

WISDOM OF BAPASHRI

An Ethical Compilation By
Anadi Muktaraj Pujoyashri Narayanbhai G. Thakker

Book-2

Omnibeneficial Series - 51



Founder President: Pujoyashri 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.*

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|-----------------------|--|
| Swastika | <i>stands for the auspicious Figure of God.</i> |
| Astakona
(octagon) | <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> |
| Urdhvarekha | <i>indicates continuous progress of souls by the divine grace.</i> |
| Ankusha
(the spur) | <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> |
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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)	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.

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Book - 2

**Section : 2
Shree Hari
The Ultimate Supreme God**

**Section : 3
Conviction
Determination in Divine form of God**

**Section : 4
Perception of God Himself in His Idol**

Omnibeneficial Series - 51



**Founder President: Pujyashri Narayanbhai G. Thakker
Shri Swaminarayan Divine Mission
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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 omnibeneficient 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 evolvment 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 Mahamuktaraj 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 Muktraj Param Puja 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 Puja 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, 2005
Samvat 2061,
Maha Sud Atham

Publication Committee
Shri Swaminarayan Divine Mission
Ahmedabad



WISDOM OF BAPASHRI

Section II

**Shree Hari
the Ultimate Supreme God**

Shree Hari
The Ultimate Supreme God

(Part - I)

**A seeker cannot attain salvation
without knowing Shriji Maharaj as the
Ultimate Supreme God who is the cause of
all causes, the creator, sustainer and
controller of all.**

1. Shriji Maharaj (Shri Swaminarayan Bhagwan) accompanied by His Anadimuktas and Param Ekantik Muktas appeared on this Earth to spread the knowledge of His true divine form among the seekers. Through inspiration of Shriji Maharaj, His Muktas described Shriji Maharaj as the Ultimate Supreme God, but some of the seekers could not understand. So, Muktas pleaded Shriji Maharaj, Hey Maharaj! Some seekers are not able to understand Your divine attributes. Shriji Maharaj consoled them, these seekers have come in Our contact recently. They are new initiates, therefore, they are not able to believe the fact. But whoever has listened to your teachings, will be born again in Satsang in their next birth. You will be sent again to explain them My glory. 1/1 /1

2. Shriji Maharaj through His brilliance rewards Jeevkoti as per their deeds and renders spiritual splendour to Ishwarkoti, Brahmakoti and Aksharkoti. He inspires Mul Akshar to perform the acts of creation etc.. Akshar inspires Brahm and through His inspiration Vasudev Brahm sustains the Universe, Mul Purush creates the Universe and Mahakaal performs the act of destruction. 1/13/32

3. Swami Narayandasji asked, why Anadi Mahamukhtaraj Sadguru Swami Nirgundasji did not tell us that Akshardham which is a cluster of light of Shriji Maharaj is distinct and beyond Mul Akshar? Bapashri explained, Swami was fully immersed in Murti. He used to tell me the same whenever we met. I and Swamishri are together in Murti. We appear on this Earth while remaining united with Murti. He knew everything, but those days there were people around who created problems. They did not allow to describe Maharaj as superior to even Shri Krishna, so how could one describe Shriji Maharaj as the Suprememost in the hierarchy of Shri Krishna, Mahakaal, NarNarayana, Vasudev Brahm, Muktas of Mul Akshar, Mul Akshar, Ekantik and Param Ekantik Muktas of Shriji Maharaj and Anadimuktas of Shriji Maharaj. How it would have been possible to reveal such gigantic truth? It would have created a lot of problems. Therefore, he did not reveal the truth. But he used to tell me that souls are so small and splendour of Maharaj is so big. How

could a soul experience it fully? So whom to tell? Therefore, I experience it in my heart but I am not able to describe it to other people. If I describe Shriji Maharaj as superior to Shri Krishna who is Mul Purush, that also creates problems. They had passed a resolution that Swami should not be allowed to address the assembly and if he described Maharaj as superior to Shri Krishna, he should be expelled from the sect. But Shriji Maharaj appeared at night in His divine form in front of Shri Ayodhya Prasadji and informed, I have sent Swami to liberate living beings and to spread the knowledge of My greatness and importance of devotion. Actually Swami is My Anadimukta, fully immersed in My Murti, and he has appeared here through My inspiration while remaining united with Murti. He has such prowess. Therefore, do not allow him to leave this place. He is like a precious jewel and if you let him go, then you will be the loser. I had instructed Shri Gopalanand Swami to visit this place, but you refused him to come. So he was also not willing to come. Now, if this Swami also leaves, then who will spread the knowledge of My worship? Therefore, keep him at this place. Accept his teachings as authentic and see that he is not insulted by anyone. I will be pleased, if you obey Me. Swami has appeared through My inspiration, otherwise he is an independent Mukta. If he disappears, then nobody would be there to spread My glory. With such

instructions Shriji Maharaj disappeared. Early in the morning Shri Ayodhyaprasadji Maharaj called for Swamishri and requested him to stay back. He promised Swamishri that he would look after Swami and would not allow anybody to trouble him. He allowed Swamishri to spread the knowledge of splendour of Shriji Maharaj without any restrictions. Other great saints asked Acharyaji Maharaj for the explanation. That day the lunch of Ghebar, a sweet, was sponsored by a Haribhakta. In the courtyard, under the Shamiyana, people were going to have food. The courtyard was decorated with Rangolis. But Maharajshri did not get up to serve. He put one condition. If you allow Swami Nirgundasji to stay back, I will serve. said he. Then all the saints agreed. Thereafter, Maharajshri revealed, Shriji Maharaj appeared in front of me and said, do not let him go away. I have sent him. Therefore, do not allow anybody to insult him. Accept all his teachings as authentic. All of them agreed after listening to such explanation of Maharajshri. Then Acharya Maharajshri got up to serve. Such problems cropped up frequently. Therefore, Swamishri did not discuss the truth openly, but we should not assume that he was not aware. Swamishri knew everything, but did not disclose it due to such opposition. 1/19/42

4. It has been mentioned in a Kirtan of Shri Brahmanand Swami that the crown of Shriji Maharaj is unique because it is adorned with Trilok i.e. three

higher worlds. What are these Trilok? Bapashri explained, everything is perishable till Prakriti Purush. Brahmanand Swami has not considered it at all. Beyond that there is Ishwarkoti in the form of Mul Purush second is Brahmakoti and third is Aksharkoti. These three Koti i.e. categories are described as Triloki. There is also a subtle explanation of Triloki. Beyond Mul Akshar, there are three states of God-realised Muktas of Shriji Maharaj. They are Ekantik Muktas, beyond them are Param Ekantik Muktas and above them are Anadimuktas. Thus, crown of Maharaj i.e. spiritual state of Maharaj is even higher than that Triloki. 1/21/47

5. Idols of various incarnates like Shri Nar Narayan, Shri Radha Krishna, Shri Laxmi Narayan, Shri Gopinath etc. are installed in our temples. What is the reason behind this? Bapashri explained, at Mangrol etc. places Shriji Maharaj appeared in front of fanatics and devotees of other incarnations in the form of their worshipping God. These forms of Shriji Maharaj are installed in our temples. But the incarnations which are residing in Vaikunth, Golok, Badrikashram, Swetdweep etc. are not installed. Therefore, these idols should not be considered as the idols of other incarnations. Divine form of Shriji Maharaj is installed in our temples. He appears in disguise of other incarnations to reconcile a lot of living beings. 1/22/48

6. Various Chatushk i.e. quadruples have been

described in Vachanamrit. The first Chatushk is described as a group of Narayan, Nar, Hari and Krishna. The another Chatushk is a group of Vasudev, Aniruddh, Pradyumn and Sankarshan. How would you explain them? Bapashri explained, Shriji Maharaj has been mentioned as Narayan. His Anadimuktas are mentioned as Krishna because they attract seekers towards Murti of Shriji Maharaj and pull them in Murti. Therefore, they are mentioned as Krishna. Param Ekantik Muktas who always remain in front of the divine form of Shriji Maharaj from outside are mentioned as Nar. Ekantik Muktas are mentioned as Hari, because they detach the seekers from worldly pleasures and initiate them into Satsang. Thus, they snatch them away from Maya i.e. illusion. Therefore, they are mentioned as Hari. Thus, Shriji Maharaj is Narayan. Anadimuktas are Krishna, Param Ekantik Muktas are Nar and Ekantik Muktas are Hari. This is the first Chatushk. In the second Chatushk, brilliance of Shriji Maharaj is described as Vasudev, Mul Akshar is described as Aniruddh, Vasudev Brahm, Lord of Shwetedweep, is described as Pradyumn and Mahakaal is described as Sankarshan. Their characteristics are described like this : Brilliance of Shriji Maharaj is inherent to Akshar etc. all spiritual entities and gives them splendour and prowess. Therefore, brilliance of Shriji Maharaj has been described as Vasudev. Mul Akshar, which is the creator has been described as

Aniruddh. Vasudev Brahm who detaches seekers from the desires of senses and takes them to his abode called Brahmipur and showers them with his bliss. Therefore he has been described as Pradyumn. Mahakaal who destroys the creation of Mul Purush (i.e.) Ishwar or Krishna, at the time of final destruction. Therefore, he has been described as Sankarshan. Thus, the second Chatushk is a group of brilliance of Shriji Maharaj - Vasudev, Mul Aksharkoti - Aniruddh, Vasudev Brahm - Pradyumn and Mahakaal - Sankarshan. 1/23/50

7. Shriji Maharaj has mentioned in second point of second Vachanamrit of Gadhada last chapter that We are privileged to attend this Satsang which is not easily available to even Brahma etc. spiritual beings. Here Mul Akshar has been described as Brahma because, he who creates the Universe is called Brahma. The original creator of Universe is Mul Akshar. He has been described here as Brahma. For him also such Satsang is rarely available. This is the ultimate realisation. 1/34/65

