



Supremacy of Lord Swaminarayan



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Edited & Translated by :

Rākesh Shāh



**On the Occasion of the First Milestone of Centenary Celebrations
of
Divine Brother Duo – H.D. Kākāji Māhārāj & H.D. Pappāji Māhārāj**



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Introduction & Acknowledgement

Over thousands of years, the holy land of India has witnessed the manifestation of many incarnations and saints, who by their penances, austere lifestyle, supernatural prowess, accomplishments and potentiality, have glorified and enriched the heritage of India—have made her proud. However, just as darkness follows when a lamp is extinguished, the spiritual treasure/prowess of these entities, in its full vigour, could not continue after their departure. Their institutions, ashrams, steadily plummeted into an abyss of ignorance and shallow ritual practices. Most of them engaged themselves in social services to maintain a rapport with the masses under the pretext of '**service to humanity is service to God**'. But, do understand –

If one continuously pours water on leaves and branches of a tree, it will not flourish. On the contrary, it may deteriorate. However, if one waters the root, it reaches every leaf and branch whereby, the tree grows and blossoms.

Similarly, if one realises 'The Divine', he becomes His Divine instrument and whatever he does then is beneficial and is a service to humanity. Hence, to realise 'The Supreme' is the ultimate goal of human life and is a true service to humanity. So, when Mahātmā Gāndhi requested Sri Aurobindo to return from Pondicherry and join the independence movement, he categorically replied –
"How can an incomplete man serve an incomplete society? So, firstly, I intend to realise 'The Divine'; then my each & every action will be a service to humanity."

Around 232 years ago, The Supreme God, Lord Swāminārāyan, by His infinite grace and compassion, descended on the earth to

grant ultimate redemption by imparting the Transcendental Knowledge of Absolute Divine Reality of Godhead. Moreover, He also perpetuated His existence on earth through His lineage of Supremely Realised Saints and emancipated souls and incessantly kept the radiance of His spiritual light alive. He thus forever perpetuated the path of ultimate liberation for all.

Today also, the Living Spiritual Masters of the *Gunātit* lineage are hoisting the flags of Lord Swāminārāyan – 'Dual worship of *Aksharpurushottam*' doctrine throughout the world.

About 225 years ago, Lord Swāminārāyan had showered blessings at the residence of P. Kashidāss Motā in Bochāsan village of Gujarāt, India –

'The fame of this pilgrimage place will spread even across the oceans.'

Mul Aksharmurti Gunātitānandswāmiji has also blessed –
"Every leaf will chant 'Swāminārāyan Mahāmantra'."

To gear up motion for accomplishing these boons, H.D. Yogiji Mahārāj sent H.D. Kākāji Mahārāj abroad for the first time in 1954, who toiled hard in Africa, Europe and America to sow the seeds of the Supreme Knowledge of *Aksharpurushottam* – *Gunātit* doctrine. Till the end, going abroad repeatedly to America, Sri Lanka, Kuwait, France, Germany, Italy and other parts of Europe, H.D. Kākāji granted His association to many foreigners there and enamoured them.

The devotees of His time must have often heard in **H.D. Kākāji's discourses – 'Supreme is Swāminārāyan'**.

The deity of every faith is the 'Hero' of every follower of that faith ; then why 'Swāminārāyan' alone is Supreme? How can one claim only Lord Swāminārāyan to be 'Supreme'?

But, H.D. Kākāji wanted to convey to us –

'Why do you judge any person, thing, happening, situation, incident, deed or strength by your preconditioned mind?'

'Why do you originate new fates (prārabdha)?'

'Why do you invite sorrow and go on your own in stress?'

'Why don't you go according to our inner conviction that the

doer, inspirer and controller of all/everything is the Personified Living Godhead, whom we belong to and who is the Almighty/ Supreme.'

He repeatedly urged us –

"Forsaking all other shelters, accepting the sovereign supremacy of 'The Lord', honestly take refuge in Him & Him only by prayer & chanting 'Swāminārāyan' mantra."

Many of us, rather all of us have seen Him chanting 'Swāminārāyan' mantra incessantly. To watch Him, totally engrossed in chanting 'Swāminārāyan' mantra loudly and that too, rhythmically and having oneness with the Living Godhead, was an invaluable blessed joyous opportunity of one's life.

He had no need to chant; He was the chosen one of H.D. Yogiji Mahārāj and Divine Embodiment of The Supreme Being (***Sahajānandi Chetanā***). He kept on chanting for us only. Let us comprehend the profound and mystic words of H.D. Kākājī– '**Supreme is Swāminārāyan**' with different perspectives and realise the blessings in our life, thro' this English translation.

The vital secrets, techniques, methods, formulae of the Transcendental Knowledge of *Aksharpurushottam* Doctrine and its way of adoption are revealed through different logical and authentic perspectives in this book, being published on the auspices of 'Divine Brother Duo Centenary Celebration' in Paris. English being an international language, people around the world will thus be able to avail the rudiments advocated by Lord Swāminārāyan
and...

the memories of His Divinity Kākājī will come alive to all, whom He had touched then.

In 2009, **Ānandi Didi** had compiled a book 'Mantra Shakti' in Hindi. Rummaging through numerous audios, written articles and letters of His Divinity Kākājī Mahārāj, understanding the hidden message that He wished to convey, simplifying it, she presented it in a logical and lucid manner for the benefit of all. Her devotion to H.D. Kākājī has been the mainstay and inspiration

for her invaluable service of such a unique compilation. No doubt, she was ably supported by **Bansari** in this divine endeavour.

As is known to all for me, I want everything to be absolutely perfect, superb and meticulously done. It is my inherent nature to choose for the best. **Luckily, I got also the shelter of the Lord – who is 'The Supreme' and He too, placed me in the lap of a 'Supreme Master'.** When I thought about the translation, I was in a doubt whether we will be able to bring out a book up to the mark of H.D. Kākāji. His English was par excellence. But, **Rākeshbhāī** is a great boon to us in every field of activities going on in the temple. For this book also, his penchant to use the apt word has enriched the presentation. He, delicately balancing between his various other responsibilities, multi-tasking, worked hard on translation and at times, even took leave from his office to complete this task within a time-bound schedule.

However, translation of contents of the Hindi text has become possible only by the contributions of our dedicated fellow-brothers – **Amitbhāī, Srujeshbhāī, Fālguni & all from Chicago.** The first draft provided by them was a tremendous help here and it even reflected their exceptional spiritual wisdom. Our **Dr. Divyāng** – not only contributed in translation work, but meticulously checked the manuscript for correcting grammatical, spelling or punctuation errors and, with Gārgi, built a Glossary. **Gārgi** has toiled hard over nights for more than a month, translating and then preparing the manuscript and proof reading. Similarly, **Bansari**, who has worked enthusiastically for years, yet again rendered outstanding service, forsaking all physical comforts and balancing this work with all her other multiple responsibilities. Following Ānandi's footsteps, their acceptance of my frequently repeated numerous changes in the manuscript, not only very patiently, but very cheerfully with *nirdoshbuddhi* and *divyabhāv* only to please His Divinity Kākāji and me, has touched my heart so much so that I can not restrain myself from writing – *'H.D. Kākāji repeatedly went abroad and sprinkled the nectar of our Supreme Transcendental Knowledge of Aksharpurushottam'*

doctrine and enamoured even many foreigners. On receiving this book, the divine memories of H.D. Kākāji will come alive to all of them and it being in English, understanding the gigantic spiritual work of His Divinity Kākāji, they will get elevated and enlightened. Thus, by P. Ānandi Didi's inspiration, adhering to the sole idea of 'pleasing The Master', Rākeshbhāi, Dr. Divyāng, Bansari, Gārgi & all have rendered a very big service to the Lord! Do believe, it is registered by H.D. Kākāji in Akshardhām forever. Compliments to all of them for this!'

In their effort, they were supported whole - heartedly by Dear **Āshish Shāh & Laxmi Shuklāji**, who, unmindful of day & night, worked hard during the final type - setting, designing and printing of the book.

Our fellow-brother **Manoj Bhārgava** of M/s Image Printways has also taken keen interest in readying the book in the shortest possible period of two days only!

Such loving dedication of devout followers reminds me of H.D. Kākāji's blessings –

'You need not have to search for devotees, they will naturally come to you and get dedicated.'

Hence, I owe a debt of gratitude to all the participants for their devotion in this compilation.

However, I must, in all cases, pay full tribute and respect to My Master His Divinity Kākāji for His promptings/inspirations, enabling my fellow-brothers to complete the book in time.

Needless to write, H.D. Kākāji Mahārāj will also spiritually enrich multifold times, even those who will read this book patiently with open mind and follow its divine message!

*With this prayer to Lord Swāminārāyan,
His lineage of Gunātit Saints & H.D. Kākāji,
Gāngaji's Love and Heartiest Jay Swāminārāyan!*

12th August 2013, Monday

CONTENTS

1. Supremacy of Lord Swāminārāyan	13-36
2. Yogi Gitā	37-42
3. Pearls for Enlightenment	43-44
4. Five Types of Surrender	45- 50
5. Four Types of Horse – riders	51-54
6. The Oneness of Mantra, Tantra and Yantra	55-57
7. Shriji Mahārāj and Swāmi; Unique, One and Only	58-60
8. Mantra Shakti	61-88
9. Abbreviations & Glossary	89-94



H.D. Papaji Maharaj



H.D. Kakaaji Maharaj



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H.D. Hariprasadswami ji

Supremacy of Lord Swāminārāyan

From animals to evolution of human life, many religions/faiths, *āchāryas*, prophets, incarnations, yogis with supernatural powers or bona fide saints have sanctified the earth and will continue to do so. With the changing era, they propagated new philosophies/religions and also gave the understanding of *Ekāntik Dharma* (worship based on eternal transcendental knowledge of Supreme Absolute Divine Reality). However, **Lord Swāminārāyan opened a paramount, easy, simple & straight, safe & secure, sure & certain, perfect & all-beneficial eternal royal road to ultimate redemption.**

Irrespective of country, time, action, place, merits, power, caste, creed, race, etc., **it easily leads the soul to supramental consciousness, to enjoy the bliss of His Eternal Abode – Akshardhām here and now in this very life.**

This is the testimony of His supremacy over all incarnations.

It is misunderstood that the followers boast about the supremacy of 'Swāminārāyan'. There are several reasons why they express their experience and their faith or even assert this with conviction. So, one need not consider it as sarcastic undermining of other religions, criticism or comparative self commendation with superiority complex, but one should accept it wholeheartedly on the basis of irrevocable evidence.

(1) Lord Swāminārāyan descended on this earth in the holy land of India and bestowed His eternal shelter to mankind thro' His constant & continuous lineage of Supremely Realised Saints.

'As long as the earth will exist, till then, like Moon and Sun, I will remain on this earth through my Supremely Realised Saints.'

He was compassionate to give this assurance.

Thus, He paved the way for true happiness to enjoy forever. With Him, He brought His Eternal Abode in the personified form of *Mul Aksharmurti* Gunātitānandswāmiji and through Him, He continued the lineage of torch bearing saints. They bear the true identity and potency of The Supreme Being – *Purushottamnārāyan*. Hence, perpetually one lamp lighted the other, which is the Supremacy and unparalleled feature of Swāminārāyan. In the words of **H.D. Kākāji** – ***His hierarchy is constant and continuous.***

One who leaves after Him the lamp lighted, with equivalent radiance, is regarded the Supreme Sovereign Reality & Lord Swāminārāyan performed it!

By a mysterious momentum, Lord Swāminārāyan is continually ever present on the earth. Manifesting in the Living Personified Godhead, He is advancing His work. **This is a marvel; yet a reality!** And... for this very reason, worship of the Personal Living Godhead has been acknowledged as a distinctive feature in 'Swāminārāyan' faith.

How clear would have been His vision of His own flawless, completely perfect and consummate identity, that – He could transmit His true and total spiritual glory to His chosen disciplic successors.

Those who have created an environment of spirituality and true devotion to the Lord in their lifetime, we may consider them divine entities or being impressed, regard them as incarnations; but it is very essential to confirm, whether that spiritual fountainhead continued or dried up after they passed away.

Today there are many faiths, religions – but after passing away of the Spiritual Master, the liveliness, i.e continuance of spiritual potency is not sustained. One cannot find a single example of

one – who has left behind him a spiritual heir with the same spiritual treasure/radiance as his. Incarnations of varying stature came to earth, but just as darkness prevails after a lamp is extinguished, their spiritual heritage has not continued after them. **No doubt, as long as they were present physically, they brought about an amazing spiritual awareness in the society, but after their demise, that faith, sanctuary or monastery has lost its spirituality – has appeared deserted ; such is the history and experience in general.**

Void of spiritual potency compels such sects, sanctuaries, hermitages and monasteries to adopt social services – philanthropic activities for keeping up their rapport with the masses.

Consider Shri Rāma, Jesus, Shri Krishna or Sikhism... Even Sikh faith had to, after all, advocate to follow 'Granth Sāhib' (holy book) ! But, we won't be able to decipher Granth Sāhib on our own... A Living master is not just a need, but an inevitable factor. The knowledge of scriptures is compared to water of the ocean. There is a lot of – unfathomable amount of water in the ocean. But we cannot drink it directly... it will taste too much salty. Not only that, if we try to drink, it will induce vomiting. Similarly, **if we will try to get knowledge from the scriptures on our own, we will not be able to digest it.** Whereas, sea - water converted to vapour by sun's heat, descends subsequently from clouds in the form of rain and then we can drink it. In the same manner, knowledge from scriptures, when conveyed through a saint, settles in our heart and can satisfy us – can satisfy the thirst of our soul.

Thus, Lord Swāminārāyan did an outstanding feat by perpetuating a hierarchy of Supremely Realised Saints akin to Himself on this earth... This is **a unique and living testimony of His supremacy, not found anywhere else.**

Elsewhere, the successor has to be nominated or elected. Here, in *Gunātit* lineage, the disciplic successor is neither elected nor nominated that – so and so shall be one's successor. The state of

Living Godhead cannot be given or taken; it is established on its own and so they are worshipped. The sun sets in the evening and rises the next morning; and by its splendour, light, warmth and energy everyone recognises that the very same sun has risen. Who else can give identity to the supreme transcendental entity? Unambiguously, it is accepted on its own by everyone.

Lord Swāminārāyan's immediate spiritual disciplic successor was *Mul Aksharmurti* *Gunātitānandswāmiji*, in whom He ever lived with full identification and equivalence in divine qualities and infinite powers. This original Spiritual Disciplic Succession was fully and completely maintained by H.D. Bhagatji Mahārāj, H.D. Jāgāswāmiji, H.D. Krishnaji Adāshri; then H.D. Shāstriji Mahārāj, H.D. Yogiji Mahārāj followed by H.D. Kākāji Mahārāj and H.D. Pappāji Mahārāj, with whom we lived, and today, we have the shelter of personified Godheads in the form of H.D. Hariprasādswāmiji, World-acclaimed and revered H.D. Pramukhswāmi Mahārāj, P.P. Mahantswāmiji, H.D. Aksharvihāriswāmiji, H.D. Sāheb and H.D. Dinkarbhāi. **This is an unparalleled remarkable feature – unprecedented boon of Lord Swāminārāyan, not found anywhere else.**

Epic Personality Shri Krishna incarnated 5000 years ago. He revealed His all-embracing infinite cosmic form to Arjuna and also blessed him with contentment in his heart. He became the driving spirit of his life - chariot and also made him realise with firm conviction that –

'I will liberate you from all sins, sorrow not.'

Bhagvad Gitā, XVIII- 66

Arjuna became dilemma-free and accordingly realised emancipation also. Shri Krishna also developed love-intimacy for Him in the hearts of illiterate *gopis* of the village and made them realise fully liberated. But, after He passed away, only a few like Shukdevji, Mahāprabhu Vallabhāchāryaji, Chaitanya Mahāprabhu – remaining in Krishna consciousness, could make their followers experience redemption.

Thus, great entities, saints and *āchāryas* founded sects, hermitages, monasteries or temples, but after they passed away, continuation of divinity – spirituality did not prevail. Jagadguru Ādi Shankarāchāryaji, Swāmi Rāmtirtha, Sri Rāmakrishna Paramhansadev, Shri Rāmdās Swāmi or Sri Aurobindo – at all these places, **after passing away of the original spiritually realised entity, equivalent spiritual potency, all – pervading and in totality, could not perpetuate.** Whereas, Lord Swāminārāyan has maintained spiritual hierarchy, constant and continuous, through the disciplic succession of His Supremely Realised Saints, who have granted the bliss of God to all, felt and acknowledged. This is His distinct personal feature and supremacy as an ultimate total incarnation. In other words, a proof of ultimate total incarnation having descended on this earth.

The manifestation of the Absolute Being continues and will continue forever!

With the all - comprehensive divine vision, here too, intellectual interpretations and values also got radically changed and the definition of **mono-manifestation of the Lord in human form at a time thro' one and only one swaroop (Godhead)** has been transcended and opened up into a new horizon of **transcendental universal wisdom of His contemporary poly-manifestations**, on the principle of *Akshar Brahman* as 'one and infinite', working with the supramental divine power and manifesting in those deserved, blessed and ordained emancipated souls, real *Sadgurus* and Saints. On this very basis, H.D. Yogiji Mahārāj, in 1963 in Mumbai at Kapolvādi and Dādar Temple, granted a boon to the young sādhus – whom He had accepted and ordained willingly in 1961 at Gadhadā – to become a divine embodiment, fully and completely into *Brahmaswaroop* saints, as spiritual successors of H.D. Shāstriji Mahārāj, to carry on the

divine work of God and spread the transcendental knowledge of the Absolute Divine Reality for the redemption of all human beings.

(2) Incarnations, till now, have, no doubt, taken care of the well-being of their devout followers, but the way and to the extent Lord Swāminārāyan has shouldered the onus, has no analogy in the history of any faith, sect or spiritual cult.

Shri Krishna has assuredly promised in Gitā –

'My devotee shall not perish.'

However, there is no limit to the compassion of **Lord Swāminārāyan**.

'You shall not be in miseries' – blessed many incarnations.

The Supremacy of Lord Swāminārāyan lies in His saying –

'I will share your miseries!'

