

1. Significance of the Human Body

When a desire for salvation manifests in the *saadhak* and the yearning to attain God is born, it is then that one realizes the importance of the human body. The last stage in the evolution of creation is the human body. Only through the human body, does it become possible to achieve the highest goal of spiritual progress, which is salvation.

Upliftment of the soul can happen by the appropriate use of the means - the human body, whereas degeneration can happen through its misuse, all at the discretion of the human being. Nothing is impossible or unattainable for a human being. One can do whatever one intends to do because God has bestowed various energies like intelligence, discernment, decision-making, categorization, analysis, imagination, thought, contemplation, etc., and has also inspired multitudes of possibilities. Hence, the *saadhak* must be committed to using these God-gifted energies to achieve the goal of God-attainment. Attainment of *moksha* is only possible through the human body and not possible in other species because the aforementioned, God-given energies are not developed in them. They only possess some natural instincts like eating, sleeping, fearfulness, and mating. Since these instincts are primarily inherent, they do not provide any use for the *moksha*. Therefore, as long as the human body is fit and healthy, the *saadhak* needs to use it consciously as a means to please God. (1)

The human body is an invaluable means of attaining God. One should not disregard it. Instead, one should disregard the *dehbhaav* and *dehaatmabuddhi*, that is, be devoid of *dehbhaav* by strengthening *atmabhaav*. By taking regular care of the body and keeping it engaged in activities like the meditation of God, remembering God, associating with saints, and service to *satsang*, the *karma sanskars* of innumerable births erode due to which *dehbhaav* diminishes and *atmabhaav* and *Muktabhaav* become stronger. (2)

One should not pamper the body continuously on a daily basis. Meaning one should not indulge in activities of the body and bodily care such that it increases *rajogun* and *tamogun*, eventually leading to the growth of *dehbhaav* and *dehaatmabuddhi*. Instead, one should follow the code of ethics and keep the body healthy, and clean with the sentiment that the body is a shrine, and that one has to enthrone *Mahaprabhuji* within the soul residing in the body. Doing so is considered service of the body, as a temple, and is not considered caring of the body for bodily pleasures. Due to ignorance, some people deteriorate the strength of the body beyond its limits by not restraining themselves. This in turn, causes certain chemical reactions in the body leading to one being engulfed by various diseases. Then one goes to a *Mukta* and seeks blessings to

cure them but what can a *Mukta* do about it? Yet, a *Mukta* makes necessary improvements in one's body, by utilizing Their divine powers, merely out of mercy. (3)

Every action should always be performed instinctively, naturally in connexion with God's *Moorti*. Artificial and unnatural feelings should not be displayed while doing any activity. When sitting in the proximity of the *Mukta*, performing actions like prostrating/touching Their feet frequently, laying one's head on Their feet, speaking way too politely in order to display high respect, great reverence, or humility should be avoided, even if one considers the *Mukta* as a divine being as these actions would not prove beneficial to others. Those types of actions may be perceived by others as pretentious and they might end up despising the *Mukta*. Therefore, the feeling of divinity towards the *Mukta* and Their bliss should be contained within the soul. That will increase one's inner bliss and lead to the realization of God. Hence one should adopt a natural, non-pretentious, and immaculate behavior. (4)

It is much required to practice the five moral codes in their subtle form - abstaining from alcohol, abstaining from meat, abstaining from adultery, not committing theft, and not drinking or eating anything from an inappropriate source, as prophesied by Shreeji Maharaj, to become worthy to realize God. Without that, worthiness cannot be cultivated. The one who regards *Mukta* as innocent and remains unskeptical, achieves spiritual worthiness much faster. (The subtle meaning of the Five Moral Codes can be found in the book 'Five Moral Codes' published by *Shri Swaminarayan Divine Mission Institute*.) (5)

