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**AMRUT
BINDU**

(Vachanamrut Quotations for Written Exam)

Satsang Pravrutti
Madhyastha Karyalay

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Section 1: Introduction to the Vachanamrut

- The divine and enlightening words of Bhagwan Swaminarayan were compiled into the Vachanamrut by a group of four *paramhansas* – Sadguru Gopalanand Swami, Sadguru Muktanand Swami, Sadguru Nityanand Swami and Sadguru Shukanand Swami. The world will forever remain indebted to them for this gift. These discourses, which provide guidelines for every moment of our lives, were compiled by the *paramhansas* in the face of many challenges. Without access to proper lighting, paper or pens, we can only imagine their efforts. At the beginning of each Vachanamrut, they have noted the year, month and date (as per lunar calendar) along with the place, audience, Maharaj's garments

and adornments, and have provided details such as where he sat, garlands he wore, fruits or flowers he held, etc.

- The compilers of the Vachanamrut were authentic and honest. Sadguru Nityanand Swami presented a copy of the 'Vachanamrut' to Shriji Maharaj, who then scrutinized and approved it. This has been noted in Vachanamrut Loya 7.
- The language of the Vachanamrut is simple, easy to understand Gujarati. Shriji Maharaj has lucidly explained complicated and subtle spiritual concepts through everyday examples, scriptural stories, practical analogies and logical arguments. The format of the Vachanamrut comprises of question and answer dialogues between Bhagwan Swaminarayan and the sadhus and devotees.

- Vachanamrut Gadhada I 1, the first Vachanamrut, was delivered on Magshar *sud* 4, Ashadhi Samvat 1876.
- Vachanamrut Gadhada III 39, the last Vachanamrut, was delivered on Ashadh *sud* 10, Ashadhi Samvat 1886.
- The Vachanamrut consists of:
 - Direct talks by Maharaj: 162
 - Questions asked by Maharaj: 138
 - Amongst the sadhus and devotees, the most questions asked were by Muktanand Swami: 91.

Number of Vachanamruts			
Gadhada I	78	Gadhada II	67
Sarangpur	18	Vartal	20
Kariyani	12	Ahmedabad	3
Loya	18	Gadhada III	39
Panchala	7	Total	262

- Also, there are 11 additional Vachanamruts: five each of Ahmedabad and Jetalpur, and one of Ashlali. Thus, in total, there are 273 Vachanamruts.
- Glory of the Vachanamrut in the words of the Gunatit gurus:
 - (1) Mul Aksharmurti Gunatitanand Swami: “The Vachanamrut contains the essence of the four Vedas, six shastras and eighteen Purans” (Swamini Vato 6.18).
 - (2) Brahaswarup Shastriji Maharaj: “Shriji Maharaj has given us the essence of all scriptures in the form of the Vachanamrut. It contains the ultimate spiritual knowledge.”
 - (3) Brahaswarup Yogiji Maharaj: “The Vachanamrut contains the divine words of Shriji Maharaj. He will seat its readers close to him (in Akshardham). Senior *sadgurus* used to say that Maharaj

will grant his darshan to those who read the Vachanamrut 108 times. It contains talks on five main topics: dharma, *jnan*, *vairagya*, bhakti and *mahima*. The Vachanamrut shows that the Sant is the gateway to liberation. Maharaj revealed that Sant as Mul Aksharmurti Gunatitanand Swami.”

(4) Brahmaswarup Pramukh Swami Maharaj: “The Vachanamrut contains everything [needed by a spiritual seeker]. Nothing has been left unaddressed. There is no scripture like it. It is illusory to consider anything else is better. In it, Maharaj has given the essence of the Vedas and Vedant.”

(5) Pragat Brahmaswarup Mahant Swami Maharaj: “In other texts, talks about liberation are scattered and one needs to hunt for them. But in the

Vachanamrut, Maharaj speaks about *moksha* (ultimate liberation) and *ekantik dharma* all in one place.”

“The Vachanamrut is the essence of all scriptures. The process of becoming *aksharrup* and worshipping Parabrahman Purushottam Narayan and the process of accomplishing *ekantik dharma* are clearly explained in the Vachanamrut. All aspirants will find in it the perfect guidelines for success on their spiritual journey.”

Section 2: Vachanamrut Bindu

The meaning of Gujarati and Sanskrit words used in the translations can be found in the Vachanamrut Study App

Kalash 1: Five Entities

1. Five entities – Parabrahman, Aksharbrahman, *māyā*, the *ishwars* and the *jivas* – are eternal. (Gadhadā I 7)

Kalash 2: Become Aksharrup and Worship Purushottam

1. One possessing the highest level of 'nirvikalp faith' realizes that countless millions of *brahmānds*, each encircled by the eight barrierse, appear like mere atoms before Akshar. Such is the glory of Akshar, the abode of Purushottam Nārāyan. One who

worships Purushottam realizing oneself to be aksharrup can be said to possess the highest level of 'nirvikalp faith'. (Loyā 12)

2. Transcending that Brahman is Parabrahman, Purushottam Nārāyan, who is distinct from Brahman, and is the cause, the supporter and the inspirer of Brahman. With such understanding, one should develop oneness with one's *jivātmā* and with that Brahman, and worship Parabrahman while maintaining a master-servant relationship with him. With such understanding, 'brahma-jnān' also becomes an unobstructed path to attaining the highest state of enlightenment. (Gadhadā II 3)
3. Only one who is *brahmarup* has the right to offer bhakti to Purushottam. (Loyā 7)

4. One who does not offer bhakti to Parabrahman after becoming *brahmarup* cannot be said to have attained ultimate liberation. (Loyā 7)