Such a friendly relationship marks His magnanimity and is an evidence of His Supremacy.

When ordained by His Master Rāmānandswāmi as his heir, with a bleeding heart, He begged him for the following boons –

*** *If Your devotee is destined to suffer the sting of one scorpion, let stings of millions & millions of scorpions befall on every pore of My body, but no pain should afflict your devotee***

and

*** *If Your devotee is fated to beg for alms, let the begging bowl come to Me, but on no account should Your devotee suffer from lack of food and clothing.***

Thus, He guaranteed the basic needs of life to all His disciples and followers.

'I shall never forget any devotee of Mine embroiled in any big or small problem' – is His assurance to all those who have taken refuge in Him.

'God is the saviour of devotees, eliminator of their sorrows' – all faiths have affirmed this.

But , Lord Swāminārāyan is the first incarnation, who begged for such peerless participation in the sorrows of His devotees. Not in profits, but in losses ! This was not just His sentiment, but His prayer ! He was competent enough of removing all hardships, yet He asked for them ! This was His abundant love for those in His refuge ! He went to the extent of saying –

'Even if there are seven serial droughts, the devotees following My five vows and taking My shelter, shall not be devoid of food and clothes; even destiny will not be able to harm My devotees ! If he has to bear the fruits of his misdeeds, I will discharge it by reducing the suffering of crucifixion to a prickle...'

How sovereign is The Lord ! It is usually said in the world – No one can avert destiny ; soul and inherent nature go together only with one's death.

Beyond the compass of mind, intellect, speech and imagination are these blessings of Lord Swāminārāyan. H.D. Kākāji, who ceaselessly remained in Lord's consciousness, often said –

'You enjoy your happiness, give me your miseries.'

(3) Lord Swāminārāyan has also given the assurance that His follower will not succumb to the impact of planetary movements, devilish forces of occult, ghosts, ulterior deities, evil spells, black magic, auspicious - inauspicious activities, good & ill omens and above all - the cycle of life & death, causal imperatives and the illusions , provided , recognising and accepting His Supremely Realised Saint, the follower takes His refuge with a single - minded devotion and love-intimacy towards him.

Merely by taking His refuge, one who gifts –

*** redemption from the grip of *kāl, karma and māyā*, which is not attainable by vigorous disciplinical exercises, the toughest penances, *tapasyās* and other rituals ,**

- * **liberation from the clutches of causal imperatives and crude nature and**
- * **cancels the writing of destiny – such Absolute Divine Personality of Godhead has never been witnessed by the world before.**

(4) Lord Swāminārāyan granted His devout follower that – He Himself, and not 'Yama' – The God of death or his deputies, will come to deliver and liberate the soul at the last moment on the point of death and giving direct *Darshan* or vision, take the *jīva* to His Eternal Abode *Akshardhām*, which is full of bliss, joy, divine love and ever illuminated place of *jivanmuktas* and free souls.

What is more remarkable is that it is not the Master alone who is thus seen in the form of divine vision, but a number of times, He comes with His principal disciples in the company of *sādhus* and the continuity of the same process is also guaranteed even now and forever. Many devotees of Swāminārāyan, on their death-bed, say –

'Mahārāj has come to take me.'

Many have witnessed this marvel! Hence, it is not something He just mentioned, but it is a fact. How amazing is this that alluring in His divine image, He liberates the soul from the remnant instincts! Thus, in this single boon, Mahārāj waved off 8.4 million rebirths in different forms for His followers.

In keeping this promise, Mahārāj has not kept any distinctions. Otherwise, today Swāminārāyan faith has many streams; but, irrespective of devotee belonging to original *Vartāl* – *Amdāvād* Institution or to BAPS or to *Gunātit Samāj* or to the following of *Muktajivan Bāpā*, i.e to anyone worshipping Him, Mahārāj would come to take him. The children may have separated but their father is the same!

Such a boon is not seen anywhere else. Have you ever heard that any deity has come to escort his follower like this? The ease with which one can extract hair from butter, in the same deft manner, Lord Swāminārāyan detaches one's soul from the body and takes it to His abode and... makes us realise that we have been liberated from the cycle of life and death. **By awarding such a unique boon, Lord Swāminārāyan has rendered His devotees fearless and has revealed His identity as 'The Supreme Being'.**

(5) Shriji Mahārāj wanted to open up a new horizon in the spiritual pathway as He wanted to give a new direction to conventional hackneyed devotional practices. Hence, He began **chapter of Divine Trance (Samādhi)** and created a new series of spiritual grandeur.

Shriji Mahārāj did not use this opulence to increase followers by instilling fear amongst people, but He certainly did it to strengthen the conviction of His followers. His miracles enhanced trust and devotion of His devotees. His only intention was to liberate His devotees!

The divine trance , for which ascetics/yogis underwent austerities for hundreds of years, was easily granted by Shriji Mahārāj not only to a select few but to many people. How arduous it is to attain or to induce the Divine trance of *Ashtāngyoga*, can be understood by those who have toiled for it on the path of spiritual ascension. Regardless of a child or old person , woman or man , sinner or holy person , Hindu or Muslim— whoever he may be , many were granted this rarest of rare divine trance merely at His volition.

The distinct feature of this 'Trance (Samādhi) chapter' was that – just by looking at Him or hearing His voice or chanting His name or
by the touch of His stick

or

even by listening to the sound of His patters/wooden sandals, one would get into trance.

Many of them would remain in the trance for days or months and their wood-like bodies had to be stacked up. **In the trance, they would see their respective deity and also observe the deity merging into the Divine form of Mahārāj !**

In the words of **H.D. Kākāji** –

This is not a fictitious tale like 'Meghdoot' of Kālidāss ; these are facts, only 220 years old, from the annals of history.

No other incarnation has made such trance evident ever before. Needless to say – this 'Supernatural Trance chapter' also affirms His supremacy.

(6) Initially, the āchāryas promulgated the '**way of knowledge**' only. But, that was of no avail to the common masses because it was incomprehensible to them. Hence, it was confined to intellectuals, scholars and few aspirants only. So, to lead the society towards God, the pioneer exponent of Devotion to Krishna (Krishna *bhakti*), Mahāprabhu Vallabhāchārya initiated the '**way of devotion**', which laid emphasis on devotional singing & love for the Lord ; but the '**way of knowledge**' then not only became insignificant but eventually disappeared !

However, adopting four-fold strategy of righteousness, knowledge, renunciation and devotion, Lord Swāminārāyan led all towards God.

He was not at all interested in increasing the number of His followers, but He valued and appreciated devotees with firm conviction. Has anyone in the world kept this vision ? **H.D. Kākāji** used to reiterate the same differently –

'We don't want to gather hordes of people like in Kumbh gathering.'

As a result, the fellowship of Lord Swāminārāyan, rising above individual religion, took the shape of familial religion. Not only this, **the entire holy fellowship itself became a Divine family and there developed a family based love - intimacy and oneness/unity amongst all its members!**

(7) Majority in society is of rotten minds and broken hearts. To diagnose the disease in the minds of human beings is one thing, but to treat and make them free of disease forever is an entirely different ball game. To eradicate this venom prevalent in the society, neither did Shriji Mahārāj resort to shouting any slogans, organising rallies - aggressive campaigns, nor did He launch symbolic incursions/agitations. Rather, in a way that the society did not even notice, He lovingly extracted the poison.

However, truth has always faced opposition at all times. On one hand, the ignorant society aggressively opposed Lord Swāminārāyan, His Saints and His followers; on the other hand, Lord Swāminārāyan strictly ordered His Saints to endure the opposition or physical assaults, howsoever they may be. Not only this, but for the well-being of the hostile assailants, they must chant & pray. By making them go through such ordeals, Shriji Mahārāj gifted true saints to the society. By such tolerance and love, He, thus made the society realise the saintliness of His saints.

He did not let even *Kāthi-Koli* followers to retaliate aggressively as per their revengeful and violent nature. He transformed the crude and downtrodden *Kāthis* and *Kolis* into tolerant beings with His love. **He freely intermingled and got deeply engrossed in every aspect of their lives and awakened their souls, putting them on the path of devotion towards God.**

For the first time, when He went to Ānand (a town in Gujarāt) with His group, the people of Ānand at that time could not accept them. Hence, expressing their protest, some of them started uttering

harsh language. *Kāthi (Darbārs)* overlords immediately drew their swords out. But, Mahārāj signalled them to withhold. So, the armed *Darbārs*—Chieftains, quietly and placidly, tolerated everything in the midst of the crowded marketplace of Ānand. Mahārāj was on His mare 'Mānki'. Suddenly, a stone flew past Mahārāj, touching the tuft of His turban. His bodyguard, Bhaguji, could not tolerate it. He was about to take out his sword from his waist and... Mahārāj said instantly—

'Bhaguji, do not take out your sword. Let us return our procession from here itself.'

The procession turned around and... midway between 'Ānand' and 'Karamsad', organising a meeting, Mahārāj said—

'Today much has been accomplished! The bells tolled for our victory!'

Enraged *Kāthi* chieftans interrupted—

'Mahārāj! How were we victorious? You forbade us, else we would have laid many to their death.'

Shriji Mahārāj said—

"They would have definitely lost 5-50 men, but 5-10 of us would have also been wounded. But... the serenity that you are experiencing within right now, that peace you would not have experienced. Wait & watch – the entire 'Charotar' will become devoted."

The forgiveness, patience and humbleness in the conduct of Mahārāj later on made many of them appreciate Him and several even took His refuge accepting '*Kanthi*'!

Thus, **Lord Swāminārāyan did not kill the demons, but obliterated their devilish/satanic crude nature and bringing them close to Him, transformed them into (*Satsangi*) devotees!**

This is His personal and supreme feature.

Really, Lord Swāminārāyan is the first such incarnation who, without using any weapon, transformed the heart of whosoever

came in His association. He made the dreadful bandit like Jobanpagi hold rosary in his hand ! An aged lady from the village 'Gāmadi' had heard that Lord Swāminārāyan converts 'a donkey into a cow'. But she could not understand the meaning of this metaphor. Coincidentally, Jobanpagi met that old lady. The old lady asked him –

'How would Lord Swāminārāyan convert a donkey into a cow?'

Curling his moustache, Jobanpagi laughingly replied -

'Dear Mother! The donkey whom Lord Swāminārāyan has converted into a cow, you are talking to him. My name is Joban - Vadtālā. If I had not met Lord Swāminārāyan, you would have lost your life merely for asking me this question. To have a robber/dacoit like me pick up a rosary and lead a pure life of righteousness and devotional service to God like most advanced yogis and siddhas, is possible only by the grace of The Supreme God – Lord Swāminārāyan and His holy saints.'

Thus , Shriji Mahārāj transformed impure sentiments of the mind, big or small accumulated psychical traits and crude nature of the individual. **He, out of His infinite grace, love and compassion, made available to entire humanity such stupendous process of transformation of crude nature to remain forever ceaseless and flawless by a constant and continuous hierarchy of His Supremely Realised Saints.** And... **no requisite He expected from us other than our incessant goodwill towards such saints and our refuge in Him & Him alone with single - minded devotion.**

(8) Incarnations so far, have laid down some or the other effort – based means and practices to attain redemption. Shriji Mahārāj brought an end to all efforts and practices per se. He promised redemption to all, merely by taking His refuge with singular devotion. He intermingled with everyone in their

way. To induct *Kāthis* truly in His holy fellowship, He adopted their clothing, lifestyle, customs, etc. and showering love - intimacy, behaved very friendly with them! Then only, Bāpu Ebhalkhāchar could speak with an open heart to Him –

'Mahārāj! You are revered as God and You also assure us to make this birth as our last, but how will gross sinners like us be redeemed?'

Mahārāj asked –

'I have a relation with you, and if you get extremely pleased with Me, will you grant me 2-3 villages or not?'

Bāpu replied enthusiastically –

'I offer my entire land-estate at Your lotus feet.'

To this, Shriji Mahārāj replied –

'I am (Supreme Being) Purushottamnārāyan, the sovereign Lord of Akshardhām; so whomsoever I am pleased with, I gift him My Akshardhām. I grant ultimate redemption on My own volition. Irrespective of whether you put any efforts or not, I will take you to Akshardhām on My own.'

The one who ascertains redemption to him who just abides by His five radical vows, without requiring him to put any other efforts, what else can be said for Him except 'The Sovereign Supreme'?

This feature of granting ultimate redemption without any efforts, only by taking refuge in Him, establishes the Supremacy of Shriji Mahārāj. But, what to say for His assurance to liberate everyone – associated to His Saints or devotees, or even serving them food or water? What path of redemption can this be called?

Such 'sambandhyoga', i.e association - based upliftment can only be considered as 'Spiritual Lift/elevator'! Simple, prompt and certain! No other incarnation has kept such an extraordinary generous magnanimity.

(9) After passing away of Spiritual Master Rāmānandswāmi, Lord Swāminārāyan gave the living and open '*Swāminārāyan*' *mahāmantra*. The entire following of Rev. Rāmānandswāmi used to worship 'Shri Krishna' so far. Just by this one command of Shriji Mahārāj, without any arguments or discussions, all of them started chanting '*Swāminārāyan*' *mantra* without any apprehension. This is not an ordinary occurrence, but an unprecedented landmark incident in spiritual history.

None amongst the earlier incarnations has explicitly directed his followers to chant his own name ; neither their disciples, forsaking their previous *Gurumantra*, have reverently accepted the new *mantra*. This incident itself proves His supremacy.

More than this, it is a custom to whisper the *mantra* secretly in the aspirant's ear. But Lord Swāminārāyan, displaying His infinite generosity, kept this *mantra* open for all with the intention that **knowingly or unknowingly, acquainted or unacquainted, with conviction or bearing only goodwill or even if for trial one chants this *mantra*, then God will surely listen to his call.**

Secondly, if we chant Rāma - Rāma, Rādhe - Rādhe, Krishna - Krishna or even Swāminārāyan - Swāminārāyan or any other *mantra*, then we will get fruition of one for one. However, the same *mantra* if chanted with remembrance and at the behest of the manifest personified God, then the returns are multi-million fold ; since, in the 'Name', 'Form' and 'Faith' – both get combined. 'One who is present in human form, i.e. this Realised Saint is the absolute embodiment of God' – this single - minded devotion and faith are depicted here!

This is a technique available only here in Swāminārāyan faith. In a way, this *mantra* is like the lamp of Allādin. As we go on rubbing it, our problems & riddles will be solved. Meaning thereby, with the remembrance of the living Godhead, while walking, working, going around, getting up, sitting, i.e. performing

any activity, as much chanting of the *mantra* we do, we will always witness series of supernatural experiences.

(10) Lord Swāminārāyan presented tough/complex spiritual knowledge in such an easy and simple language, that even a villager could understand it. 'Vachanāmrit' is a such scripture, which narrates the quintessence of eternal Hindu philosophy. The intricate knowledge of ancient scriptures, written in Sanskrit, has been confined to scholars only. How would the knowledge which is not even understood by the common masses be put in their practice ? It remained within the ambit of scholarly debates and intellectual interpretations. **However, the language of Lord Swāminārāyan's 'Vachanāmrit' is so simple and easy that—whether one is an educated scholar or a village farmer—everyone can comprehend it.** Thus, knowledge dispensed by Him has become useful to the general society and common masses.

Many complicated subjects/topics of spiritual knowledge, for explaining which volumes also fall short, have been explained by the Lord in such a simple and easy language that everyone can digest it. For example, to explain the form of illusion (*māyā*), several scriptures have been written, but Lord Swāminārāyan explained its form in one sentence only, saying –

One which is a hindrance in worship is 'māyā' !

Those who do not have clear vision, with a vague approximation based on their hazy vision, will go on giving elaborate description for it. Mahārāj had a clear vision, so He could explicitly define it in short & simple language.

Moreover... all scriptures have depicted *māyā* to be the cause of all miseries whereas, **Lord Swāminārāyan is the first one who termed *māyā* to be not only pleasant but absolutely blissful !** One who has total, clear, distinct and absolute vision , beyond the intellectual interpretations , He alone can say so !

Amongst all spiritual tomes, '**Vachanāmrit**' will always occupy an eminent & distinctive place. These are spiritual discourses which He preached to His followers in the assemblies of saints and devotees over a course of many years in simple yet effective lucid manner. The preaching of any founder of a religion has not been published in his lifetime; whereas, **these preachings of Lord Swāminārāyan were compiled verbatim by senior saints then in the holy text of 'Vachanāmrit' and have also been verified and confirmed by the Lord in the village 'Loyā'**. This is a unique incident in the compilation of scriptures of the world.

(11) For righteousness in day to day transactions and cordiality in the worldly affairs and to always remain without worry/tension, Lord Swāminārāyan documented 'An epistle of precepts' for His followers in a booklet **Shikshāpatri**. Written in 1826, i.e. approximately 185 years ago, if one carefully observes and adheres to the rules of this all beneficial Shikshāpatri, today also, it will ward off all troubles & miseries. Thus, it is meant for the benefit of all human beings as '*Sarva Jiva Hitāvaha*'. Including His *Vedānta* philosophy in a very subtle form and covering all phases of life in this small booklet, He showed the simple and straight, sure and secured path to salvation.

He even directed to alter these guidelines of conduct, mundane transaction and expiation in accordance to the changing times and circumstances with the consent of the Realised Saint. This reveals that He was visionary and flexible with the changing times.

The then Governor of Bombay state, Sir John Malcolm, also accepted Shikshāpatri and was amazed by the wonderful transformation Sahajānandswāmi did in the lives of criminals, dacoits and militant race in Gujarāt.

(12) It is a fact that a powerful & able person would never contradict anyone. One who contradicts, in him is weakness – imperfection. A powerful person will always sing glory of others.

