

Child Like Surrendering to Gunatit Swarup



With Intense Aspiration and Creative Surrender

**ON THE AUSPICIOUS OCCASSION OF
BI-CENTENARY CELEBRATION OF**

HIS SUPREME DIVINITY GUNATITANAND SWAMI

JNAN SAMADHI

**The Dynamic and Creative Philosophy
of LORD SWAMINARAYAN**

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B.Sc (Econ.); B.A. (Hons.); A.C.P. (Lond.)



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DEDICATED

**To,
O! Your Divine Grace
at the Lotus Feet of my Gurudev
Swami Shri Shastriji Maharaj
and
Swami Shri Yogiji Maharaj,**

Pioneers of the Unique

**Akshar Purusottam “YUGAL UPASANA” and
the original source of our supramental light and
inspiration.**

**With deep humility, devotion and prayer as your child and
sharing the delight of your existance
amongst your fellowmen with loveliness and
friendliness.**

**Yours,
Humblest of the Humble
Dadu _____**

INTRODUCTION

“Where there is divine vision, people flourish”

The general thesis in this booklet is that various practices based on different schools of thought are not to be considered as incorrect approaches, but that which can enlighten us fully in the knowledge of God with His powers and all His attributes, will be most useful to us for spiritual-perfection, in this life, and thus the **“Missing Link”** has been clearly pointed out to all, for humanity’s real progress, happiness, and prosperity.

The doctrine of the **“Akshar Purustottam Yog”**-thus recognizes that total divine vision must be secured through the grace, compassion and blessings of the perfect master or living **Gunatit-Swarups**, whereby the truth seeker or Sadhak perceives **“God everywhere, here in all, all in God and all as God”**. He also feels, experiences and then realizes the Divine entity totally in sovereign supremacy so that he will not now find any faults or drawbacks of others but he will only introspect himself and will weigh and consider the spiritual relationship with God and Gunatit Swarup or **“Sambandh Yog”** only.

The readers would do well if they try to understand the inner meaning of the text and look for the *essense* and not *expression*. If you, as a truth seeker have really found and joined with **“Gunatit-Swarup”** then surely, you will never be frustrated and feel miserable in this life, but always enjoy the real happiness, eternal calm, vitality and bliss till the end of your life and also afterwards in **Akshardham**, here and beyond at the same time.

May God bless us all for such divine vision and power on the most auspicious occassion of bi-centenary celebration of **Eternal Aksharbrahman Gunatitanand Swamiji**.

Dinker Patel’s
Jai Swaminarayan

FOREWORD

This small booklet will prove a landmark in the working and teachings of Religious Systems and will inspire many advanced Sadhakas and real aspirants to experience and realize, the greatest importance of all Sadhanas and spiritual paths - the acceptance and recognition of the Divine eternal entity - **Akshar Behman - Mulakshar Gunatitanand Swami** - to achieve the highest goal i.e. to become **Brahmahswarup** and then to have permanent communion with Parabrahman and to be ever subservient to the lotus feet of God, always serving the entire humanity and particularly the fellow **Satsangees** with divine vision, love, friendliness and fraternity.

Before starting to read, the initial first step may be properly and clearly understood which is depicting the essence and crux of the entire sphere of philosophy, metaphysics and scientific thought of the twenty thousand years of human history of spiritual development of "**self- and supreme-realization**". Patient reading with open mind will impart clear thinking on this eternal doctrine and principle and will change your mode of being which would be completely real and creative.

All sorts of spiritual techniques and disciplines of various types of yogas are generally understood in the Western World initially aiming at the "**Body - Mind**" harmony and perfection. So they normally start and emphasize and even stop at two points - (a) Physical by Hath Yoga and (b) Mental Developments by Raj Yoga. So mostly - Asanas and Pranayamas are practiced in most of the Yogic Centers along with meditation, worship, prayers and devotional services. But the psychical and inner awakening and Kundalini awakening, Purna Yoga as new systems in these times are becoming prominent and new synthesis become absolutely necessary.

To make this need felt and satisfied fully in a simple easy way by the common man also, we have tried here to explain some techniques and systems synthesizing all aspects of human being as a whole - body, mind, spirit or psychic and divine consciousness or self-realization and then supreme-realization

in a very simple manner by all, in the company and contact of the **Gunatit - Saints**, by their infinite grace, love and compassion and special blessings. The "**Perfect Masters**" who are fully realized divine personalities in human form take keen interest in our transformatory process till the end, **firstly** by purifying and leading to final redemption and **secondly** imparting the **fullest knowledge of God** and His powers and attributes in the company of His saints up to **Nirvikalpa Samadhi**, and **Jnan Samadhi**.

The author having ultimate spiritual experience by his Guruder Yogiji's grace depicts other experience and the revelation. Hence gives bold, authentic descriptions on the basis of his gurudev's blessings; those facts and details are not imaginary and fairy tale stories. Pre-Conditioning is gracefully and lovingly dissolved into creative awareness with total attentiveness by becoming "**Brahma-Swarup**" and having permanent communion with **Parabrahman** and remaining at the same time in **Swami-Sevak Bhav** or ever sub-servient to the lotus feet of God. Every sincere aspirant will therefore be greatly benefitted by studying or reading this marvellous and remarkable booklet published under the auspices of **Gunatit Samaj** on the most auspicious occasion of Mul Aksharbrahman's bi-centenary celebration finally ending in January 24th to 27th, 1986. Everybody can feel and experience here in this Gunatit Samaj that the eternal law of redemption and Lord Swaminarayan's universal principle of "**Suhardbhav**" and total "**Sadbhav**" for Aksharbrahman or "**Bhagavat-Bhav**" or **Gunatit-Bhav** are thus made operative for all - in humanity's progressive development and final release from bondage.

"**Sarva Jiv Hitavah**" (as in Shikshapatri Slokas 116-120-212) i.e. in the benefit of all human beings. His code of conduct and divine law of love and friendliness are always operative on this earth through the presence of **Gunatit - Swarups** (as in Vachanamrit Gadhada 1st Chapter 27 and in the last Chapter 26).

May God bless us all for such an insight and understanding.

By:

V.S. Page

Ex-Chairman

Maharashtra State Legislative Council
Bombay, India



**SUPREME INCARNATION
LORD SWAMINARAYAN
As Worshipped by His Devotees**

Please Turn Page

World may not believe; Man may not believe;

But -

do you really believe?

As a truth seeker, do you intensely seek God?

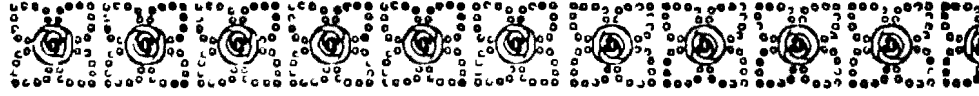
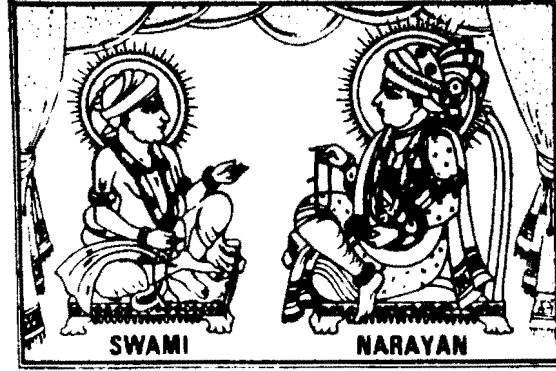
Are you longing for experiencing eternal reality?

Do you have loving aptitude and right attitude?

..... and accept any form of

God or Lord Swaminarayan as

Almighty for you?



The Eternal Divine entities Akshar and Purushottam

**Without Him (Akshar)
I (Purushottam) remain
unmanifest and
Without Me He exists not**

— Lord Swami Narayan

**..... Then do you really believe and accept
Sincerly Akshar-Purusottama?**

**Do you really and sincerely seek?
And accept “Yugal-Upasana”??**

**Have you really sought and joined with
such living “Gunatit Swarup”??...
With open mind and pure heart??**



**BRAHMASWARUP
SWAMI SHRI SHASTRIJI MAHARAJ**



**BRAHMASWARUP
SWAMI SHRI YOGIJI MAHARAJ**

**Ignorant mind and intellect
can not have the fullest *Knowledge of God.*
But only by -
- intense aspiration, seeking and
then lovingly joining
the "Perfect Divine Master" or
Gunatit Swarup -
- one can be Brahma-Swarup -
merely by spiritual relationship — Sambandh-Yog.**

**Spiritual Heirs of His Divinity Yogiji Maharaj
for Gunatit Samaj**



HIS DIVINITY P.P. KAKAJI
The Author of this book
and *"The Real Essense of Tantra"*.



HIS DIVINITY
P.P. HARIPRASAD SWAMIJI



HIS DIVINITY
P.P. PAPPAJI

NARRATION OF BLESSINGS

Received from

*H.D. Hariprasad Swami
London
24, Sept. '85*

*H.D. Pappaji
Vallabhvidyanagar
22, Sept. '85*

We have just cursorily gone through "Jnan Samadhi" written by H.D. Dadukaka. He has marvellously put up the eternal principles of "Yugal-Upasana" or inevitability of Aksharbrahman Tattva.

Deep attachment to a Gunatit Swarup or to the perfect master leads one on to the path of self-realization, inspires in him the fullest knowledge, glory and greatness of God and such Gunatit Swarups help him to attain supreme realization of parabrahman as per vach. G.M.13, G.M.21, Loya 7,12.

May Lord Swaminarayan shower his blessings on the most auspicious occasion of bi-centenary celebration of Gunatitanand Swami and "Idol Pratisthan" ceremony of Mul-Akshar Murti Gunatitanand Swami at Waukegan temple U.S.A. by the pious hand of His Holiness Gunatit Swarup Kakaji and may bless us for accepting such love-gifts of Gunatit Swarups in Gunatit Samaj for our final redemption and attainment of Brahmic consciousness based on the eternal principle of unity, love, harmony and friendliness i.e. Suhradbhav as spoken by H.D. Yogiji Maharaj in the booklet "Sunrut".

S.D. by

Gunatit Swarups
Pappaji and
Hariprasad Swamiji

ACKNOWLEDGEMENT

We are deeply indebted to all those friends in India, U.K., U.S.A. and my co-workers like Mahendra Bapu, Rajendra Bhatt, Dilip Popat, Chandrkant Patel, Jyoriben Vakharia and others for their help and fullest cooperation. Specially to all Gunatit Swaroops for their blessings in making this unique publication in the very very short period of only two weeks. An impossible task accomplished by **His Divinity Yogiji Maharaj's** infinite grace and blessings on this "**Murti Pratishtha Day**", the 19th and 20th of October, 1985 in Chicago, Illinois.

We owe a debt of immense gratitude to Mr. Ramesh and Neetaben Panchal and family, Central Florida Printing Centres who have taken keen interest in completing this work in the shortest possible time.