Kalash 3: Necessity to Know the Form of God

1. When you thoroughly realize God as such, you will encounter no obstacles on the path to liberation. Without such firm understanding of the nature of God, though, one will never be able to overcome one's weaknesses, regardless of the amount of renunciation one maintains or the number of fasts one performs...
If any deficiency remains in understanding God, then one's flaw will never be eradicated. Therefore, one should

attempt to understand this principle by any means within this lifetime. (Gadhadā II 13)

2. In fact, you also see this form of God, but you do not comprehend it fully. However, when you come to comprehend this fact, you will not encounter any difficulty in subduing the desires for the *panchvishays* and *swabhāvs* such as lust, anger, etc.; they will be subdued easily. (Gadhadā II 13)

Kalash 4: God Is the All-Doer

1. The factors of place, time, karma and *māyā* can only do as much as God allows them to do; they cannot do a single thing against the wish of God. Therefore, only God is the all-doer. (Gadhadā II 21)

2. When a devotee of God experiences hardships of any kind, it should be known that the source of those miseries is not *kāl*, karma or *māyā*. In actual fact, it is God himself who inspires hardships to befall upon his devotees in order to test their patience. Then, just as a man hides behind a curtain and watches, God hides in the heart of his devotee and from there he observes the devotee's patience. Besides, who are *kāl*, karma and *māyā* that they could harm a devotee of God? So, realizing it to be God's wish, a devotee of God should remain cheerful. (Gadhadā II 62)
3. Since we have offered our body, mind and wealth to God, then now, only the will of God is our *prārabdha*; besides that, there is no other *prārabdha* for us. Therefore, regardless of whatever pain or

pleasure we may encounter by the wish of God, we should not become disturbed in any way; we should be pleased with whatever pleases God. (Gadhadā III 13)

Kalash 5: God Always Has a Form

1. Amidst that divine light I see the extremely luminous form of God. The form is dark, but due to the intensity of the light, it appears to be rather fair, not dark. The form has two arms and two legs, not four, eight or a thousand arms; and its appearance is very captivating. The form is very serene; it has a human form. (Gadhadā II 13)
2. Purushottam Bhagwān always possesses a form; he is not formless. Those who do believe him to be formless just do not understand. (Gadhadā I 45)

3. A person may well be endowed with each and every virtue, but if he believes God to be formless – not possessing a definite form – then that is a grave flaw. So much so, that because of this flaw, all of his virtues become flaws. (Loyā 16)
4. Someone may claim that the Shrutis propound: ‘God is all-pervasive and perfect, without hands, feet, etc.’ But those Vedic verses that refute the hands, feet, etc., of God are actually refuting *māyik* hands, feet, etc. In reality, God’s form is divine, not *māyik*. (Gadhadā I 45)
5. In reality, though, God is not formless. Why? Because it is through God that everything mobile and immobile is created. Now, if God were formless, then how could he create something that possesses a form? For example, *ākāsh* is formless. Therefore, pots and other

forms that can be created from *pruthvi* cannot be created from that *ākāsh*. In the same manner, since Brahmā and the rest of creation possess a form, God, their creator, also definitely possesses a form. (Gadhadā II 10)

Kalash 6: God Is Supreme

1. It is this Purushottam, who transcends Akshar, who is the cause of all avatars. All avatars emanate from Purushottam, and they merge back into Purushottam. (Gadhadā II 13)
2. No one except Shri Purushottam Nārāyan can control the *nādis* and *prāns* of innumerable beings and grant them instant samadhi. Nor can anyone else influence hundreds of thousands of people by having them abide by *niyams*.

Nor does anyone else have the power to control Akshar and the *muktas*. These are the extraordinary characteristics of Purushottam Nārāyan (Ahmedābād 5)

Kalash 7: Necessity of Manifest God

1. Whenever a *jiva* attains a human body in Bharat-khand, God's avatars or God's sadhus will certainly also be present on earth at that time. If that *jiva* can recognize them, then he becomes a devotee of God. (Vartāl 19)
2. The sole cause behind the *jiva* attaining liberation, transcending *māyā* and becoming brahmaswarup is its engagement in the *jnān*, meditation, devotional songs, spiritual discourses, etc., of the manifest form of Vāsudev Bhagwān, who is Purushottam. It is due

to these that the *jiva* transgresses *māyā*, attains an extremely elevated state, and also attains God's Akshardhām. (Gadhadā II 32)

3. A devotee with *jnān* is one who thoroughly knows God through the *indriyas*, the *antahkaran*, and experience. (Loyā 7)

Kalash 8: God Manifests Through Aksharbrahman

1. Purushottam Bhagwān enters and dwells in all of the above as their cause and *antaryāmi*. However, he does not manifest in Prakruti-Purush to the extent he manifests in Akshar. Purushottam Bhagwān manifests in various entities with various degrees of power according to the task to be

accomplished through that entity. Purushottam Bhagwān also resides in Akshar, Prakruti-Purush and others as their *antaryāmi*. However, because of the difference in the capacities of those entities, there is a difference in their power. (Gadhadā I 41)

2. Then there is no greater status than that of a sadhu. For example, in a kingdom, the queen's authority is equal to that of the king. In the same way, that sadhu possesses as much majesty as God. (Gadhadā II 22)

3. He also possesses countless noble virtues such as *jnān*, *bhakti*, *vairāgya*, etc. God eternally resides in the heart of such a devotee.

Consequently, by the grace of God, that devotee attains countless types of powers and liberates countless beings. Despite

these powers, though, he tolerates the praises and insults of other people. This itself is also a great feat, because to tolerate despite being so powerful is not easy for others to achieve. Therefore, one who tolerates in this manner should be considered to be extremely great.

