

Satsang Pragna 3 Essay 1

Philosophy that grants all equal rights to Moksha

'Akshar Purushottam Darshan' is a philosophy of Parabrahman Swaminarayan. Philosophy means right understanding. The right of philosophy is not limited to the scholars of scriptures or to those who have proficiency in Sanskrit or English language. The doors of philosophy are open to everyone. A person, who can milk a cow without giving any sufferings to the cow, is considered the philosopher scholar of that task. . A person who can cook pure, delicious, and digestible food is considered the master of cooking. A person might not have an education in school, college, or university, but that person might be an expert, scholar or philosopher in his/her own field. This is the fact, and there are thousands of examples in the world.

Spiritual philosophy is similar and is called 'Brahmavidya'. Brahmavidya is the key for ultimate happiness for all human beings. The doors of Brahmavidya are open for everyone. Everyone has equal right of Brahmavidya. Brahmavidya is far beyond the differences of egoistic racism, the differences of homemaker and ascetic, the differences of gender. Brahmavidya is for everyone. The real spirituality welcomes everyone equally.

'Akshar Purushottam Darshan' is the philosophy of Parabrahman Lord Swaminarayan that benefits all human kind. All aspirants have rights for the philosophy. It means it is theoretically accepted that this philosophy is worth achieving. In this article, we'll learn more about this theory.

Shri Hari has addressed 'one who wishes to', meaning Shri Swaminarayan Bhagwan has permanently left all the doors open for everyone with equal values without seeing the differences of cast, and is very clearly seen in these words Therefore, 'Akshar Purushottam Darshan' is the philosophy that is beneficial to everyone and is for the well-being of everyone.

Philosophy That Does Not Consider the Differences of Race and Caste.

A human being who has good virtues is considered saint, supreme, and religious regardless of his birth caste and race. Everyone has a right for liberation. So, philosophy should never consider the differences of caste and race. Every human being in this worldly life can be a philosopher. But the philosophy gets polluted owing to differences of race and caste that are provoked due to egotism

Since ancient times, caste arrangement is accepted throughout India for the wellbeing of humankind. The caste system- Brahma, Kshatriya, Vaishya, and Shudra was developed for the welfare of the society. But with time, this arrangement got polluted with vices like ego, jealousy, and bias. As a result, the society started getting contaminated with the differences of superior-inferior, touchable-untouchables, etc. The negative effect of these inferior thoughts was not only limited to the society, but the vices of caste differences also entered the fields of worship and philosophy. A group of people started believing that only those born in certain caste can perform certain types of worship and only they can learn philosophy, and teach philosophy. Not only were that, but humans born in certain caste kept away from getting Brahmavidya. The egoistic caste system also affected the right to sit on religious pulpit.

Swaminarayan Bhagwan removed these contaminants from the society, and gave everyone equal rights for philosophy. Each and every person from all the castes have right to achieve ultimate position by getting brahmavidya- Bhagwan Swaminarayan put forth this theory. He saw every human being as a soul (atma). How can an atma have race or caste? He disregarded the differences of caste and gave everyone equal right for philosophy, religion and 'Brahmavidya.

Shriji Maharaj had decided to demolish the caste system and give these several souls the right for 'Brahmavidya'. To achieve this, it was important that the group of people who had ego of being born in higher caste, also gain the knowledge of real spiritual philosophy. At present also, this approach of Bhagwan Swaminarayan that is beneficial to all the lives has been maintained by the Gunatit successors of Bhagwan Swaminarayan.

On several occasions, we have heard His divine holiness Pramukh Swami admiring the spiritual altitude of great devotees like Sagram Vaghri. To make the whole world aware about the greatness of devotees like Sagram Vaghri, Pramukh Swami Maharaj has exhibited their life stories in the monument like Akshardham. Therefore, today in BAPS organization, aspirants from any caste are able to get initiation without any barriers, and are happily able to get spiritual knowledge and Brahmavidya. Regardless of the birth caste, after initiation as

saints, everyone sums up the peaks of Brahmailidya together and equally in the presence of Guru Hari Mahant Swami Maharaj.

In summary, in 'Aksharpurushottam Darshan', the prophecy of Bhagwan Swaminarayan, it is theoretically accepted that all human beings regardless of caste, have equal rights to understand or explain, learn or teach the philosophy of Brahmailidya.