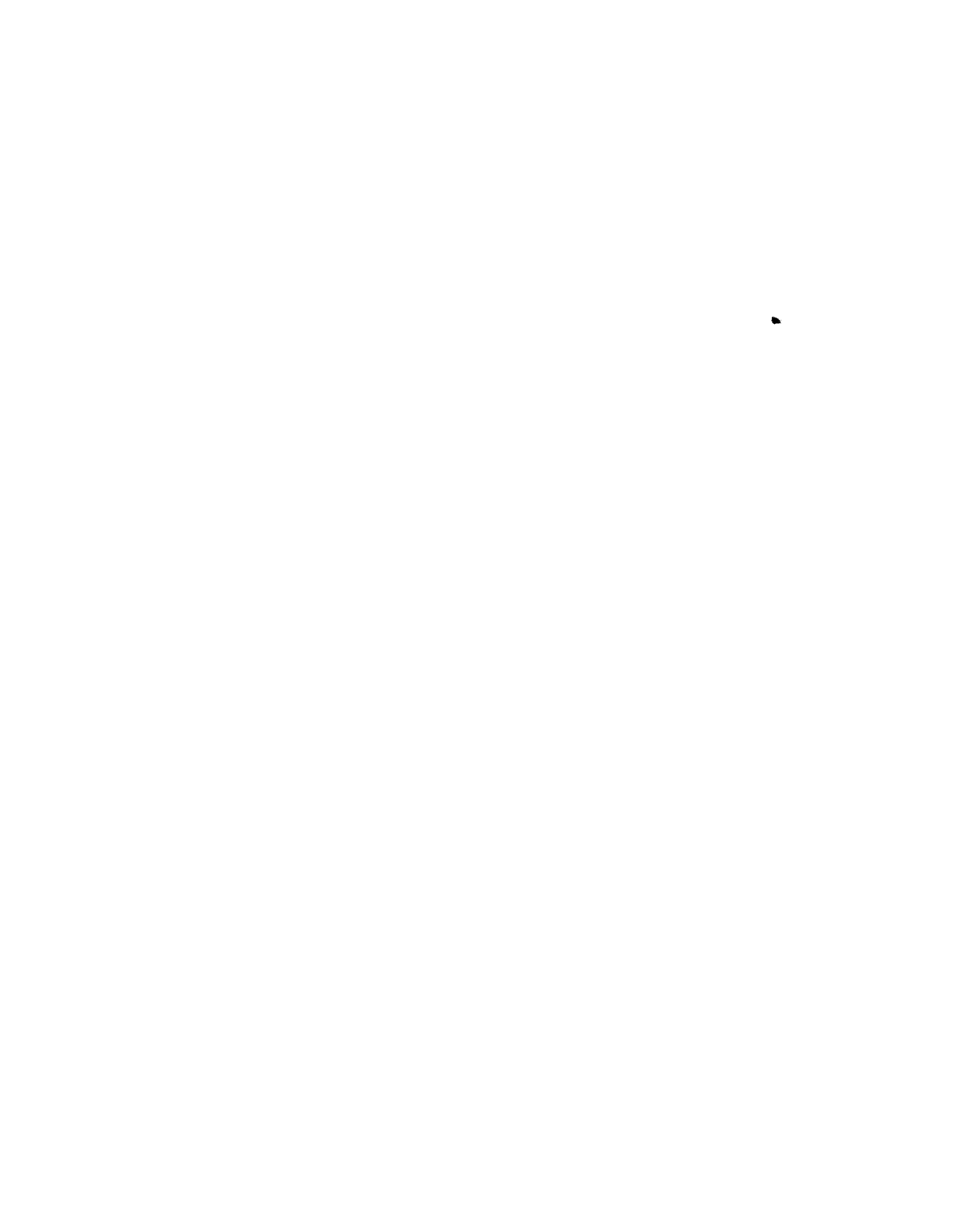
In the end we have no words to thank our beloved perfect Master, **His Holiness Kakaji**, who prepared his writings in all busy times and movements within fifteen days only and such dynamic energy as released in the form of this booklet, may be always utilized for our Gunatit Samaj and for truth seekers, by His Divine blessings for a long long time to come.

Thanking you all again.

Dinkar Patel
President
Yogi Divine Society, U.S.A.

CONTENTS

- 1 Dynamic and Creative Philosophy of Religion
- 2 Eternal Akshar or Brahman
- 3 Planes of Our Existence. (The total transformation of Human Being)
- 4 Essence of Gunatit Jnan
- 5 Gunatit Bhavana
- 6 Hurdles in the Spiritual Path
- 7 Glossary



CHAPTER I

DYNAMIC AND CREATIVE PHILOSOPHY OF RELIGION

Here is the greatest boon to humanity in the presentation of dynamic and creative philosophy of religion and eternal **Akshar-Purusottam** Doctrine as advocated in **Yugal Upasana** by Lord Swaminarayan for solving life's problems and riddle of this universe and to make human beings really happy, peaceful, joyous and prosperous in this life, without distinction of caste, creed, colour, cult or conviction, sex or country i.e. clarifying our final goal and ideal the eternal abode and resting place **Akshardham**. Instead of conscient "How" as taught by all religions and scriptures, the "What" as taught by such religions will not do now in the fast changing modern scientific and materialistic age with all its alluring glammers and temptations even in religious organizations. The "Yug-Dharma" has to be properly adjusted for the good and well being of all communities and people of the world. So unique approaches, means and methods, new solutions and a world perspective relating to the whole man are absolutely required. Such contributions to the total picture of the "Whole Truth" - with comprehensive vision will be the substance of Dynamic Creative Philosophy about which five thousand years back **Lord Krishna** had already explained in **Gita Adhyay 15-Slok-17-18** as **Akshar Purusottam** Doctrine and the Transedental Knowledge of God in human form to be clearly understood by all aspirants for dissoving all mental conflicts and overcome miseries; He, and also Lord Swaminarayan stressed the same **Akshar Purusottam** Doctrine of "Yugal Upasana" Radha Krishna, Sita Ram, etc. to bring the society and people together in harmony in greater understanding in the intellectual, political, economical, spiritual and all the spheres, without which unified world will be impossible in any of the spheres.

The future of civilization therefore depend on the return of "Spiritual Awareness" to the hearts and minds of men. The age long continuence of this philosophy - **Gita Bhagavatam, Upanishads** and now Lord Swaminarayan's "**Gunatit Jhan**" becomes really irresistable and indispensable for humanity's progress, peace, real happiness and prosperity.

Entry and total acceptance of eternal divine entity of Aksharbrahman will solve all this problems, conflicts and missing links and Can show the way for enlightenment and final redemption for all people. But our ignorant self and dormant desires and vices have to be dissolved into the Brahmic consciousness or by supramental power by God's infinite grace, love and compassion towards his devotees and human beings in general.

How can it be done for all catagories of people?

The eternal Brahman Manifesting in human form is thus integral divine entity for this purpose, who unifies many states of consciousness at a time and who is all embracing omniscient, omnipotent and all pervading but subservient to Parabrahman in all stages and respects.

We have now by the grace and blessing of P.P. Shashtriji Maharaj and P.P. Yogiji concrete spiritual facts and their scientific interpretations, as said by philosopher William James and others. If such experience is the soul of religion, expression is the body through which it fulfills its destiny. Any philosophy to be ever living and creative and to affect all the people must become scientific and empirical and found itself on real religious

and spiritual main principle of "**Suharad Bhav**". Unity and harmony amongst the devotees with implicit indomitable faith in God is the essence of "**Gunatit Jnan**" and our philosophy of religion has found out the true convictions and numerous mystical experiences from our "**Gunatit Saints**" exactly fitted with the tested laws and principles of metaphysics, religion, psychology, physics and cosmic creative system of the universe.

As **Ken Upanishad** says: "It is other than the known and above the unknown, not by any vision but by a certitude which God alone can give her." Here we become one with the absolute, as William James says, it is the great mystic achievement, we become aware of our oneness. This is the triumphant mystical tradition hardly altered by differences of creeds and cults. The immanent and transcendental aspects of God are emphasized in such cases, combining reason, faith and devotion or ecstasy of consummation of pure love towards the Supreme Divinity or **Purusottam** by being **BrahmaSwarup**.

Such revolutionary steps have to be taken in the ever changing society and then people will be shown the glimpses of the "**What**" exactly they should do to achieve and attain real peace, joy, happiness and bliss along with vitality and prosperity with contentment. Here service to God is becoming really service to fellow beings to please Supreme divinity only, propitiating God only.

Swami Sahajand explained all these phases citing the unique and ideal example of the **Eternal Aksharbrahman - Mul Akshar Gunatitanand Swami** the **Mahant of Junagadh**, a town in Gujrat and his acceptance, recognition and adoration is a must and inevitable feature in this dynamic creative **Akshar-Purusottam Philosophy** as already - previously propounded by supreme Divinity **Lord Krishna** in **Gita** Adhyay 15-Slok-17-18 and **Bhagavat** and also **Upnishads**. In short, it is like the life of King Rantidev who gave away his everything to help the needy and become too poor, and also when he got something, he gave to beggars and the last drop of water was given away quite gladly. **Gunatitanand Swami** even did more than this gesture in rendering other services to Sadhus and Sat-sangees and what no one can ever do - the final redemption and liberation by changing **Jiva** -illusion state of soul, ignorant **Chetna** or self into enlightened self and **BrahmaSwarup** saint to worship and render permanently devotional services to the Supreme Ultimate Reality -Parabrahman - here **Sahajanand Swami** and have permanent Communion with our Lord in personified human form as well as eternal manifested form of

Brahman for maintaining spiritual heirarchy as a constant and continuous process to liberate the ignorant **Jivas** from bondage of “**Maya**” and “**Avidya**”. This was God’s special mission to remove the sufferings of the unfortunate and all his four boons or gifts are still free for all people and humanity irrespective of caste, creed, colour, country, cult or sex.

His mission is to hold and save millions and in fact to save all and make them **Brahmarup** and Sadhus and “**Ekantic Satsangees**” in this life through Manifestation in human form of **Gunatit Satpurushas**.

He, thus judiciously explained, clarified and unified all the five eternal entities and qualities into one - **BrahmSwarup - Gunatit Swarup** state where, **Bhakti** or devotion, **Jnan**, **Vairagya**, **Dharma** or glorification of his grandeur and magnanimous deeds are fully perfected

and service to humanity was still maintained with total security, fearlessness and authenticity for his devotees and true aspirants. (As in Vachanamrit G.F.-1, G.F. 37, Jetalpur-5, G.F.-72, G.M.45, S.9, etc.)

He made everyone by “**Sambandh Yog**” i.e. spiritual divine relationship, all Satsangees and Sadhus as Gunatit or Ekantic Bhakta just through the spiritual relationship or love bond with the Eternal Aksharbrahman and he promised several times that he would fulfill all their demands and conditions in this life, which could not be done - by Sadhana in millions of births for those who will go to Junagadh and follow Gunatitanand’s instuctions. He ordered all Sadhus to visit Junagadh for one month to learn the “**Brahma-Vidhya**” from Gunatitanand Swami. Even Acharya Raghuvirji Maharaj went there for four months and Anadi Muktaraj Gopalanand Swami advocated to his staunch disciples to go to Gunatitanand Swami to attain spiritual perfection. A.M. Bhagatji, A.M. Jaga Swami, and Adaashei were the “**Gunatit Swarups**” as glaring examples in this case. Two hundred young Sadhus learnt Brahma Vidya and created a feeling of divine relationship and brotherhood among them and their devotees.

“Suhuradbhav” was the key point followed by these trained saints who carried out the eternal message of Akshar-Purusottam Philosophy, of love, saintliness, equality and friendliness.

Jai Swaminarayan

9

CHAPTER II

ETERNAL AKSHAR OR BRAHMAN as positively advocated by Lord Swaminarayan

Eternal Aksharbrahman is an ideal unique divine entity, inevitable for Nirvikalpa knowledge of Parabrahman in its fullest aspect and with all attributes, qualities and glory with sovereign supreme powers.