The powers of such a person are such that since it is God who sees through his eyes, he empowers the eyes of all of the beings in the *brahmānd*; and since it is God who walks through his legs, he is also capable of endowing the strength to walk to the legs of all of the beings in the *brahmānd*. Thus, since it is God who resides in all of the *indriyas* of such a Sant, that Sant is able to empower the *indriyas* of all beings in the *brahmānd*. Therefore, such a Sant is the sustainer of the world. (Gadhadā I 27)

Kalash 9: God Is Divine

1. If a person does not believe God to be completely divine, then he repeatedly becomes upset and constantly perceives virtues and flaws; i.e., he thinks, 'God is favouring that person, but not me,' or 'He often calls that person, but not me,' or 'He has more affection for that person, and less for me.' In this way, he continues perceiving virtues and flaws. As a result, his heart becomes more and more despondent day by day, and ultimately he falls from Satsang. (Loyā 18)
2. Some minor flaw in oneself will not really harm the *jiva* very much; but if one somehow doubts the divine actions and incidents of God, or if one somehow develops dislike for God,

then that *jiva* instantly falls from the path of liberation. (Vartāl 12)

Kalash 10: Nirdosh Buddhi

1. If a person realizes God to be absolutely flawless, then regardless of his own *swabhāvs*, he himself becomes absolutely flawless as well. (Gadhadā I 24)
2. Even a sinner would perceive divinity in the divine actions of God; a true devotee of God, however, would perceive divinity even when God performs human-like actions. (Gadhadā II 10)
3. One who understands God as flawless by believing, 'God is capable; so whatever he does is appropriate,' is said to have overcome *māyā*. (Loyā 4)
4. If one imbibes the virtues of the great Purush and thinks: 'Any *swabhāv* the

great Purush exhibits is only for the sake of the *jivas'* liberation. He is, in fact, flawless; but my perceiving flaws in him is, in fact, due to my own personal foolishness' – and thinking thus, if he imbibes the virtues of the Satpurush and asks for forgiveness for his mistakes, then the deficiencies of that person will diminish. (Sārangpur 18)

Kalash 11: Bliss of God

1. Before his bliss, the pleasure of seeing countless beautiful women pales into insignificance. In fact, before the bliss of the form of that God, the pleasures of the *vishays* of this realm and the higher realms pale into insignificance. Such is the form of God. (Loyā 18)
2. An extremely wealthy man enjoys a

great variety of food at home. Then, after finishing the meal, he throws a leftover piece of *rotlo* to a dog. In this case, the leftover piece of *rotlo* can be considered utterly inferior, and the various delicacies that the wealthy man enjoys can be considered to be full of pleasure. In the same way, God has given the countless *jivas* of the *brahmānds* the pleasures of the *panchvishays*. But they are inferior like the piece of *rotlo* thrown to the dog, whereas the bliss of God himself is far superior. (Gadhadā III 39)

3. If one were to gather together all of the pleasures of the *vishays* of countless millions of *brahmānds*, even then it would not equal even one millionth of a fraction of the bliss which is present in just one pore of God. (Sārangpur 1)

Kalash 12: Aksharbrahman

1. When God incarnates for the purpose of granting liberation to the *jivas*, he is always accompanied by his Akshardhām, his attendants – who are formed of *chaitanya* – and all of his divine powers; but they are not perceived by others.

A devotee of God should realize that the form of God along with his Akshardhām is present on this earth, and he should also explain this fact to others. (Gadhadā I 71)

2. When that Brahman is equated with all forms, it is because that Brahman is the cause of all – Prakruti-Purush, etc. It is their supporter and pervades all through its *antaryāmi* powers. (Gadhadā II 3)

3. Within the refuge of that Akshardhām reside countless millions of *brahmānds*.
(Gadhadā II 64)
4. The *jīva*, however, has been associated with the body, the *indriyas* and the *vishays*. As a result of this improper association, the *jīva* has become one with the body, *indriyas*, etc. After forsaking their association, the *jīva* realizes, 'My self is Brahman, which is transcendental and free from *māyā*.' If one associates with Brahman through continuous contemplation in this manner, the *jīva* acquires the virtues of that Brahman.
(Gadhadā II 31)
5. None of the *panchvishays* can bind him. This is because he has assessed everything. He knows, 'God is like this, and these are the rewards of engaging in God's worship and listening to spiritual

discourses. Akshar is like this, and the bliss associated with him is like this.

(Loyā 17)

Kalash 13: Nischay/Nishtha (Conviction)

1. Greatness is due to one's faith in the manifest form of God and the observance of his commands. However great a person may be in worldly matters, if he lacks these two attributes then he is still ordinary. (Gadhadā I 31)
2. Accepting the firm refuge of God is the single, greatest endeavour amongst all spiritual endeavours for pleasing God. (Gadhadā I 33)
3. What would a person who has faith in God and his Sant coupled with the knowledge of their glory not do for the sake of God and his Sant? For them, he

would renounce his family, renounce any fear of public ridicule, renounce a kingdom, renounce pleasures, renounce wealth, renounce his wife, and in the case of a woman, she would renounce her husband.

One who has faith in God coupled with knowledge of his glory never disobeys the words of God; he does as God says.

