while residing in Murti just like an Anadimukta. But we should not get united with personified Mool Akshar.

Because we attain the identity with which we get united. Thus, Shree Purushottam could be realized through unity with Shree Purushottam only. But by getting united with Mool Akshar we can not realize Shree Purushottam. Therefore, we must visualize ourself united with Shree Purushottam. 1/105/190.

29. While worshipping, if we feel jealous then that devotion is futile. As we plant a tree and water it, but if there is unfavourable wind direction or circumstances, it does not yield fruits. If we could give up egoistic attitude, then all the weaknesses are destroyed. When soul is purified Murti becomes visible. We should not opt for poison, rejecting the nectar of Murti. Everything else other than Murti is like poison. 1/106/192

30. Pranjivanbhai from Shedla asked, 'As we can see all these worldly objects, similarly, if we could see Maharaj also, then we would never forget Him.' Bapashri spoke, 'If someone says that treasure is hidden here and if we believe that person and dig, we may get treasure.'

Then Amichandbhai from Malaniyad asked, 'If one does not have required belief to dig then what to do?' Bapashri replied, 'Maharaj and Muktas can give faith, but we do not believe. We do not check up. Means we do not try to find out that how much have I acquired from these lectures. If we do that then all the weaknesses are destroyed and Murti could be realized and we

can attain bliss.' 1/108/195

31. One of the Haribhaktas asked, 'What is the correct way to understand real glory?' Bapashri spoke, 'If one follows the teachings of Shreeji Maharaj with complete faith, then as he continues following the teachings, his inner being gets strengthened. And he attains unity with Supreme Being. Thus when direct bliss of Shreeji Maharaj Himself is experienced, then only we could know about real glory of Shreeji Maharaj. Till we do not feel Shreeji Maharaj and His Muktas always visible and present in person (till such understanding is not strengthened), we can not understand the glory. There is also difference in experiencing bliss. When Murti is realized through contact of an Anadimukta, glory of God in its real sense could be understood. Bliss of Maharaj is grand. Such bliss could be attained through complete belief and total faith in Muktas. 1/120/210

32. Bliss of Swaminarayan is only for those who are receptive to it, means whoever needs it. It is not for others. As there could be millions of rupees available in one's father's house, but a child may not be aware of it. Whoever has understood the bliss of Shreeji Maharaj, he would never try to stop someone who is ready to go to God's abode. When we remember the devotees of God, who have reached God's abode, we should remember as if they were helpful in worshipping God, but they should not be remembered as if they were helpful in performing

worldly duties. 1/130/226

33. It is ignorance to feel happy in anything else than Murti. We should try to avoid it and we must perform all the activities remaining inside Murti. We should never perform any activity without remembrance of Maharaj. When four persons together could not lift a boulder upto the temple, saint Haripriyadas egoistically pushed them aside and lifted it. That time Swami Aksharjivandasji warned him, 'You forgot Shreeji Maharaj while lifting the boulder egoistically. That is not good.' All the activities should be performed (with remembrance of) in presence of Shreeji Maharaj to please Him and His Muktas, but not for the sake of acquiring praise or to fulfill one's ego. 1/135/234

34. 'While awake, we can remember God, but how could we remember in dreams or while sleeping?' Bapashri spoke, 'If the intensity of Murti influences a person, he can remember Murti during all the three states. We may preach a person till we are exhausted and at the end of the session, he may ask how to overcome all the weaknesses? How could we experience the bliss of Murti! But all this teachings were only about destroying weaknesses and experiencing bliss of Murti. We do not want to make any effort, we do not want to take any trouble and we want to experience bliss, by destroying weaknesses. How is it possible? If we could meditate sincerely then Murti could be attained. But we run away from

meditation. i.e. we do not make any effort to concentrate on Murti while meditation. 1/139/243

35. As Chintamani fulfills all our wishes, similarly, Shreeji Maharaj and His Muktas also fulfill all our good intentions and wishes. But only if the intent is true. Shreeji Maharaj asked, 'Saints! Are you empty or full?' Nobody could answer it. That time Shree Gopalanand Swami replied, 'Maharaj! some of them must be empty and some of them must be full.' Shreeji Maharaj said, 'There is no master residing within an empty one. And if master is not inside, he looks poor and he is worthless. There are many robbers (inner enemies). Therefore, Shreeji Maharaj and His Muktas should be installed for protection. They must be remembered during meditation, Bhajan, Mansipooja etc. So that even subtle damage can be prevented.'

If our hearts are purified, then we can get united with the Supreme Being. As an Earth made of mirror could reflect the sun. If the heart is purified Shreeji Maharaj Himself resides in it. We do not even have to invite Him. Just like a mirror reflects the Sun. 1/148/259

36. If a saint who stays in a hut made up of hay and who has a torn quilt, narrates the incidents of God, the quality and the atmosphere is different. During general assemblies with show-offs the quality is different. As Shivilalbai from Botad made arrangements for ceremonial visit of Shree Raghuvirji

Maharaj to Bhavnagar and he made the king of Bhavnagar honour Shree Raghuvirji. During this activity, he stopped seeing Maharaj in his heart. He spoke to Shree Gunatitanand Swami about this. Swami explained, 'You were fully, involved in activity. So, Maharaj is not visible. Now, go to our Guru Shri Gopalanand Swami and pray to him.' So he prayed to Swami and Swami advised him out of compassion to meditate and said, Maharaj would be visible after two months. He meditated with full faith. Therefore, after two months he could visualize Maharaj in his soul. Thus, such activities also create obstacles in getting united with Murti of Maharaj. 1/151/266