.... Sahajanand Swami

Lord Swaminarayan himself as like Lord Krishna, categorically explained and taught the Eternal Dynamic Philosophy by mentioning the forgotten chapter in Indian Religious History, the Personal Divine Form of Akshar in the Manifested human form with Parabrahman and Jeewanmuktas in samvat 1781, and established the Divine Law & spiritual Heirarchy as the permanant and ever continuous features of this creative tradition for the total redemption of Jivas and attaining Brahma Sarup state by all through the contact, grace and blessings of Gunatit Saints of Gunatit Swarup.

Whether one believes it or not, accepts this entity or not as the eternal abode of Purushottam - is a different issue, but common sense demands - in the words of Vedic Rishies that Ishtadevs - or at least our chosen idol and form of worship Lord Swaminarayan's innumerable discourses in Vachanamrit should be fully believed and accepted to have any sort of spiritual development and at least to attain and realize fully Nirvikalpa Knowledge of God as per Vachanamrit Loya 12-7 as advocated by Sahajand Swami with reference to the scripture "Satsangijeevan" & in many other ways which are explained here most humbly for benefit of truth seekers and real aspirants.

He introduced "Akshar" as an ideal and the final inevitable medium to attain Brahmie Bhav.

He works only through Akshar in the cosmological evolution of the Universes etc. His doership is exercised through Akshar for the same.

The Dynamic Philosophy of Swaminarayan - is thus totally centered round Aksharbrahman only. Without whose acceptance and recognition, doors of Bhagvat Dharma or final redemption and release from Avidya or Asmita are closed. So Akshar has the unique place as enjoyed in "Vishistadvaita" and also different from Shri Ramanujacharya. It is also like Shree or Laxmi or Radha or Shakti and Shiv as Yugal Upasana in dual aspect but still in unitative oneness and Narayan transcending all Muktas and even Akshar.

The empirical self, when knows this manifested Akshar in human form and sheds its ego, and identifies with Akshar. This identification with Akshar is Atmicbhav, by which a seeker enjoys communion with Parabrahman like the ideal mystical union which Akshar enjoys with Purusottam. This Akshar is Shree Gunatitanand Swami, who was the incarnation of Akshar, lived only for the spiritual seeker's, total transformation in to brahma swarup state (200 Sadhak at Junagadh). Swaminarayan has thus given unique and unparelled spiritual heirarchy, who identified with Gunatitanand Swami and then lived as Gunatit Swarup as Pragji Bhakta, Jaga Swami and Adashree for spiritual seekers. They spread and taught Brahma Vidya, produced a divine progeny, equally brilliant and powerful and to maintain the spiritual link or concord that was established by the veterens before, who had actually total manifestation of Lord Swamiharayan through them i.e. (the above three Gunatit Swarups).

Here the absolute of philosophy and God of religion are both combined and claims of logic and needs of religious experiences are fulfilled. The supreme object of any philosophy is God or ultimate reality. He is to be sought totally. Unseen becomes visible in human form and our body and mind become divine.

When our intelligence is awakened by the infinite grace compassion and blessing of the Gunatit Swarup and we start fullest enterprise openly in the human laboratory. The internal instrument gets completely purified and Jiva becomes Brahma Swarup i.e. God as one, then one with Gunatit Swarup and

His saints - all three into one and one into three are visualized as unitive experience and realization. Then the desire, ego and awareness all are fully dropped.

ETERNAL ENTITY AKSHARBRAHMAN

as said and advocated by Lord Swaminarayan:

1. It is the Divine abode of God.
2. It is called CHIDAKASH or BRAHMAMAHOL.
3. The choicest and nearest most ideal Sakar Swarup of Akshar, as devotee of Parabrahman, Lord and is in constant service of Purusottam in his abode (G.P.21).
4. It is Satya Swarup, Jnan Swarup, infinite, pure and devoid of evolutionary changes, it is Satyam, Jnanam, Anantam Brahman, as Upanishad said.
5. Though it has the Divine Form, yet because of its infinite greatness and vastness it is beyond human visualization (G.F.63).
6. Akshar is described as one which is above Prakriti and Purush and is known as Chaitanya Dham or Chida Kash.
7. It is known as Brahman eternal, and Purussottam is only higher than Aksharbrahman.
8. It is an ideal or final goal to be achieved for deserving the "Para-Bharti" of Purusottam. One has to qualify for Lord's Para-Bhakti or Param Ekantici Bhakti.
9. It has two forms as manifested and unmanifested and is the highest attainment from which there is no return and known as Akshardham.

10. One has inevitably to identify with Akshar to be Brahm-swarup and to know God fully only with all his attributes, powers and divine qualities.
11. He is above all Gunas and States and devoid of all impurities, one has to be in equivalence with Akshar to change the Jivabhav totally in to Brahambhav or Divyabhav. Then and then only one is considered as “God-like” Divine Entity.

Aksharbrahman, however is the totality of all atmas and covers the millions of macrocosms. There is nothing which is devoid of this brahman or Chidaakash. The contact of this brahman manifesting on earth in the human form of Sadgurus, destroys the Vasanamaya Chitta and imparts Brahmic vision to see God in all, All in God and All as God, by awakening the “Wisdom Eye”.

The infinite greatness of Parabrahman remains unfathomed even by Akshar and other released souls who possess the attributes of Paramatma, to the extent they have realized Him in their brahminised state.

In “Yugal-Upasana” verses of Shikshapatri where Laxmi with Varayan. Arujun with Narayan and Radha with Krisna are described as Laxmi Darayan, Naranarayan, Radha Krishna respectively, the writer drives at joining Swami (Gunatitanand Swami) with Narayan or Akshar with Purusottam as Swami Narayan and Akshar Purusottam. The evolution of Akshar, Purusottam Upasana has its seeds in many Vachanamrits and is strongly founded for full fledged development when Shree Swaminarayan says, “The devotees should always understand that Akshar is always by the side of Purusottam when incarnated on earth and therefore the principle should be so preached and understood by His devotees” (G.P.71).

The subject throughout deals with self-realization and unitive consciousness with God, attained only through Upasna. Mul Akshar Gunatitand Swami, the pontifical head of the Swaminarayan temple at Junagadh, had a unique divine rapport with Shree Swaminarayan. Out of five hundred paramhansas of Lord Swaminarayan, Gunatitand Swami was the foremost, not on the adminis-

trative side of the fellowship, but on the spiritual part of it. Lord Swaminarayan had therefore advised all his paramhansas to go to Junagadh once every year, and learn “**Brahm Vidya**” from him. His sermonizing was rather trenchant but penetrative and mostly related to the topics on Vachanamrit. His special work, movement and innumerable divine qualities and powers can be read from his biography and other book in Gujarati language.

As these *parables* are of great importance to understand the philosophy of Shree Swaminarayan. We give below some *extracts* out of the many:

Narayan said to Prahlad, “It is difficult to conquer me by weapons. I may be conquered only if one chants my name, thinks of me and sees me in his eyes, always and at all times.”

Also under the garb of a sadhu possesses thirty redemptive attributes and under the garb of a king, thirty-nine attributes. But mere supersensitive powers do not lead to Godheadship.

The highest benediction of God are showered on one who knows God, knows his Ekantic Saint, and acts according to the tenets prescribed by them.

In introvertive meditaion, there are four obstacles viz woman, wealth, the social status and the actions propelled by 'gunas.

When one feels he is jiva, he has all the vices. But when he thinks himself as **Akshar** he is relieved of all the vices. When one assumes Aksharbhav, how is transmigration to Aksharadham warranted?

It is by knowledge of God and his Gunatit Saints and also by their meditational worship that one enjoys the bliss of God; therefore Samkhya and Yoga are both vitally necessary.

Excerpts from Original Spiritual Discourses

From Vachnamrit as advocated by Lord Swaminarayan

G. I. 7. Aksharbrahma is described as “Satchidanand Swarup” in his separate and independent entity.

G. I. 21. ‘This Akshardham is in a *dual form* — Firstly as all pervading Chaitanya, which is called Chidakash or Brahma-Mahol which is formless. Secondly this (His nearest ideal devotee) is always in His service, enjoys the unique blessedness of being the greatest ideal devotee of Purushottam. The released soul identifies himself with Akshar or Brahman and remains in service at the lotus feet of the Lord in this Akshardham. The Lord resides in this Akshardham, His Divine Abode surrounded by innumerable released souls who serve His lotus feet.

G. I. 63. The divine form of Akshar can not be easily visualized because of its all pervading greatness and magnanimity.

G. I. 72. A true devotee should realize that God manifests Himself on earth alongwith His Divine Abode Akshardham and should understand and explain this Divine phenomenon of the descent of God on earth alongwith His Divine Abode Akshardham to all i.e. continuous maintenance of Spiritual Hierarchy through Gunatit Satupurushas or Swarups for final redemption and attainment of perfect Brahmic state.

G. II. 42. Aksharbrahma is compared to the solar system.

Shikshapatri Slok 116: In order to qualify for Supreme devotional love towards Parabrahma and for Perfect Brahmic state, one has to become Brahma Swarup and for that Aksharbrahma in Divine Human Form becomes inevitable.

There is not at all total redemption, if Jivatma could not have identification and equivalence with Akshar. So the inevitability of his Eternal existance and presence is pressed and advocated by H.D. Shastriji Maharaj, H.D. Yogiji Maharaj and Acharya Krishnavallabhacharya as fundamental concept of Gunatit Bhav in Akshar-Purushottam Philosophy and form of Worship (Gita XV).

G. II. 30. One can only transcend the desire, egosense and ambition or existential awareness if one firmly and poignantly accepts the Eternal Brahman as the only Truth and Ultimate Reality and feeling everything else as mythical.

Mul Akshar Brahma and Supramental Working

The concept of Brahman or Aksharbrahman is a pivotal theme around which all concepts of Vedic Culture revolve.

All religious scriptures, the Vedas, Srimad Bhagwat, Gita Upnishad, etc. describe Aksharbrahman as the final gateway to the Kingdom of God and for the attainment of Spiritual Perfection and Brahmic state.

Vedas proclaim that Akshar is the Super or Divine Sky. The Upnishad declare "One who knows Brahman himself be Brahman....". The epic Mahabharat asserts, 'that person who has not indentified himself with Akshar cannot at all transcend himself the cycle of birth and death'. The Bhagwatam refers to Akshar as the Divine Abode of God.

Very recently, about only 200 years back, Lord Swaminarayana clarified this creative conception and promised total redemption and Brahmisthiti to those who willingly accepted His eternal concept of Aksharbrahma. For the first time He introduced the doctrine of Aksharbrahma in two Divine Forms: Manifested and unmanifested; Immutable, unchanging and other creative aspect for innumerable universes through His Supramental Perception and inspiration to Purush. This is clearly explained by Lord Krishna in Gita-Adhyay 8, 14, and 15 and also by Lord Swaminarayana in various Vachnamrits* and also in "Vedras" written by Himself.

Lord Swaminarayana in "Vedras" (on the last page of the letter He addressed to Paramhansas) authentically advocates to identify oneself with Akshar and have "Swami-Sevakbhav" with Parbrahman and if that is not firmly established, He is not pleased at all. He asserts that without Akshar there cannot be total manifestation and without Him (Purushottam) Akshar cannot exist.