Looking at the scriptures and temples of 'Swāminārāyan', it is evident that the approach of The Lord is of equal reverence to all deities and religions. He consecrated idols of Narnārāyana, Lakshminārāyana, Rādhākrishna in the temples. Installing idols of Ganesh and Hanumān, He has kept alive the sentiments of prosperity and sanctity. In Shikshāpatri also, He has exalted the five deities, viz. Lord Krishna, Lord Shiva, Lord Ganesh, Goddess Pārvati (Lord Shiva's consort) and Surya (the Sun-God). Thus, He has not criticised anyone; on the contrary, He has preached to revere one and all. **Incorporating the essence of all religions in His preaching and advocating equal reverence for all, He maintained a congenial rapport with the society. Thus, He won the hearts of everyone and induced all to worship the 'name' of 'Swāminārāyan'!** Whether Jain or Vaishnav, Shaiva or Shākt, Pārsi or Muslim, dunce and uncivilised or atheist, everyone developed faith and liking for Lord Swāminārāyan. Amongst the Saints of Mahārāj, Premānandswāmi was Muslim. Ardeshar Kotvāl of Surat was Pārsi. Devoted & personal assistant of Mahārāj-Harji Thakkar was *Khojā* Muslim. Thus, involving everyone – even minorities, in their own way of penance, meditation, devotion and service or immersing them in His glory, He granted them to progress equally.

In the history of spirituality, such narration is not seen elsewhere and this acknowledges **Supremacy of Lord Swāminārāyan**. **H.D. Kākāji** also often used to say –

'Believe in Rāma, Krishna, Mātāji or Mahādeva, or any other deity, but your deity should be live, manifest in human form, just as Arjuna had his charioteer Lord Krishna with him in human form. Only then his 'Kurukshestra', i.e. his own inner and worldly conflicts, came to an end !'

Analogously, Swāminārāyan faith is eternal, since it encompasses worship of Living Godhead and so, even after 211 years, is live, verdant & flourishing today.

(13) Lord Swāminārāyan established a revolutionary four-fold framework of the sect comprising of :

- * Sādhus, i.e. renunciates abstaining in particular from women & wealth,
- * Sāṅkhyā - Yogi women,
- * Dedicated youths,
- * Single - minded devout householders.

He co-ordinated saints and single-minded devout householders marvellously. **On one side, seeing devout householders, saints would feel the love-intimacy of meeting their relatives; on the other side, seeing the Saints, the devout householders would get satisfaction to have a *Darshan* of their Lord. Such mutually adoring divine setup is established by Him.**

There were many hermitages and monasteries, but the sādhus/monks traditionally could not mingle in the lives of the common men of the society. And... without getting affectionately involved in their lives, the sermons of saints had no impact on them. Several sādhus even tried to get involved in the lives of devout householders, but eventually they themselves got embroiled in the quagmire of their worldly affairs and missed their path ! This led to a feeling in the householders that spiritual knowledge is somewhat a different sphere and their worldly affairs should be kept separate from it. Hence, the sādhus stayed aloof from them. Subsequently, the householders could not imbibe purity, sanctity and vigour – of belonging to God – from saints. Indeed, they had no idea that keeping true saints as the centre of life, their own family life would be divine and as sweet as nectar.

Lord Swāminārāyan built magnificent temples in the midst of populated villages & cities and kept His saints therein with strict discipline to stay at a distance from women and wealth. Separate temples for sāṅkhyā-yogi women were also

built. How sagacious must be the Lord? Placing such disciplined sādhus in the midst of society, He developed an oasis in a desert! Subsequently, the common masses could benefit from preaching/ discourses of the saints that changed their lives and they experienced bliss and security under the umbrella of these saints. The saints too, remaining in their discipline, maintained their own purity and sanctity intact.

One is compelled to ratify the supremacy of Lord Swāminārāyan, who in the wicked *Kaliyuga*, made the bliss of Supramental consciousness available in the midst of society thro' His disciplined saints, instead of going into solitary arduous efforts in the Himālayas.

Lord Swāminārāyan is the first who gave such true sādhus who truly renounced wealth and women. An incident of *Mul Aksharmurti* Gunātitānandswāmiji's time proves it. *Deewān* of Junāgadh, before commencing his pilgrimage to Northern India, had come for *Darshan* to the Temple. He bowed down at the feet of Revered Swāmiji and asked with devotion –

'Swāmi! I am going on a pilgrimage, what can I get you?'

H.D. Swāmiji smiled and said –

'I am a Sādhu! What do I need? Still, since you are going for a pilgrimage, there you will come across many ascetics. Do bring for me two sādhus who abstain themselves from women and wealth.'

Deewān was very intelligent and wise. He kept searching for such ascetics during his entire pilgrimage. But, he could not find such a single sādhu. On his return to Junāgadh, when he came to pay visit to the temple, all he could say is –

'Swāmi! True sādhus, abstaining from women and wealth, are with you only.'

This is a glaring illustration of the supremacy of even vows and precepts ordained by Lord Swāminārāyan.

Thus, the rules of Lord Swāminārāyan are also supreme ! There is no other Abode as *Akshardhām*, no other God as Mahārāj and such disciplines and norms are also nowhere else !

By introducing the disciplines and boundaries between men and women as code of conduct in the holy fellowship (*Satsang*), Lord Swāminārāyan had indeed surprised everyone in the then society. But, what is more astounding is that after about 200 years also, this practice is still carried out !

Such a pure system, in this horrible *Kaliyuga*, clearly depicts His bold and visionary personality. However, by instilling this practice, He has not disregarded, hated or insulted women, but has provided a separate arrangement – system, so that their development is not blocked. With this very intention, in Shikshāpatri, He has specified code of conduct for everyone, i.e. for women, householders, sādhus and āchāryas. All His followers are leading their lives within the framework emerged from it, where one is not a hindrance to the other. Actually, one becomes supportive to another.

Thus, 'Swāminārāyan' is matchless amongst those who have kept the religious heritage of India alive. No one has maintained this level of purity–sanctity like Him.

He has not insisted even on the principle – **'Follow the path trodden by the greats'**. Wherever He noticed flaws and wherever He felt need, He introduced changes–made amendments. The history of the faith stands witness to this fact. **On one word of Mahārāj, giving up the age-old traditional customs of caste-based classifications and abandoning 'Vaishnavi Dikshā', in a single night, 500 great ascetics took initiation of 'Paramhansa' in the village 'Kālvāni' !** Not only this, they had cheerfully undergone 108 arduous ordeals of Mahārāj. These *Paramhansas* were not ordinary, poor, illiterate,

dumb, weak or unfit boors, but were powerful entities. Alongwith with intense spiritual aspiration, wisdom, intelligence and various skills, several of them possessed abundant splendour and supernatural powers. They would have been worshipped like God in the world. But, how superb and matchless would be the power of Lord Swāminārāyan, who subdued such powerful and able *Paramhansas* by His magnetic and extraordinarily awesome stature with divine love, to make them dance like puppets on His fingertips. Moreover, they considered it the accomplishment of their lives in dedicating themselves to His lotus feet and serving Him.

Lord Swāminārāyan, the Master of such emancipated powerful souls, can only be called 'The Supreme God'!

One becomes incredulous to learn that Lord Swāminārāyan got **His own idol consecrated as 'Harikrishna Mahārāj'** in Vadtāl temple during His own lifetime. However, by this gesture, He laid the foundation of worship of the Living Supreme Godhead. He Himself performed consecration rituals followed by *Ārti* and asked others also to do it. Further, He introduced 'The *Murti*' to His followers as an idol of their worship, giving an indirect hint to worship the living Godhead!

Never in the history of religions of the world, such has happened. One may spend money and get installed one's own statue to earn fame and stature, but how would he induce in others the faith, devotion and reverence towards it? While, over here—not only a handful five or fifty, but millions of devotees are worshipping Him as their God. What an exceptional *Darshan*/divine scene it must be, to watch Him perform *Ārti* of His own idol! Only the one who is complete, i.e. fully accomplished, would do it.

To descend on the earth with majestic splendour of a deity is one thing, but to reveal and establish that transcendency

is altogether a different phenomenon. Epoch-making (*yugapravartak*) divine entities descend on earth with a specific purpose and return after accomplishing their task. Great revolutions have also taken place by their advent; but because of this, we cannot acknowledge them as 'Incarnation'. **An incarnation is self illuminated–self accomplished.**

Temples and idols of all previous incarnations were consecrated much after their departure; whereas, Lord Swāminārāyan got consecrated six majestic temples, built by voluntary labours of sādhus, devotees & even laymen, in His lifetime.

Scriptures stand witness to the fact that for all past incarnations, in their respective eras, people who worshipped them accepting as the manifest form of God, were very few. They were not taken rightly by the masses during their lifetime, but after their departure they were worshipped. Lord Rāma was exiled to the jungle for no fault of his own; only monkeys recognised him in true form and thereupon, co-operated with him. Shri Krishna was considered as a cow boy and later a fraudulent and deceitful diplomat. Those who revered him as God were also very few, like the *gopis* and Uddhavji. Even the *Yādavas*, who lived with him, could not recognise his true form! Jesus was crucified when he was living for truth and preaching it. But, after his death, all Christians worshipped him! Whereas, **Lord Swāminārāyan, during His lifetime itself, being accepted as 'God' by millions, was worshipped devotedly by them bearing His divine character in their eyes.** They had also preserved all the things and articles which Lord Swāminārāyan used even once which are now kept in museums at the main temples.

Blessed is the land of India, where 'The Ultimate Supreme Personality' – Lord Swāminārāyan Himself, with His Eternal Abode – *Akshardhām*, descended and sanctified it! There is no limit to our good fortune for being born in this holy land and being associated

with His Supremely Realised Saints , who are in ceaseless communion with the Lord. There is nothing worth doing except profusely thanking them every second of our life. '*Darshan* of the Living Personified Godhead is the *Darshan* of God Himself, worshipping such a saint is the worship of God Himself, serving him is to serve the Lord Himself' – the entire credit for this realisation to us, goes exclusively to Lord Swāminārāyan.

The aura of the Living Saint , is that of God. Through him, God Himself is speaking. God does not part from such a saint for even a second.

'The Supreme Being – *Parabrahman* resides incessantly in *Brahmaswaroop* Saint' – this transcendental aspect of 'The Live Philosophy' was revealed by Lord Swāminārāyan ! On one hand, this basic aspect establishes the supremacy of Lord Swāminārāyan ; on the other hand, His association facilitates & fructifies the ultimate goal of human life. Really, we have been blessed with an invaluable attainment of God in human form! Remaining humblest of the humble, we have to treasure this magnificent attainment.

Come, let us enjoy eternal bliss & fulfillment by accepting the sovereign Supremacy of Lord Swāminārāyan, always & forever, here in our life! □



Yogi Gitā

[Years ago – on 28.3.1941, Friday, H.D. Yogi Ji Mahārāj wrote a letter. His purpose was to give a clear guideline to the aspirants – how to attain ultimate redemption and how to identify one's own self with the Eternal Transcendental Reality – Brahman.

If we intend to give a new turn to our life, if we wish to attain peace, if we want to transcend self-consciousness and enter into Supramental-Brāhmic consciousness, then, the changes that we should bring in our behaviour, H.D. Yogi Ji Mahārāj has explained very lucidly in seven steps - seven milestones - seven points.

H.D. Kākāji Mahārāj has venerated it as 'Yogi Gitā' and its English version is presented here. If we read it daily and live accordingly... then, by the grace of the Supremely Realised Saint, one will identify one's self with Brahman – distinct from three bodies (gross, subtle and causal).]

28.3.41, Friday

Shriji Swāmi is The Eternal Truth

Five topics noted from Vachanāmrit —

1. **To Do** – Association with a holy sādhu by thought, word & deed.
2. **To Understand** – Discrimination between body & soul, i.e. non-living & living.
3. **To Give up** – The temporal pleasures (*panchvishayas*), ego and false partisanship.
4. **To Realise** – Personified Godhead.
5. **To Possess** – Eternal Transcendental SUPREME Reality by identifying one's self with Brahman – distinct from three bodies (gross, subtle and causal).

Note of three big obstacles in one's devotion to The Almighty – from an answer to Muktānandswāmi's question in Vachanāmrit 8 of Gadhādā III section :

1. *Unwatchfulness towards one's own faults.*
2. *Feeling of separateness with a fellow-brother.*
3. *Negligence towards fellow-brother.*

Muktānandswāmi's question in Vachanāmrit 5 of Gadhādā III section :

'By what means can devotion to God, coupled with the knowledge of His glory, be developed ?'

Shriji Mahārāj replies —

'By service to and unbreakable association with great Saints like Shuk, Sanak, etc., devotion towards God with full understanding of His glory can arise in one's heart.'

Devotion to God without His magnificence is like tuberculosis. Just as a ten year old girl suffering from tuberculosis will die before her adolescence, the devotion without comprehending His magnificence wanes.

(Vachanāmrit Sārangpur-5)

First Point –

Not to see any fault or shortcoming or anything bad in anyone & not to think ill of anyone is verily our *SEVĀ* (service) to the Lord.

As per Vachanāmrit 28 of Gadhādā II section :

One should be a devotee of a devout follower of the Lord.

According to Vachanāmrit 58 of Gadhādā I section :

Who should be considered a staunch follower ?

One who can be a lifelong servant of the servant of a devotee.

Vachanāmrit 63 of Gadhādā II section preaches –

One goes to God's abode after death by adhering to one of the three ways/modes :

- * Being in the supreme state of self-realisation that eternally I am 'soul' and 'not body' and within me resides God.

- * By utmost loyalty to the Lord – just as a virtuous wife has towards her husband.
- * By complete surrender and obedience, in toto, to God & His Supremely Realised Saint.

Four attributes to be understood by a devotee who has the lifestyle of a servant of the Lord:

- (i) He is passionately fond of *Darshan* (sight) of the Lord,
- (ii) He cherishes to be with the Lord,
- (iii) He lauds all the actions / behaviour of the Lord and
- (iv) He enjoys the nature of his Lord.

These four points ought to be understood and imbibed in one's heart (*jivā*).

Second point –

Do not 'gossip' about others, i.e. chat about someone's faults to another and his faults to someone else. Such nature is harmful in the path of saintliness. So, one who wants redemption should give up such nature.

Third point –

H.D. Jāgāswāmi used to say –

'If you are interested in fault-finding, then see the defects in your own body, your own nature and your own caste/race; but, do not find faults in the Supremely Realised single-pointed devout follower of the Lord.'

Fourth point –

Tolerance is a mighty virtue. If someone says something sarcastically to you, do not reply & retaliate but tolerate it. This is called the virtue of forgiveness. By forgiving, we get eternal peace in our heart and fountains of joy spring up within. Moreover, the Supremely Realised Saint is immensely pleased from the core of

the soul. Swāmi *Mul Aksharbrahman* (Gunātitānandswāmi) used to say –

'So what if one casts off the body? We have to be a true saint; we have to develop saintliness. Do not understand that death will bring an end to everything and nothing remains to be done.'

Swāmi Jāgābhakta used to say –

'We need not let others, their doings and their vices - shortcomings enter within ourselves. If some discourse is going on somewhere, then grasp only those teachings which correspond to you and ignore the rest, understanding it to be for other devotees and not for you. This will not amount to perceiving fault in the speaker.'

Fifth point –

When some talk is going on in a group and a senior one is addressing (which to you is inappropriate), you should listen then, and when an affection is developed in his heart for you, you may tell your view - point. First of all, learn to induce affection in other's heart. Then only, one will hear you. So, tell your view - point only after developing love - intimacy.

Sixth point –

Cultivate the great virtue of friendliness. To do mutual work amicably is called friendliness. Render service to each other. Even if someone scolds you, bear it and don't complain of it to anyone else. Rather be grateful to him considering –

*'Oh! How fortunate I am to have someone to guide me this way!'
'If there is friendliness, then many more excellent virtues will follow'* –

This is the blessing of Swāmi Gunātitānand. Therefore, do maintain friendliness.

Seventh point –

Get addicted to spiritual discourses. One who is so addicted, cannot live without it. One's absence during the discourses of a senior

saint should give a burning sensation to his heart which would subside only when he listens to the missed discourse.

So, be attentive while listening to discourses. Let not even a word go in vain. Feed the new tenets in memory. Then only, you can be called a listener. So, be an avid listener in true sense.

Assimilating these seven points, remain blissful. Much has been talked about, but in short, do understand that one has to listen attentively when a great saint is addressing. Do not interrupt. Instantly listen to him.

Say, hail Lord Swāminārāyan!

Say, hail *Mul Akshar Swāmi*!

Say, hail *Shāstriji Mahārāj*!

In the service of the Lord forever

Sādhu Gnānjivandāssji

Tuesday, April 1, 1941

Speak less. Use words sparingly like milk, not like water. Do not be talkative. Speak to the point. Speak true, benevolent and loving words. Thus, develop such a habit that everyone loves you. By reading this regularly, you will be at peace.

Be so brave that mind and senses constantly tremble with fear and are incapacitated for ill thoughts to arise. Keep on reading *Vachanāmrīt 2 of Gadhada III section day and night.*

Remember these guidelines.

Remember P. Bhagatji Mahārāj, P. Swāmi Jāgābhakta, P. Adāshri and P. Shāstriji Mahārāj. Remain ceaselessly in their consciousness. If you are excited and someone advises you differently, to agree to it instantly is a great virtue. Do not be adamant about your own perspective. We have to learn one thing, i.e. to immediately agree and not to let our eternal joy of identification with *Brahman* go even for a moment. When ill thoughts of anger and passion arise, crush them by wisdom, warn your mind –

'If you think filthy, I will smash you.'

Go thro' Vachnāmrīt 12 Gadhādā II section entitled '**strategy of ruling**'; then not a single ill-thought will arise in mind. Make it a practice to consider this world and its attractions as illusory.

Regard the body, the world and its pleasures as illusive. Every morning, think thus: *'I am Gunātit and within me, resides the Lord.'* Believe yourself as the Divine embodiment of Eternal Transcendental Reality. This is my request. Correcting mistakes in writing, if any, read.

Sādhu Gnānjivandāssji

Chaitra Sudi – 4, Tuesday

(April 1, 1941)

Amongst many means, **Lord Swāminārāyan** has specified 'refuge in The Lord' as the only means to attain ultimate redemption.

To enjoy eternal bliss of Akshardhām here and now, in this very life, **Mul Aksharmurti Gunātitānandswāmi** professed goodwill towards saints associated with the Lord and devotion to God coupled with the knowledge of His glory.