A person who wants to achieve celibacy and become an *urdhvareta* should never let one's mind remain unoccupied. One should always keep one's mind engaged in a good activity. As soon as the mind becomes free from a good activity, practice meditation of *Maharaj* and *antarvritti*. Purify the diet of all the senses and become abstinent. One should consume less food than one normally does. Then meditation and *bhajan* are done nicely. It is an edict of *yogashastra* to fill two parts of the stomach with food, one part with water, and leave one part empty, for air. Many kinds of disorders and abjections are bred in the body as well as in the inner organ due to excessive *rajasic* and *tamasic* food, which become a hindrance in *sadhana*. So the *saadhak* should sensibly refrain from such food. (6)

For God realization, it is extremely essential for a *saadhak* to make the body very healthy and fit. One can become enlightened only if one cultivates a body that does not become sick due to one's carelessness. The spiritual progress on the path of realization is possible only if the body is fit and the mind is strong. The realization of God occurs due to the grace of a saintly person upon becoming absolutely worthy. (7)

A *saadhak* should also keep penancing by fasting. So that the body becomes pure, fit, and free of ailments. If the body becomes ailment-free then the mind also becomes healthy and strong along with it. An increase in *atmabal* through a healthy and strong body and mind brings the stability of inner sanctity. If possible, a healthy person should fast without eating anything during *vrats* like *agyaaras*, etc., which is considered more beneficial. A physically weak person can partake in some fruits like bananas, papayas, chikoos (sapotas), apples, etc. Fluids such as milk, buttermilk, fruit juices, etc. can also be consumed. Such *sattvik* substances increase the lucidity of the inner organ which simplifies enlinking with the form of God through meditation. (8)

One should quit the habit of excessive talking, and learn to be patient and solemn by forsaking childlike temperament and practice maintaining equanimity in all situations. The habit of excessive talking during *saadhandasha* wastes energy and precious time required for *sadhana*. That is why silence is considered important. Accumulation of inner spiritual energy occurs through silence, which is very essential in *saadhana*. (9)

By observing silence in solitude, without expecting no other company other than God, one can gain more proximity to God due to the spiritual upliftment of the soul through viewing, meditation, contemplation, and reminiscing of the form of God. (10)

The mental conflicts with inner enemies or contortions-thoughts should always be done without stress-worry, intuitively, with simplicity so that the body and mind do not get burdened by these, and the contortions related to sensual pleasures can be easily conquered. If one struggles to overcome the contortions by becoming stressed and perturbed then the mind becomes more and more restless and tense whose adverse effect occurs on the body and mind. Therefore, the *saadhak* should remain vigilant, have patience and courage, perform *saadhana* diligently, and remain free from stress and anxiety. (11)

A devout *saadhak* should persistently make a spiritual effort to conceptualize God's *Moorti* along with introspection and observation on how much *dehatmabuddhi*, *dehbhaav*, ego, passion - anger, etc. faults, have been diminished or grown. One should keep on checking this continuously. Subtle desires for opulence, power, success, fame, and glory, all of these accompany *dehbhaav*. When such desires are gone, then understand that the *dehbhaav* is getting reduced. (12)

Most of the groups of *satsangi* householders and renouncers waste precious time of their lives in roaming here and there, vain discussions, debates, conversations, and casuistry as well as in fixation on *karya satsang* activities and in the quest to fulfill

desires for societal respect and status. But, there is rarely anyone who is fixated on accomplishing the ultimate goal of life, which is attaining God, by way of *antarvrutti*. How ironic is that! (13)

One should unceasingly and tenaciously believe that I am an *Anadi Mukta* residing in the *Moorti* of *Maharaj*. The ego of "I" in the form of bodily pride, is materialistic, *maayik*, and impure whereas the ego of "I" am the *Anadi Mukta*, the servant of God, is a divine ego. The *maayik* ego is polluted and binding whereas the ego in the *Muktabhaav* is *nirgun* and divine. It is not binding. If one tries to focus on the *Moorti* while performing worldly activities then the task cannot be carried out properly. When one carries out a particular task or duty, it is not appropriate to ruin the designated work or not fulfill the duty due to a lack of concentration. Hence, before doing any work, one should remember the *Moorti* of God for a few moments, pray to God to chaperone in each and every task and work with concentration. So that, God is pleased and the work is also successful. By the practice of remembering God prior to every activity, the continuous connexion of the *Moorti* of God transpires. (14)