Philosophy That Disregards the Differences of Renunciant and Householder

Renunciants as well as householders, both have rights for liberation. They all are the devotees of the God, so one should not see the difference in them. Asceticism and house holding both are life styles. Since ancient times, Hinduism accepts both these life styles with high respect. One can achieve Brahmailidya via both these paths. Bhagwan Swaminarayan has given everyone equal right to learn Brahmailidya, and to be a philosopher. In the spiritual path, Bhagwan Swaminarayan has never accepted that a renunciant is superior to a householder. His discourses explain this. Bhagwan Swaminarayan has said, "A householder who has been graced with the attainment of God, can still be called nirgun-as a renunciant" [Vachnamrut G II-8] Therefore, Bhagwan Swaminarayan has advised that both renunciants as well as householders take inspiration from each other's lives.

Gunatitanand Swami says- Maharaj went and sat where Muktanand Swami and Brahmanand Swami were studying. Then He asked Brahmanand Swami, "How is Satsang in the land?" Brahmanand Swami replied, "There is a lot of Satsang." So, Maharaj said, "What type of satsangi have you become?" So, he replied, "We have become true satsangis." Then Maharaj said, "You have become satsangis of the gunbuddhi category (not ekantik category) and if you have become true satsangis then tell me where I was and from where I have come?" The Brahmanand Swami said, "No Maharaj, we have not become that type of satsangi." Then Maharaj said, "My true satsangis are Gordhanbhai and Parvatbhai, etc. They see me in all the three states." Then Muktanand swami asked, "How can we become such satsangis?" Then Maharaj replied, "You have become such satsangis by overcoming all material qualities, believing one's atma as aksharrup and continuously remembering my murti. Then you can become such satsangis." (Swamini Vato 3/9)

Philosophy That Disregards the Differences of Man-Woman.

Bhagwan Swaminarayan has not seen the gender differences when it comes to attaining liberation (moksha). Males and females both have equal rights for moksha (liberation). Bhagwan Swaminarayan has theoretically proved this. It is true that Bhagwan Swaminarayan has set the boundaries which are beneficial for pure worship and the wellbeing of all the devotees. Also, these boundaries are set to eradicate painful vices, and to help lead pious, happy, and graceful life. These limitations were not set with the intent of hatred or any bias for superior-inferior, but they were set to understand the glory (mahima) of everyone equally, without any bias, and to do good for all. Today all men and women are experiencing the beneficial and happy results of these limitations.

Swaminarayan Bhagwan has always addressed all the devotees with equal respect in his discourses. Men and women – all participated in philosophical discussions without crossing their boundaries. In Vachanamrut, there are questions asked by sadhus, by householders, including men and women. Shriji Maharaj has answered their questions with great satisfaction. 'Atma' is neither a man nor a woman. These are merely bodily expressions. Therefore it is ignorance to see the values of inferiority and superiority in them- this was clear opinion of Bhagwan Swaminarayan.

This opinion of Shriji Maharaj is absolutely respected by His Gunatit successors. They help the devotees achieve faith in God without crossing the religious boundaries. They are very pleased to hear about a satsangi man or a woman who lives pious life by following the commands of God, who has strong faith and devotion in God, and who engages in seva. We all have seen this several times in the lives of our Gurus HH Pramukh Swami Maharaj, and HH Mahant Swami Maharaj.

The incident on May 3, 1999, explains this. That evening Pujya Pramukh Swami Maharaj arrived at Dharampur village in South Gujarat. There, He went to do the darshan of holy places visited by Shriji Maharaj. From there, he went to the bed of the river called Swargavahini, to do the darshan of holy bench that was made in the memory of Shriji Maharaj's female devotee Kushal Kuarbaa. This is the place where her funeral rights were carried out. Pramukh Swami Maharaj visited this place, he prayed for peace, offered flowers and did

Pradakshina. When a great ascetic, who has observed Ashtang Brahmacharya all his life, highly respects a female devotee, it shows that true spirituality is not affected by bodily-expressions (Deh-bhaav). Boundaries and glory (mahima) are not enemies of each other.