8. It has been mentioned in Vachanamrit 64 of Gadhada middle chapter that Yogmaya of God would destroy the Earth measuring approximately fifty crore Yojans (1 Yojan = 4 Miles) into the size of an atom. Here, what is implied by the term 'Yogmaya'? Bapashri replied, here Yogmaya means physical splendour of God. Shriji Maharaj is the Lord of all the Universes. Secondly, all physical and material

manifestations belong to Shriji Maharaj which is considered as the physical splendour of Shriji Maharaj. Akshar is Maharaj's Maya and Mul Purush is Brahm's Maya. But Maya in the form of Prakriti which is Mul Purush's Maya, is not mentioned here. 1/94/170

9. The terms higher or lower implies superior or inferior quality. It does not indicate height or distance. It is said that Akshardham is the highest means it is of the supreme most quality. Here the term highest does not indicate altitude, because Akshardham is omni present. So, is Shriji Maharaj. Therefore the terms higher, lower imply superior or inferior quality. The term 'beyond all' also implies the supreme most. Similarly, the degree of bliss also declines in descending order. Bliss of Murti of Maharaj is of the highest degree followed by the bliss of Mukta, bliss of Dham, bliss of various Mul Akshars, bliss of Muktas of Akshar, bliss of various Brahms and finally bliss of Ishwar in the form of Mul Purush respectively. Thus, there are various degrees of bliss. 1/94/170

10. Swami Ishwarcharandasji asked during assembly, Shriji Maharaj has mentioned in first Shloka of Shikshapatri 'वामेयस्य' that He is contemplating Bhagwan Shri Krishna in His heart, which implies Shriji Maharaj is a devotee. Where as in Shloka 209, He has mentioned that 'मद्रूपमिति मद्वाणी' means Shikshapatri, My divine speech, should be

considered as My divine form and should be worshipped in the same manner you worship My Murti. This is His discreet instruction which implies His Godliness. Both these statements are contradictory. So, please explain.

Bapashri replied, Anadimukhtaraj Sadguru Shri Nityanand Swami has broadly explained certain terms of scriptures, which have dual meaning. This explanation is widely accepted. He has defined the term 'Vaam' as the left side of Shri Hari. Also, Shatanand Muni has written a commentary called 'Arth Dipika' on Shikshapatri. He has defined the term 'Vaam' as left hand of Shri Hari. As per his definition 'Vaam' means left and 'Radha' means devotees of Shri Hari. Left hand of Shri Hari is endowed with spiritual attributes which could liberate His devotees. Shriji Maharaj is holding His left hand in Abhay Mudra. i.e. He is granting the boon of fearlessness. It has been mentioned that Radha is residing on His left side and Laxmiji is residing in His heart. This has been mentioned to describe the splendour of Shri Hari. Shriji Maharaj is beautifying all the categories like Anant Muktakoti, Anant Aksharkoti, Anant Brahmakoti, Anant Ishwarkoti, etc. through His splendour. He is leisurely walking around in Vrindavan. Here, 'Vrind' means group of saints and 'Avan' means to protect. He is moving around to protect His saints. Such Shri Hari says that He is contemplating Himself in the form of Shri

Krishna. Here the term 'Shri' implies His splendour. Shriji Maharaj who sustains His devotees and liberates them from misery, is full of splendour. Therefore, He calls Himself as Shri Krishna. Such inherent or subtle meaning is explained by Shatanand Muni in his commentary which is authentic explanation. Therefore, it should be considered as the real meaning. 1/99/179

11. It has been mentioned in Shloka 107 of Shikshapatri that 'हृदये जीववत् जीवे'. Here it is explained that the soul is established in the region of heart, but is prevalent in the whole body from head to toes through its prowess; similarly Shriji Maharaj though present in His divine personified form in Akshardham, is prevalent among all the living beings through His splendour. But as a soul is formless, Shriji Maharaj is not formless. Shriji Maharaj is always in His divine personified form and He is independent. Besides He is controller of all the categories like Jeevkoti, Ishwarkoti, Brahmakoti, Aksharkoti and Muktakoti. He also rewards everybody as per their deeds.

In Shloka 108 the term 'स श्रीकृष्ण' has been used. Here Shri Krishna means the Ultimate Supreme God Shri Purushottam who is residing in Akshardham in His divine personified form, who is our beloved God and worthy to be meditated upon, also who is cause of all indirect incarnations. Here the indirect incarnation Devkinandan Shri

Krishna has not been referred to as our worshipping God. 1/99/180

12. Once again Swami Ishwarcharandasji asked, It has been mentioned in Shloka 115 that 'कृष्णस्तदवताराश्च ध्येयास्तत्प्रतिमाङ्गपिच'. Here Shriji Maharaj is implied by the name Shri Krishna, but who should be considered as an incarnation of Shriji Maharaj, soul - Jeev, Nar, deity - Dev and a staunch devotee?

Bapashri replied, As per 10th Vachanamrit of Gadhada last chapter, Pradhan Purush is originated from Mul Maya. Mahtatva, Ahankar, Vairaj have originated from Pradhan Purush and from them have originated Brahma, Vishnu and Shiva. Prajapati, saints, deities, demons, human beings, trees, mountains, movable and immovable objects etc. all have originated from Brahma and should be considered as Jeev i.e. soul. Various categories from Mul Purush to Brahm till Mul Akshar should be considered as Devkoti i.e. deities, Ekantik devotees of Shriji Maharaj who have realized divine form of Shriji Maharaj in their soul should be considered as staunch devotees. Param Ekantik Muktas of Shriji Maharaj should be considered as Nar. Devotees of Shriji Maharaj should not meditate upon any of them. Once Shriji Maharaj appeared as Shri Ramanand Swami to liberate living beings. Similarly, if He appears in form of His Mukta, the Mukta should be considered as an incarnation of Shriji Maharaj and he could be meditated upon. This could be done till Shriji

Maharaj has not appeared in His personified form and when personified divine form of Shriji Maharaj appears on this Earth in His physical appearance, even His incarnations should not be meditated upon. 1/99/180

13. Shri Ishwarcharandasji asked during congregation, it has been mentioned in Bhaktachintamani that Zeenabhai was seen in Shwetdweep. What does that mean? Bapashri replied, here Shwetdweep means cluster of bright, luminous light which is Akshardham. It is implied that Zeenabhai was seen in Akshardham. But the Shwetdweep of indirect incarnation is not implied here. Ved means teachings of a Mukta. Such Muktas are Ved of Shriji Maharaj. Statements uttered by such Muktas should be considered as Ved. Vedas uttered by Vairaj are that of indirect incarnations. They do not teach the worship beyond Mul Purush. Ved of Shriji Maharaj in form of Muktas teach us how to worship Shriji Maharaj and make us realize the divine form of Shriji Maharaj. As well as they teach us the principle of Karma and knowledge about divine form of Shriji Maharaj. They are the Vedas of direct incarnate Shriji Maharaj. 1/102/184.

14. Some saints who have not understood the concept of worshipping Maharaj, keep on talking about Vairaj, Pradhan Purush or Prakriti Purush during congregations and get confused. Para, Pashyanti, Madhyama and Vaikhari - these four

forms of speech and scriptures of indirect incarnations etc. are perishable means they belong to Maya - the illusion. Therefore, an Ekantik devotee do not need any of them. The destiny of our physical existence is Shriji Maharaj Himself. Therefore we must assume that nothing other than Murti of Shriji Maharaj exists. If worship is strong enough, five means explained in 11th Vachanamrit of Sarangpur which are detachment, faith, celibacy, non-violence and self-realization could be attained. Grace or blessing of Shriji Maharaj also could be attained. 1/102/184

15. Narayan and Purushottam - these two words are confusing. Everyone from Indra-Brahma till Aksharkoti are known as Narayan and Purushottam. Our Lord Shri Purushottam is superior to all of them. Using our outer senses effect could be seen and through inner senses cause could be observed. Outer senses veil the cause. Shriji Maharaj shows playful characteristics remaining in Akshardham, which look like that of an ordinary human being to a person having extrovert approach, but a person having proper insight can perceive His divine attributes. 1/147/258

16. Shriji Maharaj is the cause of all the events happening around us and not the Maya, Karm, Kaal, Brahm or Akshar. If unfavourable circumstances, hostile encounters, troubles from king or government are perceived as act of Kaal,

then we have perceived God as Kaal. If we consider Maya or Karm responsible or we consider that events are taking place naturally, then we have Perceived God as Maya or Karm or nature. If we grumble during extreme conditions of rain, wind, cold, or heat means we do not consider God as the cause of all. We must regard Shriji Maharaj as cause of all and not Akshar or anyone else. 1/150/264

17. 6th Vachanamrit of Sarangpur was being read. The origin of Vedas was being explained. At that time Bapashri spoke, the Vedas which are originated from Vairaj discuss about only one Brahmand and not remaining others. Therefore, we must let them remain at their respective places and reach out to Shriji Maharaj. We do not need any of Vedas. If we cling to them, they create hinderance. Therefore, we should not cling to them. We should not get attached to Hanuman etc. deities. We should develop attachment towards Murti and His Muktas, only. Devotees of Shriji are like a queen. As a saint cannot sit in the same row with Grihasthas to have food and a Grihastha cannot sit in the same row with Saints to have food. Similarly, there is a difference between Ekantik devotees of Shriji and indirect incarnations like Mul Akshar etc. Therefore, we should not pay attention to anyone else other than Maharaj and His Muktas. 1/152/267

18. Such saints and devotees of God do not exist anywhere in any of the Brahmand, therefore

we must keep faith. We should not take refuge to anyone other than Maharaj or His Muktas. Nobody up to Aksharkoti can rob us, if Shriji or His Muktas are with us. As a purified person becomes impure even by the touch of an impure thread; and as monkeys of Ayodhya snatch away all the objects; similarly, thoughts, desires, sleep, laziness, Kaal and other deities can distract us and take us away from the path. 1/152/268

19. It is not a child's play to understand the glory of Shriji and His Muktas. Even if we prepare ink from all the seven seas, paper from the whole Earth and pens from all the trees and write for our whole life if it is as long as a Kalp (day of Brahma equal to 4320000000 years), we cannot describe His glory completely. The great deities of Ishwarkoti, Brahmakoti and Mul Aksharkoti have not been able to perceive His glory completely. Param Ekantik Muktas who are God-realized and are very close to Him cannot perceive His glory fully. Even the Anadimuktas who are completely immersed into Murti have not been able to fathom His glory. Then how can we perceive His glory with our limited intellect? Shriji Maharaj Himself has mentioned that even He has not been able to gauge the boundless magnitude of His glory, then who else could? 1/158/281

20. Mul Akshar and Akshar - Are they same or different? Bapashri spoke, whether you call it Mul Akshar or Akshar, both are same. They are infinite

and are situated in the rays of Akshardham. Akshardham is the cause, supporter and controller of infinite number of Mul Akshars. Moreover, Akshardham is inherent to all of those Mul Akshars. Such Akshardham is nothing else than the splendour of Shriji Maharaj. 1/171/319.