He (Akshar) is the highest and most illuminated blessed devotee, the best ideal worshipper of Parbrahman. He transcends all and only Parbrahman transcends Him. He is above the three modes of crude nature and possessor of innumerable divine qualities and yet remains the humblest of the most humble servant of God. His magnanimity is infinite and yet His

humility is beyond our comprehension. He is the ideal, the final goal, the spiritual summit to which one aims to reach and wishes to dwell permanently, because He is the Divine Abode of God. By achieving that Supramental state and consciousness, one becomes Brahmarup and God dwells in him and Supramental working starts through him He becomes the divine instrument and perfect medium.

this is the form of worship of Yagal-Upasana as Akshar-Purushottam like Nar-Narayana, Radha-Krishna, Laxmi-Narayana, Shiv-Shakti, Bhakta-Bhagwan. Only after mastering this fundamental concept of Akshar-Purushottam, Jiva is properly qualified for unswearing love and devotion towards God for permanent communion and equivalence with God and attainment of Videhi-Mukti and becomes "Purna-Yogi" of which Shri Aurobindo also firmly emphasized in the synthesis of Yoga-.

CHAPTER III

PLANES OF OUR EXISTANCE

The total transformation of human being

Seven bodies or Purushas with various levels of consciousness are based on the higher knowledge of the manifested form of the Eternal Brahman as revealed in Vedas, Upanishadas Gita and in Brahmasutras by Vyasjee.

"Jivatma" as Lord Swaminarayan says, assuming "Brahmabhav" or as Gita says, to Arjuna becoming "Adhyatma Yogi" and finally as Brahmaswarup like "Shukdevji" should remain in permanent communion with "Parabrahman" or "Purushottam" in his vastness and infiniteness in this life.

Shiva has also said about six minds and ultimately the merging into "Poorna-Bindoo" in "Sahasrar" completing the eternal cycle of lower consciousness to the highest supramental consciousness realized under God's grace and Gunatit Swarup's guidance and blessings.

Some have described these planes in five categories or aspects and others into seven aspects. The stages are as follows:

1. **Body:** Physical mainly attained by Asanaas, Pranayam, etc. "Hath Yogi" for healthy body and for further Yogic development.
2. **Mind:** Mental body for silence, eternal calmness and equanimity realized by Raj Yog.
3. **Spirit (Life):** Kundalini or psychic awakening by Hath, Jnan and Bhakti Yoga - or Mantra Yoga and Swar Yoga.
4. **Illuminated and awakened consciousness** by synthesis of all four yogas, through the grace of perfect Master, Eternal truth or sub consciousness.
5. **Chit Consciousness and purification** - by Ashangyog or Patanjanli's Yog.
6. **Anand or bliss consciousness** - by all five yogas, (synthesis) and Sadguru's grace to realize, i.e. Satchidaanand consciousness and Nirvikalp state.
7. **Absolute Brahmic Supramental consciousness with **Divine-Mind** and **Divine Body** working under God's inspiration, His desire and plan in His devotional services according to his will. Sadharmya-Mukti by direct knowledge of God by Swarup Yog (G. M. 32)**

In its vastness and infiniteness as "Aksharbrahma's" identification and equivalence, the "Sadharmya-Mukti" is attained as the perfect imancipated being. He is the Master of "Prakrati" in its total Divine aspect. He is sharing and working with fellow beings on the principle of "Suhuradbhav" with cooperative and co-existence spirits to please God and his saints only, according to His Divine plan and projects.

With Brahminised Body:

It has three distinctive characteristics i.e. Eternal Divine qualities in unified and equivalent manner like _____ Sacchidanand Swarup. Just as “Sat - Chit - Anand” consciousness is marked as real-self and “Sacchidanand” supreme realization as the Divine body which is a positive and alternative Divine reality exhibiting three permanent attributes viz.

1. Highest spiritual equality i.e. Parential “Samata”, the spiritual creative and dynamic feature, the end product of “Patanja Yoga” and “Hath Yoga” with Rajyog combined together.
2. Utmost purity and humbleness, i.e. Saadhuta, creative tolerance, simpleness, adoration and respect with oneness or Gunatit Swarup, and God, in total innocence and humbleness and fearless moods with fellow devotees.
3. Friendliness and loveliness - “Suharedbhav” with overflowing compassion, charity and its all pervading vastness and infiniteness described by Siddhas a “Satyam-Jnanam Anantam Brahma” as in Srutis.

Gunatitanand Sami names it as “Atyantic Jnan” or real Sadhu or Param Ekantic Satpurush. The faith, the surrendering, the aspiration and child like receptivity of the Sadhak fulfilled under the guidance and full trust of the Master completes this dynamic creative evolutionary process of attaining Brahmic Consciousness permanently for ignorant Jivatma. This is “Sadharmya Mukti” and is amply described in the chapters on supreme realization and Gunantit Bhavana.

They can attain emancipation and supreme realization as Vadavanal Ekantic Satpurush (ref. in Vaehanamrit G.F.27, G.F.37, G.L.26, G.L.35). For the common masses, the easy and simple path is to accept such perfect master’s grace and obey commands with complete trust and total surrender in a child like manner, believing Him as **supremely Divine** in all his actions and movements for enjoying this “Divine Lila” and

freedom in this life. This is extraordinary and unparalleled feature of Lord Swamiharayana and enables the masses to feel, experience and realize the supreme-being here in this life and enjoy as free souls to Eternal Abode "Akshardham" and here also equally as "Jeevan Mukta".

Such seven resting places like Maharlok, Sidahshila, or as Heavenly resorts are explained in Bhagvat and other scriptures as "Spiritual Skies" and abodes where an ordinary yogi tries to enjoy and remain but Purna-Yogi or in Jnan Samadhi the highest Paramdham, where all Nitya-Muktas reside is known Param or Akshardham and all truth-seekers should therefore aspire instantly and finally for it only because from others, one has to fall down under the cycle of cosmic creation as said by Lord Krishna Lord Swami Narayan

The main point to be noted by every truth seeker is that he has not to be satisfied in his own personal achievements only, but seek the pleasure and blessings of the real perfect masters by serving humbly the fellow beings in this Satsang and feel that one's self is Brahmswarup and must only rest in the final destination at the lotus feet of the perfect Master i.e. Akshardham which is above all dualities, modes of nature, illusions and Avidya.

His ultimate goal should be "Abhed Bhav" and "Avirodh - Vritti" to be finally attained by spiritual technique of self-surrender and "Swarup-Yoga" and serving in this holy fellowship in a humble way and never finding fault of any devotee at all. One has therefore be a "Janani-Bhakta" attaining "Ekantik-Bhakti" in the end. That is the status of "Videhi Mukta" in Jhnan-Samadhi living in this world entirely unattached inwardly and still as an ordinary humble devotee. Shapes the faults and sufferings of fellow Satsangees and prays God with joyous forgiveness for all sinner's purification and liberation and sets an example to other Ekantic Saints to serve God and offer such intense devotional loving services to all saints and truth seekers.

ESSENCE OF THE SEVEN STAGES OF HUMAN EVOLUTION

Fundamental definitions, previous meanings of established dogmas, values and confirmed thoughts have radically been changing as per the (Sar-10) "Yugdharma"-created by dynamic personality in the light of scientific and religious experiences and unless human beings *adjust to such* environment properly and if they stick up, dogmatically to their old *convictions* only without understanding the real inherent spirit of it or behind it, they become miserable and in abundant life, they live extremely unhappy and grieved with mental tensions. Here is the ever progressive spiritual evolution and Sadhak must:

1. Pass on to higher and higher resting places from resorts fixed as by mechanical worship, meditation, prayer and fixed rituals by Godmen or Siddhas.
2. Best creative elements may be always maintained but life should be flowing and creative and not static or rigid under Real Sadguru's grace and blessings.

Seven types of Muktas (as described in Vachanamrih Sar. 17) as shown here, may be tried to reach and realize supreme stage and through the Gunatit Swarup, try this experiment on yourself upon final rebase and "Brahmi Sthiti or Jnan Samadhi" There will be no expectation and ambitions here. It is Akshardam here and also beyond and in such Gunatit Samaj, Jiva's awakening and self-awareness are thus merged into and a unified with Aksharbrahman or living "Gunatit Swarup" in human form then worship Almighty in Brahamswarupbhav is the final goal and redemption here, and one can have such Divine Mind and Divine Body, here in Divine Gunatit Samaj. This is the highest boon given to mankind by Lord Swaminarayan and P.B.S. Shastriji Maharaj and yogiji. May God bless you for that vision.

EXPLANATION OF CHART

This chart explains the development of the primordial seed of Chetna (Spirit) from its most crude and primary stage to the highest stage of transcendence.

Here we start from the heart on the basis of intense aspiration and creative surrender, lovingly and willingly offered by the aspirant.

In this unique and quite new process of Suryabhedan through PRANOTHAN the aspirant is able to explode the inner most seed and is able to transcend the enlightened darkness i.e. Mahashunya which is nothing but our clinging to the desire soul, ambition or subtle existential traits.

It is this principle of **Suhridbhav** with **Swami Sevakbhav** which ultimately explodes the seed of the "Sadhak" and uplifts him to the final stage.

Here he gets unitive vision of one *into* trio and trio into one with full powers, joy, happiness and bliss and yet remaining the most humble servant of God, serving the devotees tirelessly and unceasingly. It is needless to say that the guidance of a supreme master on the principle of love intimacy and belief of absolute divinity in him.

CHIDAKASH



ESSENCE OF GUNATIT JNAN

(Jnan Samadhi and Gunatit Bhavana - Empiric State)

The quint-essence of Gunatit Jnan is **Suhuradbhav** and **Nirdoshbhav** but uniquely starting with **Sadbhav**. It is known also as Gunatit Bhavana. Brahmaswarup Bhavana with the fullest knowledge of eternal supreme ultimate reality - Parabrahman, Purusottam, and His ideal saints in serving most humbly - the devotees in a subservient status at the lotus feet of God. It is the trio in to one, and One in to trio, and then Parabrahman transcends ever and ever into that infinite Brahmnic expansion and vastness of the Totality of Sat Chitt and Bliss consciousness. Here, the true aspirant sees, feels experiences and then realizes God in its fullest splendour everywhere - all as "**God-like**" divine, all are in God and God in all, and still he transcends all phases and stages.

Here, experiencer, experienced and experience - Knower, Known and Knowledge such divine perceptions in trio, are *uniquely united* in to one, and this divine vision of - "Trio" - is transcended into the ever expanding vastness of the "Chidakash" with God-like supramental consciousness. In spite of attaining the highest type of "Jnan Samadhi", one still remains the most humble servant of God and the "Swami-Sevak" humbleness is so naturally, innocently woven in his fibres and inspite of doing everything, he remains off and feels as if he has done nothing and always compliments, at every moment. "Parabrahman" in all his works and movements. As he has fully assumed the "Chaitanya Prakriti" with the profound total knowledge of God with loving intimacy along with Ekantic - Saints, and devotees, supreme reality or Parabrahman resides in him totally in all his parts, and has the full divine vision and oneness without any sort of duality, with innumerable divine powers and God's attributes, and yet, as an ordinary humble servant of servants of God, he bears the insults or criticisms or rebukes and blames from the ignorant and even awakened devotees in Satsang though enjoying supremely the highest

spiritual status and attainment as “Gunatit Swarup” - Sthiti (as per G.L.26). He is the real “Gunatit Swarup” as per the Lord Swaminarayan’s discourses in Vachanamrit and Satsangijivanam and if his darsham, rememberence, meditation or any sort of slight relationship is established (as per Vach. Var. 19, G.L.2) as “Sambandh Yog” by prayer or percption or any other means, then he is also fully redeemed and becomes Ekantic Bhakta in this life. But any highest renowned Jnani, or devotee or sevak or even Siddha Jivan Mukta, finds an iota of faults or disrespect or doing critisism of His life, work, birth and movements, then immediately he falls down from the spiritual status and if he continuously finds faults in such “Gunatit Swarup may be one or more, may be 25 or many more as blessed by H.D. Yogiji Maharaj and written as blessings in the letters of 1963. Then surely, definitely and positively and authentically such a Bhakta or Mukta will have to take more than 100 or 1000 births or innumerable even for regaining the original spiritual status attached previously.