Therefore, in Akshardham temple, as per the order of HH Pramukh Swami Maharaj, there are idols of female devotees such as Jivubaa, Ladubaa and Ladhibai, along with the idols of paramhansas, Santos and male devotees. Today, these idols are examples of equality that is emphasized in Aksharapurushottam theory.

Thus in 'Aksharapurushottam Darshan', it is theoretically accepted that both men and women have equal rights to understand, explain, learn and teach 'Brahmavidya, and that both men and women have equal rights to attain the form of Akshar and worship Purushottam.

Philosophy That Grants Equal Fruits to Everyone.

If the results are the same, then it is understood that everyone has received equal rights. Not only that Bhagwan Swaminarayan has given all His devotees right for philosophy, right to attain brahmavidya, but He has also graced his devotees ingrain this philosophy and brahmavidya into their lives. Up until today, in this denomination, everyone has equally received the spiritual fruits like liberation, freedom from lust, experience of integral happiness, stability in the midst of sorrows, regardless of caste or gender, regardless of a person being a renunciant or a householder.

This is validated in the scripture Vachnamrut. In many Vachanamruts, Shriji Maharaj has narrated the virtues of his devotees. For example, in Gadhada III-24, He has narrated, Dadakhachar, the virtue of faith; Rajbai, the virtue of renunciation; Jivubai, the virtue of faith in me; Nityanand Swami, the virtue of desire to please me; Brahmanand Swami, the virtue of insisting that there should be no lapse at all in observing the disciplines of satsang; Muktanand Swami, the virtues of desire to please me and having faith in me; Somla Khachar, the virtue of always behaving consistently; Chaitanyanand Swami, the virtue of wishing to behave in such a manner that pleases Maharaj in many ways; Swayam Prakashanand Swami; the virtue of faith in God and realizing His glory, and Jhinabhai Thakor, the virtue of having awareness, lest he becomes attached to any object other than God; and the senior Atmanand Swami, the virtue of ensuring that none of my commands are disobeyed." In this manner, Shriji Maharaj narrated the virtues of many senior paramhansas and other devotees.

Conclusion:

Every human being has a right to understand the prophecy of Parabrahman Swaminarayan, 'Aksharapurushottam Darshan'. All the devotees have equal rights for liberation (moksha). All human beings can attain the form of Akshar, and can worship Purushottam, all human beings can get eternal happiness, and everyone can learn and teach scriptures like Vedas.

It is the egoism, ignorance and a merely bodily-expressions (dehbhaav) to respect the differences of caste, gender, status (householder or renunciant) and to consider a person superior-inferior based on the differences. All these principles are theoretically accepted in 'Aksharapurushottam Darshan', the prophecy of Parabrahman Swaminarayan. It gives the feeling of a united family.

We all are fortunate to move forward in this spiritual journey under the spiritual guidance of our guru HH Mahant Swami Maharaj, with unity (samp), by disregarding the differences of 'superior-inferior'. He has graced us with pure knowledge that is free of any kind of differences, and He has gifted us with the mantra, 'Aksharam Aham, Purushottam Dasosmi'

Let's all of us embrace this knowledge, and say together:

'BAPS one family.'

Satsang Pragna 3 Essay 2

Just do not forget this: Ghar Sabha - Royal Path for a Peaceful Home

Why is mango seeds planted? Is it to benefit from the shade of a fully blossomed mango trees or its wood used for fire or to use its leaves as festoons? Well actually, the main reason is to enjoy the juicy delicious mangoes it would bear. The shade, leaves and wood are the byproduct of the mango tree the main benefit is the mango fruits.

In the same way why should we conduct Ghar Sabha? For liberation and what exactly is liberation? It is the command of Gunatit Satpurush and the true and ultimate benefit of obeying his wishes is liberation. Thus, by observing this the inner wish of Pramukh Swami Maharaj and Mahant Swami Maharaj, liberation is readily attained. At the same time, the benefits of family unity and harmony, values, spiritual understanding and others are also experienced. If the core understanding that regularly conducting Ghar Sabha is Swamishri's wish liberation is attained, then whether or not the side benefits are experienced in one's family, one will remain motivated to continue conducting Ghar Sabha regularly with one's family. Eventually because one's sole sentiment of obeying Swamishri takes one's family further, resulting in achieving the sweetest fruits. Just as Ghee cures the decease when the Vaidya's medicine is mixed with it. Conducting Ghar Sabha builds better character, understanding and bonding the family together because Swamishri's command is firmly followed.