21. Shriji Maharaj has described His glory in indirect manner in the name of indirect incarnations. He has done so to reconcile the living beings who are ignorant and yearning for sensual pleasures. Therefore, when we sing 'Ram Krishna Govind...' we refer to Shriji Maharaj only, but in the name of His indirect incarnations. So that devotees of indirect incarnations could be reconciled. Gardens and other objects in Akshardham are described to conciliate the devotees of lower cadre. Actually no such objects exist in divine abode of Lord i.e. Akshardham, except for pure divinity. Maharaj has given words describing physical attributes and divine attributes, therefore a seeker should understand the difference between them. 1/171/320

22. I swear on Bhagwan Swaminarayan, I am not lying. I am describing only what I am seeing (observing). There are infinite crores of Badrikashram, Shwetdweep, Aksharkoti where as Shriji Maharaj is one and unique. Shriji Maharaj, Akshardham (abode of Shriji, is made of clusters of light of Shriji Maharaj) and Anadimuktas (merged in divine personified form of Shriji Maharaj) are all here.

Therefore, we should not go here and there looking for them. Shriji Maharaj has mentioned that one would have to go to Badrikashram and Shwetdweep. That Badrikashram and Shwetdweep are all here. An ascetic who teaches ascetism and those who learns from him should be considered as Badrikashram. He, who helps to direct the senses inwards and teaches meditation and those who are learning meditation, should be considered as Shwetdweep. Those who describe the glory of Mul Akshar and also describe the glory of Maharaj and remain under the influence of Akshar, should be considered as devotees of Aksharkoti. Param Ekantik Muktas are residing in Akshardham, which is beyond Akshar. Those who are in contact with them talk about unity with divine form of Shriji Maharaj remaining close to Murti. An Anadimukta teaches to immerse in Murti and helps to get united with Murti completely. All these categories are present in Satsang. Therefore, we must understand that all the abodes of various categories belong to Satsang. All of them should be identified distinctly as per their qualities and then we should surrender to an Anadimukta. 1/182/340.

23. Do the Muktas of Vasudev Brahm have a separate assembly? Bapashri spoke, Nar Narayan is the liberated Mukta of Vasudev. Vasudev and Nar Narayan, both of them liberate the living beings. Vasudev Brahm appears in Shwetdweep by remaining

in His own abode and takes the Muktas residing there to Brahmpur, His own abode. Nar Narayan appears in Badrikashram by remaining in Brahmpur and takes the Muktas residing there to Brahmpur, which is abode of His Lord Vasudev Brahm. But He does not have His own disciples. Vasudev Brahm has assigned the task of ultimate destruction to Mahakaal. He functions remaining close to Vasudev Brahm. He also does not have His own disciples. Mul Purush has been assigned the task of creation. He gets united with Maya at the time of formation of Universe and creates Golokdham. He resides there and has His own assistants. At the time of great destruction these Mul Purush along with their assistants reside in the bright splendour of Vasudev Brahm in Brahmpur. The assistants of Mul Purush can see their Lord Mul Purush, but cannot see Mahakaal, Nar Narayan and Vasudev Brahm. Muktas of Mul Akshar have not been assigned any task. They do not have their own disciples also. They just experience the bliss of their Lord Akshar. These Muktas have no desires. Shriji Maharaj inspires Mul Akshars through His splendour to perform various functions like creation, rewarding everybody as per their deeds etc. Mul Akshar have assigned these functions to Vasudev Brahm. Muktas of Akshar and that of Shriji Maharaj are not assigned any duty. They perform the task of liberating living beings. Akshars and their Muktas take liberated beings to respective Akshar. Shriji Maharaj and His

Muktas take liberated beings to abode of Shriji Maharaj. Therefore, now it is time to bypass Brahmkoti and Aksharkoti and get united with Murti of Shriji Maharaj. If we can renounce the pleasures of fourteen Lok, we can attain the bliss of Murti. 1/182/341.

24. 19th Vachanamrit of Gadhada middle chapter was being read during congregation. With reference to the Vachanamrit Sadhu Purushottamcharandasji asked, worship of God is interrupted by mere listening (without any involvement) of dull and monotonous scriptures like Vedanta. How one could postpone worshipping the Ultimate Supreme God and worship other deities? Bapashri replied, by listening to dull scriptures of Vedanta, one considers all the deities to be of equal category. And he believes that all the incarnations are one and the same, therefore he can worship any of the incarnations. With such understanding a seeker worships any of the other deities. During some emergency, he may pray to some other deity to protect him. Thus, he may worship some other deity during the time of emergency. Therefore, such scriptures should not be listened. 1/184/345.

25. (Bapashri spoke out of compassion) Narad, Sanaka and Ram-Krishna etc. incarnations are described in Vachanamrit. It should be clearly understood that Muktas of Maharaj have been described as these incarnations. Because incarnations like Ram-Krishna etc. are related to

indirect incarnations. They cannot bestow ultimate salvation, like Shriji Maharaj. Some of them are originated from Maya. Muktas of Maharaj, who are incarnations of divine form of God bestow the ultimate salvation. Therefore they are (true) incarnations of Shriji Maharaj. 1/193/368

26. Are all the deeds performed by all the living beings as per God's will? Bapashri spoke, Mul Purush, Vasudev Brahm and Akshar etc. are cause of various functions like, creation etc.. Shriji Maharaj has said that Mul Purush, Vasudev Brahm and Akshar etc. function according to My will. They cannot function without My inspiration. Other living beings who are bound by Karma, act according to their previous Karma and their nature. Saints and scriptures are there to guide them. We should follow such teachings of Shriji Maharaj which are explained in Shikshapatri etc. scriptures. Mul Akshar etc. Aksharkotis are not instructed through scriptures. They follow will of Shriji Maharaj, but they are not bound by Karma. Living beings who are bound by Karma should follow the teachings explained in scriptures. If they do not follow these instructions, they are bound to suffer. 1/194/370

27. Once Shriji Maharaj asked Gangama, what is your perception about Me? She said, You are Bhagwan Shri Krishna in person. Shri Ramanand Swami was also Bhagwan Shri Krishna. You are the same. Shri Ramanand Swami, Shri Krishna and You

are not different. Then Maharaj said, O poor woman! You carried hot stove on your head for My sake and burnt your hair, but you did not recognize Me. I am beyond Shri Krishna, Mahakaal, Nar Narayan, Vasudev Brahm, Muktas of Mul Akshar, Mul Akshar and Shri Ramanand Swami who was beyond all and who was My Mukta. I am Lord of such infinite number of Muktas. I am Shri Purushottam Narayan. I am the Ultimate Supreme God. I am only one of My kind. There is nobody else like Me and there will never be. Thus, He explained His divine form out of mercy. 1/211/424

28. When knowledge is perceived through experience, there are no obstacles. Even Brahma-Narad did not attain such knowledge. These days are very important. You have achieved the real thing. Shiv, Brahma and Vishnu - three of them together govern a small village. Vairaj is their chief. He is the owner of the village called Brahmmand. Above him there is Ahankar and Mahatatva is above Ahankar. Pradhan Purush is above Mahatatva. Shri Krishna who is Mul Purush Ishwar, is the Master of infinite number of Pradhan Purush. Vasudev Brahm is the master of infinite number of Shri Krishna. And Akshar which is also known as Mul Akshar, is the master of infinite number of Vasudev. Shriji Maharaj is the Emperor of infinite number of Brahmmands in the form of Mul Akshar. 1/220/446

29. Where would a seeker, whose worship

has not matured, would end up? Bapashri replied, a seeker whose worship is not matured, is born again at a place in Universe where God has appeared in human form. Here, his worship ripens through God's contact and God takes him to His abode. 1/223/452

30. When Mahakaal performs the ultimate destruction where would all the souls retreat? Bapashri replied, All the souls disappear into Maya. Maya merges with Mul Purush Shri Krishna. Mul Purush goes back to abode of Vasudev Brahm. When it is time to create the universe again, Mul Purush separates Maya who had merged with him and creates universe through Maya. 1/229/462

31. Fourth Vachanamrit of Gadhada middle chapter was being read. Here it is explained that even if God manifests as Prakriti Purush His grandeur remains the same. Then Bapashri spoke, God does not arrive and depart. He is always prevalent through His splendour. But the people whose perception is limited up to physical existence, consider it as arrival and departure.