(Loyā 3)

4. Just as death is assured to whoever drinks sweetened milk into which a snake's venom has fallen, similarly, no one can ever attain liberation by listening to the Gitā or the Shrimad Bhāgavat from a person who does not have faith in God coupled with the knowledge of his glory. On the contrary, only harm can come from it. (Vartāl 12)
5. If a worldly person were to come

across someone who could grant him wealth or a son, he would immediately develop faith in that person. However, a devotee of God never has faith in charms and spells, in witchcraft or in vulgar, dramatic performances. If he were to have faith in charms, spells or witchcraft, then even though he may be a *satsangi*, he should be considered to be half-fallen. (Gadhadā II 38)

Kalash 14: Fulfilment

1. A person with faith coupled with the knowledge of God's glory believes, 'From the very day I had the darshan of God, my liberation has been guaranteed. In fact, liberation is also assured to anyone who devoutly does my darshan or accepts my advice. How, then, can

there be any doubt regarding my own liberation? I am indeed absolutely fulfilled. Furthermore, whichever spiritual endeavours I do perform, I perform solely to please God.’
(Gadhadā I 72)

2. A devotee of God should not become discouraged on seeing the force of worldly desires. Rather, he should joyfully continue to worship God, persevere in his attempts to eradicate his desires, and maintain absolute faith in the words of God and the Sant of God. (Sārangpur 4)

Kalash 15: Bhakti

1. A person may be serving me, but if there is no bhakti for God in his heart, I cannot develop a liking for him – even if

I try. Even if he is as virtuous as Nāradjī, if he lacks bhakti for God, I do not like him. (Gadhadā I 37)

2. It is not the case that God's pleasure is bestowed only on those who offer bhakti with various articles and not upon the poor. Someone may be poor, but if he offers water, leaves, fruits and flowers to God with *shraddhā*, that is enough to please him. Why? Because God is extremely great. Just as a king rewards someone who composes even a single verse in his praise with a village, similarly, God also becomes gratified instantly. (Gadhadā III 25)
3. A person whose heart is filled with bhakti towards God feels, 'I want to act only according to God's and his Sant's commands.' Such is the spirit within his heart. Moreover, he never – even

by mistake – utters, ‘I will only be able to follow certain commands, but not others.’ (Gadhadā I 15)

4. So, if one abandons the desire for the fruits related to dharma, *arth* and *kām*, and if one performs pious karmas only to please God, then those pious karmas become a form of bhakti and aid in the attainment of liberation. (Gadhadā II 11)
5. Compared to the bliss of worshipping God, the bliss of the 14 realms is said to be like that of *narak*. (Vartāl 16)
6. One who wants to please God should not offer bhakti to please other people or out of jealousy for someone, but should do so only for one’s own liberation. (Gadhadā III 6)

Kalash 16: Bhakti by Recollection

1. Even one who can constantly see the

form of God in his heart should recall the divine actions and incidents of God performed in his various avatars in various places. He should also maintain affection for the *brahmachāris*, sadhus and *satsangis*, and should remember them as well. (Gadhadā I 3)

Kalash 17: Dedicated Bhakti

1. If he is a householder, he would surrender everything he has for God and his devotees; and if required to do so, would even give his life for Satsang; and the moment his Ishtadev commands him to become a *paramhansa*, he would immediately become a *paramhansa*. If a devotee of God possesses these characteristics, then whether he sits at the front of an assembly of devotees, or

at the back – he should be considered to be great amongst all devotees.

(Gadhadā II 61)

2. If a person aspires for liberation, he should place his body, wealth, home, family and relations in the service of God. Furthermore, he should shun any object that may not be of use in serving God. One who lives such a God-centred life joins the ranks of Nārad and the Sanakādik in the abode of God and attains ultimate liberation after he dies, even if he is a householder.

(Gadhadā II 62)

Kalash 18: Seva (Service)

1. For making the *jiva* stronger, there is no method comparable to that of serving God and his Bhakta. (Gadhadā II 63)

2. Just as Ukā Khāchar has become addicted to serving the sadhus, in the same way, if one becomes addicted to serving God and his Sant to the extent that one would not be able to stay for even a moment without serving them, then all of the impure desires in one's *antahkaran* will be destroyed. (Gadhadā II 25)
3. A person should stay on the path of *pravrutti* while abiding by the *niyams* prescribed by God. However, he should never overdo or under-do his observance of those *niyams*. While discarding vicious natures such as lust, anger, avarice, infatuation, desires, cravings for taste, etc., he should follow the path of *pravrutti* for the purpose of serving God and his devotees. As a result, he will never become attached to anything. (Vartāl 17)

Kalash 19: Priti (Affection)

1. Intense love for the Satpurush is the only means to realizing one's *ātmā*; it is the only means to realizing the glory of the Satpurush. (Vartāl 11)
2. If a person is profoundly attached to God and his Bhakta, just as he is attached to his body, then he will not be affected by any obstacles. In fact, regardless of the extent of adverse circumstances he may encounter, he will not turn away from God and his Bhakta. (Gadhadā III 11)
3. Great devotees such as Hanumān, Nārād, Prahlād have also asked from God, 'Protect us from *māyā* in the form of I-ness and my-ness, and may we develop love for you. May we also have the company of the Sant who

has transcended *māyā* and has love for you; and may we develop affection and a sense of my-ness towards him as well.' Therefore, we too should do the same and ask for the same, as well as do *shravan*, *manan* and *nididhyās* on this principle. (Gadhadā III 39)

4. Only by keeping profound association with the Satpurush can one develop intense love for God. (Gadhadā I 44)
5. Affection can develop due to beauty, due to lust, due to avarice, due to some selfish motives or due to the other person's virtues. Of these, affection which stems from beauty lasts only until one sees the disfigurement caused by leprosy in the other person's body, or until the person develops leukoderma; thereafter, the affection which once existed would dissolve. In the same

way, affection stemming from avarice, lust and selfishness also ultimately dissolves. Affection developed due to the other person's virtues, however, ultimately survives. (Sārangpur 2)