37. Mool Aksharkoti, below that Brahmakoti and below that Krishna etc. all the incarnations are originated from the luminosity of Shreeji Maharaj and He is attained by the Muktas in His divine personal form, but He is not attained by Mool Akshar etc. any of the incarnations in His divine personal form. In all of them Shreeji Maharaj resides through His brilliant splendour. In Satsang, Shreeji Maharaj remains in hidden form in His average devotee. And He remains with His Ekantik Muktas in physical form. Param Ekantik Mukta experiences bliss remaining in front of Murti and Anadimukta is completely immersed in Murti. They are the most blissful. They are totally different than others. 1/162/294

38. Knowledge (Gyan) is of various kinds, but the Anubhav Gyan (Knowledge acquired through

experience) is the real one. To remain fully absorbed in Murti is called Anubhav Gyan. For a person, who is fully immersed in Murti, there are no divisions like my, yours or that of saint, Grihasth etc. He does not lack anything. He is not dependent on any means like Dharma, Gyan, Vairagya etc.. He does not remember anything except Murti. There is no interruption, no obstacle, only Murti remains. 1/170/313

39. Once Shreeji Maharaj is installed in one's soul, then all other deities up to Akshar are cleared. Maharaj is the only God and Maharaj is the direct doer of all for such soul. Where as He is indirect doer of all, for the entities from Aksharkoti to Jeevkoti through His brilliance. Here directly means, Mahaprabhuji in His personified form resides in such soul and performs all the acts. As pots with many holes are prepared from mud or metal and if we keep a lighted lamp in this pot, light shines from the holes. Similarly, Shreeji Maharaj resides in such soul and performs all the acts through senses, sees through eyes, walks through legs and hears through ears thus Maharaj is the doer of all. 1/174/328

40. A devotee of God should not allow his mind to waver during three types of troubles, such as Adhyatma, Adhibhoot and Adhidaiv. Diseases like diorhea etc. are said to be of Adhyatma nature. Troubles created by king like arrest warrant, detention, prison, death sentence etc. are said to be

of Adhibhoot nature and troubles like consecutive famine etc. are said to be of Adhidaiv nature. During such difficulties also a real devotee of God remains blissfull and never forgets God. 1/176/331

41. 51st. Vachanamrit of Gadhada first chapter was being read. It is mentioned in this chapter that 'There is only one Purushottam residing inside.' Bapashri spoke, The cart has been dismantled by Maharaj means Maharaj has removed the understanding that 'I am the body' and clarified that only He is prevailing. It is also mentioned that Akshar etc. all should be considered insignificant. If we remove the nuts and bolts from the cart, it is dismantled, similarly Maharaj has cancelled out all the identities right from Earth to Mool Akshar for His devotees and only He exists. Therefore, only Maharaj should be meditated upon. We must stick to Murti only. Murti should not be forgotten even for a single moment. We should not think that it is sufficient to be saint or a Satsangi and should not get distracted. We should not keep ourselves occupied in worldly activities only. 1/178/334

42. A place where Maharaj and great Muktas are present is full of joy. Once I stayed overnight in Navlakhi. I narrated incidents of God there. Station master of the place also attended the assembly and listened to narratives. He was also delighted. A place which is visited by Maharaj and Muktas is divine. The Earth on which Maharaj and Muktas moved around,

had food, roamed about all those places are blessed and pious. If just one end of a cloth or stone is touched by a Mukta, the complete cloth or stone becomes pious. Similarly the whole Earth has become pious and blessed by the contact of Maharaj. Therefore, all the living beings on this Earth will develop divine qualities and will become aware of Maharaj. 1/191/359

43. We should remain united with Murti while performing all the activities. We should try to reduce other activities. If we spend a lot of time in worldly activities, then there wouldn't be sufficient time for worship, devotion, knowledge, meditation etc. 1/25/52

44. If someone thinks that he is a chief or a doctor or a scholar etc., then this is ignorance. Once Murti is attained, this ignorance is cleared up. It is good if we are considered significant in abode of Lord Swaminarayan. But it does not happen so. If we are considered great in this world, it is worthless. We are considered great by working hard. So what is so great about it? Where is the bliss in it? All these activities keep you away from Murti of Maharaj. Therefore, we must try to avoid all these activities and try to get united with Murti. We should never get separated from Murti.

45. A Harijan asked Shree Gopalanand Swami, When I dig out the dried stalks of cotton, I see Maharaj in His luminous form. How could I dig them? I do not

dig them out, fearing that I may hurt Maharaj. Swamishri replied Maharaj wouldn't get hurt. You may dig them out. We should also endeavour to see Murti like him. As darkness disappears in light, Maya should be disappeared in brilliance of Maharaj and then Murti should be seen. If we make efforts wholeheartedly, then we can see Murti. But we are trying half heartedly, therefore, we can not see Murti. Maharaj is very dear (costly). He can not be attained through austerities, selfless services, worship, devotion and by practicing crores of techniques (means). But today He is easily available. It has been possible only through His blessings. Therefore, we must continue remembering Murti of Maharaj, while performing meditation, recitation, worship, prayer etc. So that, Murti could be quickly attained. If we want to buy a material object, we would go to Mumbai also (i.e. anywhere) and buy it. But we do not crave for a divine entity like Maharaj. A saint ordered his favourite clothes from Mumbai and wore them. If we could develop such longing for Murti, there won't be any failure. 1/193/366

46. It is appropriate to keep Maharaj with us while building the temples and running the temples. Otherwise it is like putting your legs in a trap and getting stuck in it. Therefore, even renouncement, ascetism, devotion should not be performed by forgetting Shreeji Maharaj. All the acts should be performed with remembrance of Maharaj. If Maharaj

is with us, He can help us as He helped Jivram, Vyapakanand Swami and Akhandanand Swami. As a wife without her husband looks incomplete; narratives, Mansipooja etc. means are also incomplete without the presence of Shreeji Maharaj and do not give bliss. During conversation also the divine quality of Murti of Shreeji Maharaj should be mentioned and strengthened. While working hard for the Satsang, if we keep Shreeji Maharaj with us, the experience would be pleasant. 1/203/395