It is essential to have one life - a human life exclusively dedicated to God. In such a life, there is no obligation or duty. If that life is dedicated solely to the attainment of God, then all duties come to an end, and only then does the realization of God become possible. (15)

It is very essential for the one who wants to perform God's work and progress spiritually to attain God, to be completely dispassionate or disengaged from one's body and relatives of the body such as mother-father, brother-sister, etc. One should fulfill all the duties towards them dispassionately. One should regard them as any other soul and become detached. Otherwise, it is impossible to escape from the adherence of their attachment and from social dealings and responsibilities. How then, can the goal be achieved? Any type of adhesion of attachment results in another birth, hence the *saadhak* should think. Even Lord Buddha became enlightened because he renounced his wife and child, became completely detached, and performed *saadhana*. Householder devotees should duly perform duties towards their family members but remain detached internally, by cultivating this understanding, otherwise worldly bondage occurs. (16)

A devotee who has intense detachment and desires to remain celibate to serve *satsang* despite the destiny to get married, and has a passion to attain *Muktadasha* by attaining the bliss of the Lord, should not let the youth set in. That is, one should not think of a woman or of getting married, etc. One should never deliberately think about them. One should keep the mind constantly engaged only in good activities like service to God,

service to *Muktas*, service to *satsang*, etc. When the mind becomes free from those activities, one should engage the mind in meditation and *bhajan* of the form of God. Then one would achieve much spiritual progress and can even attain an elevated spiritual state. So do not assume that if marriage is written in destiny then it will happen. It is not like that. Such a staunch devotee will be blessed by God and *Mahamukta*, so no obstacles can rock the devotee's spiritual boat. (17)

If a spiritual aspirant, who wants to carry out human-welfare-related work of God, has developed an intense aversion to worldly things due to the inner desire to realize God through spiritual endeavors, renounces home, etc. then one will not have any concern or attachment for whatever happens to those that are left behind. Even if such a spiritual aspirant renounces everything, one will not be held responsible for any wrongdoing or get bound by *karma*. If one does not possess such detachment and is weak, then such a renouncer will be held responsible for one's actions and will be bound by *karma*. Such a nugatory individual cannot make any inner spiritual progress. Contrarily, one will be more troubled by renunciation. So it is considered beneficial for such a spiritual aspirant to engage in as much *bhajan-bhakti* and acts of service as possible while remaining a householder.

Only a spiritual aspirant, who has made intense effort in the previous birth, can sustain renunciation and achieve spiritual advancement and carry on the welfare of souls by propagating the knowledge of God. The life of such a spiritual aspirant is either predestined and preorganized to do the benevolent work, or the grace of God or great *Anadimukta* has descended upon the aspirant, inspiring the aspirant to perform benevolent activities. Such an aspirant should become a renouncer through self-motivation, and spend the lifetime in attainment of God, thus inviting God's grace to spread the benevolent message to God. A weak and not brave should be inspired to remain a householder. Otherwise, it would lead to *asamaas*. Thereafter, *Muktaraj (AMPP NarayanMama)* spoke about a devotee who had an instinctual aversion to worldly things, but could not sustain it and returned four to five years later and became a householder. "*Tyaag na take vairagya vina*" - *Renunciation does not last without aversion to worldly things* - Sadguru Nishkulanad Swami.