6. The characteristic of affection is exactly this: One who has true affection for a person acts according to the person's wishes. If he realizes his beloved to be pleased by his staying nearby, then he stays nearby. On the other hand, if he realizes his beloved to be pleased by his staying away, then he stays away; but in no way does he behave contrary to his beloved's wish. That is the characteristic of affection. (Kāriyāni 11)
7. When one develops intense affection for the Sant who has realized the avatar of God on this earth, then one never perceives any kind of fault in

the Satpurush. For example, when one has strong affection for someone, one will never see the person's flaws, and one will always believe the person's words. This is natural on the worldly path and it is also natural on the path of liberation. (Vartāl 11)

Kalash 20: Dharma and Niyams

1. If you keep firm faith in me and do as I say, then even if you were to suffer extreme hardships, or even if you were to face the calamities of seven consecutive famines, I will protect you from them. Even if you were made to suffer miseries from which there seems to be no way out, I will still protect you – but only if you meticulously observe the dharma of my Satsang, and only if you

continue practising satsang. However, if you do not, you will suffer terrible miseries, and I will have nothing to do with you. (Jetalpur 5)

2. When one ignores the injunctions of God and begins to stray away from them, one suffers. On the other hand, if one acts according to those injunctions, one will experience the true bliss of God.

As for a devotee of God, whatever misery he suffers is due to negligence in observing God's injunctions for the sake of worthless objects; and whatever happiness he does experience is a result of following the injunctions of God. (Gadhadā I 34)

3. All householders should abide by the dharma of householders, and all women should abide by the dharma

of women. Even in this, one will not become happy if one behaves less than what is prescribed; nor will one become happy by behaving beyond what is prescribed. (Gadhadā II 51)

4. One should never intentionally infringe the codes of dharma related to one's five religious vows. If one does so unknowingly, one should immediately atone for the infringement. (Jetalpur 3)
5. One who follows the path of righteousness forsakes stealing, adultery, slander and all other forms of sin. Fearing God, such a person remains within the disciplines of dharma. As a result, everyone in the world trusts him, be it a member of his family or anyone else, and whatever he says is accepted by all as the truth. Only such a person who observes dharma likes the

company of a true sadhu. (Sārangpur 10)

6. There are sayings in the world such as, 'मन होय चंगा तो कछरोटमां गंगा'¹ But they are not true. Because regardless of how much a person may have mastered samadhi, or how thoughtful he may be, if he begins to stay in the close company of women, there is no way in which he could maintain his dharma. Similarly, regardless of how staunch a woman may be in observing dharma, if she stays in the close company of men, then she would also in no way be able to maintain her dharma. Thus, no one should believe that men and women can stay in each other's company and still be able to maintain their dharma.

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1. Meaning: 'If the mind is pure, then a vessel of water is as good as Gangā-water', i.e., if the mind is pure, there is no need to bathe in the Gangā to become pure.

This fact is true, and no one should doubt it. (Gadhadā II 35)

7. One who has intense *vairāgya* can remain within dharma; or one who has affectionately attached one's *jiva* to a person who has intense *vairāgya* can remain within dharma; or one who keeps contact with Satsang and, realizing God to be *antaryāmi*, behaves according to the *niyams* that have been prescribed for him can remain within dharma. Except for these, others cannot remain within dharma. (Gadhadā III 29)

Kalash 21: Knowledge of Sankhya

1. Through that *sāṅkhya* thought, the followers of Sāṅkhya realize all *vishays* that can be indulged in via the five *indriyas* and four *antahkarans* – which

are distinct from one's own *ātmā* – to be totally vain. Therefore, such a person is not enticed by any objects, nor does he become attached to them. Moreover, if someone were to say to him, 'This object is extremely pleasurable,' he would think, 'It may be pleasurable, but it is perceived through the *indriyas* and *antahkaran*; and that which the *indriyas* and *antahkaran* perceive is *asatya* and perishable.' Such is the firm understanding of a follower of Sāṅkhya.

(Panchālā 2)

2. If one indulges in *māyik* pleasures for a long time, ultimately one feels as if it was momentary. (Vartāl 9)
3. A devotee who is resolute in *sāṅkhya* appraises the pleasures of the 14 realms. Moreover, he also appraises the miseries that subsequently

follow those pleasures. As a result, he develops *vairāgya* towards those misery-filled pleasures, and thereby maintains profound love only for God. (Gadhadā II 24)

4. When considering the hairs of the armpit, which can be considered good and which bad? Indeed, good or bad, they are all the same. Similarly, all worldly objects appear the same to me. (Gadhadā II 55)

Kalash 22: Knowledge of Atma

1. He who wishes to attain the highest state of enlightenment should make an effort, but he should not relax or lose courage. Also, he should think, 'Just as the four *antahkarans*, the ten *indriyas*, and the five *prāns* reside in this body, similarly, I

am the *jivātmā*, and I also reside in this body. However, I am greater than all of them, and I am their controller.’ But he should not think, ‘I am insignificant, whereas the *antahkarans* and *indriyas* are strong.’ For example, if a king were to possess little or no intelligence, then even the members of his own family would not obey his orders. When the people in the village hear about this, no one in the village would obey his orders. Further, when the people throughout the kingdom hear about this, no one in the kingdom would obey his orders. As a result, the king would become depressed and powerless. He would sit idly and would not attempt to enforce his rule over anyone. In this analogy, the king symbolizes the *jiva*, the members of the household

symbolize the *antahkaran*, and the people of the village and kingdom symbolize the *indriyas*. So, if the *jiva* becomes discouraged and relaxes its authority, then when it wishes to exercise its sovereignty over the *antahkaran* and orient it towards God, the *antahkaran* will not follow. Also, if it wishes to control the *indriyas*, even the *indriyas* will not comply. Then, even though the *jiva* is the king of the kingdom in the form of this body, it becomes helpless like a beggar. When a king becomes discouraged, his subjects who live in his kingdom assume power and do not allow him to exercise his authority at all. Likewise, in the kingdom of the *jiva*, symbolized by this body, lust, anger and other vicious natures – who are not the king – assume the kingship. Then, they

do not allow the *jiva* to exercise control. Thus, he who aspires to attain liberation should never harbour such timidity and should employ whatever measures are necessary to force the *indriyas* and *antahkaran* to accept his authority. (Gadhadā II 12)