47. When Maharaj performed Yagya in Dabhan, at that time for four day consecutively Mulji Brahmachari and Swami Muktanand delayed offering food to Shreeji Maharaj. Then Shreeji Maharaj said, for whom are you performing Yagya? For four days you are not even feeding me on time. Thus we should not get fully involved in work. We should always remember Maharaj while performing any activity. 1/207/410

48. Soul is as pure as real gold in its original form, but due to bad influences it is covered with impurities. But in its original form it is pure. That is why it can unite with Murti. 1/208/413

49. A person who is united with Murti, can not come out of Murti. He is fully immersed in Murti. Even while meditating he remains like a fish in water. As a person who jumps into water can not remain dry. All the body parts, senses, heart etc. whole body feels the coolness and the mind is continuously absorbed

in God. It is impossible to come out of Murti even while meditating, reciting the name of God etc. The brilliance of Murti is spreading everywhere. This brilliance is neither cold nor hot. It showers only bliss and in this brilliance nothing else is visible. Maharaj says that we should be afflicted by Murti so intensely that this world, its enjoyments, relatives, friends, dear ones, etc. nothing and nobody could attract us. Only the bliss of Murti could please us. All of us should attain the means of uniting with Murti. The means which could unite us, is great. Without practicing it there is no end. To attain that means is the end of all other means. 1/214/435

50. If our son dies, we feel sad. Similarly if we are separated from Murti how painful we must feel? Father - son relationship is a worldly relationship, but Murti of Maharaj is divine. Therefore if separated, it is very harmful. While performing worldly duties also, we should not separate ourselves from Murti of Maharaj. A person who is separated, is not praised in Satsang. Those who are united with Murti, are not bothered of whatever happens to their physical existence or bodily pain or enjoyments. As we get united with Murti and our unity gets strengthened, we acquire the knowledge of experience i.e. Anubhav Gyan. 1/215/438

51. A person who is desirous of four types of liberation, can not get united with Murti of Shreeji Maharaj. A person who is desirous of only worship

through surrender, only can attain Murti. 224/453

52. Vachanamrit 7 of Vartal chapter was being read. In this Vachanamrit direct and indirect attributes are discussed. Bapashri spoke, As the king of Bhuj is stationed at Bhuj, but his authority is prevalent in whole kingdom. His staff performs all the tasks of a king. But if the king dismisses them they can not perform anything on their own. Similarly, Shreeji Maharaj is residing in Akshardham in His divine, personified form. And His splendour is spread every where right from Aksharkoti to Brahmakoti till Prakriti Purush etc.. Therefore, all of them perform the functions of creation etc.. If Maharaj takes away their ability, they can not perform anything. This is the real meaning of direct and indirect attributes. 1/243/423

53. Seed of a Banyan tree is as small as a poppy seed. When it sprouts, it could be pulled out with our hands. But when a Banyan tree grows big, it can spread even in circumference of one kilometer also. It can grow so big. Cause of all, Bhagwan Shree Swaminarayan is just of a size of a human, but His territory is Anantkoti Brahmand. It is not appropriate to fight for insignificant objects being a saint or a Satsangi. Blessed objects like foot prints also could be treasured in one's heart. Then outer objects are not required. We are ready to sacrifice our lives for the sake of our country. But we do not want to do anything for our Bhagwan Swaminarayan. How strange is this? 1/249/503

54. Someone asked Lalubhai to speak Swaminarayan. Lalubhai replied, 'It is better to sing a Bhajan from throat than from mouth. And it is the best to sing Bhajan from your heart and to sing Bhajan from naval is of super most quality. Because whatever passions are rising from the naval could be stopped by singing Bhajan from naval. And to visualize Murti in one's soul is the best. To immerse completely in Murti is the best among all. We have attained this state through compassion of Bapashri. What a beautiful understanding! What a divine state!
1/249/503

55. We are always looking for the enjoyments of senses. We want to enjoy tastes of tongue, good clothes and all other indulgence. Then how could we visualize Murti? When we do not crave for the various enjoyments of senses, we can attain Murti. When we get united with Purushottam, then only we can experience Purushottam. 1/250/505

Part - II

1. Unity with Murti should be experienced ceaselessly during all three states. A seeker who is not firmly rooted in to Murti of Shreeji Maharaj, is looser. This is the biggest drawback, which should be improved through contact of great Muktas. 2/1/24

2. Vitthaljibhai from Bhuj asked one day, 'Bapa! Who keeps us immersed in Murti?' Bapashri replied, 'Maharaj!' Then Vitthaljibhai inquired, 'Who is giver and who is the receiver.' Bapashri explained, 'Maharaj is the giver to all and Muktas are the receivers.' Swami Vrindavandasji asked, 'Does Maharaj Himself bestow bliss to all the devotees?' Bapashri replied, 'Yes. Each receiver feels that Maharaj bestows His bliss only upon him. Such understanding is called 'Satsang within Satsang.' 2/5/21

3. Shreeji Maharaj who is residing in His divine cluster of light called Akshardham which is beyond Sakar Akshar, should be known as it is in His divine form. If a seeker surrenders to Him with proper understanding, then He gives the seeker the ultimate spiritual knowledge (Anubhav Gyan) and makes him experience the bliss of unity with His divine form. 2/7/26

4. Swami Ishwarcharandasji asked Bapashri, 'You have mentioned that you would make us

experience the bliss. So does a Guru make a disciple experience the bliss or Maharaj Himself gives the bliss?' Bapashri explained, 'A Guru helps a disciple to get united with Murti of Maharaj and Maharaj bestows bliss. But, there is no one in between. A disciple attains the similar status that of his Guru. He also experience the bliss of Murti in the same way his Guru is experiencing.' 2/9/31

5. Fourth Vachanamrit of Jetalpur chapter was being read in the assembly. When the incident of Arjun aiming for the fish, was being narrated, Bapashri spoke, 'As Arjun could see only the eye of the bird, we should also remain focused on Murti only. Bliss of Murti is such that even after experiencing it for ages, we do not feel like coming out of it. It is the best state to remain immersed in Murti forever. We have gathered here to attain that state.