Once cholera broke out in Mahuva. Vithalbhai's daughter-in-law was attacked by it. Whenever anybody else prayed to Bhagatji Maharaj to cure a victim of cholera, he would ask him to offer oil to Hanumanji. Vithalbhai heard about it and so he tried to offer oil to Hanumanji without praying to Bhagatji Maharaj, thus his daughter-in law was not cured. So went to Bhagatji Maharaj and told him that he offered oil to Hanumanji but it was of no avail. Bhagatji Maharaj asked, "Who had asked you to offer oil to Hanumanji?" Vithalbhai replied, "I did it because you had asked so many others to do so." Bhagatji Maharaj smiled and said, "You cannot succeed if you follow your own will, without our command. Now I command you to go again and offer 5 gallons of oil to the idol of Hanumanji that has been installed by Shriji Maharaj." Vithalbhai carried out the orders and slowly the daughter-in-law was cured. He did the same thing but this time it worked because he followed Bhagatji Maharaj's command.

Likewise when one conducts Ghar sabha and see the positive results, it is due to Swamishri's command one followed. In one's spiritual journey, to experience peace and happiness in life, observing the commands of the Satpurush is of paramount importance. The Upanishads, Bhagavad Gita, Shrimad Bhagavat, Bhagwan Swaminarayan's Vachanamrut and other Shastras all indicate that observance of the Satpurush's commands is the master key. Bhagwan Swaminarayan declared, "One who follow the command of the Satpurush is behaving as Atmasatarup". India's former president Dr. APJ Abdul Kalam had a heartfelt reverence for Pramukh Swami Maharaj. Dr. Kalam was distinguished internationally respected scientist and intellectual, yet he also enforced great importance to fulfilling Pramukh Swami's wishes.

On 30 June 2001, Dr. Kalam presented to Swamishri the five key areas which 500 India's leading thinkers had identified to transform India. After listening to him, Swamishri suggested, "In addition to your five area to transform India, add a sixth area - developing faith in God and spirituality in the people of India." On hearing this proposal, Dr. Kalam remarked, "I was taken aback by the clarity, precision and force of his words." In an instant Swamishri had identified an idea which had been eluded by so many great thinkers. This was Swamishri's divine intelligence in action and Dr. Kalam endeavored to fulfill Swamishri's idea. That same divine mind of Swamishri has insisted that all should conduct Ghar Sabha to experience peace, harmony and happiness in life.

Swamishri's insistence is based on the problems the families and society faces in general. Swamishri counseled either in person, by phone or by letter to hundreds of thousand people. He understood the pains of people and the causes. Ghar Sabha was the only solution he advocated, borne of the pure, genuine concern he had for the welfare of all. So even if one does not understand the reason or logic behind Swamishri's guidance, it is still wise and beneficial to obey him with firm faith in order to bear sweet and juicy fruit. On October 1998, in London, Swamishri said, "Ghar Sabha is an important sadhana. When you start Ghar Sabha, do not stop, even if it takes some time to set. When you move homes it takes time to settle into the new home. Same thing when we start conducting Ghar Sabha. Even if others do not join yet you should continue your efforts. One day everyone

will join you. "On June 11 2006, Swamishri said, "If you conduct Ghar Sabha with faith, trust and patience, all your problems will be resolved." Imagine who is saying this so jump in following his agnaa. Mahant Swami Maharaj has also emphasized this message on many occasions.

On 13 July 2017, in Chicago, during the Bal Din assembly, the children asked Swamishri to draw a picture. Swamishri drew a house and wrote Ghar Sabha under it. What was in Swamishri's heart he drew it by hand. On 15 July 2017, a youth driving Swamishri's car said, "Swami! I got married recently." Instantly Swamishri advised, "Before any problems arises, start Ghar Sabha." So just as performing daily personal puja and observing Ekadashi are Satpurush's commands, similarly conducting Ghar Sabha is also his commands (agna). On October 1998, Pramukh Swami Maharaj said, "I thank you for faithfully conducting Ghar Sabha. So just don't forget this." Think who is thanking us. An Ekantik Sant Our Guru Pramukh Swami. This is Swamishri's gift to us all, accept it and welcome it with open arms and minds. Make it a pride of your homes and revel in the pleasant atmosphere it generates. It is our heartiest duty to uphold Swamishri's wish with a smiling face. Enjoy conducting Ghar Sabha keeping Swamishri's command in your mind.