To attain rarest of the rare – 'single minded devotional love' towards 'The Supreme', **H.D. Shāstriji Mahārāj** and **H.D. Yogiji Mahārāj** preached '*nirdoshbuddhi*', i.e. intellectual attitude devoid of finding faults in others, as the only means in the form of quintessence of Transcendental Knowledge.

Similarly, to gain immense spiritual power instantly, according to Vachanāmrīt 7 and 63 of middle section, the supreme powerful 'secret *mantra*', of all principles & *mantras*, is inherent in 'the living faith & belief' in '**The Lord, His Supremely Realised Saint and His emancipated souls.**' Thus, one who serves the Lord, His Supremely Realised Saint and His devout followers with divinity, instantly gains immense spiritual might.

So, to attain identification & equivalence with the Eternal Transcendental Reality, i.e. *Akshar Brahman* easily, in this very life, a true aspirant has to master the great living *mantra* '*Swāminārāyan*' with incessant consciousness of His Supremely Realised Saint and accomplish 'singular devotional love' towards 'The Supreme'.

For this purpose, the inevitability of 'ceaseless contemplation of the Living Godhead, adherence to the inner will of the Realised Saint and friendliness with four devotees' has been categorically proven.

So, let us all, behaving exclusively in accordance with the will of our Master, put this into practice and enjoy the bliss of *Akshardhām* here and now, in this very life!

– **H.D. Kākāji Mahārāj, 1969**

Pearls for Enlightenment

[The relationship of H.D. Shāstriji Mahārāj and H.D. Yogiji Mahārāj was like 'A single soul dwelling in two hearts'. They both were one 'Divine Entity'. Yet, in this world they lived as Master & disciple. The hearts of both were brimming with immense faith in Lord Swāminārāyan. Both were spiritual heirs of Lord Swāminārāyan and were living embodiments of the Eternal Transcendental Reality. This was their oneness. Just as a rain droplet when entrapped in an oyster in 'Swāti Nakshatra' gets transformed into a pearl, when such inseparable hearts converse, their transparent hearts bless pearls of enlightenment ... absolutely pure, absolutely graceful, absolutely simple and... valuable.

'Mahelāv' – a village in Gujarāt is the birthplace of H.D. Shāstriji Mahārāj. H.D. Yogiji Mahārāj had gone there with saints and devotees on December 9, 1967. There, H.D. Yogiji Mahārāj stood before the marble idol of H.D. Shāstriji Mahārāj and overwhelmed with devotion, words began to flow from His mouth, straight from one heart to another. With politeness and like a prayer, one soul was addressing the other soul. Everyone around felt that H.D. Yogiji Mahārāj was not praying before a marble idol, but speaking to H.D. Shāstriji Mahārāj in person ! The speech became immortal & is acknowledged to be highly inspirational!

Such benediction, awakening the mind of the aspirant, elevating him to a higher level of consciousness, is extremely important and precious. This invaluable speech reached H.D. Kākāji and instantly He encapsulated it for us. If we adopt it in our lives, we will be blessed. Hence, it is presented here.]

O ! Shāstriji Mahārāj

1. Bless us that we regard all associated with you, irrespective of their natures, as the crown of our head.

'Tulsi jyāke mukhan se...'

(*whoever utters the name of my Lord – 'Rāma' from his mouth, even by mistake, I shall offer him shoes made of my skin* – said Tulsidāssji) May we not hold any grudge against any of them ; grant us the wisdom to recognise them. Bless us with divine wisdom like yours.

2. 'Today we pray and retract tomorrow' – lest we do so, is our prayer.
3. May we pray to you day and night, remain in your consciousness. May we never forget you.
May we regard your devotees the same way as we regard you.
May we not see their humanly shortcomings.
You are Godly to us; bless us to believe your devotees also the same. Grace us to perceive 'Divinity' in your devotees.
4. May we never let the Lord and His Saint be obligated to us – grant us such wisdom.
May our mind never do a volte-face.
May it be one-pointedly stable – we pray thus.
5. May we never be self-willed, i.e. behave of our own. In such, appears cleverness; but it cannot be called a virtue.
6. Having such a magnificent association, may we not remain in sorrow, but should remain blissfully joyous. Anger, deceit, fraud, ego should not remain in us – grant us so.
7. You are hungry for '*nirdoshbuddhi*', i.e. eager to see that we need not find faults in others. If we won't see any shortcomings in any of your devotees, then you will love us; if we do not behave so, you will not allow us to come close to you – will drive us away. □



Five Types of Surrender

To truly surrender unto God is the absolute sacred duty of a true aspirant. All scriptures and the incarnations of each & every religion have defined '**true devotion**' as – 'worship of the Lord lovingly with total surrender'. One may be attached to Him in any manner – i.e. either friendly as Arjuna was to Shri Krishna, with love like *gopis* and Rādhā, as a humble servant like Hanumān; but in the root of all these, a single-minded distinctive spiritual relationship with the Eternal Entity is inevitable. Our path is not of penance (*tapasyā*) but of surrender.

There are mainly five types of surrender. The first type is like that of a **fish in water**. But, during the high and low tides or by storming turbulent waves, if the fish gets separated from water, it dies instantly; similarly in adverse circumstances or instances, losing the company or communion or association of the saint – 'The Living Godhead', he falls down immediately from his path. So, this type of surrender is not safe.

The higher and better type of surrender than this is like **that of a monkey**. Here, if a baby monkey stops its efforts of adhering to its mother, it will lose its grip and immediately fall down and die. Hence, like a baby monkey, here one has to exert his own personal efforts and holding to stick to the Divine Mother, i.e. to the Master, else he would get deviated from his path and may lose the company or the assistance or the guidance of the Master forever. Such a folly is fatal. Moreover, how much personal efforts can one exert for sailing a sea? We are never sure about the firmness of our personal efforts and we have no idea of its failure also. Thus, this type of surrender is not beneficial to us. It having

its limitations, everyone cannot attain the unattainable by it. It is not common for all.

So, one has to switch over to the third type, i.e. of a **kitten type**. Here, the kitten is carefree. 'Meow-Meow' is all the kitten does. The mother- cat herself holds the kitten, takes it around to various places and exposes it to all kinds of conditions, opening the eyes of the kitten, makes it capable to play around. The kitten may not even give full co-operation to the mother-cat. In fact, not knowing exactly the motive or ideas of its mother, it may try to escape from the mother's grip; then the mother will tighten the grip and the baby may suffer from the biting-like harassment by her. Similarly, the disciple here may not cooperate fully with the Master. The Master passes him from series of different experiences/phases to open his inner eyes and to impart His total knowledge to him, but he being unable to understand the underlined motive, may fail to achieve the Master's grace. So, **here it is mandatory to behave in simple accommodative manner**.

By His infinite compassion, Lord Swāminārāyan has bestowed upon us the association of such divine *Gunātit* Saints – has facilitated a communion with them. Hence, it becomes our ardent duty to adopt this path of surrender like that of a kitten. We must ceaselessly attempt to please them and glorify them. We may remain obliged to Him, but make not Him obliged to us. Then our entire responsibilities are shouldered by such a Saint. **If such aspirant behaves with the Living Godhead in such an extremely simple accommodative manner and continues to serve according to His will with (*nirdoshbuddhi*) an attitude devoid of finding faults in others, then the Saint elevates him to transcendent status in a very short time.**

But, in this type of surrender, one does not learn to live in harmony with peers and in a group. Hence, for us – i.e. for persons governed by intellect and sentiments – even better than this, the fourth type of surrender – like **that of a chicken**, is considered the **best type** of surrender. **This is not a belief, but is actually a reality.**

If the true aspirant, coming in contact with a true saint, not an ascetic accomplished with supernatural powers,

- * Behaves not by intellectual valuations, but with truthfulness in the heart
- and
- * Discarding the inherent deceitful and fraudulent tendency of the mind, behaves with total sincerity and honesty,
- * Not for any other accomplishment except the intense aspiration to realise God;
- * Thus, worshipping with singular concentration permanently to enjoy the eternal bliss, truth and knowledge of the Supreme Being;

then – this fourth type of surrender, like that of a chicken, becomes very easily feasible.

As in Gospel of Gunātitānandswāmi (Swāmi ni vātu) no. 31 of ch.3, such Supremely Realised Saint, either by His volition or compassionate look on him or keeping him with Him like a hen, fosters all His followers simultaneously, training them to live friendly in a group as fully co-operative members of a single family. He imparts the knowledge of team spirit so that each individual becomes the complete unit of (*suhradbhāv*) friendliness. He makes them flawless and grants independence with eternal bliss in this very life. (If one observes chickens, they will always move around their mother-hen together in a group, because the hen trains them so). If a cat or a dog comes to attack the chickens, the hen herself faces them and protects the chickens. Similarly, such a true Master also protects the disciples from the internal or external attacks. Thus, the disciple is completely safe and guarded all the time. What one has to do is to remain in the Master's communion and also with his companions. One gets such direction not by force but by the divine love without any trace of rejection or avoidance. *Sambandha Yoga* is the main aspect here.

If one can remain in this consciousness even for a very short time, then the true Master, fostering the disciple, totally eliminates his innumerable sins – rather incinerates them.

He even imparts him all the divine attributes, building up his multidimensional character for a dynamic divine life. It leads to the total vision. This can happen so, because here is the best combination of *swadharma* and *suhradbhāv*. In this manner, the life of such a disciple becomes full of faith, graceful and blossoming in all respects.

And... the fifth type of **most outstanding surrender** is of a **courageous gallant one**, who can willingly embrace even death to achieve his goal. Coming in association of a true Master, for such a true aspirant, this type of surrender is naturally automatic, i.e. he need not put any effort for it. **Master is incredible, so is the disciple!** The disciple here totally surrenders his mind to the Saint. He has no insistence, no pre-decided notions, no personal likings, no personal ambitions; but with divine consciousness, he continues to behave as per the will of the Saint.

As long as any behaviour of anyone pinches us and we perceive flaws in others, our perception becomes negative or we feel disharmonious, it cannot be said that we have surrendered our mind.

To surrender one's self and to surrender one's mind are two different aspects. Without surrendering the mind, the Saint is not pleased. To surrender, comprehending His glory, with full faith—is the only true and consummate surrender. The heart of such a disciple always brims with bliss. **Surrender of mind means uninterrupted Divine Consciousness!** Such a follower, on every occasion, credits his Master and believes only Him as the all-doer. The Lord, then, grants him the wisdom. Then, round the clock, he comports himself solely according to the will of the Saint... he remains ceaselessly in God's consciousness. Surrendering of mind leads to the beginning of contentless consciousness, i.e. 'no thought of one's own self', and the divine relation with the Master gets more and more strengthened. Then the separate consciousness of 'I' and 'You' ceases and merges into Divine Consciousness – supramental consciousness, where the disciple realises identification and

equivalence with the Master, yet remaining free and humble at the lotus feet of the Master and the Supreme Divinity.

Thus, **surrender does not mean submission, but it is a consciousness** based on God's power or existence which helps to eradicate the shortcomings.

God seeks such true aspirants. The Divine Entities H.D. Shāstriji Mahārāj and H.D. Yogiji Mahārāj manifested in human form and lived with us. They gave divine memories to everyone at their individual levels. Shedding their blood for all, out of their love and compassion for us and as is said—'God is participant in all our sorrows and joys', they mingled in our worldly affairs also. Lovingly accepting our crude natures, letting them out and with extreme forgiveness and tolerance, eradicated them. The ways of such supreme and powerful saints are unique and marvellous!

This fifth type of surrender can instantly transform the life of a true disciple. As said by Gunātitānandswāmi in His gospels and often reiterated by Yogi Bāpā –

'As a cow releases milk for its calf; similarly, if a disciple surrenders his mind to his Master, the Master bestows His grace upon him and eradicates his inherent ignorance and the attachments with the temporary trifling sensuous objects leading to conflicts of likes & dislikes, chaos & confusions.'

What is meant by 'inherent ignorance'? **As long as we do not believe our self Brahmaroop, until then exists ignorance. When we surrender our mind to the spiritual Master, i.e. if we live according to His wish and obey His commands – instructions, then, He expels our ignorance.**

In (Swāmi ni Vātu) Gospels of Gunātitānandswāmi, He has said—*'One may surrender everything, one may be seen disregarding body consciousness and ignoring its inner emotions, but one who does not consider the senses of three bodies (gross, subtle and causal) cannot be found.*

If we accept and assimilate this mystery and hold firm the conviction of undoubtedly being Brahmaroop, then we shall uninterruptedly attain identification and equivalence with Aksharbrahman.

One who learns to die while being alive and is prepared to die at every second, only he can attain this.'

Thus, **association with the Supremely Realised Saint, identifying own self with Aksharbrahman, is the ultimate level of surrender.** And... *Mul Aksharmurti Gunātītānandswāmī* in His gospel no. 167 of chapter 11 has uttered prodigious and amazing words—

'It is possible to accomplish this ultimate and transcendental knowledge of the Absolute Divine Personality of Godhead today itself!'^

But, it is our thoughtlessness that we are not able to believe in His infinite compassion, perseverance and extravagant love for us. We are not able to absorb His love. Yet, He, the ocean of compassion, upholds us, takes us ahead and makes us climb on the spiritual ladder step by step, slowly, according to the calibre of the soul, purifies us and convinces us of our *Brahmaroop* state, i.e. supramental consciousness and then... resides in our soul.

This legacy is still continuing. So, let us all strengthen such unique spiritual relationship and remaining always in the present, enjoy the ceaseless bliss, peace, happiness and strength of *Akshardhām*.

This alone can be considered as *Satsang* with absolute truthfulness and then only, after transformation of fate (*Prārabdha*) and crude nature (*Prakriti*), joyfully we can avail the happiness of an emancipated soul, freedom & flawlessness and also grant it to others.

Every day, keeping in mind this arcane truth, if one ponders over it in leisure, then he will be ceaselessly in this bliss consciousness and will be able to make his associates also equally happy. This is the true attainment of *Akshardhām* here and now, in this very life. May everyone accomplish it—is my earnest desire!

— *H.D. Kākājī Mahārājī, 1975*

▲ H.D. Kākājī, too, often said – *The giver of the transcendental knowledge is seated on the sofa before you.*

Four Types of Horse-riders

In the book – '*Pragat ni Parāvāni*', by the illustration of four types of horse - riders,

it has been explained how, by having communion with the Realised Saint, one can remain in ceaseless consciousness of the Lord.

One who remains in consciousness of the Lord by his mind, he is like '**a Rider**' who mounts and falls – thus, he repeatedly keeps on mounting and falling off.

He undergoes highs and lows like high tide and low tide in the sea.

At one time, he experiences joy in his heart, while the next moment he feels a vacuum - blankness... unable to decide what to do.

Meaning thereby, the consciousness, 'To whom I belong?', remains for a while and then is lost repeatedly.

Such a rider has not undergone training, nor has he practised. So, he needs practice by associating and remaining close to a Supremely Realised Saint.

Then, by communion with such a Realised Saint, he becomes '**a Rider with Horsewhip**'.

He does not fall off the horse, instead, by whip, he gallops the horse.

Meaning thereby – draws strength by his own efforts; like Swaroopānandswāmi!

By his mind, he used to remain in divine consciousness of the Living Godhead. Continuous consciousness!

This type of aspirant – by penances, renunciation, by remaining in 'the self', non-attachment to worldly pleasures, adherence to the code of conduct of his fraction of the society or by service with single-minded devotion, as per Vachanāmrit G.1-56, beholds the Lord.

He is better than the earlier one.

His spiritual opulence and accomplishments are visible and he even looks like a senior one.

His devotion is also intense – more powerful compared to the former and

he enjoys the happiness of '*Satsang*'. This way, he does remain in the consciousness of the Lord. And –

by whatever way comfortable to him, he independently uses his inner instruments, i.e.

if he likes meditation, he meditates; if he prefers to serve, then by service or by any other means convenient to him.

Yet, this is his own way – controlled by his ignorant deceptive mind.

So, if he does not have an association of the Saint, he will be in the grip of adverse circumstances.

Further, the way in which '**a complete expert Rider**', in whatever condition he may be on the running horse, mounting even two horses simultaneously, taking the horse to and fro, maintaining his balance, can keep his eyes on the goal;

in the same manner, such a devotee by communion with the *Gunātit* Saint or by friendly companionship of the devout follower, strengthening love-intimacy with fellow devotees, in extremely adverse conditions also, passing through ordeals, can maintain his conviction in the Living Godhead and

even the most unfavourable situations can never deter him.

Such a devotee knows how to play and does not fear *māyā* – illusionary forces.

Even if he seems entangled in *māyā*, he can escape from it; he will not succumb to it.

Here works his wisdom. So,

without any of the means of his own, by transcendental intellect, he remains in the consciousness of the Lord.

Like the rider with horsewhip, he does not use the whip of his mind – emotive mind.

But, due to extraordinary attainment of supernatural opulence, he gets carried away in ecstasy

and

because of his devotional acts being predominated by his own nature,

'The will of the Master' is somewhat subordinated.

Hence, he does not remain in the ceaseless consciousness of the Lord. That is why, Mahārāj said –

'Even great liberated souls accomplished with supernatural powers, attaining such spiritual opulence, fall under its influence and – I fear if they remain even in the category of inferior ones.'

But, by serving the fellow devotees associated to the Living Godhead, with due respect to their glory,

he becomes a glorious & mighty stalwart remaining **ceaselessly in consciousness of the Lord**.

Independently performing the work of the Lord, he does maintain the 'Master- Disciple' decorum.

Wherever he goes, making the souls identify themselves with *Brahman*, he unites them with God and grants them absolute bliss.

We have to be such '**a Rider with ceaseless Divine Consciousness**'.

To become such, '**accommodative friendliness and harmony with fellow devotees**' is inevitable.

Hence, Guru *Gunātit* has gone to the extent of saying – 'As much one maintains friendliness, proportionately he attains supramental consciousness.'

And... it is attained not by one's own unaided efforts, but accomplished by the strength of the Living Godhead – by His grace – by pleasing Him from the core.

And

for that, we must forego our ego and fully understand the glory of the divine relationship we have with the Living Master...

Being in the ceaseless divine consciousness of the Lord, attaining saintliness,

may such liberated souls accomplish to see the Lord in all,

And... a divine community of such liberated entities, who never tend to find faults in others, may grow continuously,

I pray thus at the lotus feet of The Master!