Ratilal Karunashankar from Jamnagar asked, 'Would there be any free space available in Murti to move around?' Bapashri replied, 'All that is insignificant in that state. It is an abiding, unchanging state of being.' 2/18-19/48-49

6. Bapashri picked up a flower and said, 'This flower and all those who are united with Maharaj are divine. 'Narnarayan Divya Murti Santan Ko Vishram' means the divine form of Narnarayan is the only solace for a seeker. This could not be understood by a soul who is black, i.e. lost in darkness. Darkness means attachment in worldly objects. And white

means the one who desires to attain the status and splendour of Mool Akshar or lower identity. Such a white soul even can not understand this. This could be understood by grace of Maharaj only. Maharaj can manifest a number of Murtis through His intent to liberate the souls. We are having Maharaj who is able to destroy the miseries of innumerable souls. Maharaj could be attained through His grace only. At present He liberates souls through His grace. We must try to please Him. What could a seeker do to please Maharaj! Nothing else than human efforts. If one tries sincerely Maharaj blesses him. 2/20/51

7. Bapashri spoke, 'Divine Murti is the ultimate goal, which could be attained on being purified by following proper code of conduct and proper understanding. Therefore, a seeker must endeavour to become eligible and he must try to recognize the Anadimukta residing in Murti. 2/20/52

8. If we could surpass Mool Akshar etc. all the states of being and get united with the Murti of Maharaj, then there are no obstacles on the path for us. What is Vairaj, or Ahankar or Mahtatva or Pradhan Purush or Prakriti Purush or Vasudev Brahm or Mool Akshar? And what is even Akshar Dham? Only Murti of Maharaj is important. A devotee of God can swallow even Kal-Karma. To swallow means he can overcome Kal-Karma i.e. the bindings of time and action. He is beyond the laws of Kal-Karma why? Because he has attained Murti of Maharaj Himself.

Therefore, everything else has become insignificant. When Maharaj in person is experienced means when one is united with Murti and becomes one with Murti i.e. gets the form alike Murti he becomes powerful enough to control everything else. 2/25/66

9. Twenty seventh Vachanamrit of Gadhada last chapter was being read in the assembly, In which, it was mentioned that a seeker should endeavour to get united completely with the supreme most, blissfull and divine Murti of God in all possible ways. At this point Purani Keshavpriyadasji asked, 'Please, explain the term in all possible ways.' Bapashri explained, 'A seeker should not get united partially, but he should get united completely. He should try to get united completely with Murti, from head to toe. He should not remain outside Murti but should become one with Murti. It is immensely blissful to remain completely united with Murti. One should, remain immersed into Murti.' Then he asked, 'Do you know the difference between a spiritual being, physical being and the Supreme Being? Please explain, if you are aware of it.' Ashabhai replied, 'Everything else than splendour of Maharaj is physical existence, splendour of Maharaj is spiritual existence and Maharaj is the Supreme Being.' 2/27/72,73

10. Swami Vrindavandasji asked, 'When a saint initiates into Vartmaan he makes the seeker to surrender body, mind, wealth and Karmas of infinite lives. Now, where does a soul reside?' Bapashri

replied, 'Shreeji Maharaj keeps the soul immersed in His Murti.' 2/28/75

11. Swami Ishwarcharandasji asked, 'How could we explain joy and bliss of Murti more and more!' Bapashri replied, 'We must remain fully absorbed in Murti of Maharaj. This will improve joy and bliss. If you make pens of all the trees and ink of all the oceans to describe the glory of God, all the pens would be worn out, all the ink would be exhausted but we can not finish describing the glory of God. Such is the glory of divine Murti. It is infinite. There is no end to it. Great saints have written a number of books describing Maharaj's attributes, (grandeur) splendour and glory. But who has been able to describe the glory of Maharaj as it is? Maharaj says that even He is not able to fathom His own glory. So who else could? Such is divine Murti. We all are blessed by such divine Murti. 2/30/78

12. Bapashri explained kindly, 'A human being is attracted towards pleasures of five senses and remains attached to worldly temptations and ignorance. But there is no other bliss like that of Murti. Murti of Shreeji Maharaj is an ultimate goal to be achieved by all means. By contemplating on it, we can experience immense bliss. Such a wonderful object is available, but a being is ignorant and there is lack of awareness about the glory of God. There is no faith (patience, persistence). A diamond has not been noticed. It could be identified through proper

knowledge and awareness of God's glory. 2/31/84

13. Enormous affection towards Murti of Shreeji Maharaj is real bliss and real happiness. Nobody could fathom the magnitude of that bliss. Bliss of Murti is so wonderful (mysterious). He knows everything, simultaneously. He alone is capable of enjoying His complete bliss at a time. Maharaj and Anadimuktas are always united. In a way they are separate also. How? A Mukta is the one who enjoys and Purushottam is the giver of all happiness. A Mukta has surrendered and Purushottam is the Lord. This is the difference between the abilities and bliss of Purushottam and Anadimukta. Innumerable Muktas have attained unity with divine form of Purushottam through His grace only. 2/32/88

14. When the ocean is flooded (i.e. through rains) each container is filled up as per its capacity. With the help of this water various types of fruits and grains grow. The rest of the water goes back to the ocean. Similarly, from Murti of Purushottam Bhagwan, infinite kind of bliss originates and flows around through Anadimuktas. People absorb the bliss as per their capacity and the rest of the bliss goes back to Murti of Shreeji Maharaj. It can not be stored at any other place other than Murti of Shreeji Maharaj. 2/32/92