Someone came to *Anadi Muktaraj* Shri Bhagwatswaroopdasji Swami and asked, "Swami, should I become a renouncer? I will, if you say so." Swamishree told him, "No, you should not become a renouncer and stay in *Gruhasthashram*." Another devotee asked Swami, "Why did you refuse him to become a renouncer?" Swami replied, "The one who wants to become a renouncer, gets self-inspired, does not wait to ask for permission and abandons everything courageously but only those who are weak and have wavering faith, come to ask if one should become a renouncer or not? Such

individuals cannot become a renouncer. And even if one happens to become a renouncer, they cannot sustain it. Therefore, such an individual should be encouraged to remain as a householder." (18)

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2. Knowledge of Discernment

A *saadhak* who is embarking on the path of spiritual progress is perplexed by various types of questions, many self-established new and old ingrained beliefs, misunderstandings, and has heard many truths-fallacies. If the *saadhak* eliminates all those narrow perspectives and cultivates true understanding only then can one develop a broad vision and it becomes effortless to worship God. The guidance of what should be aimed for by the *saadhak* who sets out to attain God can be found in this topic.

Do not associate with the spiritually imperfect who encourage their own worship as a great *Mukta* or God, and do not engage in vain discussions or debates with them without a reason. Because they cannot unwind the twists of their mind or let go of petty egos and ruin the spiritual progress of many souls along with themselves. God protects and rescues a genuine spiritual aspirant from such sinful souls. *Anadi Muktaraj* Bapashree also states that eventually, such a so-called hypocrite God or hypocrite *Mukta* gets only hunger, misery, and beating. So, a wise spiritual seeker should always avoid the tempting path and always maintain a distance from hypocritical Gods and gurus. (1)

The inspirer of happiness-sadness, victory-defeat, profit-loss, success-failure, etc. for the one who is in alliance with a *Mukta* and is under *Mukta's* blissful grace, are all inspired by ShreejiMaharaj Himself. Success and failure are the same to those who possess true understanding and knowledge. *Both are one and the same*. Therefore, one should assume equanimity and situational awareness without getting disappointed or discouraged in face of a failure. The knowledge descends, and experience is gained from a failure, from which the motivation and the key to success also become accessible. There is a saying in English that '*Failure is the ladder of success.*' Success and failure are one and the same for a *saadhak* established in equanimity. (2)

It is mentioned in the scriptures that genuine devotees only desire to serve God, but do not desire the four types of liberation. The real secret is that when such a devotee becomes identified with *Purushottam* and attains non-dualistic love in the divine form of God; the devotee feels an infinite abundance of happiness, capabilities, radiance, virtues, power, etc. related to God. That's why even in the state of *Mukta*, the constant feeling of master-stewardship remains. In *Parabhav*, remaining engrossed in oneness with the divine form of God and enjoying the divine bliss pertaining to God, and maintaining a servant attitude, is what is considered a service. A true devotee desires that kind of devotional service of *Parabhav* but does not seek only the state of liberation

that is freedom from birth and death. Such is the essence of the words of the scriptures. (3)

The one who only yearns to realize the form of God must cultivate a very subtle understanding. In order to cultivate worthiness, (one should) keep striving to eliminate all desires related to the *five vices* and all desires of respect, honor, success, glory, fame by remaining constantly alert and aware, using subtle understanding. (4)

Souls have the freedom to act according to their temperament. God or God's *Muktas* do not interfere unnecessarily with it. (5)

The grace of God and *Mukta* descends only on the spiritual aspirant who has a strong urge to conquer one's nature and is making self-effort in that direction and only such an aspirant is able to conquer one's nature. The nature of other souls does not enfeeble even after many births. Only when the soul desires and exerts self-effort, only then is one's nature repealed. (6)

True happiness-peace cannot be achieved without overcoming attachment and envy. (7)

The souls are in the womb of *maya* since eternity. Whatever good or bad deeds the soul does result in binding and the soul experiences happiness-sorrow as the fruits of those. It is impossible to answer as to when karma got attached to the souls because souls have been curtained in the veils of *maya* from time immemorial. The law of evolution is to break free from those veils and become complete through gradual spiritual progress. (8)