– *H.D. Kākājī Mahārāj, 1970*



The Oneness of Mantra, Tantra and Yantra

Of all prodigious *mantras* which have emerged right from Vedic–ancient age to modern era,

Mul Aksharmurti Gunātitānandswāmiji has revealed the extraordinary distinction of '*Swāminārāyan Mahāmantra*' by expounding its sovereignty saying –

- * Even the venom of the black cobra is abated by chanting this *mantra*.
- * The attachments to sensual pleasures are shed.
- * The soul becomes *Brahmaroop*.

But, whenever this is not seen to happen, everyone is puzzled as to what could be the essence and underlying meaning of Swāmi's sermon?

H.D. Shāstriji Mahārāj openly expounded the cardinal principle of '**worship of Living Godhead**' in a wider group by installing Supreme Dual *Upāsanā* of *Brahman* and *Parabrahman*, i.e. **Akshar with Purushottam**, analogous to *Shiva* and *Shakti*, *Rādhā* and *Krishnā*, *Sitā* and *Rāma*, *Nara* and *Nārāyan*.

He built new magnanimous temples with the idols of two eternal entities, viz. *Akshar* & *Purushottam* – *Ātmān* & *Paramātmān* – *Brahman* & *Parabrahman* or *Swāmi* & *Nārāyan*.

***'In this dual worship of God with His Devotee,
one has to hold firm conviction of
constant and continuous existence of God,***

His Eternal Abode (Akshar) and His devotees

and

***prudently keep chanting the mantra,
dwelling in the consciousness of His manifest human form;
then the aforementioned results do materialise.'***

Emancipated Realised Souls of *Gunātit* lineage, viz. H.D. Bhagatji Mahārāj, H.D. Jāgāswāmi, H.D. Krishnaji Adā, H.D. Punjāji Bāpu and P. Bālmukundswāmi, by translating this phenomenon in their day to day life, have oriented oneness of *mantra*, *tantra* and *yantra* and... have revealed the aspect of existence of Absolute Divine Personality of Godhead, His Eternal Divine Abode and His liberated souls, who are beyond the realms of *Prakriti-Purush*, to remain forever on this earth.

Thus, in acceptance and holding this eternal truth of Divine vision, the unique worship, on the basis of *nirdoshbuddhi*, has been made easy and common for all.

The entire mankind, and India in particular, will be indebted forever to H.D. Shāstriji Mahārāj, these *Mahāmuktas* of the *Gunātit* lineage and especially to H.D. Yogiji Mahārāj for this.

Imbibing this eternal transcendental knowledge of Supreme Absolute Reality with a firm conviction in the humanly manifested form, whoever chants '***Swāminārāyan Mantra***' dwelling in His consciousness, for him, the extremely difficult path of ultimate realisation, here and now in this very life, becomes simple. The more we assimilate this supreme secret in our lives, the stronger will be the foundation of *Suhradbhāv* (friendliness) – the very life of the soul.

Unless believing the Master 'Supremely Divine' and the fellow-brothers also equally divine, whatsoever & howsoever means of rigorous disciplines, prayers, intense meditations, penances and all such efforts we may do, under adverse circumstances or trapped by God's '*yogmāyā*', our worship and obedience to His commands may become futile and fruitless! But, recognising, accepting and adopting this

technique of firm conviction in the manifest form of God and chanting 'the *Mantra*' with consciousness in personified Godhead sincerely and honestly, *suhradbhāv* (friendliness) will manifest in all ways and then only '*nirdoshbuddhi*' will be established and everyone will enjoy the bliss of *Akshardhām*, here and now, in this very life.

This is the technique/key shown by *Mul Aksharmurti* *Gunātitānandswāmiji* in His gospels and even now it can be easily applicable. So, whenever and wherever, we will resolve to pray with such a pure disposition, instantly we shall experience His supramental working. May everyone remaining, without hesitation and any fear, in this divine consciousness, enjoy peace, bliss and happiness here & now.

— *H.D. Kākāji Mahārāj*, 1966

Unparalleled and extraordinarily unique feature of '*Swāminārāyan Mahāmantra*' is the existence of Supreme Transcendental Reality (*Parabrahman*) and its constant and continuous manifestation in human form forever in the fellowship of *Gunātit* lineage, continuing to work for the ultimate redemption of the generation. By concentration and meditation on this human form, believing Him to be Supremely Divine & praising His glory, if one chants this 'Living *Mantra*' and offers his prayers to Him, then surely, there will be a change in his life with the total transformation of his crude nature. There will be series of spiritual experiences. His witnessing spirit will transcend into the supramental consciousness in permanent union with *Parabrahman*.

Lord *Swāminārāyan* elucidated distinct ways/techniques of Spiritual ascension thro' His bona fide Spiritual heirs – Divinely ordained Realised Souls from disciplic succession, wherein He lived with full identification & equivalence in divine qualities and infinite powers. They made the supramental realisation within the reach of even the most common man, who, by divine grace, realised his own shortcomings/flaws and derived strength to get rid of his ignorance and crude nature. Thus, such living embodiments of *Brāhmīc* consciousness accepted our inertial elements and divinised them.

We are lucky to have that very Supreme Transcendental Entity working in the same manner and capacity even now in our holy fellowship. Hence, wherever these *mantra*, *tantra* and *yantra* are unified, being intensely needy before such Supremely Realised Saint, may one realise 'The Divine' under His umbrella and enjoy the totality of truth & bliss consciousness here & life beyond.

— *H.D. Kākāji Mahārāj*, 1971

Shriji Mahārāj and Swāmi; Unique, One and Only

***Shriji Mahārāj & Swāmi, remaining unique, one and only
descended on this earth;
neither have they come again, nor will they come***

The secret behind the above statement is –

The Supreme Being manifested in human form for the first time to eradicate causal and ultra causal imperatives, adopting a unique creative pattern of attaining ultimate redemption and maintained its perpetuity.

So personifying the Eternal Transcendental Consciousness, the transcendental knowledge of eternal realities of *Brahman* and the *Parabrahman* has been made feasible to all, easily and perpetually till the Sun and the Moon shine.

At the glorious pilgrimage place – Bhādrā, birth place of *Mul Aksharmurti* *Gunātitānandswāmi*, during weeklong '*Satsang*', H.D. *Yogiji Mahārāj*, revealing this secret, had explained –

All incarnations emanate from *Vairātnārāyana*; so, *Vairātnārāyana* is superior;

yet, in comparison to his worship, worship of those who descended on the earth in human form, viz. Lord *Rāma*, Lord *Krishna*, etc. should be regarded more mighty, glorious and effective;

and

worshipping them, whatever offering, prayer, obeisance is performed,

it reaches them in divine live form thro' ethereal cosmic media even after they have left their human body.

Thus, the worshippers of Vairātnārāyana do accumulate righteous virtues,

whereas worshippers of incarnations like Lord Rāma, Lord Krishna, etc., apart from such sacred accumulation, attain salvation also.

However, all these incarnations **now being worshipped in their physical absentia**, redemption takes a very long time.

Favouring us, Mahārāj descended in human form with the eternal aspect of *Akshar Brahman* in Personified Divine Embodiment to remain constant and continuous in the form of spiritual disciplic succession.

Hence, in accordance with the dictum –

'offering even only one obesiance to Krishna...'

meaning thereby – with a single obesiance to the Lord, our ultimate redemption at the end of our life is assured.

But, the distinctive feature of ceaseless continuance of the Supreme Transcendental Entity in human form is –

identifying His Living Manifestation if one bows to Him even once, then, he attains the experience of ultimate redemption, bliss, peace and happiness here & now, in this very life.

So, the Supreme Incarnation of all incarnations

Purushottamnārāyana aquired human form,

did numerous human gestures,

showed incredible spiritual prowess and accomplishments,

and

at the age of 21,

initiating 500 spiritually accomplished saints, each one as capable as an incarnation,

and

keeping His manifestation constant & continuous on the earth through *Gunātit Swaroops* or Supremely Realised Entities, made ultimate redemption easily achievable by all, here and now, in this very life!

Thus, today the aspirants associated with H.D. Yogiji Mahārāj, remaining in His consciousness and obeying His commands and instructions,

whatever worship, devotion, service, chanting, meditation or any such activity they offer, their prayers are actuated & materialise and

instantly through *Archimārg*, i.e. *Santmārg*, in the form of a live divine stream,

by their communion with the Living Godhead, Mahārāj, Swāmi and Supremely Realised Souls accept it.

Resultantly, *Māyikbhāv* of the aspirant is waived off and

he enjoys the eternal bliss of *Akshardhām*, there and then.

So, contemplating upon H.D. Yogiji Mahārāj – the Living Embodiment of Mahārāj –

with repentance coupled with remedial action, wherever such group of devotees is chanting '*Swāminārāyan*' *mantra*, may that group start living in Divine Consciousness with friendliness amongst fellow-brothers

and

whatever the Divine Master wishes to accomplish through them may be realised at the earliest

and

becoming free from crude nature, everyone enjoy the bliss of *Akshardhām*!

The power of Lord Swāminārāyan has openly manifested on this earth, particularly in India, and has become active pervasively. May this all-beneficial supramental consciousness of the '**Universal-religion**' pervade through His saints, and

may the will of *Mul Aksharmurti* *Gunātitānandswāmi* – to make every leaf chant '*Swāminārāyan*', be realised progressively!

– *H.D. Kākāji Mahārāj, 1969*

Rāmnaumi

Mantra Shakti

***Aham Kraturaham Yajnah Swadhāmahamaushadham
Mantro' hamahamevājyam Ahamagnirahm Hutam.***

Shrimad Bhagvad Gitā, IX-16

I the oblation; I the sacrifice; I the ancestral offering; I the fire-giving herb; the *mantram* I; I also the butter; I the fire, the burnt-offering I.

***Suptābijāshcha ye Mantrā Nā Dāsyanti Phalam Priye,
Mantrāshchaitanyāsahitāh Sarvasiddhikarāh Smritah.***

Kulārnavaṭantra, 15-60

Mantras whose potency is asleep do not bear any fruit, but those which are alive with their conscious power bestow all success.

***Siddha Mantrād Gurorlabdho Mantroyah Siddhibhāg Bhawat,
Purvajanmakritāmyāsānmantra , Vā Shighrasiddhidah.***

Kulārnavaṭantra, 15-14

A *mantra* imparted by the Guru, who has mastered it, works out the fulfilment. Also, a *mantra* bestows success early if one has done practice in a previous life.

Yantram Mantrāmayam Proktam Devatā Mantrarupini.

Kulārnavaṭantra, 6-85

The *yantra* is ensouled by *mantra* and the Deity is in the form of the *mantra*.

***Maharshinām bhriguraham, Girām asmyekam aksharam,
Yajnānām japa yajno'smi, Sthāvarānām himālayah.***

Shrimad Bhagvad Gitā , X-25

Of the great sages, I am Bhrigu ; of utterances, I am the single syllable *OM* ; of offerings, I am offering of silent meditation (*Japayajna*) and of Immovable things, (I am) the Himālaya.

Lord Swāminārāyan, Himself emphatically said, "*The immense power and magnanimity of Mantra 'Swāminārāyan' is such that even the greatest sinner, with irredeemable sins, utters whether knowingly or unknowingly the Mantra 'Swāminārāyan' even at the end of his life just before death, he will be redeemed from all the sins and enter into Divine Abode of God, i.e. Akshardhām.*"

Vachanāmrit, G.I. 56

While replying to the question raised by Himself, the Lord said, "*If during meditation an ocean of repulsive thoughts arise in the mind then one should discontinue the meditation and proceed to chant the 'Swāminārāyan' Mahāmantra at the top of one's voice shamelessly and should pray to God and also to the saint like Muktānandswāmi. With such chanting of Mantra 'Swāminārāyan' and prayer, all the evil thoughts will disappear. There is no other alternative for the state of tranquility or abstractness of mind other than this.*"

Vachanāmrit, Loyā 6

"There is no other *mantra* which is as powerful as '*Swāminārāyan*' *Mahāmantra*. By chanting '*Swāminārāyan*' *Mahāmantra* one is cured of diseases and the poison of the most dangerous snake bite is eradicated, one transcends sensuous pleasures and becomes *Brahmaroop*. One is freed from the bondages of *Kāl* (time), *Karma* (action) and *Māyā* (illusion). Thus, this *Mantra* is very powerful; hence, always chant this *Mahāmantra*."

Gunātitānandswāmi's Talks–Chapter 1-154, 5-132



It may seem doubtful, but there are as many as four crores of *mantras* of different names, powers and categories which people all over the world, such as Hindus, Muslims, Buddhists, Christians, Jains and members of other religions believe. It is no exaggeration that these *mantras* awaken the spirit or energy of the devotees and enable them to worship deities and attain various types of *siddhis*. Judging from the tremendous importance attached to living *mantras* which are regarded as the soul of the entire *tantric* system or tradition, it is no wonder that a great deal of material has been written about them. Even Western authors have written extensively about *mantra shakti*. In all these writings primary importance has been given to *mantra shakti*. Therefore, *mantra* figures prominently and forms the largest portion in the literature of *tantra shāstra*.

Attempts at a Definition of *Mantra*

Many writers of *tantra* and philosophers have attempted to present a definition of '*mantra*' and to convey as accurately as possible what is signified by it. No doubt there is a great deal of difference in their presentation. But one thing is certain, viz. that none of these writers dismisses *mantra* as a mere mumble-jumble of words, nor is it made synonymous with *kavacha* or protective formula. In a technical sense, *mantra* is the chief instrument of tantra. It is to be testified not so much by what it describes but by what it affects.

Mantra comes from a combination of two words found in the ancient Vedic literature. It is composed of 'Man' plus 'Tra'. The verbal root 'Man' means to think or to ponder over. The root 'Tra'

means liberate or protect. According to the *Vedas* and the *Vedānta*, *mantra* is regarded as a mystical sacred formula, which is addressed to a deity and adopted by *Shāktas*, for acquiring supernatural powers. Monier Williams, a great lexicographer and a Sanskrit scholar describes *mantra* as an instrument of thought, speech, sacred text and prayer, a song of praise, Vedic hymn, or sacrificial formula. In the Pāli text, *mantra* has been referred to as a protective formula to ensure safe and sound life for material welfare.

H. Zimmer defines *mantra* as a compulsion to form a pictorial image, i.e. it compels the beings to be as they are all in their innermost essence. Bose and Halder describe *mantra* as a treasure of eternal energy and yet possessing wrongful capacities also.

According to Lāmā A. Govindā, *mantra* is something that is imparted in person by a Guru to a disciple making his personality vibrate in consonance and open it up for higher experience. It is said that unless personally imparted and in the context of a particular ritual, the word *OM*, inspite of its being the most ancient and the most desired *mantra*, fails to qualify itself as a *mantra* within the meaning of the above definition. S. Bhattachārya defines *mantra* as constituting the backbone of *tāntric* esoterism and of *Vajrayāna*. K.G. Diehl has also endorsed the potential powers which *mantras* are embedded with. A. Avalon, one of the earliest Western writers to write on the *mantra shāstra* and on *shakti*, considered *mantra* as a form of *Brahman*.

Although the powers of *Pujā*, *Dikshā*, *Pātha*, *Stavana*, *Homa*, *Dhyāna*, *Dhārana* and *Samādhi*—the eight stages of contemplation—and that of the *mantras* are the same, yet the 'living *mantra*' is considered to be far more powerful than all these put together. The special *mantra* given to a disciple at the time of initiation is called the *Beeja* or the Seed *mantra* which is sown in the field of the heart of the disciple who practices *tantra*. The potentiality of *mantra* and its reputation as *Japa Yagna* has been very highly extolled in the *Gitā*. The Lord considers Himself as identical with *Japa Yagna* amongst all the *Yagnas*. This is one

of His *Divya Vibhootis* or Divine manifestations. There are other philosophers, prophets and religious leaders like Buddha, Shri Rāma, Nārada, Tukārām, Kabir, Nānak, Rāmakrishna Paramhansa, Gyāneshwar, Nityānand Bābā, Rāmdās Swāmi, Gunātitānandswāmi, Gopālānandswāmi, Muktānandswāmi and most of others who have also advocated, in very strong terms, the potentiality and the efficacy of *mantra*.

From what has been said above, one can easily see that it is difficult to attempt a precise definition of *mantra*. However, whatever really constitutes *mantra* has been explained in the account given. It is only when a *sādhaka* gets initiated into the mysteries of the *mantra shāstra* that he begins to comprehend fully its meaning and significance. As he goes on practising, his own experiences add a richness to the content of the meaning of *mantra*. However, for the benefit of the readers an account of the meaning of *mantra* has been attempted here.

Mantra is the nuclear element in the entire process of *tāntric* rituals and *Dikshā*. Just as the nucleus by a further development and enlargement manifests itself in a variety of new and powerful forms, *mantra* also gathers greater and greater power and becomes a potent compelling force to produce not only material prosperity and gain but also spiritual gain, i.e. it promotes not only the attainment of worldly desires but also the knowledge of the unity of Eternal *Brahman* for ultimate liberation. Constant repetition of *mantra* is *Japa*. And this has the ability to shake off the slumber or the sleep of a man and wake him upto higher consciousness. In the *Bhagvad Gitā*, it is said that the Yogi is awake when all others are asleep. Wakefulness or a state of *Apramāda* is considered a great asset in spiritual *sādhanā*. *Japa* accomplishes this wakefulness.

It is wrong to think that *mantra* is a mere word or name which expresses divinity. Any particular *mantra* of a *Devatā* is the *Devatā* Himself. Therefore, it is very necessary to engage in the *mantra jāpa* with the greatest care. The following five aspects of a *mantra* have to be carefully noted and observed :

1. The sound or the *Varnabijj*,
2. Rhythm or *Swara*,
3. The living *Shakti*'s existence or manifested power in a Supremely Realised Master (*Pratyaksha Saguna Brahman*),
4. Inherent meaning or *artha*,
5. Oneness with its spirit by identity with *Devroop Bhāvanā*.