He spoke again, Uddhav, Narad, Sanak etc. all are present here in Satsang. Gopis are also present. Therefore, we should not look for them outside. All the saints should be considered as Gopis and all the Satsangis as Uddhav etc.. 1/240/484

(Part - II)

1. Bapashri praised Hanumanji installed at Chhatedi by himself and declared with extreme delight, Hanumanji installed here has miraculous powers. If someone is troubled by ghosts or spirits, Hanumanji will destroy them through will of Maharaj. It should be understood that all the miracles are performed due to greatness of Shriji Maharaj. Hanumanji has miraculous powers because, he has been installed at a blessed place in a blessed congregation. All the miracles should be considered as glory of Shriji Maharaj. 2/4/20

2. Bapashri narrated an incident, once I went to Ahmedabad with a group of people. There a learned saint described Maharaj as Prakriti Purush. So, I objected, you learned people describe Maharaj upto Maya. You do not have understanding beyond that. Therefore, I am scared of scholars. Maharaj cannot be attained by such scholars. We must get absorbed into Shri Swaminarayan Bhagwan who is residing in Akshardham which is a cluster of light of splendour of Shriji Maharaj who is beyond Mul Akshar. Seekers are tired of observing the creations of Prakriti. If they can get united with Murti of Maharaj, they would be blissful. A seeker who gets united with Murti of Maharaj by detaching himself

from Prakriti, Mul Akshar etc. neither notices nor remembers anything else. 2/18/47

3. 51st Vachanamrit of Gadhada first chapter was being read during congregation. Here, it has been mentioned that other than Murti of Shriji Maharaj everything up to Akshar should be forgotten. Bapashri explained, In this Vachanamrit, it is explained clearly that a devotee of Shriji Maharaj should not pay attention to anybody except Murti of Shriji Maharaj. But still some seekers get stuck with indirect incarnations and they are not able to understand such statements. Recently, a saint visited this place. He was known as a scholar. But he did not consider Maharaj and other indirect incarnations different. Therefore, during congregations he used to read Vachanamrit and make comments such as Maharaj and other incarnations are not different. I suggested him to read 7th Vachanamrit of Ahmedabad. Then he argued that those Vachanamrits were written later on. They are not included in the copy of Vachanamrit of their region. So I told him to read 24th Vachanamrit of first chapter and asked if that is included in the copy of their region or not. Then he read that Vachanamrit in which it is explained that when a seeker attains spiritual state by experiencing proper knowledge, he pays no attention to Prakriti Purush or His creation; for him the whole existence looks like pure consciousness and within this

consciousness he sees only the Murti of God. No other form exists for him. Such realization can be attained by concentration on divine personified human form of God. After reading the Vachanamrit, the saint did not respond. Then I said, It has been mentioned in 62nd Vachanamrit of Gadhada middle chapter that a fully devoted devotee of God likes to contemplate his God of faith and he likes to listen to His narratives describing His attributes. Who is our God of faith? He replied, Maharaj. What else could he say? Then he asked me why did Maharaj install the idols of indirect incarnations and not His own idol? So, I explained. Those are His own idols when he appeared in disguise of indirect incarnation at Loj, Mangrol etc. places. In spite of that these idols should not be meditated upon. Only the real Murti installed in idol form of Sahajanand Swami, Ghanshyam Maharaj, Shri Harikrishna Maharaj, Shri Swaminarayan should be meditated upon, because it is the cause of all and it is the original form. In 11th Vachanamrit of Loya, Shriji Maharaj has instructed that His devotees should meditate upon His divine form only and should not meditate upon previous indirect incarnations. Here, the difference between incarnation and incarnate is explained. In 16th Vachanamrit of Gadhada last chapter also, Shriji Maharaj has explained that a devotee of God is firmly devoted to the divine form of God which he has personally experienced. He cannot experience

such devotion towards other incarnations of his own God of faith. According to this statement, if a seeker experiences the devotion towards other indirect incarnations similar to that of Bhagwan Shri Swaminarayan, then his devotion is not firm. Therefore, in the same Vachanamrit it is forbidden to practice such divided and disgraceful devotion. If we are not able to understand such explicit instructions of Maharaj recorded in Vachanamrit, what do we know about greatness of Maharaj? The saint understood the point and confessed, Bapa! It was worth performing Panch Tirthi (i.e. his visit to Baladiya was fruitful.) 2/21/54

4. We are blessed by the Ultimate Supreme God Shriji Maharaj and if we are not able to differentiate between worthy and useless concepts, then what is the benefit of having such privilege? Anadimukta Sadguru Shri Gopalanand Swami has described six objective for appearance of Shriji Maharaj. Here, one of the objectives is to make His incarnations and their devotees aware of the greatness of His worship and His glory and to help them attain unity with Murti (God realization). Why should Maharaj do such thing, if incarnate and incarnation, both are same. I wonder why the learned scholars of scriptures do not understand such simple facts? I am surprised. In scriptures certain terms have dual (more than one) meaning. Even if God realized Muktas explain the inherent meaning out of compassion, it is hard to believe. Therefore, they are

not understood properly. Sadguru Gunatitanand Swami has written that as there is difference between arrow and archer, king and his subjects, Moon and Stars; similarly there is difference between incarnate and incarnation. Now, if a seeker cannot understand such explicit statements, then what to do? In the sermons of my Guru Sadguru Swami Nirgundasji it is written that by worshipping Murti, one can attain infinite splendour. Also, in 7th Vachanamrit of Ahmedabad Maharaj has said that there is no other Purushottam i.e. Ultimate God other than Him. Thus, when Ultimate Supreme God Shriji Maharaj Himself explains out of compassion through His own example, it is not understood, then how could scriptures be helpful? The saint became my admirer by listening to such explanation. He repeated again and again, Bapa! I feel as if today I am initiated as saint. Thus, if the teachings of Muktas are followed, then goal could be achieved. Anadimukta Sadguru Gopalanand Swami has written that Maharaj had told him that till he did not establish Maharaj as the Ultimate Supreme God, He would keep swami in his physical body. Anadimuktas Sadguru Gunatitanand Swami has mentioned that Bhagwan Swaminarayan had told secret Mantras in his ears. So he would describe Maharaj in His real form. Nishkulanand Swami has also mentioned, 'Great is this incarnate who is only one of His kind.' And in comparison of rainfall of Ashadh month other rainfall seems like dew. Earlier also great saints had experienced His greatness but as the seekers

were not eligible, they described it through examples as per the level of understanding of seekers. The descriptions in scriptures are such that the souls are slowly attracted towards God and gradually experience the glory of God. These scriptures describe the knowledge of higher level also. If a seeker tries to understand such teachings without the help of great Muktas, then he cannot differentiate. In 1st Vachanamrit of Panchala, Maharaj has mentioned that when we think about bliss of Akshardham, all other pleasures seem to be of inferior quality. Therefore, Maharaj is the Ultimate Supreme Lord, cause of all, sustainer of all and only one of His kind. It is futile to look for other examples and principles after surrendering to Shriji Maharaj. It is like discarding the grains and collecting the husk. Some seekers regress after studying Vachanamrit. They argue that Maharaj has asked to meditate upon Shri Krishna Bhagwan alongwith Radhika and you are teaching to meditate upon Maharaj alongwith His Muktas. How could they understand such teachings? 2/21/56

5. Some learned scholars of scriptures say that we must remember the playful character of various incarnations. Sadguru Sukhanand Swami has described Mathura, Dwarika as places of indirect incarnations in commentary of Harivakyasudhasindhu. Therefore, some seekers understand that those places and the acts of indirect incarnations should be remembered. But the subtle

meaning is that Maharaj and His Muktas should be contemplated upon. Shriji Maharaj has mentioned in Shikshapatri that I contemplate Shri Krishna Bhagwan in My heart. If a seeker does not understand the subtle meaning behind this statement, then how could he understand the superiority and glory of Maharaj as Ultimate Supreme God. If one does not trust a Mukta and tries to understand Vachanamrit using his intellect, he fails. Look! At one place, Shriji Maharaj has mentioned that He is Nar Narayan. Another place He has mentioned that He is directly connected with Nar Narayan. Similarly, He has also mentioned that He is a devotee of the devotee of God - His devotees know Him as God. He is preceptor, Guru who reveals the truth and shows the path of worshipping God. And He has also mentioned that Nar Narayan resides in His heart - By experiencing His divine form, His devotees have built temples by spending lakhs of rupees - Nar Narayan is the king of Bharatkhand - All the incarnations originate from one God i.e. Himself - Resident of Akshardham are present in your congregations - He has infinite affection for Shri Krishna - He Himself is luminous Murti surrounded by splendour and clusters of light. Such statements of Maharaj are not understood by a seeker without Mukta's help. So he repeats them like son of Varun and confesses that if he goes deeper into the meaning, he may offend God. With such

arguments, he describes indirect incarnations and Maharaj as one and the same. How to explain such people! 2/22/58

6. Bapashri spoke, in Satsang Maharaj should be declared as the Ultimate Supreme God and Maharaj should be known as Ultimate Supreme God. This task is difficult. Even when Shriji Maharaj was present in His physical form, some people used to get confused listening to talks like Murti is divine and unique; infinite number of Muktas are experiencing bliss through unity with Murti, biggest incarnations like Akshar and His Muktas also meditate upon Murti; etc.. They used to call Anadimukta Gopalanand Swami who was a great spiritually accomplished Mukta, a person with reserved, confined knowledge. But such people have no idea of glory of God or accomplishments of His Mukta. Look! Nishkulanand Swami has mentioned, The Murti is unique and full of surprises. I am telling you, I am quite sure about it that Murti is purely full of surprises. Thus great Muktas have described the glory of Murti. Maharaj and His great Muktas are full of compassion towards all the living beings. Therefore, they try to explain the glory in such a manner that living beings could understand it. Anadimukta Gopalanand Swami, Gunatitanand Swami, Muktanand Swami, Brahmanand Swami, Premanand Swami, Nishkulanand Swami etc. Muktas have made great efforts to describe the

glory of Maharaj. But a seeker has been living in ignorance for infinite time. Therefore, he is not able to understand such facts easily. He would understand gradually by grace of Maharaj. We must feel compassionate towards all. What is compassion? Compassion means to explain the fact that Maharaj is the Ultimate Supreme God. 2/26/69