2. If a person does not identify his self with the body and believes, 'I am the *ātmā*, due to which this body functions; I am characterized by eternal existence; I enlighten the *indriyas* and *antahkaran*. I am not one who becomes happy by possessing wealth, women, etc. Nor am I one who is saddened by not possessing them' – then such a person never bears contempt for the sadhu, no matter how strongly the sadhu denounces the *panchvishays* or the belief that one is the body. Furthermore, he

would never quarrel with the sadhu over insignificant issues, nor would he hold a grudge against him. (Loyā 17)

3. That *ātmā* is neither a Brahmin, nor a Kshatriya, nor a Kanbi. It is no one's son and no one's father. It belongs to no community and to no class. It is radiant like the sun and fire; but it is also full of consciousness.

The flames of fire and the rays of the sun are *jad* because they do not move when touched by the finger. However, when an ant is touched by a finger, it moves and turns back. This implies that the *ātmā* is full of consciousness. It is said to be similar to the sun or to fire, but that is merely because its form is similar in radiance. (Gadhadā III 39)

4. If the virtue of *ātmā*-realization is lacking, then when the body experiences pain or

pleasure, that devotee's *vruttis* become disturbed. Then, he develops love for anything one considers pleasurable and an aversion for anything he considers to be full of misery. In this way, his mind becomes polluted. (Gadhadā III 1)

5. A river – in the form of the dualities of cold and heat, hunger and thirst, honour and insult, happiness and misery – may be crossed by a person with *ātmā*-realization. (Gadhadā I 61)

Kalash 23: Glory of Association

1. This Satsang is divine...
I, myself, swear by God and the devotees of God that I realize these *satsangis* to be the same as the attendants of God residing in the divine, all-transcending Akshardhām. (Gadhadā III 21)

2. One who realizes the glory of God looks upon even animals, trees, shrubs, etc., which have come into contact with God as equivalent to devas. If that is so, what can be said of those people who are engaged in the bhakti of God, abiding by religious vows, and chanting the name of God? He would certainly look upon them as equivalent to devas and would not think ill of them.

Therefore, one who understands the glory of God does not develop animosity towards devotees of God. On the other hand, one who does not understand such glory does develop animosity towards them. (Kāriyāni 9)

Kalash 24: Paksh (Allegiance)

1. The shastras state that if a devotee

of God is being killed or harassed by someone, then he who stands in defence of that devotee of God – and in doing so dies or becomes wounded himself – is totally freed from the five grave sins, i.e., killing a Brahmin, etc. Such is the glory of defending a devotee of God. (Gadhadā II 60)

2. The third is to be loyal to those Vaishnav devotees who worship one's Ishtadev – just as parents are loyal to their children, a son is loyal to his father, and a wife is loyal to her husband. (Gadhadā II 61)

Kalash 25: Do Not See Faults; See Virtues

1. One should imbibe the virtues of the person towards whom one is jealous, and should also abandon one's own faults. If this cannot be done, then a

devotee of God should at least totally abandon any form of jealousy that would result in harming another devotee of God. (Gadhadā I 4)

2. When a fault is noticed in a devotee, one should think, 'His *swabhāv* is such that it is not suitable in the Satsang fellowship; nevertheless, he has attained satsang. Regardless of what he is like, he has still remained in the Satsang fellowship. Surely, then, his samskars from past lives or from this very life must be extremely favourable for him to have attained this satsang.' With this understanding, one should highly appreciate even such a person's virtues. (Gadhadā I 24)
3. If he happens to spite some meek devotee of God, then the former person will suffer as a result. Why? Because God

is present in everyone as *antaryāmi*, and he displays his divine powers whenever and however he wishes. Therefore, insulting such a devotee amounts to insulting God. Consequently, the offender suffers severely. (Gadhadā I 62)

4. An egotist perceives faults in a sadhu. This is because it is the very nature of someone who is egotistical that if someone praises him, even though that person may have a hundred faults, he would overlook them and would instead greatly highlight a single virtue. Conversely, if a person does not praise him, then even though that person may have a hundred virtues, he would overlook all of them and highlight an utterly insignificant fault. (Loyā 16)
5. I do not like even the sight of one who speaks ill of a devotee of God before

me. In fact, I do not enjoy food or water offered by a person who perceives flaws in a devotee of God. (Gadhadā III 21)

Kalash 26: Dasbhav (Servitude)

1. The only means of becoming such a staunch devotee is by behaving as a servant of the servants of God, and by realizing, 'All of these devotees are great; I am inferior compared to them all.' Realizing this, he behaves as a servant of a servant of the devotees of God. All of the evil natures of a person who behaves in this manner are destroyed, and day by day, noble virtues such as *jnān*, *vairāgya*, *bhakti*, etc., continue to flourish within him. (Gadhadā I 58)
2. If a devotee who once had only 20 kg of grains in his house were to

attain the sovereignty of a village, or the sovereignty of five villages, or the sovereignty of 50 villages, or the sovereignty of 100 villages, or even the sovereignty of the entire earth; and if, after this, he remains just as loving and humble with the Sant as he previously was when he was poor and submissive; then God would be extremely pleased upon him. (Gadhadā II 25)

3. How, then, can a person who realizes the glory of the Sant of God harbour any conceit before the Sant? Why could he not bow down to him? In actual fact, he would behave as a servant of a servant before the Sant. Even if the Sant were to repeatedly physically mistreat him, he would tolerate it and would believe, 'It is my great fortune that I am bearing the contempt of such a Sant. Besides,

due to my *prārabdha*, I would have been forced to bear the abuses of my wife and children, my parents, and the king.