In order that a *mantra* may be potent, it is necessary to understand clearly its meaning and the characteristics of consciousness which the *mantra* manifests. *Mantra* is not to be confused with mere sounds or written alphabetical letters. By merely chanting 'OM', no concrete results are obtained. It would be just a wasteful movement of the lips and nothing more. It is only when its meaning and the inherent secret has been understood, that *mantra* becomes fully effective. By such an utterance of *mantra*, *mantra chaitanya* or the consciousness of the *sādhaka* is activated and becomes united with that consciousness which manifests itself in the form of Living Divine Entity. He makes the *mantra* to have effect immediately. Therefore, *mantra* has to be uttered rhythmically and the Divine Entity in human form should be remembered always while uttering it. It is only then, positive results accrue to us. It is by such *mantras* only the *Shakti* or the *Devatā* addressed to and sought after, bestows on one the vision of the three worlds and makes him a *mantrasiddha* or master. It is said that within seven days *siddhi* can be obtained provided the inner technique of *mantra* *vidyā* under the guidance of a master who has himself achieved *siddhi* in *mantra shāstra*, initiates the disciple into the secrets of the *mantra*. It is said:

Guru is the root or mother of initiation (*Dikshā*).

Initiation (*Dikshā*) is the root of *mantra*.

Mantra is the root of *Devatā*.

Devatā is the root of *Siddha*.

Aksharbrahman is the mother of all the *siddhas*.

Parabrahman, although residing in *Aksharbrahman*, still transcends him as the Absolute Original and Supreme Source of all sources.

The state of attainment of any *sādhaka* will depend upon the height of *siddhi* achieved by his own Guru. Initiation and *mantra* must be taken only from the highest Real *Sadguru* and not from ordinary teachers, masters, *Āchāryas* or Guru. For a more detailed account of this the reader is advised to refer to the chapter of 'Guru-Shishya Relationship' in the book 'The Real Essence of Tantra' written by H.D. Kākājī Mahārāj.

Mantra shāstra is a complex and difficult subject to understand for which not only one needs a great deal of knowledge, but also mastery based on personal practice and experience. Religious scriptures and works all over the world, from times immemorial, have recorded thousands of subtle differences of word and sound in esoteric language and phonetic patterns. There are critics who disregard the importance of *mantra shāstra*. There are also certain Indian *tāntrics* who adopt the view that *mantras* have merely a powerful hypnotic and tranquillising effect on the mind. Such views miss completely the true significance and purpose of *mantra* as a force for spiritual evolution, upliftment and final liberation.

Whatever these conflicting opinions of scholars might be, *tāntric* literature devotes over 50 percent of its material for disseminating the knowledge regarding the *mantras*. Unfortunately, the critics have not cared to go deep into this literature and discover for themselves the hidden meaning and significance of *mantras*. A mere intellectual acquaintance with *mantra* and its literature is not enough to make a person appreciate its value and significance. On the contrary, like a true *sādhaka*, one has to go through all the disciplines of a *mantra* and it is only after one becomes possessed of its effect, that one can speak of it or explain it. This is the difference between an ordinary Guru and a Real *Sadguru*, who knows most intimately a *mantra* and its potency, through an inner realisation and not from a textbook acquaintance.

The discovery of *mantra* has not been a matter of mere accident. It has been either the result of the grace of the Eternal *Brahman* in many of His manifested forms or it is the result of sustained *tapasyā* done by sages and seers. It is this quality which gives to a *mantra* its great power and potentiality. It is something like a material object charged by a great force of energy. The *mantra* by itself may be composed of mere sounds and words, but because it is energised by the power of the eternal, and also by the experience of the *sādhaka*, the word or the sound comes to possess something far greater than the power and potency attached to an utterance.

Genesis and Construction of *Mantras*

We may now consider the general structure of a *mantra*. Every *mantra* is divisible into three parts :

1. The first part of a *mantra* is the *Pranava*, popularly known as *Omkār*. Everyone is familiar with *mantras* of various kinds. One will notice that all these *mantras* begin with 'OM'. This *Om* or *Pranava* signifies the power of the Almighty God. In the *Yoga Sutra*, it is said – *Tasya Vāchakah Pranavah* – the sound which is expressive of *Ishwar* is *Om* or *Pranava*. *Om* is revered as the most sacred word incarnate of God Himself. The *Chhāndogya Upanishad* is in one sense an entire commentary and elaboration of this sound *Om*. A *mantra* without a *Pranava* is like a body without the head. In fact, in the *Purānas* and also in the *vedokta mantras*, it is considered that without the *Pranava* a *mantra* is ineffectual.
2. The Second part of the *mantra* is known as the *Beeja* or the Seed or the body of the *mantra*. This symbolises the deity on which the *mantra* is based. Many a times this part itself is used as the *mantra*. It is supposed to contain the power and the potentiality of the particular deity which the *mantra* represents.

3. The Third part of the *mantra* is called the *Pallava* or the leaf. Every *mantra* ends with words like *namah*, *swāhā*, etc. These words carry the significance or the purpose for which the *mantra* is being contemplated.

The Purposes of Mantras

A survey of *mantra* literature indicates that there are different purposes for which *mantras* have been employed. We may, however, divide these as follows:

(a) Defensive and protective purposes

In the primitive state of mankind, various fears troubled the human mind as he was not aware of the nature and the extent of the powers of *prakriti*. He looked upon them with a sense of awe, mystery and fear. He also believed that, by uttering certain expressions, he could ward off the unpleasant effects of these powers and invite favourable ones for himself. This, of course, is a very primitive approach to *mantra*, although it is not to be regarded as wrong and hence unworthy of acceptance. In fact, even now one of the accepted powers of the *mantra* is the warding off of evil effects.

(b) Acquisition

As we have said above, *mantras* were employed both for warding off evil effects and for inviting desirable ones. Acquisition or the getting of something desired happens to be one of the most sought for things from a *mantra*. What is sought for depends also on the nature of the person, his level of attainment and the circumstances in which he is placed. Some people engage themselves in *mantra jāpa* for acquiring lesser things in life. There are others who will direct their energies for higher acquisitions. There are also people who go beyond all these and completely free themselves from the thought of acquisition itself. This, of course, is the aim of *ekāntik-bhaktas* who desire nothing at all except the company and the grace of the Lord. It is not that a

mantra pursued for any acquisition is wrong. It is the nature of the Divine to grant whatever is sought by the devotee and then to slowly elevate him from the lower levels to the highest ones.

(c) Identification

While speaking of acquisition as one of the purposes of *mantras*, we have indicated that the *ekāntik-bhakta* desires nothing other than the company and the grace of God. Some who take to *mantras* do so because they wish to identify themselves with the deity designated by the *mantra*. So, when they contemplate on the Eternal, through this *mantra*, they are only trying to rid themselves of the imperfections, the shortcomings that characterise their lives and to become one or identify themselves with the perfection that is in the entity designated by the *mantra*. This is the purpose of great souls. Very few people are evolved enough to follow such a purpose.

We generally observe that in the world, *mantras* are followed by people because they are capable of producing the first two effects mentioned earlier. Owing to considerable knowledge from Western psychology and psychoanalysis, many people, even though they do not believe and accept these great powers of *mantras*, take to them because some of them also have a tranquillising or hypnotic effect. For instance, the techniques of transcendental meditation made popular by Shri Mahesh Yogi are of this type. It is not to be thought of as something wrong or incorrect; however, one must recognise that *mantra* is something much more than all these. In short, it is identical with the Eternal *Brahman* Himself and the ultimate discipline through which such a state could be achieved. It is for this reason, the earlier portion of the *Vedas* are designated as *mantras* and the greatest care in the matter of pronunciation and utterance has been taken about them. *Mantra* is the very breath of the Lord and it is the Lord Himself.

Yantra

Yantra literally means a machine. In *tantra*, it represents a physical personified embodiment of *mantra*. *Mantra* is logos or word incarnate of a particular deity.

The function of the *mantra*, as we have already explained, is the invoking of the deity through sound. At the same time, the worshipper has to make himself conscious of its meaning and significance and contemplate on the deity represented by the *mantra*. However, this is a process which is exclusively mental. Naturally, for the beginner, it becomes difficult because it is abstract and mental. Therefore, it is necessary for helping the disciple to concentrate, some physical counterpart of the *mantra* should be before him. After all, every human being employs his eyes more fully and for many purposes than his other functions. What is heard may register itself, but what is heard and seen also will register itself more permanently. The mind can concentrate better if a visible symbol is placed before it. Therefore, in all *tantras*, *mantra* and *yantra* form complementary parts of *sādhanā*, the first symbolising the mental and other the physical.

In *tāntric* practice, *yantras* have been employed in various forms and have been made from various materials. Many of us are familiar with elaborate diagrams of intricate geometric figures with various symbols. There are also *yantras* made of copper and other metals and stones. Each one of these is supposed to possess specific values about it.

The *yantra* functions as a positive physical object which enables the *sādhaka* to concentrate on the meaning and significance of the *mantra* he is utilising. It is believed that, when the *sādhaka* concentrates upon the *mantra* utilising the *yantra* as a physical object, the *yantra* becomes an idol of the *Devatā* and the physical part of this object begins to expand within the mind of the *sādhaka*. His own personality slowly gets transformed from the original quality of crudeness and becomes free from egoistic tendencies.

The *yantra* is the *pratika* or a *pratimā* or an idol which the *mantra*, for the time being, has become. While thus engaged in worship, the disciple invests the *yantra* with all the qualities, powers and potentialities of the deity represented by the *mantra*. In short, the *yantra*, though for all external purposes is just a lifeless object, becomes a living and vibrant symbol of the deity. It becomes invested with *prāna shakti*. It is this which accounts for the great fervour with which people who worship idols of God and Goddess go about with such idols. They are no longer mere metallic pieces or stones or stone idols, but they are the very embodiments of the supreme powers. Even amongst Christians, the Cross acquires this value of symbolising the great love and sacrifice of Christ for humanity. Therefore, it is very necessary to realise the fact that a *yantra* which is employed by the *sādhaka*, in conjunction with *mantra*, is a living and conscious thing pulsating with the divine energy infused into it by the meditator's chanting.

There are various *yantras* but perhaps the most well-known of the *yantras* is the 'Shree Yantra' composed of different triangles arranged in a symbolic manner. At the centre of this *yantra*, there is a point from which the deity arises. This deity has the brilliance of the light of innumerable suns and at the same time the coolness of countless moons. The centre of all these diagrammatic *yantras* represents the original source of power. In this sense, the human body may be considered as one of the best *yantras*. It has an intricate and complex mechanism and a symmetrically designed shape. At the centre in the heart, there is the eternal power residing. Therefore, one can contemplate on the human body itself as the greatest of all *yantras*. One can meditate upon the Lord in the heart. And thereby electrify every element in the human body. If, by the contemplation of the *sādhaka*, a stone *yantra* or a metal one can acquire the power and potency associated with the *mantra*, how much more could be the competency of the human body for such a task. In fact, every kind of *sādhanā*, whether it is of the

Hathayogi or the *Rājayogi* or the *Kundalini upāsaka*, can be made instruments of that higher attainment, provided this awakening of the power in the heart is achieved. This is really what the '*Swaroopayoga*' or the '*Akshar Purushottamayoga*' implies. This is what was also meant when we spoke of synthesis of yoga. After all, in preference to diagrams, stones, metals, the most desirable *yantra* which is already vibrant with life is the human body itself. This is the concept of *Bhagavadi*, where the *yantra* becomes an instrument of the highest order for attaining state of identity and unity with the *sadguru* or the spiritual master. This gives the result of *mantra yoga* or *ajapājapa*. The most interesting part of this discipline is that it is accessible to everyone and does not require all that elaborate and difficult preparation necessary for the more complicated *tantra* practices employing various kinds of *yantras* and *mantras*. The true *sādhaka* concentrates on the *Devatā* or *Guru*, and gradually attains that state of consciousness where he himself becomes a *yantra* or an instrument of God. After this, the rest is the work of the Lord Himself. This is what the *Gitā* says in the words of Shri Krishna – *Nimittamātrambhava Savyasāchin*, i.e. man has to become just an instrument of the Divine. He will accomplish the rest of the task.

Kinds of Mantra

Mantras belong to different categories; among them the most important are the following:

1. *Vedokta mantras*,
2. *Paurānik mantras*,
3. *Āgama mantras*,
4. *Sāvar mantras*,
5. *Living personified mantras or Divya Vigrah mantras*.

1. Vedokta Mantras

The *mantras* that we come across in the *Vedas* have been seen or experienced by the *Vedic Seers*. *Vedic mantras* contain

eternal truths and these truths have existed from eternal time. Therefore, they can only be seen or experienced by sages who undertake *tapasyā* or penance and make themselves instruments, fit for the perception of truth. Thus, they are not composers of *mantras* but are called *drashtās*. These *mantras* have been passed on from generation to generation through a system of oral tradition. These *vedokta mantras*, belong also to what are called *Shruti*s or what have been heard by the sages. They contain all the principles and truths that are necessary for the maintenance of this universe and the progress of humanity.

2. *Paurānik Mantras*

As time passed, these *vedokta mantras* became obscure and men were not able to understand them fully. Only a few people, who had the capacity for sustained study, could understand and utilise these *mantras*. Therefore, Vyās Maharsi, out of compassion for humanity, rendered these Vedic *mantras* in simple language and produced eighteen *Purānas*. The purpose of these *Purānas* was to enable the common men and women to easily understand spiritual truth contained in the *Vedas*. So, the *Purānas* give to the common man, the same wisdom found in the *Vedas* in a simple and easy to understand manner.

3. *Āgama Mantras*

Vedokta mantras and *paurānik mantras* impose upon the people certain special qualifications, disciplines and other principles and rituals. Even these were found to be difficult for observance by the people. Further, with the passage of time, these also lost their meaning and significance to humanity, which became more and more materialistic. The people lost their capacity for penance and hard discipline. Under these circumstances, many spiritual masters, realising the weaknesses of people, tried to simplify the *mantras* so that they could be more easily utilised. Thus, we have the *āgama*, in which are found the *mantras* of *Pragat Upāsanā* of

Ishta Devatā or Real Brahminised *Sadguru*, worshipping the Almighty God or Supramental *Ādyashakti* in the personal divinised form, instead of imaginary external worship and the mere *jāpa* without understanding the real meaning. These *mantras* are the *āgama mantras*.

4. *Sāvar Mantras*

Some *siddhas*, who have attained the highest spiritual status through *sādhanā* and the worship of a chosen *Ishta Devatā* or Goddess, acquire such power that by their mere utterance of one word or sentence, our desire or our work gets fulfilled. Such words or sentences are known as *sāvar mantras*. These *mantras* have to be employed after the blessing and guidance from the *mantrasiddha* Gurus.

5. *Living personified mantras or Divya Vigrah mantras*

The acid test of any *mantra* lies in its authenticity and in its effectiveness in this life and in this world for generating and attaining immense power, *shakti*, capacity, *siddhi* and realisation of Eternal Truth. Hence, *mantra siddhi* is the key point in the real *tāntric* system and that is why a *mantra* which is capable of enabling the *sādhaka* to self-realisation and perfection in this life is called 'The Living Mantra'.

In today's world, where even a small child does not easily put faith in anything without verification, naturally those who want to achieve supernatural powers and *siddhis*, liberation and self-realisation, would not blindly believe everything that is dished out to them. They are smart and rational enough to verify and test the validity and capacity of any *mantra* or any other thing for that sake. People accept and follow only those *mantras* which, according to them, are not only potentially capable, but have been actually proven to be capable of giving enjoyment, liberation and self-realisation. Only those *mantras* are called 'The Living Mantras' or the Creative Dynamic *Mantras*.

Our ancestors and forefathers, particularly the *rishis* of Vedic age, took great pains in innovating innumerable *mantras* for successfully doing even the most minute activity or movement of organs in our daily routine. Historical records confirm that there were *mantras* for almost every important purposeful occasion. Pandit Mantrashāstri Mādhavrāya Vaidya of Allāhābād had really poured his heart out to compile his '*Ocean of Mantras*' with the aid of many ancient *mantra-books*.

Although his was a commendable effort to keep alive this most valuable cultural heritage of our land in order to enthuse the hearts of *Vaishnavas*, *Shaivas* and *Shāktas*; the absence of real *mantrasiddha*, who could have mastered each of them, was really an unfortunate event. '*Ocean of Mantras*' has dealt at length with all the *mantras* and explained each of them so well that it is considered to be the best compilation of *mantras* to date, but the absence of real *mantrasiddha* has rendered the above valuable compilation static and mechanical and useful only for academic interest.

When we say this, we should not be misunderstood as trying to undermine or underestimate the powers of *mantra*. On the contrary, it is our desire to emphasise the nature of *mantras* which possess, in reality, effective power. In this connection, an incident of the famous saint of Calcutta, Swāmi Rāmakrishna Paramahansa, is worth mentioning here. Once when Paramhansa and his disciples were chanting the name of God with all love and affection, a newcomer, unmindful of the power of *mantra*, became restless and excited at what he thought to be a mere boring, futile, mechanical and wasteful repetition of a meaningless word. He stood up and asked Rāmakrishna to stop the 'nonsense' and also to explain to him the sense and utility behind the chanting. Rāmakrishna suddenly called him 'idiot' and ordered him to sit down. To this he reacted very sharply and started abusing Rāmakrishna. Rāmakrishna, very smartly, caught this point and told him, "*If a mere word 'idiot' can create so much stir and reaction*

in your heart, then what could be the power of the name of God – the holy sacred mantra? And further, what could be the effectiveness of repeated chanting of His name with so much love and devotion?" The man was then convinced. No reply could be more fitting than this practical explanation.

Out of the four categories of *mantras*, the living *mantra* of divine embodiment, i.e. manifested divinity in the human form is fully effective in *Kaliyuga*. The *Satyanārāyan* *mantra* cannot be so powerful as it is not directly related to *Satyanārāyan Dev* because *Satyanārāyan* has not assumed human form. There cannot be identity with a non-existent entity. The *mantras* of Shri Rāma, Shri Krishna, Lord Mahāvir, Lord Buddha, Lord Jesus, and other prophets and *avatārs* or Supremely Realised Saints, who have manifested and assumed a human form and accepted all our fifty one ingredients and still transcended them as Divine Entities or *Shaktis*, are living *mantras*, because by chanting those *mantras* one can have some sort of unique spiritual experience of that particular entity. The divine forms have assumed human ingredients, thereby when one chants and concentrates on that *mantra*, the thought waves and sound vibrations can reach Him and that is why it can become 'living' and can give power and be effective.