15. Gordhanbhai from Mathak offered a rose to Bapashri. Swami Ishwarcharandasji picked it up and spoke, 'As the flower has a bunch of petals, Maharaj

is surrounded by the clusters of Muktas. Various types of divine scent is spreading around from Murti. This scent keeps all the Muktas full of joy. And Anadimuktas are fully immersed into Murti and experience the bliss of every pore of Maharaj. So, we must experience the bliss of Murti all the time but should not think about anything else. Infinite types of bliss which are spreading around from Murti of Shreeji Maharaj, could be experienced through Darshan of Shreeji Maharaj i.e. contemplation of divine form of Shreeji Maharaj. 2/34/95,97

16. Infinite number of Muktas are united with Murti of Shreeji Maharaj. In a temple assembly of numerous people gathers. How it looks if there are thousands of such assemblies - one over the other. Similar gathering of Muktas can be seen if we look into the Murti installed here on this pedestal. The assembly do not restrain Murti. Moreover Maharaj and Muktas do not restrain each other too. Muktas are ceaselessly experiencing the bliss of unity with Murti. Nobody is obstructed by anybody else. All the Muktas are deeply engrossed in Murti. 2/34/98

17. Murti of Shreeji Maharaj is the supreme most. It can not be compared with any other incarnation. Maharaj has mentioned in fourteenth Vachanamrit of Loya chapter, that I am beyond the identities of incarnate and incarnation. Means are not required when Murti is attained. So, when Murti becomes visible in the bright light, it should be

considered as the ultimate form of Murti. Murti is brilliant white, when we are not attached to any physical or material existence other than Murti, it is the highest attainment.

If we (consider) find something other than Murti more significant, then we are incomplete in our efforts. When we divert our senses inwards and follow the understanding of Sankhya, we begin to experience divine attributes and as a result we experience bliss. Gradually, through persistent efforts we become eligible and then in place of idol we can visualize the luminous divine form of Murti. Then it fulfills all our wishes. It speaks to us and talks to us, provided we get united with the divine form. 2/37/108

18. Bapashri spoke, 'Penance purifies the body and worship, recitation, meditation etc. purifies the soul. If we try sincerely and wholeheartedly with the understanding that Maharaj and great Muktas are aware of all my thoughts and intentions, then by God's grace we attain unity with Supreme Being. Unity with Supreme Being means to become one with God, which is God realization.' 2/37/110

19. Shreeji Maharaj has mentioned in forty ninth Vachanamrit of Gadhada first chapter that a person whose senses are not rooted in divine form of God is not a devotee of God. A devotee is the one who is fully rooted in divine form of God. Distractions of senses create obstacles till complete attention is not diverted towards Murti. These distractions create

misery. When our complete attention is diverted towards Murti and we realize that material world is non-existent, we experience bliss. 2/37/111

20. We must contemplate on Murti along with Muktas. When we are connected with Murti we are at home otherwise not. Aksharkoti, Brahmakoti, Ishwarkoti, Mayakoti, Jivkoti etc. should not be remembered. They should be forgotten. Uninterrupted attention should be concentrated towards Murti. Uninterrupted attention works wonderfully, we must concentrate our mind and senses in recitation and Mansipooja, we must try to get united with Murti. But we should not sit lazily without making any efforts. We must follow the teachings of Maharaj with full awareness. 2/41/125

21. Mistry Laljibhai asked, 'Murti of Maharaj is divine in Akshardham. How could we serve and worship this divine Murti?' Bapashri replied, 'To experience the bliss of Murti is the only worship in Akshardham. Any other form of worship involves attributes like Satva, Rajas and Tamas. And during physical existence only we can worship using materials like sandalwood paste, flowers etc. Similar language is used for both worldly matters and divinity hence should be sensibly discriminated. 2/41/128

22. We keep on talking about Murti. So a person who is not discreet, may feel that we are describing the same thing again and again. Just like a bullock

moving round and round the oil mill. Same house and same oil mill. He does not cover the slightest distance. He may think that why Maharaj would have created other means! But he is not aware that there is no other means like contemplating Murti of God. A bullock moves just around the oil mill and by evening he fills up the containers with oil. Other may walk as much as they like and cover a long distance but they could not fill up a container with oil, not even produce greasiness. Therefore, by talking about Murti, we can attain everything. Murti is Chintamani, a wish fulfilling object. It is precious. Therefore, we must remain attached to Murti, Murti and Murti only. 2/50/160

23. Bapashri spoke, 'Divine bliss is flowing continuously from Murti of Maharaj. Even after ages and eons, various types of bliss keeps on flowing from Murti. Maharaj and Anadimuktas are united with each other. Infinite number of Muktas could be seen in Murti of Maharaj. This indicates the immense magnitude of Murti. Boundlessness means as a fish keeps on moving in an ocean but can not reach the end of it. As clouds seems touching the earth at the horizon but there is no such stop. Similarly Murti looks small but there is no boundary. As the movements of a bunch of clouds in the sky are unpredictable, similarly the movements of Muktas united with Murti are also unpredictable. They are united with Purushottam in their spiritual form.' 2/53/169

24. Darshan, touch, worship as well as grace

and blessings of divine Murti of Shreeji Maharaj give us bliss. Contact of Maharaj in any form gives us bliss and only bliss. 2/53/171

25. Shreeji Maharaj is surrounded by clusters of light. Brahmand i.e. whole universe is full of surrounding Muktas. Circles of light are formed. A sound is emerging from the light which is known as Pranav Naad. But the tendency of a living being is such that he feels blissful only if he sees it in front of him with materialistic eyes. He does not try to see inwards and feel the bliss within. Hence, bliss of Murti should be experienced within. 2/58/184,186