Conversely, if a person enters an assembly of sadhus and is not accordingly honoured by the Sant, and if he then bears an aversion towards the Sant, it implies that that person has not realized the glory of the Sant; otherwise he would not bear an aversion in that manner. Consider the following as an example: If the British Governor of Mumbai were seated in an assembly, and if at that time a poor man were to enter that assembly but was not given a seat or welcomed in anyway, would the poor man become angry with the Governor? Would he feel like swearing at the Governor? Not at all. Why? Because the poor man has realized the

eminence of the British official; that is, 'He is the ruler of the land, and I am a mere pauper.' Hence, he does not become upset. In the same manner, then, if a person has realized the glory of the Sant, then regardless of how much the Sant scorns him, he would never become upset with the Sant. In fact, if he does find a fault in anyone, he would find it in himself, but in no way would he perceive a flaw in the Sant. Thus, he who has realized the glory of God and the Sant has a firm foundation in Satsang. Conversely, one cannot be certain about a person who has not realized such glory. (Loyā 17)

4. If, however, one does somehow harm a devotee of God, then one should verbally pray to him for forgiveness; and physically and mentally, one

should prostrate before him.

However, one should not behave in such a way that one performs prostrations after harming someone once, only to then harm him again and perform prostrations again. (Gadhadā II 40)

Kalash 27: Irsha (Jealousy)

1. One who is jealous of someone cannot tolerate that person benefiting in any way; in fact he would be pleased if misery befalls that person. That is the characteristic of jealousy. (Gadhadā I 71)
2. One cannot bear to see even someone greater than oneself being honoured. A person who has such a nature should be known to have jealousy within his heart. Moreover, one who has extreme jealousy cannot bear anyone's greatness. (Sārangpur 8)

3. Even if one offers bhakti with *shraddhā*, if one becomes jealous of someone else who comes to offer their bhakti, then I do not like that. Thus, I very much prefer one who offers bhakti with *shraddhā* and without jealousy. (Gadhadā II 52)

Kalash 28: Man (Ego)

1. Jealousy develops from the egotism that a person harbours within his heart. In fact, anger, *matsar* and *asuyā* also arise out of egotism. (Sārangpur 8)

Kalash 29: Krodh (Anger)

1. If a snake were to appear in this assembly at this moment, then even if it does not bite anyone, everyone would still have to rise and scatter; there would be

panic in everyone's heart. Furthermore, if a tiger were to come and roar at the outskirts of a village, then even if it does not harm anyone, all would feel terror within, and no one would come out of their homes. Similarly, even if a trace of anger were to arise, it would still be a source of extreme misery. (Loyā 1)

2. What is anger like? Well, it destroys all virtuous qualities such as *jnān*, the performance of austerities, the chanting of the name of God, etc. (Ahmedābād 8)
3. One should keep in mind, though, that one who harbours anger and other such vices towards the meek will also develop such feelings towards the great, and thereafter also towards one's Ishtadev. Thus, a person wishing to attain liberation should not harbour any vicious feelings towards anyone. (Gadhadā II 27)

Kalash 30: Laziness

1. If he is very lazy, sleeps too much and when told by others to bathe, meditate or observe other *niyams*, says, 'I'll do it later; what's the hurry? I'll do them slowly' – then even though he may appear to be good, one should avoid his company. (Loyā 6)
2. All deficiencies which do remain in a devotee are due to his own lethargy. (Gadhadā I 20)

Kalash 31: Lust

1. If they have lustful desires, they should think, 'If we look lustfully towards another woman, we will have to pass through the cycle of 8.4 million life forms and suffer extensively. Besides,

even dogs and donkeys indulge in this, whereas I have attained the incarnate form of Purushottam. It will be a great loss for me if he is displeased.' Reasoning in this manner, they should renounce such lustful desires and should desire happiness that is related to God. (Ahmedābād 5)

2. When an assembly has gathered, if a man or woman looks lustfully at someone else, then no matter how hard they may try to conceal it, it never escapes my attention. At that time, I become extremely displeased upon that person, and even my face turns red. It hurts me deeply. (Gadhadā II 33)
3. In youth, as the dietary intake increases, lust also increases. Therefore, in youth, if one's food intake is decreased, and if one deliberately tolerates cold, heat, rain

and hunger, then by maintaining such a thought process, and by maintaining profound association with the great Sant, the force of lust is weakened – even in the period of youth. (Loyā 8)

Kalash 32: How to Overcome Swabhavs

1. Just as a merchant keeps an account of all his transactions, if one keeps an account of one's *swabhāvs* from the very day one entered the Satsang fellowship, then they can be eradicated. That is, one should think, 'When I was not in Satsang, I had these vicious *swabhāvs*. But ever since I have entered Satsang, they have diminished.' Thereafter, every year one should check to see if one has progressed or if there is still some deficiency remaining. However,

a fool does not keep an account like the merchant does. Thus, any *swabhāv* which one may have can be eradicated if one continuously examines oneself while doing satsang. (Sārangpur 18)