We can chiefly divide these living *mantras* into two categories. The first one, as explained above, deals with the effectiveness of a living *mantra* based upon the presence of a humanly manifested saint, master or *avatār*.

It has often happened that the spiritual hierarchy in many religions has not been kept up as a continuous chain. The result is that people are not enabled to receive instruction from them for total transformation and perfection.

Therefore, the second category of the living *mantra* mainly deals with the continuing of the spiritual hierarchy. The Real *Brāhminised Saint* is always there, in one form or another, to guide and effect the complete transformation of the crude nature

of the disciple and thereby, making him as powerful as Himself. That is why, this is known as '*Divya Vigrah Mantra*'. The main difference between this *Divya Vigrah Mantra* and a living *mantra* is that the latter, even if properly followed, is limited in its effectiveness in the sense that it is not capable of completely melting the ego sense and crude nature of the dedicated disciple; neither does it guarantee the transcendence and freedom from *kāl* (time), *karma* (deed) & *māyā* (illusion), nor does it grant total liberation. It cannot, therefore, continue forever the chain of preparing *pāras* from *pāras*, i.e. like kindling one candle by another one already kindled.

It may fulfill all the desires of the adept, but it cannot liberate him from the bondages of sensuous and instinctive attachments like sex, fear, security, egosense, crudities of nature or *prakriti*.

This is a very rare and exceptional, dynamic and creative quality which only a *Divya Vigrah Mantra* possesses. It has been proven to be the most powerful of all methods and techniques and that is, '*Swaroop Ashtāng*' with this *Divya Vigrah Living Mantra* under a competent master only. Yet, is so simple in application for it is contemplated and carried out under the full Divine guidance and in the presence of Supremely Realised Master Himself. He becomes the friend, the philosopher, the mother and father, co-partner and guide of his disciple until the very end of spiritual journey upto perfected being in this life. One can master this *mantra* and become the most powerful *Mantrasiddha* – Supreme Master and can also guide even an ordinary *mantrashāstri* to become a *mantrasiddha*.

In *Kaliyuga*, only such *mantra* can grant total salvation from all disorders, conflicts, dualities and complexities of life.

The Essence of 'Swāminārāyan' Mahāmantra

There is one dynamic, all powerful living *Divya Vigrah Mahāmantra* for this *kaliyuga*. It does not require any *vidhi* or formality and can be used by all people without the discrimination of caste, colour, sex, status and irrespective of the time, place and

circumstances, for arriving at concrete results in an authentic manner. This *mantra* is known as '*Swāminārāyan*' *Mahāmantra*. It was first revealed by *Purna Purushottam* Shree Sahajānandswāmi in Gujarat some 211 years ago.

The dynamics of the Supramental *Mahāmantra* '*Swāminārāyan*' is in its real essence and inherent tremendous power generated through initiation by the Realised Spiritual Master known as *Pratyaksha Ekāntik Satpurusha*. Being a living *mantra*, it gives fruits in all aspects and respects of our life in this world.

Only thing that is necessary for the success of the *mantra* is that it should be chanted with love, trust and devotion towards God and living Supreme Master, under whose guidance it should be carried out with purity of the heart and sincerity of the mind in a childlike manner, with *Devroopa Bhāvanā*, i.e. in the spirit of oneness with the Master.

In the *Swāminārāyan* philosophy, it is the *Pratyaksha Ekāntik Satpurusha* who is mentioned as the originator of the *mantra* and who can initiate the *Dikshā*. The real truth-seeker, with an intense aspiration and faith in the Guru, is immensely benefited in a very short period because the *sankalpa* power of the Guru works like microwaves which have no time limit or restriction of any nature. Guru Himself has the unity and oneness with Eternal *Brahman* and so He acts as an instrument and powerhouse of God. From the spiritual hierarchy, He has already obtained the blessings and Divine qualities by which his ego-sense is completely melted. According to *tāntric* system, He is the competent master for '*shaktipāt*'.

The embodied soul residing in the inner most portion of the heart – *hridayakamala* – gets awakened by devotional chanting of this *mahāmantra*, in a childlike natural manner and surrendering to His lotus feet. The inner vision or the total vision or the supramental vision, known as *Divyadrushti*, is attained very easily by the grace of such a living Realised Guru. This is the real essence of the *tāntric* principle of *mantra*.

What a great, ennobling, liberal, redemptive process, so vast in multi-dimensional spheres and yet, so simplified for the benefit of mankind and for its liberation!

Here, the principles of light, sound, matter and the seed elements of *Brahman* are reconciled in a creative, vibratory movement, ever overflowing with infinite love and grace. All things exist or survive so long as *prāna* is in the body. 'Kausitaki Upanishad' has described *prāna* as 'the life duration of all'. *Niruttara Tantra* says that by 'Hakāra' it goes out and by 'Sakāra' it comes in again. Thus, the *prāna* has been described as the life giving force manifested physically in the form of breath through inhalation 'Sa' or *Shakti* and expiration 'Ha' or *Shiva*. Thus, the 'Sakār' and the 'Hakār' have tremendous inherent power as sources of creative energy and life giving force for all human beings for enjoyment, liberation and God realisation as put forward by Shree Sahajānandswāmi in 'Swāminārāyan' Mahāmantra. If chanted in a proper way and under proper guidance, it takes one to the original source of Being, Life, *Shakti* and Divine power. The dialectical dynamism and original source of all creative elements in the form of *prāna* is personified in this divine word here as 'Sahajānand'. 'Sahaj' means natural and 'Ānand' means bliss. The meaning of its each letter and its magnanimity and powers are as follows:

In the utterance of 'Sa' only, all miseries go off.

With 'Ha' the abode of *Hari*, i.e. God is reached.

With 'Ja' the 'Jay', i.e. victory is achieved.

With 'Na' 'Nirbhay', i.e. state of fearlessness is attained.

With 'Da' 'Dadama', i.e. the wealth is bestowed.

One attains Akshardhām on chanting the original source of all mantras, i.e. *Divya Vigrah Living Mantra*.

Mul Aksharmurti Gunātitānandswāmi also confirms the same in His spiritual discourses that glorification and constant chanting of this *Divya Vigrah Living Mahāmantra* tenders the following boons or fruits to the real *sādhaka*:

- a. The poison of even the most dangerous snakebite is rendered ineffective.
- b. The *Jiva* transcends sensuous pleasures.
- c. The *Jiva* becomes *Brahmaroop*.
- d. One is cured of diseases.
- e. One is freed from the bondages of time (*kāl*), deed (*karma*) and illusion (*māyā*).

In the Swāminārāyan philosophy, as in *tāntric* process, the initiation of the *mantra* by the Real *Sadguru* is the basic requirement and its effectiveness becomes multifold which cannot be described in words, but can be experienced between *Guru* & *shishya*. This is a common feature in Swāminārāyan philosophy where a *Guru*, after being fully tested of his powers and capacities by the truth seeker, gives the first initiation known as '*Vartamān*'- '*Brahma Sambandh*'. The inner seed of *Jiva* has to be exploded. It has to be reborn and that process starts with initiation. By this '*Vartamān*'- '*Brahma Sambandh*', all the *kārmic* debts are settled and the memories of subconscious traits and *sanskāras* of previous innumerable births are instantaneously burnt out. Yet, after this initiation, the *sādhaka* has still to go through effects of the good and bad actions of this life. The disciple is exempted from this suffering also, if he follows the procedure of '*Prānik Ajapājap*' with love - intimacy and devotion in childlike manner even for twelve minutes in a day as advocated by Lord Swāminārāyan in *Vachanāmrit*.

Shri Muktānand Bābā of Ganeshpuri has, in '*SOHAM JAPA*', given the highest importance to *Japa Yagna*. According to him, the *Japa* first mixes with *prāna* and then, travels along with *prāna* to the heart. From there, it merges with each of the seven constituents of the body. The *mantra* creates an electric current in the *prāna* which purifies body and mind. The *mantra*, its deity and the creator vibrate as one within the mind, leading the mind to the state of awareness of the *mantra* itself. Thus, he considers *mantra* as the Lord Himself and therefore, only he who unites his

mind with God through *mantra* truly practices *Japa Yagna*. *Japa Yagna* or *ajapājapa* is the constant and continuous inner silent chanting going on with natural breathing for *nābhi* awakening leading to effortless meditation on Guru's teachings and remembrance, which results in awakening of *mantra chetanā* and identification with God. The whole process, developed through *Prānāyāma* is done under the guidance and by the grace of Supremely Realised Spiritual Master or Guru. The same principle and technique have been advocated in a magnificent manner by *Mul Aksharmurti Gunātitānandswāmi* (Eternal Divine Body of Almighty God Lord Swāminārāyan) in His talks, Ch. 1 last, in which He advocated that instead of following various rituals and penances, there should be constant and continuous remembrance in the heart of the *sādhaka* that his identification with his body is totally false, his consciousness is actually *Brāhmic* consciousness, he is *Brahmaroop* and Almighty God permanently resides in his heart and is also present on this earth in the form of his Supremely Realised Living Master.

Principles of all religions are practically the same world over, but their application and execution radically differ in their process of regulating the life for purification, attaining mastery over the crude nature or *prakṛiti* and the supreme perfection and realisation. The inevitable condition required in the preparatory stage is to release the soul or the spirit from the accumulated and inherited *sanskāras* and the past memories, stored up in the subconscious and from the collective racial mind on the egoistic tendency known as *kāran sharir*. At the conscious level, one can transcend, go above the objective and subjective consciousness, but the clinging habit precipitated by the original seed of the embodied ignorant self cannot be totally changed. Mind, in any case, must become '*nirvāsnik*', i.e. free from desires, thoughts, etc., and '*swabhāvrahit*', i.e. free from inherent law of nature. An entire individual personality has to be reborn with *chaitanya prakṛiti* and not with the crude nature. This is not possible by one's own effort,

tapasyā or all the means and methods; just as one can swim a river or a channel but cannot swim the sea. In any case, one requires the steamer (real *Sadguru*), an entirely different sort of vehicle (vessel); because human being's powers are limited and all the efforts and *sādhanās* have to be carried out by the mind which is inherently ignorant. The very instrument by which one does anything, that characteristic of it is always there. In human mind, that characteristic of ignorance, that division, that distinction, that conflict and that illusion always remains, as it happened to Arjuna. An entirely creative dynamic instrument working under darkness, i.e. mind, and the vital force or *prāna* cannot attain that sort of purity and freedom which is required for the understanding and realising the absolute knowledge of the Ultimate Reality.

This is the right sort of condition provided for all by this *yugal-upāsanā*, by this *sādhana* or by this living *mantra*. Yet, another form of initiation is known as *Bhāgwati Dikshā* whereby the disciple, on the advice of Guru, renounces the world and spends the rest of his life totally dedicated to God and His Supreme Master or Guru. This enables him to attain not merely liberation in this life, but gifts him absolute freedom, purity, eternal bliss or powers of *Chitti-Shakti* or *Kundalini-Shakti* in all the five aspects of Almighty God. Although in the scriptures it is said that *prārabdha*, i.e. *kārmic* debts, and *prakriti*, i.e. inherent law of nature, are the two inseparable elements that go along with astral body of the *jīva* even after the death, but, by this initiation, Lord Swāminārāyan totally revolutionised the entire process of transformation of crude nature and made it possible for disciples to enter into *Brāhmic* Consciousness through the gateway of liberation, i.e. the *Satpurusha*. Enjoying the totality of truth consciousness, bliss, power, peace and happiness in this very life, he becomes *Brahmaswaroop*, thereby experiencing *Parabrahman's* immense vastness and infiniteness and yet remaining a humble servant of Almighty God.

Even for those who have taken the first initiation, i.e. the *vartamān* only, Lord Swāminārāyan has assured in *Vachanāmrit* G. 1-56 that, '*At the time of death, if one just utters this mantra he would definitely be liberated from all his sins and will go to the Divine Abode known as Akshardhām.*'

Besides these *Dikshās*, there are many other forms of *Dikshās* such as *Shaktipāt*, *Hansdikshā*, *Sankalpa Dikshā*, etc.

Lord Swāminārāyan has amply described the extraordinary value of this *mahāmantra* performed as *ajapājapa* in many of His discourses such as *Vachanāmrit* *Loyā* 6, *Loyā* 16, and *Sā.* 11, etc. Even His Divine Personified Abode *Mul Aksharmurti* *Gunātitānandswāmi* has also advocated this process of *ajapājapa* in His talks to His disciples.

The greatest boon given by Lord Swāminārāyan is the continuation of the spiritual hierarchy. The message of Lord Swāminārāyan was carried by His successors, *Mul Aksharmurti* *Gunātitānandswāmi*, H.D. *Bhagatji Mahārāj*, H.D. *Jāgāswāmi*, H.D. *Shāstriji Mahārāj* and H.D. *Yogiji Mahārāj*.

Even today, the same spiritual hierarchy is continued through the successors of H.D. *Yogiji Mahārāj*. Any real truth seeker is convinced of the Divine presence of Lord Swāminārāyan in the company of these Supremely Realised Masters. The Real Master never compels; He will never order or command or resort to tactics of brain-washing. On the contrary, He will reveal to the truth seeker some basic truths through some inner experiences so that he can trust and surrender to the Master. Then, this process of *Guru-Shishya* is complete. In the absence of such Guru, he must solely rely on the Divine and remain open. The Real *Sadguru* will only reflect the light and always remain in search of *sādhaka* or adepts to whom He can impart the dynamic knowledge in totality. Although the pattern of each may vary, yet the purpose is one and common, i.e. they always strive hard to give all that they have to the real truth seeker who sincerely perceives them and follows their process with utmost sincerity and love.



P.P. Haribhau Sahib



H.D. Sahaji



P.P. Bāpu



H.D. Dinkarbhāī

So, here is one very solid and concrete example of Living *Divya Vigrah Mantra*. If this *Divya Vigrah Mantra* is properly contemplated upon with fullest understanding, even one *pranāma* will give result equivalent to that of ten thousand *Ashwamedha Yagnas*; and that is why one of the *Paramahansas* of *Sahajānandswāmi* could go to the extent of saying that '*Swāminārāyan*' *Mahāmantra*, being a living, a *Divya Vigrah Mantra* is one lakh times more powerful than *Gāyatri Mantra*, because it has power like that of natural lightening and not that of artificial lightening as produced from coal or diesel or otherwise. It has got capacities to destroy all the evil spirits, to liberate the soul from all sins, to cure diseases, to lift the soul from the bondages of time, *kārmic* debts and illusion, and make the *jīva Brahmaswaroop*. No other *mantra* has so much dynamism and effectiveness as *Swāminārāyan Mahāmantra*.

It is not at all our intention to deprecate the powers of all other *mantras* but we would humbly like to show that *vedokta* and *paurānik mantras* are not so effective in this *kaliyuga* as there is no *Devatā* or living entity who has realised these *mantras* to inspire and lift up the soul from all his sins and purify him and hear his prayers immediately. No doubt, they may give some *sanskāra* or some mental peace, but they are far away from spiritualism as such or it is beyond their capacity to affect the inner awakening or total transformation of *jīva*.

The following types of the contemplation on the *mantra* can be carried out in the following different methods:

1. With the rosary of *Tulsi*.
2. By chanting the *mantra* in *Mahāpujā*.
3. Under the direct guidance of the Spiritual Master after taking proper initiation through Him.
4. Some special initiation or *Dikshā* given to some chosen few by the *Siddha Purusha* or *Brahminised* Saint.
1. The rosary of *Tulsi* was first introduced by Lord Vishnu. He specially chose the beads of the sacred plant of *Tulsi* and also advocated the use of *Tulsi* leaves for the worship of God. It is

an approved fact that the *mantra*, if chanted with the rosary, becomes more effective than if chanted without it. The rosary contains 108 beads and chanting of the *mantra* with each rosary for 18,000 times is considered to be an ideal worship for those who want to fulfil some desires. Even the *shāstras* and scriptures have also confirmed and endorsed these methods of worship.

(*Satsangijivan by Shukmuni*)

2. The second section is to continue the same process in *Mahāpujā* with due offerings such as flowers, fruits, incense sticks, 16 ingredients, etc., as said in *Purusha Sukta*. The constant chanting of the *mantra* alongwith these offerings has proved to be more effective than chanting with rosary.
3. In the third section the same '*Swāminārāyan*' *Mahāmantra* is chanted and repeated directly under the guidance of Divine Guru who, by his grace and blessings, gives power to the disciple who contemplates on this *mantra*.
4. The fourth and the best section is for the few chosen disciples who, with an intense aspiration and love and adoration towards Supremely Realised Saint, contemplate on this *mantra* in the manner shown by Guru in order to enter into *Brāhmic* Consciousness.

All these four sections pass through following four various stages:

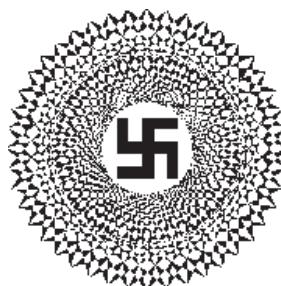
- a. In this stage the *sādhaka* merely chants the *mantra* and repeats it in a mechanical manner just as any other word. If this is done in a systematic way, i.e. at *Brahma Muhurta* (i.e. from 4 to 6 a.m.) at a fixed place and for a fixed time, then it would give some peace to the *sādhaka*. Here he follows the system without knowing the special significance of the *mantra*, yet he is at least open to accept the result, just as a patient accepts the medicine given by the doctors. He does not know the ingredients of the medicine, but he knows that it will definitely cure him. The same principle is followed here.