A *saadhak* should always remain mentally cheerful during *saadhana*. Futile worries or stress-anxiety should not be allowed to linger in the mind. One who has a stable coherent intellect can remain mentally cheerful amidst happiness-sorrow, respect-disrespect, joy-grief, etc. Rapid spiritual progress can be achieved in *saadhana* through the happiness of the *chitta*. (9)

By practicing recollection of the *Moorti* of *Maharaj* without being rattled by different types of thoughts and thought-streams, results in their regression. (10)

When an indefectible *Mukta* is present in the human form, then the spiritual aspirant should seek clarification to all the perplexing questions by asking them. Otherwise, those questions always disturb the mind due to which the progress on the path of

saadhana is inhibited. Clarification of the perplexing questions through genuine reconciliation paves the way for *saadhana*. (11)

“*Anadi Muktas* are identified with *ShreejiMaharaj*. *ShreejiMaharaj* is divine and radiant and so are His *Anadi Muktas*. Then can the great *Muktas* be meditated upon or not? Because *Shreeji Maharaj* has also regarded *Anadi Mukta* as His own manifestations. They are *ne plus ultra* the various opulence-bearing incarnations like *MulaPurush*, etc. then is it possible to meditate upon them? And if they are meditated upon, what is the potential problem? What does it mean to have solidarity with the *Mukta* that one has met? In response to these questions, *Gurudev* replied that it is *ShreejiMaharaj's* edict to meditate only on *Maharaj's Moorti* because *Maharaj* is the master and the *Muktas* are stewards. Therefore, it is best to meditate upon the master and if someone unknowingly meditates upon *Anadi Mukta*, then one will attain salvation but it will be accompanied by the demerit of disobeying the edict of *Maharaj*. Cultivating solidarity with a *Mukta* means acting in conformance and obeying Their edict, as is. “Just as *Maharaj* has made Their form like *Moorti*, *Maharaj* has also made my form like *Moorti* and placed me in His *Moorti*, by His grace.” Doing the *meditation-bhajan* only of *Maharaj* with such a belief, and associating with and rendering service to *Mukta* through *antarvrutti* and *bahyavrutti*, is considered solidarity and oneness (with a *Mukta*) in the true sense. (12)

Most *Satsangi* devotees keep idols of God and *Muktas* in cars, homes, offices, etc. Their intent is that by placing idols of God and *Muktas* in the car, one will not get into an accident, and placing idols in the home will increase happiness-prosperity, matters of life will go on smoothly, and one's wealth will increase. Devotees keep such materialistic wishes. Instead, by keeping the idols of God and *Muktas* and by remembering them, one should examine whether one has attained their benevolent virtues or not. One should try to imbibe Their virtues in one's life, only then can one progress on the path of salvation. Hence, the inspiring idols of God and *Muktas* should be kept for the supreme purpose of the ultimate liberation by eliminating attachment to petty objects and trivial wish fulfillment. (13)

God does not like to dwell where the hearts of devotees have separated and distanced and a situation has arisen where mutual shortcomings are beheld in each other. Hence, one should keep away from environments beset by conflict so that feelings of love and divinity can be maintained. But, if staying together leads to friction, then one should not stay with one another. The bliss of *meditation-bhajan* is inhibited by such conflicts. *Maharaj* does not like any kind of internal-external uncleanness. Therefore, stay clean both internally and externally. It is only through purity of speech and behavior that God is pleased. (14)