Satsang Pragna 3 Essay 3 Inspirations for Daily Personal Puja

Ever since Vedic era, India is considered to be very religious and spiritual land. Worshipping God daily by chanting Mantras and performing their rituals to God, it is showing that in this world it is the key to inner peace and attaining divine bliss. We tend to look for this type of peace in the materialistic world but that is only temporary pleasure. In order to live in this world with inner bliss, daily personal puja is divine awareness. This spiritual endeavor will always keep us ever so content and slowly take us to peak of happiness, also we tend to appreciate whatever God has given us. In this fast moving world Bhagwan Swaminarayan has introduced daily personal morning puja, Mansi puja and daily devotional routine, like Arti, shlokas, offering food, putting God to sleep by chanting Chesta, etc. (bhakti purna ahniko) before starting their day and also ending their day. If they are practiced in our daily life then we could attain inner peace and spiritual happiness very easily. In Vachanamrut Sarangpur -3 Shriji Maharaj said, "If a person lovingly perform puja of God, with hair-raising sentiments and an emotion-filled voice, then regardless of whether he performs puja physically or performs mansi puja, both are superior. Conversely, if he performs puja mechanically without feeling love or excitement, and without showing emotion in his voice - then regardless of whether he performs puja of God physically or performs mansi puja of God, both are inferior."

Over 200 years ago Bhagwan Swaminarayan inspired his over 100,000 followers to perform daily puja, mansi puja and spiritual devotions to God. So they could enjoy divine happiness. Bhagwan Swaminarayan firmly insisted that all his saints and his spiritually inspired devotees together with his Gunatit Gurus should perform morning personal puja before starting their daily routines. They were not allow to eat or drink even water before performing their puja. During Bhagwan Swaminarayan era, no one were exempted from performing personal puja and following dharma niyam, no matter whether they were king or pauper. They all practiced this routine whole heartedly as such that some of the devotees made history. Some such prasangs we could even recall. Joban Pagi was an infamous bandit. He was such a terror in Gujarat that not even great kings dared to utter his name. He roamed hundreds of kilometers committing crimes, even in broad daylight, yet nobody could catch him. Bhagwan Swaminarayan converted him into a staunch devotee. He would not either eat or drink without performing his daily puja. Once he had to go to Petlad for some work which he could not finish so he ended up spending the night there. Since he did not have his puja with him he did not eat or drink water. His work was not done so he ended going to Bochasan where he stayed with a devotee called Kashidas. Kashidas offered food but Joban Pagi refused to eat. He didn't even drink a drop of water because he didn't perform his morning puja. Here too his work was not done so ended up going to Anand. It was his third day without food to eat and water. He was staying with his relatives who tried to force him to eat but he was very determined. After his work was finished he reached home on the 4th day. He took his bath and performed his puja and was about to eat when he had Maharaj's darshan. He was surprised to see Maharaj who hugged him saying, "I had to come and give you darshan because you did not break your niyam." Maharaj was very pleased.

Another such bhaktaraj who was a devotee of Bhagwan Swaminarayan and Aksharbrahma Gunatitanand Swami was Abhaysinh Darbar of Ganod. One day British officer came to Ganod for a visit. Abhaysinh was performing puja. It was his rule that no matter what he should not be disturbed during his puja. Therefore they requested the officer to wait till Abhaysinh finished his puja. Since Abhaysinh was loved by his people for his fair character and being spiritual aspirant, one jealous man named Kalabhai took advantage of the situation and tried to tarnish Abhaysinh's character by reminding the officer that he had been ignored. This effected the officer so he sent a messenger to call Abhaysinh but the guard didn't let the messenger enter the room. This gave even more opportunity to Kalabhai to poison the British officer's mind. Kalabhai said, "See Abhaysinh is ignoring you. He has become very proud of his position." Hearing this the officer commanded the messenger again to go call Abhaysinh immediately. Since Abhaysinh just finished his puja he came with the messenger. Abhaysinh apologized for the delay, explaining, "I took a niyam to perform daily morning puja and as soon as I finished my puja I came to see you." Abhaysinh's firm faith in God impressed the officer. Officer was upset at Kalabhai's jealousy. Abhaysinh was following the path of devotion because of Gunatitanand Swami's teachings.