- b.** The extension of the above phase is the second stage where the *sādhaka* chants the *mantra* absolutely mechanically but mentally. He just knows the powers of the *mantra* but that feeling of love and adoration is still missing. No doubt, it is a better system than the first one. Here, the effective power of the *mantra* has a bearing on his thought towards the deity and so he reproduces and repeats the *mantra*, knowing its inherent powers according to his own mental vision.
- c.** The third category includes those who try to understand the meaning and effectiveness of the *Swāminārāyan Mahāmantra*, followed by continuous mental chanting with all love and devotion and awareness of its significance. In the second section, although the *mantra* is repeated systematically, it is purely on mental and mechanical basis; therefore, it cannot give that bliss, joy and happiness. In this third section, as the *nābhi* is awakened leading to awakening of *Kundalini Shakti* or psychic powers, it gives immense joy and happiness to the real *sādhaka*. This process is also known as *ajapājapa*.
- d.** The fourth and the finest category is of those who are doing *tāntric* living *jāpa* by totally surrendering to the Guru or the Supreme Master. The *sādhaka* remains in the witnessing spirit and just remembers his Master all the time, with intense awareness, loyalty and sincerity. Here, the *Swaroop Upāsanā* or the spiritual technique is carried out under the *Sant Mārg* as *Pratyaksha Nishthā* which can lead to instantaneous illumination and concrete results. Here, *sādhanā* is done by the Guru and *shishya* together. The *sādhaka*, by concentrating on his Master or Guru with love and adoration and *Gunātitbhāva*, becomes *mantrasiddha*. The Guru gives him due initiation and then guides him all the way. He can work as an engineer, an architect as well as an ordinary labourer, for developing the personality of the *sādhaka* for his Supreme Realisation or perfection. By clinging to the *Divya Vigrah*

Mantra, the *sādhaka* is immensely benefited and the *Siddhi* can be attained in just seven days if the *mantra* is properly practiced through Supreme Real Master's guidance and love-intimacy.

The entire process, carried out properly a little over an hour, should be done three times a day like *Sandhyā Puja* by *Brāhmins* and *Yogis*.

The distinguishing marks of any spiritual endeavour or *sādhanā* is concretely reflected in spiritual equality which becomes sublime and creative, as a full dynamic life and gradually living more and more in the 'Present' without bothering about the past or worrying about the future; just living everyday in a joyous mood and accepting things and events as happenings in a natural manner and accepting them with full awareness. There is a development of Divine qualities as a steady flow of love, friendship, compassion, sympathy, tolerance, simplicity and humbleness without fear or lack of security. There is no question of miracles as such but one is reborn into a complete, creative dynamic personality with overflowing love and friendliness in sharing with others and fully cooperating as one Divine family-like spiritual nucleus in the Divine group or the society or the world. □



ABBREVIATIONS & GLOSSARY

- **H.D.** – His Divinity.
- **Rev.** – Reverend.
- **Viz.** – Namely.
- **BAPS** – Bochāsanwāsi Aksharpurushottam Sansthā.
- **P.** – Puja, Reverend.
- **P. P.** – Param Puja, Most Reverend.
- **Āchārya** – Religious head of a faith/community.
- **Ādyashakti** – Primordial Energy.
- **Ajapājapa** – Automatic oral utterance of *mantra* between lips or spontaneous inward chanting.
- **Akshar / Akshar Brahman** – Eternal Transcendental Reality.
- **Akshar - Purushottamayoga** – Worship of two eternal entities – The Supreme Being – The Absolute Divine Personality of Godhead along with His Eternal Divine Personal Entity – His most ideal devotee.
- **Akshardhām** – Divine Abode of Lord Swāminārāyan.
- **Aksharpurushottam** – The Supreme Being – The Absolute Divine Personality of Godhead alongwith His Eternal Divine Personal Entity – His most ideal devotee of all.
- **Ānand** – A town in Ānand district in Gujarāt state of India.
- **Ārti** – Hindu ritual of reverently waving lighted wicks before the idol of God or deity or reverend saint as an act of worship.
- **Ashtāngyoga** – System of Yoga comprising of eight limbs for union with God.
- **Ashwamedha Yagna** – A Vedic ritual in which a king tries to establish his sovereignty by letting a horse loose and annexing every kingdom that comes in its path.
- **Ātman** – Individual soul, spirit or the self.
- **Bhagavadi** – One enjoined or attached to God only.
- **Bhagvat Gitā** – The Divine song of a conversation between Pāndava prince – Arjuna and his guide – Shri Krishna on a variety of theosophical and philosophical issues.
- **Bhāgvatī Dikshā** – Initiation by a Guru to a disciple as a renunciate in saffron clothes.
- **Bhakti** – Devotion.
- **Brahma Muhurta** – Time from 4:00 A.M. to 6:00 A.M.
- **Brahman** – Eternal Transcendental Reality.
- **Brahmaroop** – Oneness or identification with Eternal *Brahman*.
- **Brahmasambandh** – Spiritual relationship with Guru or Āchārya in the form of initiation particularly in *Vaishnavas*.

- **Brāhmic** – Of, or pertaining to, *Brahman*.
- **Brāhmin(s)** – A Hindu caste of scholars and priests.
- **Brahmaswaroop** – Divine embodiment that has attained full identification and equivalence in Divine qualities & infinite powers with *Brahman*.
- **Chaitanya Prakriti** – Divine nature.
- **Chaitra sudi** – Darker half of the Hindu month 'Chaitra' which corresponds to the English month of April-May.
- **Chhāndogya Upanishad** – One of the two principal Upanishads (Hindu scriptures forming a part of Vedas).
- **Charotar** – District of Ānand, a verdant district of Gujarāt.
- **Chiti - Shakti** – See *Kundalini Shakti*.
- **Darbār** – Title of honour, used in India pre-independence, to refer to a chieftain or lord of a small region in Gujarāt state of India.
- **Darshan** – Seeing an idol or the Living Form of God or His saint or a deity with devotion and reverence; vision; philosophy.
- **Deewān** – Title, used in India pre-independence, for Finance Minister of a princely state.
- **Devroop Bhāvanā** – Like gods & goddesses, identifying with gods & goddesses.
- **Devī** – Deity.
- **Dhāranā** – Concentrating the mind on one object, inner or outer.
- **Dhyān** – Meditation.
- **Dikshā** – Initiation.
- **Divyadrushti** – Divine vision or perception.
- **Divya Vigrah Mantra** – *Mantra* pertaining to Living Divine Master in relation to Supreme Ultimate Reality.
- **Divyabhāv** – Divine disposition, Divine Consciousness.
- **Drashtā** – Seer, perceiver.
- **Ekāntik Dharma** – Four-petalled worship comprising of righteousness, transcendental knowledge, total abstinence, and loving devotion, based on Eternal Transcendental knowledge of Supreme Absolute Divine Reality.
- **Ekāntik - bhaktas / Ekāntik** – Single - minded devotee ; enlightened soul.
- **Gadhādā** – A village in Gujarāt where, at Dādā Khāchar's residence, Lord Swāminārāyan spent almost around 25 years and granted divine bliss.
- **Ganesh** – Famous Hindu deity with the head of an elephant, revered as 'destroyer of troubles'.
- **Gitā** – Refer to Bhagvad Gitā.
- **Gopis** – Cow-herd girls in the village of Vrindāvan, known for their profound love and devotion towards Shri Krishna.
- **Granth Sāhib** – Holy text of the Sikh faith, regarded as the eleventh and final Guru of Sikhism.

- **Gunātit** – Transcendental Eternal State of Consciousness which is beyond the three modes of nature.
- **Gunātitānandswāmi** – Personified manifested form of Absolute Eternal immutable Brahman, who descended on the earth with Lord Swāminārāyan.
- **Gunātitbhāva** – See *Gunātit*.
- **Gurumantra** – Sacred *mantra* whispered in the ear of a disciple during initiation by his Spiritual Master.
- **Hansdikshā** – Initiation by one's own self.
- **Hanumān** – Famous Hindu deity in simian form, known for his eight-fold abstinence and paramount servitude & devotion towards Shri Rāma.
- **Hathayogi** – One who practices *Hathayoga*, i.e branch of yoga involving extreme physical austerities.
- **Hridayakamala** – Heart.
- **Ishta Devatā** – One's revered deity.
- **Jain** – Indian sect founded by Ādinātha on the principles of non-violence and self-control.
- **Jāpa** – Chanting.
- **Japa Yagna** – Constant repetition and offering of God's name or *mantra*.
- **Jiva** – An embodied soul in bondage.
- **Jivanmukta** – One who is totally liberated/emancipated in this very body in this very life.
- **Junāgadh** – A city in Gujarāt where Lord Swāminārāyan consecrated a temple with spires and installed *Mul Aksharmurti* *Gunātitānandswāmi* as its spiritual head.
- **Kāl** – Time; time-spirit.
- **Kālidāss** – A renowned classical Sanskrit poet & dramatist.
- **Kaliyuga** – The epoch of darkness according to Hindu scriptures; the present cyclic period pertaining to the Fifth Root-Race.
- **Kanthi** – Double-threaded necklace made of tulsi beads signifying one's refuge in God.
- **Karamsad** – A village in Ānand district in Gujarāt state of India.
- **Kāran Sharir** – Causal body characterised by ignorance.
- **Karma** – Action entailing its consequences; deeds.
- **Kāthi** – A warrior caste in Gujarāt.
- **Kausitaki Upanishad** – One of the Upanishads.
- **Kavach** – Protective shield charged with *mantra-shakti*.
- **Khojā** – Muslim sub-caste.
- **Koli** – A Hindu caste in Gujarāt, traditionally comprising of fishermen.
- **Kumbh/Kumbhmelā** – Traditional Hindu festival attracting the largest gathering of sādhus & devotees; held every three years at one of the four preset pilgrimage places of India.
- **Kundalini Upāsaka** – An aspirant seeking attainment of *Kundalini*.

- **Kundalini - Shakti** – This is the power which dwells in the human body, at the base of the spine in its latent form. It is represented as a snake coiled 3.5 times. When it is awakened by a Guru's grace, it begins to rise upwards.
- **Kurukshetra** – The land where the great war of Mahābhārata was fought and Shri Krishna delivered Gitā to Arjuna and brought an end to his worldly & inner conflicts.
- **Lakshminārāyana** – Lord Vishnu with his consort - Goddess Lakshmi.
- **Mahādev** – Lord Shiva.
- **Mahāmantra** – Mighty *mantra*.
- **Mahāmukta** – see *Jivanmukta*.
- **Mahāpujā** – Special form of worship of God along with His devotees.
- **Mahārāj** – Lord Swāminārāyan.
- **Mantra** – Sacred words or sounds invested with the power by the Guru and given to disciple for repetition for his redemption; name of God.
- **Mantra chetnā** – A consciousness of a *sādhaka*.
- **Mantra jāpa** – Chanting of *mantra*.
- **Mantrashāstri** – Scholar in *mantra* scriptures.
- **Mantrasiddha** – One who has mastered certain type(s) of *mantra*(s).
- **Mantra siddhi** – Accomplishment of certain type(s) of *mantra*(s).
- **Mātāji** – Any deity signifying the Divine Mother or the Divine Feminine or the Female Principle of creation of the universe.
- **Māyā** – Illusion ; instrument or power of God used as the fundamental element of creation.
- **Meghdoott** – A fictitious saga by great poet Kālidāss.
- **Mul Aksharbrahman** – See *Akshar Brahman*.
- **Mul Aksharmurti** – Eternal Divine Personal Entity Gunātītānandswāmiji.
- **Murti** – Sacred idol, picture /photograph of God or deity or Living Godhead.
- **Nābhi** – The subtle centre below the heart centre; navel.
- **Namah** – 'I bow to thee'.
- **Narnārāyana** – Hindu deity-duo where 'Nara' refers to Arjuna (choicest disciple) and 'Nārāyana' refers to Shri Krishna (revered God).
- **Nirdoshbuddhi** – Intellectual attitude devoid of finding faults in others.
- **Niruttara Tantra** – A *tāntric* text.
- **Panchvishayas** – The five sensual pleasures.
- **Parabrahman** – The Supreme Being/Supreme Transcendental Eternal Reality, i.e. Lord Swāminārāyan.
- **Paramātman** – See *Parabrahman*.
- **Paramhansas** – The highest order of renunciates.
- **Pāras** – A mystic stone which, on contact, turns iron into gold.
- **Pragat Upāsanā** – Devotion or worship of manifested Divine form.
- **Prakriti** – Nature; inner-crudeness.



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- **Prakriti - Purush** – Creative force of the universe where *Prakriti* refers to the feminine energy and *Purush* refers to masculine energy.
- **Prāna** – The vital breath that sustains life in physical body.
- **Prāna Shakti** – The vital force of life.
- **Pranāma** – Prostration.
- **Prānāyāma** – Yogic exercise of the control of breath.
- **Prānik** – Vital.
- **Pratika** – Symbol.
- **Pratimā** – Idol.
- **Pratyaksha Ekāntik Satpurusha/Pratyaksha Saguna Brahman** – Personified Living Divine Master.
- **Pratyaksha Nishthā** – The conviction in the Living Form of Godhead.
- **Pujā** – Worship.
- **Purānas** – Hindu scriptures providing Vedic knowledge in a simpler manner in the form of sagas and various religious concepts. Can be classified under three groups, each pertaining to one of the elemental deities of Hinduism, viz. Brahma, Vishnu and Shiva.
- **Purusha Sukta** – Vedic hymn dedicated to *Purusha* (the masculine energy).
- **Purna Purushottam / Purushottam / Purushottamnārāyaṇa** – The Supreme Being / Supreme Transcendental Eternal Reality, i.e. Lord Swāminārāyaṇ.
- **Radhākrishna** – Shri Krishna with his consort Rādhā.
- **Rājayogi** – One who practices *Rājayoga / Ashtāngyoga*.
- **Rishis** – Ascetics.
- **Sadguru** – Realised Master.
- **Sādhaka** – Aspirant who practises spiritual discipline or treads spiritual path.
- **Sādhanā** – A spiritual discipline, a spiritual path.
- **Samādhi** – A super conscious state or trance which is usually reached after arduous austerities as the final stage of yoga.
- **Sandhyā Pujā** – Worship performed in the evening.
- **Sankalpa** – Will / Volition.
- **Sankalpa Dikshā** – Initiation by will.
- **Sāṅkhya Yogi** – Devotee who has renounced all worldly activities.
- **Sanskāras** – The tendencies inherited from previous births.
- **Sant Mārg** – The path advocated by Supremely Realised Souls.
- **Sārangpur** – A village in Gujarāt where Lord Swāminārāyaṇ stayed for around one month and delivered the discourses mentioned in the Sārangpur section of *Vachanāmrit*; beloved place of H.D. Shāstrijī Mahārāj & H.D. Pramukhswāmi Mahārāj.
- **Satsang** – A holy fellowship / association with a Divine Saint.
- **Satsangi** – Member of holy fellowship.
- **Sevā** – Service.
- **Shaiva** – Devotee of Lord Shiva.

- **Shākti** – Sect which reveres Shakti, the Divine Feminine.
- **Shakti** – Power.
- **Shaktipāt** – Transmission of power.
- **Shāstras** – Scriptures.
- **Shriji Mahārāj** – Lord Swāminārāyan.
- **Shriji Swāmi** – Supreme Lord Swāminārāyan and *Mul Aksharmurti* Gunātitānandswāmiji.
- **Shruti** – Vedic hymn.
- **Siddhas** – An ascetic/person accomplished in certain supernatural powers.
- **Stavana** – Prayer.
- **Suhradbhāv** – Friendliness.
- **Swadharma** – One's own code of conduct or one's own religion.
- **Swāhāh** – Cast into fire; wife of Agni Dev.
- **Swaroop** – The Living Godhead.
- **Swaroop Ashtāng** – The yoga with the eight limbs for transformation of crude nature and permanent union with the Divine.
- **Swaroop Upāsanā** – Devotion or worship of the personal form of the Divine.
- **Swaroopayoga** – The union with the manifested form of God.
- **Tantra** – A system of religious philosophy in which the Divine Mother or Power is the ultimate reality; also the scriptures dealing with this philosophy.
- **Tapasyā** – Religious austere or ascetic practices; penance; prolonged self denial or self mortification.
- **Tulsi** – Holy basil; Lord Vishnu's favourite plant.
- **Uddhavji** – One of Shri Krishna's eminent devotees.
- **Upāsanā** – Worship.
- **Vachanāmrit** – Holy text of spiritual discourses delivered by Lord Swāminārāyan and documented by His Saints.
- **Vaishnav** – Devotee of Lord Vishnu.
- **Vaishnavi Dikshā** – Traditional Hindu sainthood initiation in Vaishnav sect.
- **Vartāl** – A village in Ānand district of Gujarat state of India where one of the six majestic temples consecrated by Lord Swāminārāyan and one of the original two seats of administration of Swāminārāyan sect are situated.
- **Vartamān** – Code of conduct for householder devotees and sādhus with five injunctions or disciplines.
- **Vedānta** – Appendix of Vedic hymns; Upanishads.
- **Vedic** – Of, or pertaining to the Vedas.
- **Vidhi** – Observation of certain rites.
- **Yantra** – Any object, animate or inanimate, in which God, a deity or a supernatural power is invoked.
- **Yoga Sutra** – One of the fundamental texts of *Rājayoga*.
- **Yogis** – Who, through yoga, attain higher states of consciousness.
- **Yogmāyā** – The illusion spread or created by the Lord.



Jay Swaminārāyan

AT LEAST DO PERFORM THIS WITHOUT FAIL

1. Morning & Evening - Two Times Chanting 'Swāminārāyan' mahāmantra.
2. Repentance Prayer just before sleeping at night for whatever ill-done knowingly or unknowingly.
3. Without taking into cognizance anyone's faults/ shortcomings, actions or nature, chanting 'Living Naukār mantra' perform all activities in witnessing spirit, without getting into three modes of nature.

Even a minute's prayer offered with sincerity and honesty of heart is heard by the Lord and melts intense desire of tempting five basic sensuous pleasures, mistake by negligence and one's existential awareness.

Perform all activities after 'switching on', i.e. chanting Swāminārāyan mantra with remembrance of the Living Godhead - H.D. Yogi Bāpā and then do as inspired by Him. You will witness His supramental working for you; there will be series of surprising spiritual experiences.

With love & Blessings
yours
Madhu Kalra's
gay swaminathan



- ❖ i.e. 'Swāminārāyan' mahāmantra - remembering one by one nine Gunātīt Swaroops & Realised Emancipated Souls of the spiritual disciplic succession of Lord Swāminārāyan.