7. 39th Vachanamrit of Gadhada last chapter was being read in the congregation. Here it is explained that an insect is produced from an insect, an animal is produced from an animal and a human is produced from a human and the creator of all is God, who is unique. Then Bapashri spoke, now, where is Brahma's involvement as a creator? Only Shriji Maharaj is cause of all and doer of all. There is no other doer. 2/28/75

8. Other incarnations who are residing in separate abodes are different from Maharaj and extremely inferior to Maharaj and are desirous of splendour. A seeker who has understood the glory of Maharaj in this manner, considers everyone from Prakriti Purush till Akshar as of inferior quality. Maharaj is prevalent in each and every atom through His inherent will and He is directly present in Satsang. But a seeker does not feel so, because sometimes we treat human beings with more propriety than Maharaj. This is hidden atheism. When we have to describe the glory of Maharaj and His Muktas using worldly examples, it is like

introducing an emperor as a poor subject. 2/37/106

9. In this world, an emperor does not give the whole kingdom to his subordinate king. But Maharaj is so compassionate, He showers all His bliss. Therefore, Shriji Maharaj is the doer of all, cause of all. Kaal, Karm, Maya, deity, Mantra, medicine etc. any of them should not be considered as doer without Maharaj's will and inspiration, nobody is able even to break a blade of grass. Maharaj Himself has mentioned that without His will nobody can break a blade of grass. 2/41/123

10. A devotee of Shriji Maharaj should consider Vachanamrit, Bhaktachintamani etc. scriptures as liberating and pious scriptures. Scriptures of indirect incarnations are of no use to understand the divine form of Shriji Maharaj. Statements of Sitaji incited Ramayan and statements of Draupadi incited Mahabharat. Such indirect scriptures cannot comprehend Maharaj. Only Muktas of Maharaj can describe the glory of Maharaj. For us these scriptures are liberating. Ved can describe up to Vairaj. Splendour of Prakriti Purush is passed down to Vairaj. Vedas describe the splendour of Prakriti Purush through Vairaj. Other scriptures are also restricted up to Prakriti Purush only, but none of them could describe Maharaj. 2/41/125

11. Amichandbhai from Mathak asked, Bapa! Sincere devotees of indirect incarnations of Ram,

Krishna etc. do not know anything about Shriji Maharaj and they are not even aware of Shriji Maharaj. So they cannot even realize anything about Maharaj. Do they attain salvation? Bapashri replied, indirect incarnations cannot come here to liberate their devotees since Maharaj appeared on Earth. Such devotees are given birth in Satsang by Shriji Maharaj. Maharaj explains them His religion and takes them to His abode. This has been mentioned in Kirtan of Nishkulanand Swami, All other doors are closed, only way to Akshardham is open, after Purshottam appeared on this Earth. Thus, at this time Shriji Maharaj has opened the doors of Akshardham for ultimate salvation. 2/68/211

12. Bapashri spoke out of compassion, great Muktas have written pious scriptures out of compassion to liberate living beings. Here, they have explained superiority of Maharaj and His divine attributes. Great Muktas have explained the glory of Muktas and difference between incarnate and incarnations. What a vast difference between Maharaj, His Muktas and indirect incarnations! Even then some people describe Maharaj and indirect incarnations as the same. Initially spiritually accomplished, great Saints like Anadi Mahamukhtaraj Sadguru Gopalanand Swami and Sadguru Gunatitanand Swami used to describe Maharaj as superior to all. For this they had to suffer a lot. Those days many people did not believe them and now

they carry the books written by them on their head and earn their livelihood. Therefore, divine scriptures written by great Muktas and the principles explained by them should be studied properly and should be contemplated upon. 2/70/221

13. Shriji Maharaj is constant, eternal and exists from infinite time, and He is the Ultimate Supreme being. He cannot be obscured by anyone, but others can be over shadowed by Him. Such is the glory of Maharaj and His Muktas, who are eternal and permanent. 2/75/233

14. Tulsidasbhai asked, does Akshar experience Maharaj's Darshan and bliss? Bapashri replied, if Akshar could experience Maharaj's Darshan and bliss, why should Akshar remain separate from Maharaj? They would join the Muktas. Therefore, assembly of Akshar is different and their rank is also different. Because Akshar is restricted by veil of brilliant light. As we cannot see the personified form of Surya (sun). Whereas veil of brilliant light cannot obstruct Valkhilya Rishi. Similarly luminous splendour of Shriji Maharaj do not hamper with the Muktas of Shriji Maharaj. They experience the bliss of Maharaj ceaselessly. Let all other be at their respective places, consider Maharaj as the Ultimate Supreme God. To remember anything else then Maharaj is waste of time. Therefore, only Murti should be contemplated upon. 2/75/234

15. Bapashri spoke out of compassion, we

must consider Shri Purushottam Narayan as cause of all causes. As a banyan tree looks huge, but the seed is tiny. This tiny seed is able to create, sustain and destroy. Similarly divine personified form of God is of the size of a human, but He is the cause of creation, sustenance and destruction of infinite number of Brahmans (Universes). Shriji Maharaj has mentioned, I control all and I am the cause of all. I am the Ultimate Supreme God. Thus, He is the divine cause. 2/83/257

16. All other incarnations are due to splendour of Maharaj. Our Maharaj is immensely great. His compassion is boundless. Look at this! Such great God talks to us, He gives us food, He gives us Prasadi. How compassionate of Him! 2/85/266

17. Bapashri spoke, Maharaj and His great Muktas are always present in Satsang. At present bliss is spreading everywhere. Whatever object we desire is available here. It is not available in any other Dham. In other Dham there is no worship of Ultimate Supreme God Shri Swaminarayan Bhagwan. Therefore, they all are of inferior quality. We do not attain liberation there; considering this fact, we must strengthen our faith and firm worship. A person who is not firm in worship is like a human without head. 2/90/285

18. Bapashri spoke, Shriji Maharaj is the emperor of infinite number of Brahmans. He is cause of all, sustainer of all, controller of all. He

is the Ultimate Supreme Being, He is unfathomable (esoterid) divine Murti. Kaal, Karm, Maya or any of them are not able to perform any task without inspiration of God. Shriji Maharaj should be considered as doer of all. A seeker who has such understanding of God's glory is firmly rooted in Satsang. He cannot be distracted from the path of Ultimate salvation by any distraction. 2/105, 106/334, 336.

19. Purani Keshavpriyadasji read 7th Vachanamrit of Ahmedabad. At that time Bapashri spoke, Here Maharaj says, I am the cause of creation, sustenance and destruction of all the Brahmand (Universes). Infinite number of Shiv, Brahma, Kailas, Vainkuth, Golok, Brahmpur of infinite number of Brahmands and infinite number of other strata - they all are illuminated due to My luminous splendour. If I shake the Earth with the toe of My feet, infinite number of Earth belonging to all the Brahmands would start shaking. Sun, Moon and Stars are glowing brightly due to My brilliant splendour. I, Purushottam am the sustainer of infinite number of Brahmands and I am cause of all. There is no other superior to Me. I am the Ultimate Supreme being. If a seeker understands and determines My true form in this way, then that determination is Ultimate. As per this statement Shriji Maharaj is cause of all. But a seeker who cannot comprehend such glory, describes the

Ultimate Supreme Being Purushottam Narayan and other indirect incarnations together. Actually Maharaj and indirect incarnations cannot be compared. Shriji Maharaj is beyond comparison. He is the only one of His kind. This Murti is full of surprises and Purushottam appeared, and showed that there is no other like Him. Such is the Murti - end of all means. Maharaj is cause of all, controller of all, the Ultimate Supreme Being, and sustainer of all. Without experiencing this truth, a seeker cannot attain ultimate salvation. Therefore, Shriji Maharaj says that assembly of Satsangis is superior to the assembly of Shwetdweep, Golok, Vaikunth, Badrikashram etc. Dham. And I visualize all the Haribhaktas surrounded by bright light. I swear on this assembly of saints, if I am lying. Thus, Maharaj swear on assembly of saints. Even then some new disciples are not able to understand difference between incarnate and incarnation. They do not understand even when great Muktas teach them out of compassion. 2/113/360.

20. Bapashri spoke, some of the Satsangis are veteran, but they have not understood anything. Therefore, they describe Maharaj and other incarnations as same. They explain that all the incarnations of God are same. Those who have not understood the truth, explain that Ram, Krishna etc. incarnations are Maharaj Himself. Those days also they were accomplished, but this time He is greatly

accomplished. They also argue that God is only one. They all are different forms of God, so how could we discriminate as superior or inferior? They have such understanding, and they impose such understanding on those who have faith in them. So, how could Maharaj or His Muktas be pleased with them! Great Muktas have explained again and again, but they have not been able to absorb the fact that Maharaj is the Ultimate Supreme God and there is difference between incarnate and incarnation. How could such people experience the bliss of Maharaj? Truth is revealed when one considers Maharaj as cause of infinite number of Ram, Krishna and infinite number of Muktas. He is cause of all, sustainer of all and He is the end of all means. Anadimukta Gunatitanand Swami has mentioned that the one who has come to our place is the Ultimate Supreme God of all! the deities Anadimuktas Gopalanand Swami has also described the Ultimate glory of Maharaj immensely. If we have faith in great Anadimuktas, we can understand the truth. Otherwise we cannot understand it through our limited intelligence, some people are considered learned, but if they look for the truth in scriptures of indirect incarnations, how could they find it? Shriji Maharaj says, I have never arrived. From where should I arrive. Think over it. i.e. He is all pervading, He is ever present, so, He do not have to come from anywhere. Who else could explain the glory of Shriji Maharaj other than an

Anadimukta who is experiencing the bliss of Murti eternally. Since Shriji Maharaj met Anadimukta Ramanand Swami, Swamishri used to say, Nilkanth is eligible to be prayed and worshipped by great incarnations like Ram, Krishna, Vasudev and Akshar etc. But a seeker who does not heartily believe such statements and does not have faith in teachings of great Muktas, how can he experience the bliss of Maharaj? Therefore, all of you, please try to understand Maharaj as He is. 2/126/388.