So in no case the “Faultfinding” and criticizing attitudes or aptitudes be entertained they must be entirely discarded as per specific advice in several Vaehanamrits (G.M. 47, G.L. 12, 22, G.M. 28, Loya 18, etc.) and as in Vedras page 3 where Lord Swaminarayan insists that all devotees should look and accept and glorify with divinity the good qualities of other satsangees and even in others who do not adhere our fellowship but in case, as H.D. Yogiji Maharaj said and as mentioned in “Vedras” that greatest sin is to malign a devotee and one who has abused or critized the “Gunatit Swarup”, then there is no way of redemption. All other sins are pardonable but not such vengeance towards devotees or fault finding in divine masters and that is the eternal divine principle of “Nirdoshbhav” of Gunatit Eternal Personified and dynamic creative Jnan. Ofcourse one can as a sincere friend or well wisher make suggestions or constructive appeals to the devotee but not to lower him so that he can have real insight or right type of action, deed, movement or offer with other satsangees and others in this Divine Satsang or Gunatit Samaj. Our joyous forgiveness

for such weak Satsangees or who suffer from basic instincts, emotional tensions and mental moods, moment to moment and are so extremely sensitive for them “intense prayer and joyous forgiveness” will be panacea and real remedy for purification, progress and change of attitude or mode of living and behaving. He the weak patient must, if he has little common sense, start in this Satsang after once joining our “Holy divine fellowship” to adopt regular repentance prayer with Navakarmantra, i.e. remembering Lord with nine divine entities of spiritual heirs, at night just before sleep for 15 to 20 minutes and immediately on first awakening for five minutes. No sooner he wakes up in the bed and remaining seated in the bed only before starting any daily routine. Do Satsang daily and regularly with any confirmed awakened soul’s known as “Chaitanya Madhyam” or real Bhagavadi. For 9 days, read Gita, Bhagavat, Govami’s talks, or any holy scriptures for one hour daily or spend an hour in thinking glorifying the virtues, qualities and powers of 25 saints (living Muktas) and devotees or Bhakta including those with whom we have apathies and regular conflicts and confrontations in daily life.

In simple worlds, be in a child like manner or having the learning attitude and intensely seeking and firmly believing just such thoughts. Cherish in your hearts that you really and honestly have not full knowledge of God with all His attributes in all the five categories, i.e. you are still not “Purna-Yogi” even or Bramrup sadhu and satsangee and must learn with open mind in the beginning and do not see other’s drawbacks but merely good virtues only. Glorify and praise God’s name and saints qualities and attributes.

This is the quint essence of our Gunatit Jnan, which has to be inevitably achieved by all sadhus and satsangees for:

- (a) Establishing Nirvikalp Knowledge of God.
- (b) For becoming Ekantic Bhakta and to be above the three modes of nature and to develop Para-Bhakti towards Purusottam by being first Brahma Swaroop as said in Gita and Swami’s discourses and Upanishads Vachnamrit as mentioned in the appendix.

The entire Swaminarayan Sampraday, with all nine different spiritual heirarchies, each may be claiming its own as supreme, real and true as per the Lord's original writings, but the real essence of any scripture or Shashtra or religion or sampraday can and must be only and only known and properly understood by and through the supreme perfect divine master or Gunatit Swarup or any Sadguru who is fully realized Gunatit saint in living form. All of these spiritual Masters must be endowed with perfect realization of Parabrahman in Sankhya, Yoga, Vedant, Panchratra, and Bhakti Shashtra aspects as firmly and author-itatively for all genuine aspirants of all religions and who are not dogmatic or rigid or fanatic but as proclaimed by Lord Krishna, Lord Shwami Narayan and Lord Jesus. But their immediate followers may have interpreted the scriptures differently in their own way. Hence the divine law or eternal law of Aksharbrahman as Gita said in Chapter 15, Sloka 18. Lord Swaminarayan's Gunatit Swarups or Jesus Christ's renowned pious living priests or any perfectly realized saints like Guru Nanak, Ramkrishna Paramhansa, Shri Aurbindo, Sant Tukanram, Sant Gnaneshvear, Gurdev Shashtriji Maharaj and Yogiji Maharaj, Sant Tuisidas and many others of this original divine order only can be accepted but in no case merely "Siddh-Purushas" with some supernatural powers who may have no place in real spirituality for total redemption and transformation of crude nature and ego sense of their diciples during this life.

This is the unique difference between a Siddha and Ekantic saints who have divine qualities like saintliness, simplicity, love, equanimity, compassion, friendliness as may be observable openly even in their top most devotees.

One has to be cautious and beware of external atmosphere of God-men in whose contact the truth seekers would not gather any empirical facts or experiences. There may be mere frustration or confusion in the Satsang of Godmen instead of joy and happiness. May God bless us for true insight and vision for recognizing true Gunatit Swarup up to the time of bicentenary celebration of Mul Aksharbrahman Gunatitand Swami

- The original incarnation of Aksharbrahman. In short, let the results speak out from their dedicated disciples and from spiritual development inwardly and externally.

One of the greatest boons given by Lord Swaminarayana to mankind is the guarantee of the continuance of His Spiritual Hierarchy in the form of Supreme Divine Gunatit Satpurushas. It is only through God or such Gunatit Satpurushas that one can really understand and achieve final salvation and Self-Realization and ultimate supramental state of illumination of soul. By His benign grace the unique spiritual hierarchy is maintained even today and it is our great fortune that we came into their contacts.

In real sense, pure Contentless Consciousness i.e. Nirvikalpa Samadhi can only be attained by personal contact and grace of Aksharbrahma or personified Gunatit-Swarup as said by Shriji Maharaj in Vach. Loya-12 and in many other Vachnamrits. Then you can have qualities and attributes of Brahman and can establish Divine Spiritual Relation with Parabrahma which is known as Purna-Yoga. You become the Divine worker or Videhi-Mukta on this earth with the consciousness of an Avatar. The most important prerequisite is that the devotee has to accept and recognize such Gunatit Swarup's all actions, workings and movements as Supremely Divine. Here, millions of means, methods and penances do not totally change the crude nature and Prakriti but this spiritual bond or relationship with the Perfect Master can completely transform the human being just like the prostitute of Jetalpur was purified in one incidence only.

Therefore in Purna Yoga, acceptance of Eternal Entity of Aksharbrahman becomes inevitable and you should then start your sadhana with the Perfect Master as follows for spiritual development:-

- (a) intense aspiration seeking for real experience and surrender to the living Perfect Master,
- (b) then strictly follow his instructions for total transformation to become Brahmarup and to serve the Master humbly and
- (c) then to serve fellow beings with friendliness and devotional service towards God.

This is in true sense the art of Purna-Yoga. Simply following rituals without understanding their intrinsic values has no practical meaning and in today's time, such penances, dogmas and rituals are discarded if they fail to produce expected results. So the crux of the matter and the gist is to *properly understand* and then after that understanding and *after the successful affirmation and experience of the Divinity in the existant Supreme Divine Master*, one should leave all his intelligence, preconditions, limited visions or principles and have complete faith, trust and prayerful aspiration from the heart and not with mind.

May Lord Swaminarayana and the present Gunatit-Swarups bless us to understand this real doctrine and put it into practice so that we can be purified and be liberated and emancipated soul in this life only, and be able to digest "Gunatit Jnan" - in this life and remain in Eternal Abode - Akshardham - here and now and also afterwards.

Quotations from Scriptures, Vachanamrit and Swamiji's Talk

V. G. 27. One who develops fully spiritual equality and all such divine qualities with Gnan, Vairagya, Bhakti and infinite other redemptive attributes, gains the Supramental Power to sustain God within him totally and thus becomes entirely and completely possessed by God who then bestows on him, His infinite power for redemption of many Jivas. Such Satpurash bears with the magnanimity of God the insults and calumny hurled upon him by ignorant world, as he is possessed by God and this indicates his supramental state. (He is the Real Gunatit Swarup and God reveals Himself fully through him as he is totally possessed by Divinity).

G. II. 13. When you realize this form of God seated in the Divine Abode, you will not be drawn towards the seductive objects of this world and will remain indrawn like Me. You all see before your eyes this form, but you have not fully realized divinity in Him. When you realize fully divinity in this form, you will immediately overcome evil instincts like passion, anger, and the like.

The Divine Light, which within is termed as Atma, Brahman or Akshardham. The image of God seated in the Divine Light is called the essence of the Atma or Parabrahman or Purushottam. This Purushottam manifests on earth by His divine will as Rama or Krishna for the redemption of many Jivas. He appears here like a human being, but He is the Lord, the Lord of Akshardham.

When you will all realize this aspect of the divine working of God manifesting in human form, you will transgress all hurdles of Maya. Without such realization, mere renunciation or cultivation of detachment or fasting will not help you to transgress Maya, or detachment from sensual objects and ego sense.

G. II. 14. Shriji Maharaj replied: "I had revealed before you yesterday the divine form of God in human shape (as above G.II.13). Those who have realized this indomitable truth of divinity in this human form of God are never sceptic about it just as when they see and know a neem tree, they thereafter never remain dubious as to whether it is a neem tree or some other tree. They are then said to have established rapport with God. Their knowledge of such truth is not vitiated even when in the company either of a sacrilegist or a blasphemer or even when they hear some scriptures which deny such divinity. Conviction of this truth comes in the company of a Gunatit Swarup, but it does not come by Samadhi. One who has established rapport with God by the realization of this indomitable truth that God, even though seemingly human, is yet divine, has attained Brahmic Bhav. Even when such a saint

remains secluded or engages himself in activities, Brahmic Bhav is not affected. narad and the Sanaks preferred seclusion whereas Sapta Rishi and King Janak were engrossed in their respective activities, and yet as they had realized God, they enjoyed the bliss of the Brahmic state.

Shri Krishna revealed His own identity to Arjuna and Lord Swaminarayana also affirmed about His Supreme Divinity to His disciples. This was the mystic revelation and promised that "If you know this truth, there will be love and communion between me and, you and will attain final attitude. This is my command.

G. II. 9. The spiritually wise always rely on spiritual vigour which is inspired by the divine contact of God. Such reliance on Swarup even if it be scant, averts the dangers of the greatest evils. (Gita)

Therefore, one who has such realization of the self of God develops spiritual vigour. He is the Ekantika and a satsangee in the true sense.

G. II. 54. Then Shriji Maharaj asked the munis: "In the 12th chapter of the 11th Skandha of Shreemad Bhagwat, Shri Krishna has spoken to Uddhav thus: 'I cannot be propitiated by Ashtang Yoga, by observing Vratas, by performing yajnas or by giving alms as much as I am propitiated by Satsang. Therefore, Satsang is the most fruitful sadhana for attaining ultimate redemption. How can one who has predominantly accepted Satsang as the most fruitful sadhana and who is under such an influence of Satsang, be recognized?'"

The munis tried to reply but could not quite do so.