26. There is no day or night for someone who is riding the chariot of the Sun. Similarly, whoever has realized Murti, for him there is no Kaal-Karma, day-night, or any state of being. He is experiencing bliss all the time, everywhere in brilliant light of Murti. Therefore Brahmipur, Golok etc. other than Murti should not be remembered or even asked for, as inquisitiveness (Inquiry) implies that we are interested in experiencing something other than Murti. When a saint asked me, I replied that I have not seen or experienced any thing other than Murti. If you want, I have only Murti of Maharaj. 2/58/185

27. An officer of a king is respected everywhere he goes. That is because of the king. Therefore, we should not behave as an owner of something which do not belong to us. Someone may feel that we are doing great by making Satsangis happy. But it should

be understood that they are experiencing bliss due to Murti. 2/59/188

28. Muktaraj Shri Somchandbhai asked, 'Bapa, when can a soul get united with divine Murti?' Bapashri replied, 'Shreeji Maharaj is prevailing through brilliance in all the identities from common soul upto Akshar. Only Muktas are united with the actual divine Murti. This has been mentioned in 5th Vachanamrit of Sarangpur chapter. But whenever Shreeji Maharaj appears in this world in human form and if a seeker recognizes Him as the Ultimate Supreme Being through the contact of great Muktas, his ignorance is destroyed and if he gets united with the divine Murti of Shreeji Maharaj he becomes a Mukta. 2/63/199

29. When we understand the greatness of Murti in real sense, we become detached from this world. Therefore, we should feel certain about salvation. There is no doubt about it. A person who has not understood this, and even if he tells about past, present and future, performs miracles etc., it is of no use. These are the obstacles on the path leading towards Murti of Maharaj. Therefore, we must concentrate only on Murti and we should express our reverence towards those who are united and immersed in Murti. 2/61/206

30. Bapashri explained out of compassion, 'Maharaj is not at all unaccessible, if we yearn for him wholeheartedly with the dedication that we want to remain united with Murti of Shreeji Maharaj and never

want to detach ourselves.' We can realize Murti within six months. But we must make up our mind. There is no other alternative. If we can perform everything recitation, Keertan, worship, management of temples, all the duties as a priest, etc. but if we can not get united with Murti of Maharaj which is the ultimate goal then it is of no use. Therefore, we must perform all our duties by remaining united with Murti. If we take one step towards God. God would take two steps towards us. He is so compassionate. But we lack the desire. Because initially it is difficult to remain united with Murti and once we get used to it, it is difficult to detach ourselves from Murti. We lack true desire and dedication Maharaj has mentioned that true desire would always be realized. If we could make sincere efforts, nothing is impossible. 2/76/235

31. Once, when Bapashri was addressing the assembly, in a far off corner a saint was singing a Keertan to learn it by heart. Bapashri was happily swinging listening to Keertan and spoke, 'A seeker who is very fond of God, should sing Keertans with remembrance of God. Devotion through singing Keertans is the best but it should be with remembrance of God. He can sing Keertans of God's auspicious birthmarks, His characteristics, attributes etc.. This pleases God and His Muktas.' 2/77/239

32. Once, when Bapashri was talking to the assembly, Dosabhai asked, 'Bapa, I have understood the importance of the union with Murti, through

contact of Maharaj and great Muktas, but why am I not experiencing bliss, the way Muktas are experiencing? And Why am I not feeling detached from worldly duties? What is the reason, I am still governed by the senses?' Bapashri explained, 'A seeker should become eligible to experience the bliss of Murti. Without eligibility, the bliss could not be experienced. If it is experienced without becoming eligible (i.e. if a Mukta makes him experience the bliss even for a moment.) Then he would not care for a Mukta afterwards. And he behaves as if he is complete. As a result, he does not grow spiritually. He may share his experience with his friends, which is not appropriate. This is human tendency. Even if he has a nice dream, he feels better only after sharing it with someone else. Look! this soul is so ignorant! What an attachment! How involved he is in worldly relations! Whole day he works hard to support his family. At the end of the day, he spends whatever he earned during the day for his family and feels happy. He does not mind any hardships he had to go through during the day. He does not even feel apathy or detachment. If he could make such effort to attain God, how wonder it would be! But a seeker can not do that. He works really hard to achieve worldly pleasure which is perishable, insignificant, causing misery and cause of innumerabale cycles of birth and death.

A true devotee of God can not afford to behave

like this. A true devotee of God should perform his worldly duties with remembrance of God and with the understanding that all the worldly achievements are futile. He doesn't mind begging to attain God. He doesn't even mind sacrificing his life to attain God and his Muktas. He finds the bargain profitable.' Then Bapashri sang the Keertan which implies, if one had to die hundred times to attain God it is worth it. This is the understanding of a true devotee of God. Material gain or loss do not effect his state of mind.

He is not just involved in achieving material wealth and prosperity, but he follows the teachings of Maharaj and Muktas while performing worldly duties. He can give up all his worldly activities on just a suggestion of Maharaj or His Mukta. No temptation could prevent him and while renouncing the worldly activities he does not have any confusion. If he has such outlook, great Muktas share the bliss of Maharaj with him. For example if a poor farmer works in partnership with a rich farmer, he can gain equal profit even if his bullocks are weak and his partner's bullocks are strong and healthy.