Brahmaswarup Shastriji Maharaj too had one such devotee. His name Gulzarilal Nanda who was an inspirational politician. Gulzarilal Nanda too performed daily morning puja. During his puja he had niyam to do 100 mala and read Shikshapatri, Vachanamrut and Swamini Vato. Once he was in Ahmedabad attending a function arranged by prestigious millionaire, Mr. Sarabhai who invited about 150 mill owners and prestigious people. Gulzarilal Nanda was delayed because of his puja. He went but was not able to read Vachanamrut and Swamini Vato so when he was offered food and water he refused because of his niyam. The function was arranged on his honor so everyone was impressed by his determination in following his niyam. The guests were willing to wait for him, till he goes back to his room and finish reading.

Yogiji Maharaj and Pramukh Swami Maharaj too had inspired infinite number of devotees to perform morning puja. Jasbirsing from Bahrain came in contact with Pramukh Swami and became a staunch Swaminarayan devotee. Once for some personal reason he had to come to New York where Pramukh Swami was also present. When he left Bahrain he had waterless fast for Janmashtami. He reached New York 53 hours later. First thing he did was he went for Pramukh Swami's darshan. Bapa offered food which he declined because he had to perform puja. Such firm dedication, even after 2 days of fasting impressed Bapa who thought that even after such long traveling he stayed firm in following his niyam. Jasbirsing earned Bapa's rajipo.

Everyone, from older to very young devotees are very determined to follow this daily morning puja niyam. Ravin from Surat Bal Mandal had cancer. Ravin was admitted in the Hospital. The doctors refused him to bath yet he bathe every day and performed his puja with tilak chandlo. He bowed at his parent's feet. Rest of the day he did mala. One night he told his father Charanbhai "Papa please do not worry Shriji Maharaj is standing by me adorned in chandan na vagha. He is blessing me by placing his hand on my head." One can learn from this Bal Bhakta that till the last days of his life he never gave up his daily puja niyam. Yuvak Dhaval studied Hotel management. He found a job in a five-star hotel. One day due to heavy rains he was unable to go home. He ended up spending the night at the hotel. He didn't eat night before because there was nothing he could eat. Everything had either onion and garlic or eggs or meat. Next day, since he did not have his puja with him did not eat or drink drop of water. His manager insisted that he should eat because this was not his fault. It was natural disaster. The area remained flooded for almost 2 and half days yet this yuvak did not give up his niyam. In New York, yuvak, Harivadan Prakashbhai Mehta was in USA army. Once he ended up going in jungle for three days for survival training. First day the food was not vegetarian and also not Swaminarayan Vegetarian. He had vigorous training for three days yet he survived without any food or water because without bathing he could not perform puja. He went home took his shower and performed his puja and then he had food and water. His father too was in Army. He faced another issue. He was asked to erase his Tilak Chandlo. He had to go to court to keep his tilak chandlo yet he didn't give up his dharma niyam. Both Father and son's determination impressed Pramukh Maharaj and earned his everlasting blessings. Similar situation occurred with Ganeshbhai who went for an interview for a job with a tilak-chandlo. They offered him the job with a condition that he should erase the tilak-chandlo. Ganeshbhai refused to erase it and didn't accept the job. The boss offered him more with same condition so Ganeshbhai told the boss that he just does not want work for his company. Week later the boss came personally and offered the job with more pay and accepted the tilak chandlo. Ghaneshbhai worked for the company for many years. Firm determination in ones dharma niyam and of course with the blessings of our Gurus Pramukh Swami Maharaj and Mahant Swami Maharaj, it will take him long way. In some cases the tilak-chandlo helped getting the job without much efforts. Such was the case in Chiragbhai Bhavsar from Gandhinagar. He had a bright tilak-chandlo on his forehead. The interviewer just looked up and said, "Do you belong to BAPS?" Chirag was surprised, then the professor said, "Saw your tilak-chandlo on your forehead. I do not want to continue the interview. Since you are Pramukh Swami's disciple I don't need to know anything else. You got the job. You can start from tomorrow."