Shriji Maharaj than replying said: 'One should be deeply attached to God and His Brahminised saint like a king who has no child but gets one in old age, and is then deeply attached to him. He then puts up with pleasure all the misbehaviour of his child either with him or with his subjects over whom he rules. At no time does he show any aversion towards him, because of his deep attachment to him. One who is so deeply attached to God and His Brahminised saints has in great abundance realized true Satsang as the only sadhana for ultimate redemption.

G. I. 62. 'He must realize that this God in human form is unlike and beyond Kala, Karma, Swabhava, Maya and Purush; is their controller, is the overall doer and in spite of His doership, is beyond their influence. The knowledge of the infinite greatness, glory and powers of God in human manifestation should not be vitiated even if one hears various scriptures based on imaginary concepts or the talk of polemics or even by the flickering thoughts of his own mind. Such immutable knowledge of God. Just as the eye in the vicinity of a lamp or sun receives the light of the lamp or the sun and reflects it, similarly one who has established a divine relationship with God naturally imbibes all His redemptive attributes. He is then raised to the dynamic divine status by which he remains unattached like God even while performing actions.

G. I. 63. 'If a man, who out of his ego, insults the poor; God, the destroyer of the ego, would destroy his ego through such force as He may let loose. He should therefore live in fear of God, lest any misbehaviour on his part harm him ultimately. Sadhus should shed their ego and should be so humble as not to hurt the feelings of even the smallest of beings, as that is the natural behaviour which adds to the glory of their saintliness.'

From the Gospels of Gunatitanand Swami

Chap. 1-154; 5-132: "There is no other Mantra which is as powerful as 'Swaminarayan' Mahamantra. By chanting 'Swaminarayan' Mahamantra one is cured of disease and the poison of the most dangerous snake bite is eradicated; one transcends sensuous pleasures and becomes Brahmarup. One is freed from the bondages of Kal (Time), Karma (Action) and Maya (Illusion). Thus this Mantra is very powerful; hence always chant this Mahamantra with full faith."

Chap. 1-2. Form the habit of deep introspection and have real understanding of "Pragat Swarup" so that vices like desire, lust, greed, bad taste, passion and pride will be eradicated and without such introspection, it is only half satsang. To be happy in life one must form a habit of introspection and right discrimination.

Chap. 1-7. By associating with Gunatit Swarup who is in communion with God, and who strictly follows God's instructions and knows His real intention, then one develops automatically Swadharma (Self-discipline), Gnan (Knowledge), Vairagya (Renunciation) and Bhakti (Devotion) and Pragat Upasana and all other Divine Qualities. How can such virtues be developed without association of such real Satpurush? So everything depends on the right sort of association or Satsang.

Chap. 1-32 After much talking about Swadharma and Renunciation, Gunatitanand Swami said: What is the use of such disciplines? The real satsangi is he who has intimate spiritual relationship with God's devotees and without that what is the use of devotional worship or permanent perception of God's image even it may be by His grace? The real Satsang of establishing intimate spiritual relationship can be developed during a long course of time and then only one's mind becomes steady.

Chap. 1-152. Constant respectful and pious attitudes towards Satpurush is the cause of malicious intention and sensuous desires. So, instead of running about here and there, be firm where you have really come across the real Sadhu and Divine Swarup of Almighty God.

Chap. 1-339. Previous Sanskar (Cultural traits) do not mean the consequences and fruits of our actions of our previous births, but whatever we do today is counted as previous Sanskar for tomorrow. That way, in the association of Real Satpurush we are actually reborn with lots of such previous Sanskars for spiritual transformation.

Chap. 1-343. In spite of chanting God's name or performing real worship one has to discourage one's soul's identification with physical body. For that, one has to constantly believe that, 'This physical form is not all that myself, but actually I am Atman, Akshar, Brahaman and Almighty Supreme, Soveriegn Parmatma, Parabrahma is for ever dwelling in me and that I have met Him here on this earth through the real Gunatit Swarup in whose association I am at present. 'This understanding (vision) comprises both, Yoga of knowledge (Sankhya) and the Yoga of works (Karmayoga).

Chap. 2-57. To obey the commands of Real Saints is best where as to obey the commands of one's mind is fruitless. Even if one does the work of whole temple alone and may be a great devotee drawing number of persons in satsang but if he does all according to his own mind, he is non-entity and he may encounter some sort of trouble. On the other hand, one who is lazy and eating three times a day but does only that which is told by Brahaminised Saint is superior and his actions are above three modes of nature while actions done according to mind's dictates are within the modes of crude nature and binding.

Chap. 2-12 By mere preaching or scriptural study and hearing, the knowledge of God is not difficult but to introspect and meditate on God or chanting His name or remember Him for half an hour is important for spiritual progress; but one must do this with full trust. The Divine qualities can be developed by internal association with the Spiritual Master. Although remembrance of God is for one's own good but God takes it as done for Him and bestows special grace and blessings.

Chap. 2-62 Religious scriptures and preachings of Spiritual Masters confirmed that by the grace of real Gunatit Satpurush everything is possible. One can please Him in four ways:

1. By giving Him things and objects,
2. By fulfilling His physical comforts,
3. By folding our two hands and kneeling in front of Him and expressing our humbleness.
4. By behaving according to His wishes and doing that which pleases Him most.

The previous three aspects are actually inherent in the last one.

Chap. 5-372. One who is really attached himself with the Perfect Master will always remain pleased under His commands and then shall work exactly according to His wishes; neither more nor less. Such devotee is well looked after and protected by such Saint and Swarup Himself personally.

Chap. 3-42. Be in communion with God or His Saints. One who is in communion with God will always glorify His name, actions and episodes. One who is attached to God's saints will always like His Darshan, His Preaching and will always serve him whole-heartedly. This purifies him and enables him to make spiritual development and fulfill real satsang.

Chap. 3-70. The Spiritual heirarchy is always maintained by Gunatit Swarup and Shriji Maharaj always imparts knowledge and happiness and fulfills our desires through His such Swarups. He will be always present in human form on this earth but due to ignorance, nobody will understand Him knowing Him correctly and fully is the main fundamental principle of "Pragat Upasana" or living Satsang.

Chap. 4-140. By glorifying the good qualities and virtues of devotees of God one becomes Brahmarup. This is a very easy method. So never narrate at all any drawbacks or faults of others; What are we going to get out of such criticisms? Let others understand afterwards. Where is the hurry? So never criticize others.

Chap. 5-12. The real work of God or His Brahminised Saint is to awaken the inner consciousness of devotee. He does this by absorbing the chit or mind of His devotee in His own Divine magnanimous personality and then purifies Him and makes Him Brahmarup. Only such Gunatit Satpurush can be recognized as God's real Perfect Divine Master and Representatives (Vachmarit G. 1st-27).

Chap. 5-154. One should enjoin oneself with such two Brahminised all types of knowledge can be known and understood. Others may be revered but for spiritual progress, one should remain attached to the said two Brahminised Saints (as Guru and Guru Hari or Saint and Swarup).

"If the disciple is not relieved of the miseries of births and deaths, he has not sought a true guru." (V-23)

"That ultimate knowledge is the knowledge of Brahman— i.e. this saint." (V-7)

“He is Brahman—Gunatit. Shreeji Maharaj desires everybody to attain this brahmanised state.” (V-207)

“The poignant vasana is hrdayagranthi which is deep attachment or unfulfilled carnal desires. The brahmanised saint only knows the perils of the female sex. The other even though he has renounced the world and become a sadhu, sustains a hidden desire to fulfill his carnal desires.” (V-400)

“The ego of virtues, ego of proficiency in actions and the ego of being the oldest in the fellowship, should be discarded.” (IX-67)

We have to obey and strictly follow the commands of our Ekantic Saints and Gunatit Swarup up to the point of ultimate life and creativity - in fulfillment of all laws of “Suharadbhav” and equanimity transcending all polarities. It is in a sense the highest explosion of our ego sense and awareness into full fledged God’s divine awareness or supramental consciousness.

GUNATIT BHAVNA

Gunatit Bhavna is actually the essence of Gunatit Jnan. Some call it “**Trans-empiric State**” which transcends all the influences of the three mode of nature, and four states up to Turiya or illuminated state and Jiva or Self becomes “**Brah-amrup.**”

Some call it Nirvikalp-Samadhi, attained by Raj Yog or Astangyog, which is beyond thoughts and known as “Contentless Consciousness, where body, mind and heart are purified and the self or Jivatma is absorbed into the Atman or Brahma-man or has union with the Divine.

It is also called by some as the realization of “Sat-Chitt-Anand” consciousness. There are various types or categories of Nirvikalp Samadhies which are attained by (a) pranic process, (b) by Chitta, (c) by Shaktipat from the Perfect Master who awakens the Kundalini Shakti or the Psychic being, (d) by the exclusive longing for God’s love, grace and blessings, and focussing intently all our desires Godward and invoking His invisible infinite emanent supramental power to help and guide the true sincere truth-seeker.

This fourth category or type is really powerful yet simple, certainly effective and without any violent and dangerous upheavals or hurdles upto the attainment of **Real Nirvikalp-Samadhi** as it is (Divinely Oriented), by a true aspirant in a child like innocent manner within his heart full of loving affection towards God’s existential power and Sovereign Supreme Reality.

Some call this state as “**Jnan-Samadhi** also, known as Purna-Yogi or “**Gunatit Swarup**” in Godlike Avtar Consciousness (G.F-27, G.L.-26).

In any case, it is practically impossible to attain such a state merely by self-effort or personal sadhna only. The inner instrument has not been fully purified and the ego-sense and subtle desires are not completed, refined and dropped with all intellectual convictions and apparant beliefs, nothing significant can be achieved at all in spiritual perfection. We all know that mind and intellect with crude nature and dormant ego-senses have been not fully transformed into Divine Body and Divine Nature.

It is therefore absolutely necessary to be guided along this path by one, who has achieved this **“Trans-empiric” State** or **Supramental Consciousness** then, it becomes reality in this life and does not remain a matter of speculation.

It does not matter, whether the person is an Acharya, an Astangyogi, a Siddh-Purush, or a God-man, or learned and Tapaswi, yet the spiritual status here remains always relative and the Knowledge of Eternal Entities - Brahaman and Parabrahman remain incomplete, mixed, and illusory with psycho-spiritual considerations and interpretations.

Mul-Aksher-Murti-Gunatitanandswami, known as the Lord's divine abode and His choicest ideal devotee, was brought upon mother earth in human form, as an incarnation of ideal example of the highest state of spiritual attainment, possible by mortals under the guidance and infinite grace of this **“Gunatit Swarup”**. In numerous illustrations, Lord Swaminarayan and P.P.P.B. Shastrijimaharaj and P.P.P.B. Yogiji made it known that this was the final state of eternal bliss and Sahajanand Consciousness, and it was Lord's special mission to establish and maintain a **“Shuddh or Pure Guruparampar”** (though Gunatitanandji - as Eternal Personified Brahaman) to enable truth seekers and aspirants (i) to realize His divine presence (ii) to learn to achieve this permanent state of **“Sat-Chitt-Anand and Brahamswarup”**, **“Sadharma Mukti”** and Jnan Samathi, through this ideal example of the living **“Gunatit Swarup”**.

No one is stating that this living “**Gunatit Swarup**” is **the Lord**; with His infinite grace, compassion and permanent communion in braham Swarup state, but the “**Gunatit Swarup**” is able with His powers and attributes, to execute all His duties as exactly as the Lord wishes, for he is fully identified and in equivalence with the Lord with whole unitative realization and still, Lord always remains in a transcendental status, ever and ever illuminated expanding infinite consciousness and surpassing all.