21. A living being is impressed by the indirect incarnations, but is not affected by the direct, visible presence. He is, so impressed by the indirect incarnations that while visiting Mathura, Gokul; he brings back the soil of lake situated there for the purpose of Tilak. But nobody carries the soil of Hamirsar lake of Bhuj. Have you noticed? Here Maharaj has taken bath, Santdasji has taken bath, great Muktas have taken bath, but we do not realize such facts. 2/35/99.

22. 11th Vachanamrit of Kariyani was being read. Here, affection of Gopis has been described. At this point Bapashri spoke out of compassion, saints! Please describe - who are Gopis? Where is Mathura and Gokul? Swami Vrindavandasji replied, where Maharaj is residing in His personified divine form is Akshardham. Gokul and Gopis are there. Bapashri said, yes, you are right. Wherever there is Murti of Maharaj, it is Gokul and Mathura. And Shriji

Maharaj Himself is Shri Krishna. But He is not the Shri Krishna who was indirect incarnation. And recited a line of Kirtan written by Premanand Swami, 'Giridhar is taking bath and Gopis are singing, watching this, Premanand is full of bliss.' Where did Premanand Swami watch Gopis? He has described saints as Gopis. He was watching them. Therefore, saints are Gopis and wherever, there is Maharaj that place is Gokul, Mathura. It is a great puzzle to understand the hidden meaning. If this puzzle is solved, then all the secrets are revealed. And if it is not understood then we are lost. 2/2/4

23. Purani Keshavpriyadasji asked, Bapa! Muktas accompanying Shriji Maharaj had great prowess. They used to describe Shriji Maharaj as the Ultimate Supreme God. Disciples of such great Muktas shouldn't hesitate in describing glory of Maharaj as the Ultimate Supreme God. Even then why are they doubtful about it? Bapashri replied, Those days also all of them had not understood the glory of Maharaj equally. The Muktas whom Shriji Maharaj had brought with Him were experiencing the bliss of Murti by unity with Murti, so they were aware of glory of Shriji Maharaj. But those who had come from other Dham, might hesitate in knowing the glory of Maharaj. When Maharaj is acting as a human and hiding His glory, His behaviour looks different. Look! When the holy book 'Satsangi Jivan' was being written, Sadguru Nityanand Swami had

opposed everyone and had stopped the process of writing for seven days to describe Maharaj as He is. Those days Maharaj had tested Sadguru Shri Nityanand Swami severely, but Swami did not budge at all. Therefore, after the trial Shriji Maharaj hugged Swamishri and showered a lot of affection on him. He took out a necklace from His neck and put it on Swamishri. At last He put His hand on Swamishri's head and addressed the assembly, saints! A devotee should be like this. This saint knows My glory completely. Some of them changed their opinion when I insisted, but only Swami did not alter his opinion. 2/3/5

24. Accomplishment of Narad, Shuk, Sanak, Gopis etc. is nothing compared to the bliss of Maharaj. I am not saying this to belittle them, but describing the enormous proportions of the bliss of Maharaj. Some deities also took Prasadi (offerings) from the bowl of Saints. These deities had visited to acquire divine attributes. 2/59/188.

25. Bapashri spoke out of compassion, when is it confirmed that we have understood scriptures properly? When we are attracted towards and believe only those scriptures, which describe Murti of Shriji Maharaj and His playful character and divine attributes, then it can be said that scriptures are properly understood. Similarly when we enjoy associating with only that saint who is devotee of Shriji Maharaj and who is firmly surrendered to

Maharaj and when we neither feel attracted towards saints of other sects nor believe them, it is confirmed that we have known a proper saint. A person is said to have known Atma - the soul. When he understands the nature of soul as explained and established by Swaminarayan sect, but he neither feels attracted towards the description of Atma - the soul established by indirect scriptures or other sects nor believes them. When does a person is considered to have true understanding about God? A person is considered to have truly known God when great Anadimuktas of Swaminarayan sect explain the difference between incarnate-incarnation and describe Shriji Maharaj as the Ultimate Supreme God, he believes them with full faith and without any doubts. And clearly understands the divine form of Purushottam through the scriptures and pious saints, of Swaminarayan sect. He feels attracted towards them and believes them, but he does not feel attracted towards indirect scriptures to understand the divine form of God. 2/70/221

WISDOM OF BAPASHRI

Section III

**Conviction
Determination in Divine
form of God**

Conviction
Determination in Divine
form of God.

(Part - 1)

**Purushottam Shri Swaminarayan is
the Ultimate Supreme God. It should be
firmly determined that there is no other
God except Him.**

1. If Shriji Maharaj and Muktas are believed to be inherent to all, then not a single act would be against Satsang. Hence one is able to follow the commands and perform recitation, meditation etc. faithfully. And then unity with divine form of Maharaj could be attained. But there is no belief in inherent presence of God and His Muktas and there is lack of conviction and faith in glory of God. 1/88/160.

2. Describing conviction is little intricate. I am little cautious while describing it, because we may be attracted towards indirect incarnations etc.. You have Shriji Maharaj who is Ultimate Supreme God and His abode is also eternal. There is no other abode like His abode. There is no Master like Maharaj and no Guru like a Mukta. Therefore, we should not feel attracted towards anyone else by forgetting them. As an empress can not even think

about marrying other than an emperor, similarly we should not surrender to anyone else then Shriji Maharaj. Shriji Maharaj is sustainer of all and cause of all. 1/95/171.

3. When do we attain unity with divine form of God? Bapashri replied, when devotion matures and when a seeker considers all those devotees divine who follow teachings of Shriji Maharaj and does not consider Kaal-Karm, deity-demon etc. other than Maharaj as doer. A seeker, who considers someone other than Mahaprabhuji as doer - cause, offends Maharaj. How! If time is not favourable and we migrate somewhere else, then we have considered Kaal as cause. And if we consider action or deeds responsible, then we have considered Karm as cause. If there is an understanding that without Maya body can not sustain and existence of this world is due to Maya then we have considered Maya as cause. If we believe that world is functioning spontaneously following natural rules as well as we cannot change our nature (i.e. we are slave of our nature-behaviour) then we have considered nature as cause. Therefore, a seeker, who considers only Shriji Maharaj as cause of all not only in words but also in deeds, who is aware of the difference between direct and indirect presence of Maharaj, gets united with divine form of God. 1/107/193.

4. Surrender means full faith in God. It should

be firm. If physical body is going to die, then let it die, but we should not have faith in medicine or any other deity. If we have faith in other deity, then it is like committing adultery. 'Surrender to one's husband should be infallible and faultless.' A Lady gave up wooden pestle, but kept her husband's words. Devotion should be with complete surrender, but should not wander here and there. Nobody takes care of a wanderer. When we have Shriji Maharaj Himself, we should not go to deities-demons, because Vaidya, doctors etc. also die unexpectedly. A lot of old men are alive who refused to take medicines and some of the Vaidyas and doctors have died in young age of twenty-five years. Medicines harm our body in one or the other way, therefore we should not depend on medicines and we should neither depend on Yantra-Mantra nor on deity-demons. We should never depend on magicians or tricksters. They are the worst kind of people. They divert your attention and show you gold by some trick. Later on there won't be anything. Therefore, they should not be trusted upon. A seeker, who has known Bhagwan Swaminarayan, does not feel attracted towards anybody else. 1/149/261.

5. We should have strong conviction in Mahaprabhuji. Even during sickness or sorrow we should not trust doctors or medicines, instead we should trust Maharaj. Only Murti and Muktas bless you and destroy all your distress. If one is absorbed

in Murti of God, then the pain of fever or sickness is not experienced. This world, sensual pleasures, material objects, physical body all are perishable, but a living being is full of desires. So he cannot control himself. He may be having enough wealth to last for coming five generations, but he does not worship God and cannot give up worldly activities. If a seeker has no conviction in Shriji Maharaj and if he has performed certain means, then those means become divine and go back to Shriji Maharaj and the seeker does not progress on spiritual path. Therefore, when a seeker has full conviction in Shriji Maharaj and he surrenders to Him, at that time he can reap the rewards of means performed by him. 1/203/396.

6. If a seeker is not fully convinced about glory of God, then he cannot worship God with full faith. Therefore, first of all we must strengthen our conviction in Shriji Maharaj, then there would be full faith, which would be followed by devotion full of affection and later we can attain Ultimate salvation. If a householder is determined to earn money, then he can leave his wife and children behind and go five-ten thousand miles away and earn money. Similarly, a seeker whose conviction is ripened, can injure himself for the sake of God or His Mukta and even die while intervening to help. 1/203/398.

7. If one has real conviction in divine form of Shriji Maharaj, then he is in Samadhi state even if

his veins and breath are not being pulled. If a seeker avoids his own marriage, gives up kingdom, renounces wealth, wife and incase of a woman renounces husband and if Maharaj asks to come to certain place at certain time, then he gives up all other activities and even if he is feeling sick, he ignores it and obeys command of Shriji Maharaj then it is called firm conviction. Moolji Brahmachari plunged from the (platform) Verandah to offer water to Maharaj. But he did not think that he might get hurt. If the commands are obeyed in this manner, then it shows that conviction is firm. If a seeker has full faith in direct incarnate Shriji Maharaj only and he remains faithful to Him only, but not at all attached to indirect incarnations, then his conviction should be considered firm. 1/196/375.