Thus, the rich and the poor, both the partners, gain equal quantity of harvest. But if a poor farmer works on daily wages, he does not receive partnership, he gets only his wages. Therefore, we should form a partnership with great Muktas and should not work as a daily wage worker. Through partnership only, we can experience the bliss, similar

to that of Muktas. 2/80/246

33. Bapashri explained lovingly, 'By looking at Murti of Maharaj and Muktas, we forget all our miseries. This is the only means to forget our miseries. We must remember God as 'Hare Maharaj! Swaminarayan' at every single breath and while performing any activity. So that we can forget all our miseries. In Satsang, all the saints and Haribhaktas are blissful due to blessings of Maharaj and His Muktas. So, if you also want to remain blissful, always remember, Maharaj and His Muktas. 2/81/249,250

34. Once, Swami Vrindavandasji asked, 'Bapa! At the moment how would be Darshan of Maharaj in Akshardham?' Bapashri replied, 'Swami! Maharaj is always surrounded by luminous, brilliant light. If we see Him through divine vision, He is always close to us. The bliss experienced by a infinite Muktas, infinite incarnations, infinite heavenly bodies or infinite living beings is equivalent to the degree of their closeness, their unity with Maharaj. As they are nearer, more blissful they are. There is infinite abundance of bliss of Murti of Shreeji Maharaj in Akshardham which is beyond all. It is full of light. Muktas are luminous. The abode of God is glowing with luminous brilliance of God, everywhere there are divine being and divine bliss. It could be described as extremely luminous. Light of crores of the Sun and the Moon together also looks dull in front of it. Mahaprabhu is residing to such divine abode. When we could see Maharaj

everywhere in all living and non-living existence, it is called God-realization.' 2/81/250,251

35. Prabhashankarbhai asked, 'Bapa! what is a causal body?' Bapashri replied, 'Desire to experience worldly pleasures is known as causal (Karan) body. Causal (Karan) body is very hard, like diamond. It could be destroyed through meditation on Shreeji Maharaj. Desire to attain various supernatural powers is called great causal (Mahakaran) body, which could be destroyed through proper realization of God's true form and unity with Murti.' Shivjibhai asked, 'Bapa! while describing Maharaj, you use the name 'Shreeji Maharaj' more frequently, than any other names of Maharaj. Is there any particular reason behind this?' Bapashri replied, 'The name Shreeji Maharaj is very pleasant, so I use it more frequently.' 2/81/252

36. Thirteenth Vachanamrit from Gadhada middle chapter was being read in the assembly. Bapashri explained, 'Maharaj has mentioned here that, divine, personified form of God is visible inside the luminous cluster of light. He has also mentioned that the divine, personified form within the cluster of light is divine form of Maharaj Himself. Such luminous, divine, personified Shreeji Maharaj is above all.' He is the ultimate, Supreme Lord. His speech is Supreme Divine speech. His saints, Haribhaktas and His temples all of them are superior to all. Though one has attained such privilege, he is (wandering) running after

the pleasures of senses. We have come to Satsang to please such supreme most Lord Shreeji Maharaj. Therefore, we must follow His teachings and should always remember Murti. An eligible seeker should not get involved with anything other than Murti of Maharaj and His Muktas. This is the quality or characteristic of a Mukta. Murti should be remembered while performing each and every activity. Maharaj Himself practiced devotion to teach us. Whatever obstacles we have to face while remembering Murti, should be overcome with the help of Murti. 2/83/262

37. Bapashri explained lovingly, 'We should not create a bond with anyone except Maharaj and His Anadimukta. We should remain united with them as long as we are in physical body. Maharaj and His Anadimukta should not be forgotten even for a single moment. People who do not have such understanding, consider Varun, Chandra, Surya etc. as the deities of senses. But we have Maharaj, so there are no other deities for us. Therefore, one and only God is Maharaj. When Murti is attained in one's soul, Maharaj sees through our eyes, hears with our ears and speaks through our mouth. Thus, Maharaj performs through all our senses. Whereas we are looking for Akshardham, Maharaj and Muktas outside. And we do not look inwards, in our soul to attain the divine form of God. If we persist we can experience Murti and Muktas in our being as we can smell a flower. But the tendency of a seeker is to wander off,

so sometimes he gets distracted. 2/88/274

38. Bapashri spoke, when a devotee of God gets united with Shreeji Maharaj through contact of great Anadimukta and experiences bliss of Murti of Shreeji Maharaj, he does not desire anything else. All his wishes are fulfilled. Nothing is unattainable for him. He can attain everything. None of his desire is left out and he does not lack anything. He experiences completeness. For him all the pleasures other than bliss of Murti are insignificant, meaningless and infinitesimal (negligible). 2/90/286

39. Bapashri spoke lovingly, 'Maharaj is like ocean. Muktas of Maharaj are like Gangaji. seekers are like water of Earth. Seekers when get united with Murti of Shreeji Maharaj through contact of God realized Muktas, they all become one.' Then, Premjibhai from Vrishpur asked, 'Bapa! How could we differentiate them?' Bapashri explained, 'As rivers like Ganga can not produce pearls, only ocean can produce pearls, similarly, bliss of Murti is like pearl, which could be experienced through unity with Murti of Maharaj. Thus, they are one as they are united, but they are different as far as bliss is concerned.' 2/92/291

40. Bapashri spoke, 'When a seeker is considered as fully absorbed in Murti of Shreeji Maharaj? When a seeker is not aware of his physical state of being and is fully focused on Murti, he is considered as fully absorbed in Murti. Therefore, we

should not pay attention to the means. Maharaj should be considered as the Ultimate God. All other deities are inferior to Him. If we try to nurture the sect established by Maharaj, He is pleased. If we do not follow His teachings, Maharaj is offended. Therefore, we must behave within the limitations set by Maharaj, because all the achievements other than Murti are of this world, and therefore momentary.' 2/92/292

41. An Ekantik means the one for whom the creations of Prakriti Purush are insignificant. Param Ekantik means he who installs God in his heart and witness the assembly of Muktas along with God. Then the bliss of Murti unites him with Murti by imparting him knowledge of experience. He becomes one with Murti, but at this stage also there is differentiation of giver and receiver of bliss, master and disciple. As a magnet pulls iron, a Param Ekantik is pulled in Murti. The eagle flew with Maharaj and then stopped, after that Maharaj flew alone. The eagle could not reach because he did not have knowledge of experience. We should not let Maharaj fly alone, but we must learn to fly with Him. 2/98/311