Pramukh Swami and Mahant Swami, all through their life, have been inspiring thousands of youths to do puja with tilak-chandlo. Pramukh Swami at times with love and sometimes forcefully he took personal interest in them. This way they felt so comfortable with him that they would willingly follow his agnaa. Pramukh Swami took interest in youth as such that if had stopped puja or going to Mandir then he would encourage him to start. Pramukh Swami would not give up encouraging the youth till he realize himself that puja is the only means to be near God. Once in America Bapa asked one youth who came for his darshan, if he was doing puja? The youth

said, feeling ashamed, "I stopped." Bapa found out that he stopped because he was failing in school. Bapa commented with slight smile that it was just an excuse to stop performing the morning puja. Most likely for failing there was some other reason. If one do not feel good, first thing we do is stop the puja. Same thing happens whenever any personal problems arises. They do not seem to realize that they are drawing themselves backward instead going further by performing puja. They should analyze themselves as to where they are wrong instead and should not stop puja. Puja is the only source of comfort and able to face all sorts problems with determination. Bapa told the youth for his own good he should continue daily morning puja and should do tilak-chandlo. Remember the failing is not the puja but it might be either not paying attention in school, or watch more TV, or went out with friends instead of studying, etc. There lots of bad habits one should stop. By showing the love and concern Bapa converted the youth to be staunch satsangi. In 2006 one Hari Bhakta and his son came from Belgium to London for bapa's darshan. Hari bhakta complained that his son is not doing tilak-chandlo. Bapa asked him why he was not doing it. The son replied that he felt shy. Bapa said, "Look at your father he is going around with such an attractive tilak chandlo and he seems to be proud of it. You should feel shy if you are doing anything wrong. If by doing tilak-chandlo you are harming someone then you should not do it but no harm is caused by you doing it. So start it tomorrow. Few days you will feel uncomfortable after that you will get used to it." As a reminder and his blessings Bapa gave red rose to the youth and white to his father. Similar situation occurred in Atladra in 2005. An American hari bhakta with his doctor son came for darshan. Here it's other way round father objected that his son was walking around with big tilak-chandlo. Everyone could spot him in the middle of 10,000 people. Bapa stopped the father and said, "Aksharapurushottam followers, not only in this world but all over the universe are different from others. Therefore what he is doing is right and you too should do it too. We should have satsang first and foremost. "Swami was very pleased by the youth's determination. Sandeep was a student in Vallabh Vidyanagar. He was hesitating in having tilak chandlo because he was unable to follow all the dharma niyam. He told Bapa that whenever they go on a tour most of the food have onion or garlic powder. There is no other choice. By having tilak-chandlo it stops us in doing so. Until he was able to follow all the dharma niyam he was hesitant. Bapa quickly said, "Instead of thinking that you should eat the food why don't you think that I should not eat this. You could fast that day or survive on milk and fruits. We should be determined. We should not eat food from outside whether or not it contain onion or garlic. It is only infatuation." Sandeep said that when we see the food we cannot resist. Bapa said that learn to control our mind. If we are strong and determined to resist then God will help us. Sandeep realized that if he wanted to make Bapa happy he should start having tilak chandlo and follow dharma niyam.

In 2006 some youth from London came to Bochasan for bapa's darshan. Bapa saw tilak-chandlo on their forehead. Bapa asked them if they did tilak-chandlo daily. Everyone said yes except one youth. He said that when he is in London he does not do it. These youths came to attend a wedding so Bapa said that when you will be attending the wedding they will do chandlo. Likewise you have come here to attend God's wedding. So Bapa said that he will do chandlo on his forehead. Bapa pretended that he was doing chandlo, by lifting his right hand and pressed his right thumb on the youth's forehead giving him agnaa to continue having tilak chandlo daily. Pramukh Swami Maharaj's and Mahant Swami Maharaj's wish is that everyone should do daily morning puja and have tilak-chandlo. This way one will be in communication with God by performing puja and having tilak-chandlo, it is a reminder that one should follow the commands of our Guru and be determined in following our dharma niyam.