For many souls, bodily pride, self-ego as well as false vanity of being erudite, become obstacles in the path of liberation. If one eschews from those with understanding, assumes modesty, becomes non-deceptive and needy, and associates with and renders services to a great *Mukta*, receives true knowledge from the *Mukta* by pleasing them, then it will be easy for one to become worthy. *Guruvarya* talked about a Brahmin in that context. There was a Brahmin who was very well educated-learned and was a scholar. He had a lot of arrogance due to his erudition. That is why he did not have enough discernment to recognize a great devotee. He had formed a habit of going to anyone without considering their suitability and kept disseminating his knowledge-talks. He would be at peace only when he preached to others, and he would be restless without it. He was so stimulated about preaching. He used to come to *A.M.S.G.* Bhagwatswaroopdasji Swami every day. Swamishree was very kind-natured so He would get up and welcome the Brahmin and would lay down a mat for him. The Brahmin would sit on that mat and would expatiate his scholarly knowledge to Swamishree for about one to two hours. Swamishree used to merge with the form of God and go deep within, but the Brahmin used to feel that Swami was attentively listening to his talks. He would get up and leave once he got tired of talking. So Swamishree would pick up the mat and put it back in its place. Swamishree never engaged in discussions with that Brahmin, because he was aware of his nature. The Brahmin's ego of erudition became intense because Swamishree did not engage in conversation with him.

Once, *A.M.S.G.* Shree Vrundavandasji Swami arrived at Dhrangadhra temple. He had a stay of about eight to ten days. That Brahmin came to the temple as per his daily routine and started looking for Bhagwatswaroop Swami. During that, some devotee stated, "A great saint has arrived at our temple. Therefore, (Bhagwatswaroop) Swami is seated with him in the assembly." That Brahmin arrived at the assembly hall. He thought in his mind, "Today I will display my knowledge even to the great saint in that congregation." Thinking so, he sat down in front row in the assembly and flauntingly questioned Vrundavandasji Swami, "Swami, you have become very old now, so why do you endure the trouble of traveling and preaching? If you spend time peacefully in devotional worship of God then your boat will cross the ocean of *Maya*. It also seems that your body is ailing." Swamishree clairvoyantly recognized the haughty nature of the Brahmin and imparted knowledge to eliminate his arrogance, "Age is not applicable to me. It is merely your perception through physical eyes. I am always as I am. It seems to me that you are ailing. That ailment can only be cured if you associate with a great devotee and please them by rendering service because the roots of your ailment are considerably deep. Looking within is required to diagnose that ailment. It is not possible to recognize it without that."

Even though Swamishree said this, the arrogant Brahmin could not let go of his pretense of erudition, became impulsive, and asked Swamishree cynically, "Have you ever traveled to Kashi?" Swamishree replied, "I have not been to the Kashi that you have been to. And you have not been to the Kashi that I have been to." At that point, the Brahmin flinched a little and then asserted that there was only one type of Kashi mentioned in the scriptures and that Swami seems to have spawned a new Kashi. Then Swamishree stated, "You have been to the Kashi that is mentioned in the scriptures and I am always residing at the Kashi that is beyond the scriptures. That Kashi is the divine form of God." Then, that Brahmin felt, "This saint seems to have attained some elevated spiritual status. It was not right to unnecessarily engage in debate-arguments with him." So he stopped asking questions. Thereafter, Swamishree enlightened him. Explaining the state of *Anadi Mukta* and sovereign pure worship of God, He said, "One should develop servitude towards a great devotee and acquire knowledge by becoming non-egotistical and needy, otherwise one's birth goes in vain by engaging in futile discussions and debates-arguments and there is no attainment. Many lifetimes have passed thus and yet there is so much imperfection. It becomes evident when one thinks deep within. For that, one should possess true urgency and earnestness to attain the form of God and His divine bliss. Then the great devotee will enlighten with the truth. You come to talk to this great saint (Bhagwatswaroop Swami) every day. He stands up and lays down a mat for you. That is like a king seating a pauper on the throne. You should sit humbly before such a great saint, shedding your bodily pride and ego of being a scholar. Then you can attain true knowledge." Such powerful words of Swamishree had a deep impact on that Brahmin and he could understand the truth. The spiritual aspirant in him was awakened and he realized Swamishree's virtues and dignity. Thereafter, he engaged in God's meditation-*bhajan* and sat on the floor without laying a mat, next to Bhagwatswaroop Swami at the temple every day. Even if other devotees sat on a mat, he always sat down on the floor. By assuming such a non-egoistic nature he attained the pleasure of Swamishree, and thus he realized the form of God as is, and obtained true knowledge. (15)