The knowledge of existence with him of such “**Gunatit Swarup**” and absolute identity with him through the Ekantic Saint’s blessings is the only known, verifiable means and method of achieving the **gunatit state** in this life (G.L.-27, G.M.-14, V-1. K-1, Kari 12.)

The stages on the ladder of such Sadhna are: - After physical and **mental relaxation** the true aspirant requires **FIRSTLY** (a) a **total change of attitude**. In fact he has to be **REBORN**. Man is too imersed in the ocean of maya or illusion to recognize any **real Ekantic Saint** or **Fully Emancipated Soul** in this life.

The First Step

The main point is, what does one sincerely and really and truly seek? Why does one seek Divine and does one have total faith in His existential divine power potentialities? Does one have a firm belief in this? Does he have the disposition of Astikbhav totally in his heart? Then surely one can intensely **aspire** upwards from and within the bounds of human limitation - to move basic and more significant knowledge, creative dynamism, the eternal system, and hope with the **open mind** and **loving heart**, for the inspiration revelation of eternal truth, which goes beyond our narrow perspective, showing us the finite in the perspective of the infinite whole in the light of God, or Eternal System of Supramental Working.

It is such "**Knowledge**" which we need, and should earnestly seek, which is now offered to us openly like the sun's rays or the rains — by **Gunatit Swarup**, whose continuity is maintained by the infinite grace, love and compassion of Lord Swaminarayan by the ideal example of Shri Gunatitanand Swami, i.e. in the acceptance of eternal entity Aksharbrahman as an incarnation in the form of Gunatitanandji in human form along with the highest supreme incarnation Lord Swaminarayan since Samvat 1781.

So with the **total change** of one's life's **attitude** or such spiritual **re-birth** one must intensely aspire for such knowledge or Eternal truth and do Sankalp, in a sincere prayerful manner at the lotus feet of God, or one can come across any perfect Divine Personality or **Real Saint** or **Ekantic Saint** (he who serves as a Felscope and a medium of Divinity). One must then in a innocent childlike manner or as a learning student or truth-seeker, remain in such an Ekantic-Saint's contact, cherish the ideal in heart and long for that love intensely, and serve him wherever way possible by him within his scope. That saint will be really reflecting **divine qualities** (desire, ego, and above

pride or humbleness and saintliness) and especially two or three as per (V.G.L. 27, Sar-7, 10;) Lord's specific commands. Then in course time, one will surely progress spiritually and **negative thoughts will disappear and good visions and thoughts will develop**. He will experience real peace of mind, calmness and partial withdrawal from sensual pleasures and will take more interest in the positive, constructive thoughts. If **his first step is alright**, his end will be also alright. Now he will experience a different type of joy, a serenity and strength in his life, in society and in holy fellowship or in real lovable family group in this satsang.

The true aspirant has faith, visions and love-intimacy with God and Saints and serve as the lotus feet of Gunatit-Swarup, but spiritual real relationship is considered only after full experiencing His *divine nature and thus ultimately believing the living Supreme Reality (Gunatit-Swarup) perfectly and completely divine as an inevitable condition for assuming divine nature and working of the divine will of God manifesting in the various aspects of life and universe*. The most unique and wonderful contribution to the humanity was such a boon for living life abundantly with all the multifarious activities and aspects of life, thus reconciling the materialistic aspect with the psychic spiritual entity. The Prarabdha karma or the accumulated psychical traits and Samskaras were destroyed at the initiation stage and were completely transformed into refined nature for enjoying bliss consciousness with slight suffering or punishment for the past karmas. That was the practical philosophy enunciated and advocated through His Gunatit saints which marked the living faith in the Supreme Absolute Personal Being and following the instructions and commands of the realized souls. It is not known so far in spiritual history of the world where Prarabdha karma has been destroyed so easily in this manner and spiritualization of the emotions, sentiments and behaviour patterns into the divine nature. After such an unique experience and calmness, he obeys his Master's commands respectfully with devotional services. Gradually, he will begin intensive meditation, devotional

services and prayers and the purificatory process starts. He has **ups and downs at various stages** and when he has attained **dynamic natural** meditation on the specific guidance of the Ekantic Saint (as per V. Kar-12, 1, G.P. 51, 54) he will attain **equanimity and purity of mind, Chitta, and heart** as per enlightened soul and now firmly has acquired the fullest knowledge of God; with all His powers and attributes. He has now fully established the spiritual relationship with the living **“Gunatit Swarup”** and finds others like him performing various duties and devotional services toward God and saints respecting and honoring all their actions and movements as supremely divine.

The Guru and Sadguru relationship is here perfectly stabilized. He becomes a Jeevan Mukta and gains spiritual status and tremendous honor in the fellowship. As his ego is subdued, mind and chitta purified by mere **Gunatit Swarup’s grace and blessings only** he also now takes prominent part along with other fellow Satsangees and Sadhus in the Satsang and whole organization. As he has realized the uselessness of all desire and ego-oriented activities, with his given or Agna-Swarup, by strictly following his commands, he attains now **“Nirvikalp-Sthithi”** or Shanti and freedom from desires and overcoming the three-modes of nature and selfish motives and enjoys Sat-Chit-Anand-Nirvikalp-Contentless Consciousness.

Here, the **Gunatit Jnan** now **differs from all other knowledge**; He attains Nirvikalp Samadhi and the Sadhak becomes **Siddha-Purush** and gets innumerable **supernatural powers, Siddhies and honor**, everywhere. He begins to feel and experience the Lord and believes that he is the only instrument of God’s working here in this world. Here there is some danger and more hurdles coming in the spiritual status of a yogi to be maintained continuously in the general public. If he is **enamoured**, of supernatural powers and siddhies, he may fall down from his status and even the godmen have shown such weaknesses openly in the society. So, constant vigilance has to be kept before involving into working openly with the social and devotional groups. Otherwise such yogi’s have to suffer the consequences bitterly afterwards from all the sides.

Bondage and burden to a real Yogi in the path of Supreme Realization, a true spiritual aspirant, discards these sorts of Siddhis or Powers. There are other Yogis who attain spiritual realization but the complete and total transformation of their inherent crude nature is not attained and the *refined instincts, desires or Spiritual ambitions and pride trouble them in their working with human beings in the form of sublimated cravings for spiritual prestige and Nirgun illuminated greatness*. Some Yogis attain such Nirvikalp Samadhi but are not able to work outside in this world without the existential awareness for collective good and universal brotherhood. Our spiritual master therefore advocated the Purna-Yoga or Supramental Realization on the basis of devotional service towards God under Bonafide Guru's guidance known as Ekantiki Bhakti. The attainments of all other Yogas are very limited in scope and such spiritual achievements do not lead to perfection or the Supramental. In other case of Nirvikalpa Sthiti the "Gumatit Swarup" is all the time carrying out the scrubbing process to bring the Siddh-Yogi back to its original status or shine and in the end he is forced to introspect and protected and then he begins to value the opinions of his co-workers and fellow sympathisers and appreciate fully with respectful attitude and in a lovable friendly mood in this holy fellowship. The entire process of transformation is carried out by the Ekantic Saint and the "Living Gumatit Swarup". It is the fulfillment of all natural laws of life and creativity and there is no other way of "psychic explosion" of ego and inner self-centered awareness thus transcending the Mahasunya and entering into the illuminated "Chidakash" or Brahmic consciousness in Akshardham the eternal abode of Lord Swaminarayan.

Nirvikalp-Samadhi, Through Ekantic Saint

“**Gunatit Swarup**” is therefore **inevitable** for permanent entry into this Brahamic consciousness and for final perfection and redemption in this life: The empirical facts can then be unified as scientific proofs which will appeal generally to all sincere devotees, aspirants, and highly intellectuals.

Of course, with personal efforts and other sadhanas and spiritual techniques, means and methods, as previously stated in four categories, one can surely attain control of mind, and silence or calmness and here and there visions and glimpses of apparant phenomena and apparant righteousness and powers. But there is **no total change** of our crude nature and four states or five sheaths and ego sense with subtle inherent law of refined nature known as Asmita, or fulfillment of our objective and subjective ambitions and ideals, i.e. its inner awareness. This choiceless awareness has to be also transcended into Transcendental Divine Total Awareness, which is infinite and all comprehensive.

It is also noted even amongst renowned Siddhas, that six major crude ingredients, are coming in their way of perfection and are main hindrances inherited from the old memories, crudities, and nature ego sense, with eight affiliations or bonds, i.e. fear, sex, security, violence, pride and love for siddhies, etc. All these are to be refined and transformed into Divine ingredients in co-operation with the inner instrument - body, mind, chitta, pran, intellect and self. Then the A.T.K.T. (Allowed to keep the term) will have to be completed in any case and such violence attacks of hostile forces, resulting into a state of utter helplessness or a state of depression, repression, and dejection or other negative attitudes hindering all **natural expressions** at their basic and psychic levels, will have to be fully overcome patiently and silently under the guidance of the Realized Perfect Master or Eternal Pathfinder or Gunatit

Swarup, so that our life energies and creative forces may not become unoperative and inactive in future for the dynamic divine life to fulfill exclusively the will of God in His own Way in humanity's well being and spiritual enlightenment and redemption. However sometimes psychical and psychological factors play the role in limiting their spheres and psychical jealousy prevail inside the fellowship though outwardly, the **group** look enlightened and **ethically** sound and morally good and strong, but inwardly hollow, in a miserable conditions unbelievable by other enlightened groups of other religions.

This process of total transformation of crude nature has been made quite simple easy and real by Lord Swaminarayan by His gift-love, merely, infinite grace, and blessings under the full guidance, continuity and protection through the presence of Gunatit Swaups in human form in this life for all of us, irrespective of any distinctions of caste, creed, color, country, cult or conviction or sex. It is open for all like the sun's rays, and will remain as a continuous process. Only real truth seekers would be able to take full advantage of such dynamic creative supramental working system in this world for eternal calm serenity and real bliss in this life.

Here is then the third Eternal Principle's working to be noted carefully: of Universal Brotherhood and fraternity or universal law of love and friendliness based on fundamental unity and harmony as Suharadbhav becomes inevitable. So in the final stage of **Jnan Samdhi** or **Gunatit Bhavna** such unitative real experience is of utmost importance.

The trio of the world or Universe i.e. Sat-chitt-anand or Satyam, Shivam, Sundaram or Brahma, Vishnu and mahesh or electron, proton, and neutron in the form of creative energy or the Mahashakti or the Kundalini Shakti, has been transcended into one infinite dimension of Supreme Absolute of Personal Divine Godhead.

Now, the fourth Divine dimension of the infinity based on the eternal aspect of Akshar Brahman in His Personified Divine Embodiment will remain constant and continuous in the form of spiritual disciple succession in human form like - Godlike - Gunatit Swarups (G.F. 27, G.L. 26). This is also confirmed by H.D. Yogiji Maharaj in two notes as blessings to Muktas.

The whole Satsang here seems to be divine and like Dad-dapryji. The entire vision is totally divine and there is no distinction, no duality, no difference and no criticism of devotees or outsiders or sinners but mere heartfelt prayers for their purification and upliftment with joyous forgiveness. It is Rantidev's Sadhuta and sill with the greatest saintiness humility in positive fulfillment by redeeming the decsits and even sinners, by this **Gunatit Bhavna**".

This is the end here and full stop. No words, no language, but infinite grace, love and compassion freely bestowed on all whether deserving or not, honoring or abusing and that is the the Real Gunatit Swarup or supreme beneficairy doing good to all, without any sort of expectations. May such Gunatit Bhavana spring up in our hearts for all humanity for their good and happiness in sharing with those sufferers and totally neglected persons. May God inspire us and give enough strength for that dyanamism and to attain Parama Ekantiky Bhakti with Sahajanand's consciousness.