42. All the senses like eye, ears should be diverted towards Murti of God, otherwise it is the biggest drawback. A house in which God is not residing; lust, anger etc. snakes reside. Therefore, we must remain attached to Murti of God only. Veils of illusion can not deceive a person who is attached to Murti. It is not good, if small small weaknesses of a

devotee of Shreeji Maharaj put him in humiliating position. Therefore, a devotee of Shreeji Maharaj should not create any bond of attachment with anyone other than Maharaj. 2/98/311

43. If a saint is not aware, he may have to face certain obstacles. A disciple, objects, sitting mat, worshipping kit, reputation etc. can create obstacles for a saint. Similarly money, children, fields (occupation), house, relatives etc. can create obstacles for a house holder. Therefore, to overcome such obstacles, we must remain focused on Maharaj. This is a very powerful remedy. Maharaj should not be forgotten even for a single moment. As a house holder desires money and a son, similarly if we desire Maharaj, we can get united with Murti. 2/98-99/312-314

44. If we can conquer our inner enemies bravely by following the teachings of Maharaj, we can attain Murti of Maharaj. Tyagis should follow Dharmamrit and Nishkam Shuddhi and Grihasth Haribhaktas should follow Shikshapatri. By following the teachings of Maharaj, one can experience the bliss of Murti. It is futile to expect bliss without following the instructions of Maharaj. 2/99/315

45. Bapashri spoke in the assembly, what is the aim of a saint? The aim of a saint is Maharaj who is present in this assembly. He should aspire to get united with Murti. If he aspires for something else, then he can get imprisonment of nine months. i.e.

rebirth. He could be relieved from that imprisonment soon, but if he is desirous of divine powers like that of Brahm and Akshar etc. then he could not be liberated even after crores of eons. Therefore, one should aspire to be born again in spiritual, divine land. This spiritual, divine land is Akshardham (luminous, brilliant light of Maharaj), which is beyond Akshar. It has been described as Akshardham which is in the centre of Golok and in the centre of Akshardham there is personified, divine form of Sahjanand Swami. Here, Golok means the rays of brilliance of Maharaj. Inside these rays, there is a thick cluster of light i.e. Akshardham, within this Maharaj is residing in personified form. If we could get united with the bliss of Murti, then illusion can not distract us. It is completely destroyed. 2/101/324

46. Bapashri spoke compassionately, by contemplating Murti of Shreeji Maharaj, a seeker attains a divine body of same shape and size as that of personified divine form of Shreeji Maharaj. This is called 'Bhagvati Tanu', means Maharaj allows him to remain in His Murti and showers boundless bliss. 2/104/329

47. Bapashri spoke compassionately, boundless brilliant light is spreading around from Murti of Maharaj. In this infinite universe, whatever is luminous, that is due to brilliance of Maharaj. Such Shreeji Maharaj hides His splendour and prowess and appears in a human form in this world. Even then

He is as He is, full of divine attributes. There is no division or difference just like a coconut made up of whole sugar. Great Muktas have used various simile for each and every part of His personified divine form to describe the magnificance of Murti to seekers. e.g. His face is like the Sun and the Moon, His nose is like parrot's beak or like flame of lamp, His neck is like conch, His navel is beautiful, His waist is more attractive than a Kesri lion, the nails of His fingers are like red jewels - such simile have been used to describe the splendour of Murti, because a seeker is not wise enough to understand without such description. Once Shreeji Maharaj said jokingly in the assembly, 'Such simile do not explain My greatness. But it sounds as if you have degraded Me to explain the seekers. And how could you compare My saints with Narad, Shuk, Sankadik, Jadbharat etc.!' But the intention of great Muktas is any how the seekers create attachment in Murti and loosen up the bond of desires of senses and material possessions.
2/122/379

48. Devrajbhai asked, 'Great saints say that the Muktas immersed in Murti have same size and shape as that of Murti. How is it possible for all of them to immerse in Murti?' Bapashri explained, 'This could not be explained using the example of this world. This could be known or experienced by those who have realized Murti. or it could be seen only if Maharaj shows it through His grace. All the Muktas are

immersed throughout the Murti in their personified form. Murti of Maharaj has such divine splendour. As a Chintamani can produce a number of objects to fill up the whole universe and still it does not become smaller in size and when all the objects go back to Chintamani, it does not grow bigger (inflate) in size. It remains of the same size. Even non-living lifeless object possesses such immense potential through grace of God! Imagine what a divine splendour He Himself must be having? There is no doubt about it!
2/146/442

49. Devrajbhai asked, 'Bapa! Infinite number of Muktas who are immersed in Murti, must be experiencing same type of bliss isn't it? or do they experience bliss more or less in quantity?' Bapashri replied, 'All the Muktas are showered with same type of bliss. More or less bliss, such discretions are meant only for Sadhanik state i.e. when a seeker is on the path of God-realization. The bliss experienced by a Sadhak may vary, but once he has attained God there is no qualitative or quantitative difference.
2/146/442

50. Devrajbhai asked, 'If a seeker meditates upon God facing Him from outside, but he aspires for the unity with Murti, then which state would he attain? (Param Ekantik or Anadimukta).' Bapashri replied, 'Attainment is as per understanding. If one aspires to get united with Murti, then Maharaj keeps him fully immersed in Murti, nothing less than that.' 2/146/442

51. When Bapashri was addressing the assembly, masons who were preparing a throne for the temple, came for the Darshan. At that time Bapashri narrated one incident, once a mason from Vadodara was making a throne of the temple. He was a very good craftsman. While carving the stone, he wouldn't even look up. Maharaj told him, 'You are very famous, but please remember Me also while working.' But the mason continued working and did not look up. Then Maharaj said again, 'Please look up and have my Darshan.' Then he had Darshan of Maharaj. He was so much engrossed in his work. Therefore, even while working, we must remember Murti and we should not become one with our work. 2/150/452

*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.