8. Such Maharaj and such Muktas are nowhere else. Therefore, we should be proud of it. And should not feel incomplete. A seeker, who does not understand such glory of God, has no conviction. When a child is hungry and is offered money and diamonds and gems he continues to cry, because he is not aware that money is everything. When he becomes aware of the importance of money, he crosses the ocean and earns money for his family. Similarly, if there is no conviction, we cannot understand the glory of God and evenif Shriji Maharaj is sitting next to us, we do not experience bliss. If conviction is firm, then everything till Akshar

becomes futile. 1/206/409.

9. Some people ask, if there is God present in Satsang, then why there are so many difference of opinions? Bapashri replied, How many problems were there during the time of Ram-Krishna? During the time of other incarnations also there were many problems and blood was shed like a river. During the time of those incarnations also there were problems. Therefore, it should not be concluded that if there are problems, then God is not present. A seeker, whose conviction is not matured, has such doubts. A seeker having firm conviction, considers this as playful act of God. Creation, sustenance and destruction is a divine sport of God. With such understanding if a seeker narrates the playful acts of God or listens to it then he attains ultimate salvation. 1/223/453

10. Today, if a seeker can bear the difficulties in Satsang, then his will power is strong. If his will is not strong enough and if he is insulted he leaves the group and goes somewhere else. If he is insulted there also, he goes to some other place. If he is mentally strong, he does not consider anybody's weakness. He does not run after material objects and his outlook becomes divine. He never considers Muktas as ordinary human beings. His attention in Murti is not wavered in three states wiz. physical, mental or spiritual. Such conviction is called total conviction. 1/238/478.

11. 70th Vachanamrit of Gadhada first chapter was being read during congregation. In which concept of conviction is discussed. At that point Bapashri spoke, describing conviction is complicated. If the foundation in form of conviction is not firm, then we could be distracted by indirect incarnations or by someone else. We may wonder here and there. We may go to Jagannathpuri etc. places. If the conviction in Shriji Maharaj is firm, then we feel 'You are my only strength, without You whole world is painful.' and 'O God, one who tastes nectar, (bliss of God) never drinks buttermilk (worldly pleasures), if we have experienced the bliss of Murti then no other object can attract us. 1/238/479.

(Part - II)

1. 63rd Vachanamrit of Gadhada first chapter was being read. Imperfection in conviction was being described in it. Bapashri explained, a seeker whose conviction is not perfect feels delighted watching divine characteristics or attributes of God, but he gets confused in his heart watching worldly attributes of God in human form and feels suspicious if He is really God or not. 2/9/30.

2. When unity with divine form of Maharaj is our destiny. We must think twice before cursing anybody. Because joy and misery are attained as per Shriji Maharaj's will. If we wish bad for someone means we do not have firm belief in Shriji Maharaj and we do not believe Maharaj as cause of all. If a young son dies, we must realize that it is Shriji Maharaj's divine sport of creation, sustenance and destruction. We must realize that all the tasks performed by Indra, Brahma etc. deities are as per Shriji Maharaj's command. If someone falls sick and takes medicine, it does not mean that he was cured by medicine. Whenever Maharaj participates, we are cured. Similarly, in every activity, Shriji Maharaj should be considered as doer. But authority of Maharaj as doer of all should not be underestimated. Without His will (inspiration) nobody can pluck even a dry leaf. Therefore, for physical

comfort, teachings of Shriji Maharaj should not be ignored. This would please Maharaj and His great Muktas immensely. 2/35/99.

3. Our conviction towards God should be based on realization of the personified divine form of God. A seeker whose determination is based on means, has shaky convictions. What are the means? The saints, religion, renouncement, great Yagyas, traditions etc. are all means. If the trust is developed by understanding bliss, splendour and glory of Murti, then that conviction is eternal. It cannot be reversed, even if it is derived by observing the means. 2/35/100.

4. A seeker who has firm conviction in Maharaj may not have realized Murti. But his words are always related to Maharaj, which appease a living being a lot, whoever can absorb these words in his heart can attain unity with divine form of God and attain the state of Mukta. Maharaj and Muktas are pleased with them. 2/36/106.

5. Concept of conviction is very complex. One with weak conviction gets attracted in miracles and may also be influenced by sensual pleasures, anger, lust. Therefore, a seeker should be firmly determined. Murti of Maharaj only can shower bliss. If a seeker is running after material objects or craving for splendour then there is a flaw (fault) in his conviction. If conviction is ripened (total) then he is pulled into Murti. A seeker whose conviction is

firm cannot be deceived by Brahma even if he comes in disguise of Maharaj. I am also sitting with great saints like saint Swaroopanand Swami. This congregation is held in Akshardham. We are sitting right in the middle of Akshardham. This idol is none other than divine Murti of Akshardham. Such conviction could help to attain bliss of unity with Maharaj. 2/38/112.

6. Unity with divine form of Shriji Maharaj is our destiny. As destiny of kids is their parents, similarly Shriji Maharaj is our destiny. As parents protect their children from fire, flood etc. Shriji Maharaj protects us from Kaal, Karm, Maya. If required, Shriji Maharaj Himself would punish us. Therefore, we must understand that Shriji Maharaj is our destiny. 2/38/112.

7. As long as the conviction of a seeker is not matured, he behaves in childish manner. We have to struggle a lot to sustain the body and support the family, but we do not forget God while doing so, if the conviction is firm. If conviction is not total, then one fails in understanding the glory of God and consequently one lacks faith in God. 2/38/113.

8. Conviction in divine form of God should be total (complete). Conviction is important. A devotee whose conviction is firm, cannot be defeated by troubles of three types. For example there could be hundred consecutive famines and he may not have food to eat or soldiers of king would come and say

let us arrest him and they tie him and beat him up and it seems that he would die soon. Even during such troubles of three types he has understanding that there is no other doer than will of Maharaj. If he feels happy on his deathbed, his conviction is total. While dying he does not regret his death thinking that all other are here and he has to go. On the contrary, he feels happy that he is going to Maharaj in His abode. Such conviction is perfect. 2/41/124.

9. 10th Vachanamrit of Loya was being read in assembly. In the answer to a question asked by Chaitanyanand Swami in that Vachanamrit, it has been mentioned that when time and place are not favourable, devotee of Maharaj should not live there. This is mentioned for those whose conviction is not ripened. But for a seeker whose conviction is firm, there is no other doer than Maharaj. He has not been asked to shift somewhere else. There are two types of unfavourable time. Company of evil and sinful people is considered as bad time. Prolonged illness etc. troubles are also considered as bad time. When there is bad time in form of company of evil people, a seeker should not reside there. But he should not run away from prolonged illness, because a devotee would consider death auspicious. A real devotee of God does not consider medicine, doctor, time period etc. as doer. For him Maharaj is the cause of all. If certain treatment, processes (efforts) are to be performed, they should

be performed, but with the attitude that they are not the Ultimate remedy. The ailment would be cured, if there is God's will in those efforts. Only Maharaj should be considered as doer. Maharaj always acts for our welfare but we are unable to realize it. When a saint of Muktanand Swami had severe stomachache, all other saints requested Muktanand Swami to pray to Maharaj to cure the stomachache of the saint. Swami prayed, Maharaj! Pain is unbearable for the saint. Maharaj responded, I will make him suffer for four days for the sins committed by him during last four births. If someone is ready to take his sins of last four births, I will cure him immediately. Swamishri replied, Maharaj! If it is so, let him suffer. It should be understood that whatever Maharaj does, it is for our betterment. 2/41/128.

10. Conviction in Maharaj and Muktas, which has evolved out of trust, is better than the conviction, which is formed after watching miracles-splendour performed by Maharaj or His Muktas. 2/78/248.

11. When a seeker has no faith in anyone other than Maharaj and His Muktas, he is considered devoted to Satsang. He is not influenced by anybody else. Once we have identified a mango tree and are sure about it. If someone tries to justify that mango tree as a neem tree we would not believe it though it is day time or night. Similarly, we should have firm conviction that Purushottam Shri

Swaminarayan is the only Ultimate Supreme God and there is no other God. And His Muktas and saints are also eternally united with Murti. 2/84/265.

12. Bapashri spoke, conviction should be firm and of highest quality. If a seeker visualizes divine luminous Murti of Shriji Maharaj in his heart, his conviction is flawless. By visualizing in this manner, he could attain God-realization. As long as the conviction in Purushottam Narayan is not of highest quality, a seeker wanders here and there like a washerman's dog. That dog had decided that the person with wet legs was its master, but it was not aware of anything else. Then during monsoon, noticing wet legs of each and everyone, it ran after one person to another and finally died. We should not behave in this manner. We must know Purushottam Narayan in His real divine form and strengthen our conviction. 2/97/308

WISDOM OF BAPASHRI

Section IV

**Perception of God Himself
in His Idol**

Perception of God Himself in His Idol

(Part - 1)

If divinity is perceived in an idol of Shriji Maharaj, then personified divine form of God could be realized in an idol. Shriji Maharaj is always present in His personified divine form in His idol.

1. 7th Vachanamrit was being read. Here, it is described that Ultimate salvation could be achieved, when a seeker experiences (perceives) God through his senses, heart (soul) and direct (experienced) knowledge. Then Purani Hariprasaddasji asked, when Maharaj was present in His human form. He could be perceived through senses, but today how to perceive Maharaj through senses?

Bapashri replied, when Shriji Maharaj wished experience Me in My human form, He appeared in His human form. Then He wished again, experience Me in My idol form. So, today He is present in His idol form. He should be perceived in His idol form through senses, and the significance of idol and

greatness of idol should be experienced in one's heart with the help of Muktas. While meditating the idol should be visualized as divine. On meditating in this manner, one attains realization and gets liberated. In case, if realization is not attained but a seeker has proper knowledge of divine form of Shriji Maharaj, then he attains salvation. 1/37/73.