One should make incessant efforts to completely reign in the vile tendencies of lust, anger, greed, ego, envy, etc. Such vile tendencies often land oneself and others in immense trouble. As long as even a single vice remains, the auspicious qualities of God do not manifest in one. Attaining the form of God is only possible when one becomes as pure as God. (16)

There is no other *prarabdha* for a *saadhak* who has attained confluence with God and His *Muktas* and received their blessings. Only *Shreeji Maharaj* is the *prarabdha* of such a seeker. Therefore, if one is destined to be married but wants to remain unmarried, attain God, and perform benevolent services related to the welfare of souls, then one

can remain unmarried if one has a firm determination, strong faith, and true understanding. It is not difficult to do so. Therefore, one should preclude the mental block that reinforces the belief of difficulty, be fearless-woriless, and practice the means for pleasing the Lord. (17)

An extroverted person does not achieve anything and remains blank, even if such an individual stays in close proximity to *Maharaj* and *Mukta*. However, if one keeps their constant company internally then even if *Maharaj* and *Mukta* are thousands of miles away, *Maharaj* and *Muktas* are always in close proximity. (18)

On hearing the name of *Muktaraj*, once a saint from the sect of followers of Saint Kabir came to visit *Guruvarya Muktaraj Narayanbhai*. He asked *Muktaraj*, "Lord Swaminarayan has mentioned in the *Shikshaapatra* that one should not follow the unrighteous deeds of the great persons. But why would great persons perform unrighteous deeds? If they perform unrighteous deeds then how can they be called great persons?" In response, *Muktaraj* said, "A perfect *Mukta* who has reached the state of ceaseless realization of the Supreme Being, can be called a great person and a person in the higher state of *saadhandasha* can also be called a great person. Before attaining the state of perfection, due to *dehaatmabuddhi*, a *saadhak* in *saadhandasha* striving for pious conduct, who has not yet overcome all the flaws, may sometimes get angry, get caught up in sensual pleasures, and lose control over mind resulting in unrighteous actions. Such a conduct of the one in *saadhandasha* is unrighteous and should never be adopted.

You are a saint too and striving to attain God but are not yet perfect, even then you can be called a great person. Now with God as a witness, tell me whether or not you have feelings related to vices like lust, anger, greed, pride, envy, etc. And is it possible that sometimes you might act inappropriately due to those feelings?" Then that saint dimmed a little and said, "I will not lie in front of a great saint like you. Such bad emotions do arise in me sometimes!" *Muktaraj* said, "There are instances recorded in the scriptures where the sensual pleasures beguiled great deities like Shiv, Brahma, and even very great sages and fell. Such conduct can be regarded as an unrighteous deed. Therefore, such unrighteous conduct should not be adopted and their righteous deeds should be followed, that is the intent of Lord Swaminarayan. The word of God is always the absolute truth." By receiving such an accurate clarification the saint from the sect of Saint Kabir's followers, was satisfied, sought *Muktaraj's* blessings to eliminate his vices and attain spiritual progress, paid obeisance, and departed. (19)

Only send good thoughts of well-being and benevolence towards everyone, but never think harmful thoughts towards anyone. One should recognize everyone based on their

merits and demerits, so as to know whether their association is right or not and one can protect oneself from wrong associations. With such an understanding, the vices of the *saadhak* are eliminated and virtues develop, leading to innocence and purity. (20)

God and His *Mukta* can remove the common flaws of the souls by merely looking at them. But if a binding desire for publicity, fame, glory, etc. is interwoven with the soul then God makes such a desirous person a medium to accomplish certain religious activities. (21)

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