Thus spoke H. D. Yogiji Maharaj for Gunatit Bhavana

There is an inquiry of Muktanand Swami in V.G. III. 8. for eternal calm and serenity.

- a. One cannot recognize one's faults or shortcomings,
- b. One develops apathy towards devotees OR aloofness from devotees and
- c. One becomes careless OR disinterested about the devotees.
Such defects are to be fully understood by Swarup's blessings.

Muktanand Swami inquired in V.G. III. 5.

What is the means of attaining glorified devotional service and love-intimacy towards God? Shriji Maharaj replied: "It originates from the services of real saints and by their personal intimate contact or inner relationship i.e. natural loving attachment develops in the heart and without it the devotee is not able to sustain permanent living relationship, like the one, who is young and suffering from T.B. and dies before maturity". (V. Sar.5).

SUTRA 1.

(i) Our Supreme innocent and selfless service towards God is in the constant maintenance of the vision of Divinity in all - i.e. to see God in all and His Divine Relationship OR the working of the Supramental Perfect Master only in all. Be servant's servant, or the devotee of God's devotees. (V.G.II. 28). Perfect Devotee or Satsangee is he, who can be the servants' servant or the slave of the real devotee of God. (V.G.I. 58.)

SUTRA 3.

Pujya Jagaswami used to say, "If your mind takes interest in fault finding only, then you should find faults of your body, your nature and your own caste but not at all of Brahma Swarup Ekantic Bhakta."

SUTRA 6.

Friendliness is a big quality. It means to do each other's work unitedly and serve and help each other very cordially. If someone says something sarcastically, tolerate it and do not tell it to anybody else at all that "Somebody told me or scolded me like this". On the contrary compliment him, that "How nice of him, who became instrumental in my case for introspection and indicating my weakness in that manner". Always, honor and respect that human being who indicates our shortcomings or defects. If there is the real friendliness, then number of good qualities will develop, says Gunatitanand Swami. So, inevitably develop friendliness amongst satsangees. Read V.G.III.2. continuously and remember P. Bhagatji, P. Jagaswami, P. Adashri, and P. Shastriji Mahraj. Daily remember them in your Puja or meditation.

Gnanjivandasji,
Chaitra Sudi 4, Tuesday.

"The creative thought that I am Gunatit and Swami-Shriji is dwelling in my heart " should always be contemplated daily in morning. Firmly believe yourself as Brahmaswarup and that is my humble request to all. Please try to understand the essence. (You are requested to accept whichever is applicable to you).

2. Pearls from Mul-Akshar Gunatitanand Swami's Special Preachings — Nectar Discourses

Chap. 3-17. "Out of the innumerable discourses to the ignorant souls for emancipation by Sahajanand Swami, the four categories of preachings which are considered as the life-(Pran) are:

- (a) Yugal Upasana, (Two eternal entities into One),
- (b) Lord's commands or moral injunctions,
- (c) Love bonds with the Ekantic Satpurush, and
- (d) Intimacy and Friendliness with the real devotee or Bhagvadi.

These four aspects must be strictly adhered to, for final liberation, otherwise one may fall out in different ways from the four sections of the living satsang. One must therefore unite and establish spiritual relationship with the "Real Satpurush" after fully knowing Him." Along with two to three ekantic bhaktas with different dispositions but all must be realized saints. The ultimate real experiencing of all these entities - in a unitive non-differentiated consciousness should firmly established on the basis of fundamental all pervasive universal Nirdoshbhav - assuming the perfect innocence, simplicity and humbleness totally inspired and originated from Parabrahman only to propitiate Him in every respect as His Divine partner, at the same time subservient to Him and also Master of Prakriti, for fulfilling God's will and plan that particular period. (G.M. 66) (Swami Vato. 4-1. 3-15)

This is the paradox of religious experience, where light and non-light freedom and responsibility - Master and servitude phenomena work together at a time and simultaneously and still transcending into the Totality of natural bliss consciousness or Supreme Sahajanand Consciousness beyond words and language into eternal silence, and tranquility. This is the eternal living Gunatit Bhavna for all Sadhakas for final supreme realization - with a divine Holy Family.

HURDLES IN THE SPIRITUAL PATH

For spiritual unfoldment and perfection up to “Brahma Swarup” state, there are eight main hurdles which a truth seeker must know and **understand** and must have clear insight or a company of a “real enlightened friend” who will direct, guide and impel us gracefully by prayerful attitudes only, along the spiritual path in any Sampraday religion, cult or sect truly (a) by religions experience based on some surprising incidences in our life (b) and for final redemption in this life. Thus enjoying the eternal calm serenity and bliss in accordance as one has realized it in gradation of the knowledge of God with this infinite greatness, profundity, powers and illuminosity with all the attributes.

So the sure, certain and safe path here is the “Sant Marg” and through such enlightened Sadhu, or one comes across the real Ekantic Saint on whose advise and commands if one develops love-intimacy and affinity with God, by offering devotional services at the lotus feet of God and his realized Gunatit Saint or Swarup, then he will have clear vision and full knowledge of the Divine Form of God through the transcendent experience of the human form of God and he now assumes the divine body to enjoy the eternal calm,serenity and shares with fellow satsangis as per God’s wish only. This is the highest

sadhana of “Suharadbhav” or friendliness and love, intimacy in sharing with fellow satsangers with unitive experience of oneness and harmony and the final release will be attained here from ignorance and Avidya as free liberated souls in eternal abode here and afterwards.

These hurdles are outside agencies and (a) from other cults or beliefs (b) from society (c) from family members, (d) from dear relatives, wife, son, daughter, husband, mother, father to each other (e) body, (f) mind, chitta, and intellect (g) from inherent nature, prakriti (h) subtle ego sense.

They are also divided in to four catagories.

1. The society or relatives and worldly status.
2. Enjoyments and inklings for sensual objects (Panchvishayas) and with senses and Chitta as subjective phenomena
3. Subtle-Pranic body and casual body traits
4. Wrong interpretation and siding or ill will towards saints and several devotees OR from personal view points based on our likings and beliefs. OR woman, wealth and bodily attachment with ego sense and inherent modes of nature.

The company of a “Gunatit Saint” or perfect Master becomes inevitable for lay men and the mass of people for realization. Thus ‘Sant Marg’ is the simplest and easiest spiritual path for all at every stage of hurdles and further developments.

May be, there are some “Yoga-Brashta” Atma who can have illumination and enlightenment or by intuitive knowledge certain mystical experiences but in the final stage to overcome subtle Chitta and ego sense aptitudes and inklings whichever are dormant even to Siddhas trouble with Siddhies in pride, honor, and ambition with super natural powers, thus hurting their spiritual development and perfection or Brahma Swarup state.

Here then if you meet with open mind and pure heart to the perfect master, real Gunatit Saint and not so called Godmen, such unions with God and Gunatit Swarup will open your wisdom eye and lead to spiritual perfection.

GLOSSARY

Abhedbhav - Abheddrishti	Vision which perceives no difference.
Abhedvritti	Instinct which perceives non-difference
Akshardham	Abode of God, eternal abode of Lord Swaminarayan
Akshar Purusottam	Two Eternal Divine entities or Yugal- Upasana
Aksharbhav	Eternal feeling and sentiments for the eternal entity
Asmita	Inherent subtle awareness of self exist- ance
Avatar	Descend of the holy spirit on the earth in human form
Avidya	Inborn illusion
Avirodhvritti	Non-violence instinct
Bhagwadiya	One enjoined or intensely attached to God with real understanding
Bhav	A realization in heart or mind. Subjec- tive state of feeling or emotion
Brahmanroop	Identification with Brahman through spiritual relationship.

Brahmaswarup	The soul that has attained equivalence and identification with eternal Brahman and communion with Parabrahma
Brahmavidya	Knowledge of Brahman and Parabrahma in full divinity
Brahmi Sthiti	State of Brahmic Consciousness
Chaitanya	The individual soul, the spirit, the self
Chetna	
Chaitanyabhav	Spiritual consciousness, the self having knowledge of God
Chaitanya Prakriti	Divine nature
Darshan	A glimpse of a saint, idol or deity. Vision and philosophy of particular system
Divyabhav	Divine disposition
Ekantik	With intense aspiration and attachment to God only
Ekantiki Bhakti	Singleminded worship and intense love towards God and His Saints
Gunatit Bhav	Transcendental eternal state of conscious or Divya Bhav with equanimity
Gunatitanand Swami	Personified manifested form of absolute, eternal, immutable Brahman who descended on earth with Lord Swaminarayan

Gunatit Samaj	The divine society of enlightened and liberated souls
Gunatit Sthiti	See Gunatit Bhav
Gunatit Swarup	One who has attained equivalence and identification with Akshar-brahma and in permanent communion with Parabrahma
Ishtadev	One's own chosen diety, idol or God
Jeevabhav	Physical identification with self soul or spirit
Jeevan Mukta	Liberated soul
Jhnani Bhakta	The enlightened soul
Jhnan Sàmadhi	Brahmswarup state, ejoined with Parabrahma with divine qualities and power
Junagadh	Holy place. Where Gunatitanand Swami was the head of the temple
King Rantidev	A king known for his utter merciful nature
Madhyam	Medium
Mahant	Head of the temple
Mul Akshar Brahman	Gunatitanand Swami
Mul Prakriti	Primordial crude nature

Navkar Mantra	Chanting of Swamirarayan with remembrance of nine manifested Gunatit Swarups
Nirdoshbhav	Observance of total divinity
Nirvikalpa Samadhi	Contentless Consciousness
Nishtha	Singleminded conviction in God
Nitya	The absolute-permanent
Panchratra	System of philosophy believing in worship of personal God
Parampara	Heirarchy
Prakriti	Inherent modes of nature
Param Bindu	The Supreme Centre
Pratyaksha	Personified living Divine Matter
Ekantik, Satpurush or Sadguru	
Pratyaksha Nishtha	The conviction in the divinity of personal form of God and His Saints.
Purush	The divine evolute or force or entity in creative force
Sadbhav	Respectful adoration
Sampraday	A particular belief or cult or philosophy or conviction propagated by spiritual Master

Shukdevji	The spiritual heir of Lord Krishna in Vaishnav Sampraday
Sant Marg	Path advocated by realized souls
Sankhya	Vedic religious system of understanding as advocated by KapilMuni for various Tattvas up to Brakrpin Purush
Sarva Jiva Hitavah	Universal benefit for entire humanity
Sakshatkar	Realization, objective perception
Satsangee	A real truth seeker
Suhridbhav	Friendliness with unity, love and harmony
Swami Ni Vato	Gospels of Gunatitanand Swami
Swarup Nishtha	The firm conviction in the divinity of Gunatit Swarup and Parabrahman
Swami Sevabhav	A relation between Master and disciple
Upasana	Form of worship of individual
Vachanamrit	Holy text of spiritual discourses delivered by Lord Swami Narayan
Vairagya	Detachment
Vishistavaid	Qualified monism
Vadvanal Saint	Supremely realized Master transforming even the wicked ones into pure souls
Vedrasa	Original text written by Lord Swaminarayan

Videhi Mukta

Brahminised soul doing God's work
in this life and world

Yug Dharma

Prevalent life order of the world

Yajna

Offerings or homage as a sacrifice to
the idol or God for benefits or perfec-
tion or salvation.

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