2. An idol and personified divine form of Dham are the same. A seeker who does not perceive them as one, is distracted, and he is an atheist. No attention should be paid to his statements. An Idol does not speak. But it looks after the devotees, because if it speaks with some and does not speak with other, then there would be partiality. Therefore, either a seeker is eligible or non-eligible it appears same to all of them. Hence, Shriji Maharaj does not speak through an idol, but He is always present in His idol. 1/54/103.

3. For a seeker who is practicing various means, contact of a Mukta is more important than idol. This has been mentioned by Shriji Maharaj in 10th Vachanamrit of Vadtal. But a Mukta should not be considered superior to idol. He is preferable to understand proper knowledge. An idol is our worshipping God and a Mukta is a devotee. Some modern seekers meditate upon Muktas considering them superior to idol of Maharaj. They are ignorant. They have not met any Mukta and they have not understood the principle of Shriji Maharaj and His

great Muktas. The physical and spiritual attributes could be understood only when a seeker comes across an Anandimukta or Param Ekantik Mukta of Shriji Maharaj and real knowledge is imparted by them. Then he can understand the truth about Shriji Maharaj. A Mukta should never be meditated upon. A real Mukta never encourages anyone to meditate upon him. He never disobeys the command of Shriji Maharaj. He always unites a seeker with idol form of Shriji Maharaj and he would never separate a seeker from idol form of Shriji Maharaj. 1/54/103.

4. When Shriji Maharaj left His human body, Dada Khachar was so distressed that he tried to jump into funeral pyre. Shri Gopalanand Swami consoled him, Shriji Maharaj is always present in Satsang. He has not left us behind. Please visit the place where we used to sit with Maharaj. He would appear in front of you. Dada Khachar went there and Shriji Maharaj appeared in front of him. Shriji Maharaj spoke, I am immortal. Earlier I appeared only in human form. Now I will appear in four forms. I am always present in My divine form in Satsang. Therefore, please do not feel that I have left you. With these words, He put on the garland, which He was wearing in Dada Khachar's neck and said, visualize Me in your soul. Then Dada Khachar meditated upon Maharaj in his soul. He realized Maharaj in His divine luminous form in his soul. When he woke up from the meditation, he asked

Maharaj, beloved Maharaj! What are Your four forms? Which form should be meditated upon? Shriji Maharaj replied, I am present in the form of My idols, My saints, My Preceptors (Acharyas) and Shikshapatri, Vachanamrit etc. scriptures. These are My four forms. My idol form should be meditated upon; My glory should be understood through knowledge and teachings imparted by My saints and My saints should be served food, clothes etc. My Acharyas would initiate My devotees and they should be served by offering grains, money etc. My teachings described in scriptures should be followed. After saying this Shriji Maharaj disappeared. Then Dada Khachar approached Swamishri and described everything in detail. Swamishri said, if an idol is perceived genuinely as divine form of God, and if one gets absorbed in that idol and forgets everything else, then an idol appears as divine form of God and it speaks, talks, eats and fulfills all his heartfelt desires. Therefore, an idol should be perceived as divine form of God and it should be worshipped and meditated upon. We should not be distracted under the influence of present day modern seekers. 1/54/104.

5. If a seeker can perceive today's saints as the saints which were with Maharaj and idol form of Shriji Maharaj as divine as Murti of Maharaj, then he could attain divine attributes. 1/63/121.

6. Where is God at the moment?

Bapashri spoke, Shriji Maharaj and Muktas are present in this assembly. I swear, if I am lying. If a seeker could realize even on his deathbed that an idol is divine form of God and not just metal or stone and even this assembly is divine, then Shriji Maharaj takes him to His abode immediately. Therefore, idol of God and Muktas should be considered divine. They liberate a seeker. If a seeker is desirous of liberation by performing means only, then it is difficult to attain. Once the cart of a farmer was stuck in the mud. He chased away everybody and tried to pull out the cart all alone. But is it possible? Similarly, if a seeker finds faults in a Mukta, then he is left alone. What could he attain on his own? Therefore, salvation could be attained, if each and everyone is considered divine. 1/125/219.

7. Murti of Akshardham appears in human form as well as in the form of an idol. Such understanding would make one progress. After installing an idol in the temple, one should not doubt about the gracefulness of the idol, (whether the idol is graceful or not) because Murti of Akshardham and an idol both are same. There is no difference at all. If a seeker differentiates between them, then he regresses on the path of spiritual progress, and he does not attain bliss of Murti. 1/171/320.

8. The idols are installed in our temples by virtuous Muktas, so that some people say that God appears due to virtuous Muktas. That means

Muktas are superior to God, so what is the truth?

Bapashri spoke, Shriji Maharaj Himself resides in Murti due to affection of His virtuous Muktas. But Muktas are surrendered to God and Murti is the Ultimate Supreme God. Real Muktas consider Murti as their Master. Present day modern seekers who follow and practice various means, consider Muktas superior to an idol (Murti). But their understanding is wrong. 1/176/332.

9. If a person who installs an idol considers himself superior to idol, then what happens to him?

Bapashri replied, a person who is bonded by three worldly attributes considers himself superior to an idol form of God and declares it in front of other people, is just an atheist. Neither he gets liberated nor a seeker who listens to him and believes him attains liberation. 1/176/332.

10. Some people describe a saint superior to idol form of God, so what is the truth?

Bapashri spoke, this implies that he has not understood the concept of divine form of Shriji Maharaj, because he has not yet found a spiritually accomplished Mukta. Therefore, he describes whatever he has understood through his mundane intellect. Actually idol is Shriji Maharaj Himself. 1/190/357.

11. If a seeker does not consider an idol as divine form of God and crave to get united with Murti, then he feels disappointed. Therefore, an idol

should be perceived as divine form of God and one should get united with Murti, divine form of God through meditation. Attachment to past, present and future should be renounced. Beautification of body should be avoided and we should get united with Murti of Maharaj ceaselessly. We cannot renounce a single material pleasure and we want to attain Murti. How is it possible? If you plant a poisonous seed, then leaves, branches, petals all are poisonous. So, avoid planting poisonous trees and contemplate Murti of Bhagwan Swaminarayan continuously. If a seeker can identify a saint who can help him to attain unity with divine form of Shriji Maharaj and remain in contact of such saints, then he can attain all the desired pleasures. If he endeavours sincerely, then he can attain Murti. Therefore, one should make sincere efforts. 1/250/505.

12. 7th Vachanamrit of Loya was being read. Here, it is described that Murti of Akshardham, human form of Shriji Maharaj and idol form of Shriji Maharaj are all same. Then a saint asked, a person who has Darshan of Shriji Maharaj in His human form, but he is not aware of glory of Shriji Maharaj, attains salvation in his succeeding births. Similarly is it possible to attain salvation by having Darshan of idol form of Shriji Maharaj?

Bapashri replied, salvation could be attained through Darshan of idol form of Shriji Maharaj. If a seeker has Darshan with proper understanding

of glory of idol form of Shriji Maharaj, then he can attain, Ultimate salvation during this birth itself. 1/251/506.

(Part - II)

1. Bapashri spoke, idol form of Maharaj should be considered equivalent to the divine personified form of Maharaj in Akshardham. This assembly is divine and not other than that of Akshardham. Maharaj took an oath on Narnarayan about validity of above mentioned statements. This gathering is gathering of Anadimuktas. Here, Maharaj is present in His divine form. These two facts should be firmly believed. If such conviction is strengthened, then a seeker is centered in his soul. If these two concepts are accomplished, he can attain Ekantik state of being. 2/44/136.

2. Saint Devjivandasji asked, Bapa! It has been mentioned that character of Maharaj should not be doubted. Which characteristics should be considered here? It has also been mentioned that a devotee should not find faults in behaviour of Maharaj in His human form. Now when Maharaj is present in His idol form. What does the term human characteristics means? Bapashri replied, when actions and conduct of Maharaj in His human form are being described, a seeker should consider them as divine attributes of Maharaj, but should not find faults. He should regard idol form of Shriji Maharaj as God Himself in His divine form. If someone steals

ornaments, clothes of idol form of God, a seeker should not belittle the significance of an idol form. He should not conclude that if God is present in His divine form, why would He allow a thief to steal? He should not consider that an idol is made up of mere metal, wood or stone. Such attitude is that of an atheist. He should not think like an atheist. Whether Maharaj appears or not while a seeker remembers Him, whether Maharaj does not solve the problems he is facing, a seeker should not find faults with Maharaj. He should not come to a conclusion that if God is present in Satsang, why shouldn't He respond? Why shouldn't He destroy his distress? On the contrary he should firmly believe that may be God is examining the patience of a devotee or He may be making him perfect. In Satsang also when circumstances seem unfavourable, a doubt arises in the mind that if God is present in His divine form, why should such thing happen in Satsang? Such events are called present day human characteristics of Maharaj. They seem like worldly attributes, but they should be considered as divine attributes. A seeker should have firm conviction that Maharaj is the cause of all and doer of all. He acts out of His will and acts for the welfare of all. If a seeker has such understanding, then he wouldn't have any doubts about present day worldly attributes of Maharaj. 2/78/243.

3. Devrajbhai asked, a seeker may have

conviction that the idols of Maharaj are divine and God in His divine form is present in His idols. But why is he not able to recognize Maharaj in His human form and His Muktas who are moving around? Bapashri replied, a seeker who does not recognize Maharaj and His Muktas in their human form, has not experienced real divinity in idol form also. They are just talking about it. If a seeker has experienced the idols as divine, then he certainly recognizes Maharaj and His Muktas, When they are moving around in their human forms if he cannot recognize them means, he does not feel the idol form of God as divine. 2/146/443.

What does Shri Swaminarayan Divine Mission stand for?



With a view of translating the omnibeneficent 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
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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.