2. When the Satpurush gives guidance on how to eradicate such *swabhāvs*, if a person has total faith in those words; if he has deep affection for the Satpurush giving the guidance; and no matter how painfully strong the Satpurush's words seem, if he accepts those words to be for his own benefit – then his innate natures will be eradicated. Except for this, there is no other method. (Gadhadā II 37)
3. Developing bitter hatred towards the particular base *swabhāv* that has led to one's disgrace, one should adopt means that would totally uproot it. When we behave in this way, God and his Sant

shower total compassion upon us. Whenever God and his disciples shower their compassion, one continues to experience extreme bliss within one's heart. Also, one's capacity to walk on the path of liberation increases, and the strength of one's enemies – lust, anger, avarice, etc. – decreases. (Gadhadā I 78)

4. If one has an enemy, and if that enemy were to ruin whatever work one is doing, or if he were to swear at one's mother or sister, then one would bear an intense aversion for him and would employ any means whatsoever to harm him. If not that, one would at least be extremely happy if someone else were to harm him. In the very same way, if the inner enemies of lust, anger, etc., hinder a person while he is striving to attain liberation, he would harbour

the same sort of enmity towards them as well; moreover, that enmity would never diminish. Whoever applies such a thought can eradicate all *swabhāvs* with that thought alone. (Gadhadā II 15)

Kalash 33: Nishkam

1. Of the dharma-related endeavours, if one maintains the vow of non-lust, all other endeavours will develop. Of the God-related endeavours, if one keeps the conviction of God, then all of the others will develop. (Loyā 6)
2. If a person firmly observes the vow of non-lust, then he is never far from God – whether he is in this realm or beyond. Moreover, my affection for such a person never diminishes.
If a person strictly observes that vow,

then even if I were a thousand miles away from him, I would still be close to him.

In all of the discourses that I deliver, I always strongly propagate observance of the vow of non-lust.

Only those who observe this vow (of non-lust) are dear to me; they and I will always be very close, both in this realm and beyond. (Gadhadā II 33)

3. A person has realized, 'This beautiful woman is an obstacle on the path of liberation; and she is the cause of extreme misery in this realm and in the higher realms. In fact, I have attained the company of women countless times in past lives in various life forms, and if I do not worship God, I will attain the company of countless more females. Thus, this attainment is not rare.

However, the company of God and his Sant is extremely rare, and this woman is a major obstacle in the attainment of that.' A person who has realized this and has intensely realized the flaws in the object will never be infatuated on seeing a woman, regardless of how beautiful she may be. (Loyā 10)

Kalash 34: Rajipo

1. If the extremely great Purush becomes pleased upon a person, then regardless of how unfavourable the person's samskars may be, they are all destroyed. Moreover, if the great Purush is pleased, a beggar can become a king; regardless of how unfavourable a person's *prārabdha* may be, it becomes favourable; and regardless of how

disastrous a misfortune he is to face, it is avoided. (Gadhadā I 58)

2. 'Bhakti, upāsanā, service, *shraddhā*, firmness in observing dharma, and other spiritual endeavours related to God should all be performed without harbouring desires for any other fruits.' This fact is mentioned in the sacred shastras, and it is true; but one should certainly harbour the following desire: 'May God become pleased with me through these endeavours.' (Gadhadā III 25)
3. All of those who are happy in Devlok and Mrutyulok must have pleased God and his Sant, because it is by their grace that they are happy. (Gadhadā II 45)
4. If one performs a karma by which God and his Bhakta are pleased, then, in this very body, one will enjoy bliss similar

to that of attaining the highest state of enlightenment.

Furthermore, if one were to displease God and his Sant, then despite the fact that one had performed such karmas that would have led one to *swarg*, all those karmas would be destroyed and one would instead be consigned to *narak*.

Those who are wise should behave only in a manner that would please God and his Bhakta. One should even advise all of one's relatives, 'We should behave only in a manner that would please God and his Sant, and in a manner by which they would shower their grace upon us.'
(Gadhadā II 45)

5. If we strictly adhere to the five religious vows and do not allow any sort of lapse in their observance, God and his Sant

will be pleased. There is not even the slightest doubt about this. (Gadhadā I 78)

6. When observing the fast of Ekādashi, the eleven *indriyas* should not be allowed their respective diets. Since such an observance arrives once every fifteen days, one should definitely make a point of observing it. In return, God will become pleased upon one. Without this, however, merely fasting does not please him. (Gadhadā II 8)

Kalash 35: Spiritual Discourses

1. What is the reason behind a spiritual aspirant attaining noble virtues? Well, one develops an aversion for the world in proportion to the attachment one has for listening to the talks and discourses related to God; moreover,

vicious natures such as lust, anger, avarice, etc., are also destroyed to that extent. Conversely, if someone is lazy in listening to those talks and discourses, then one should infer that he will not imbibe noble virtues. (Gadhadā III 24)

2. If a man with teeth strong enough to chew raw *chanā* were to eat a great many sour mangoes, then he would not be able to chew even boiled rice. In the same way, if a person who is strongly overpowered by lust, anger, etc., were to listen to these discourses with faith and persistence, then that person would no longer be capable of indulging in the *panchvishays*. (Kāriyāni 12)
3. One should listen to the discourses of Purushottam Nārāyan with faith and love. There is no better method to stabilize the mind and to free it of the

desires for *vishays*. (Kāriyāni 12)

4. Out of the nine types of bhakti mentioned in the shastras, the bhakti of listening to spiritual discourses is considered to be the best. Therefore, one who possesses that form of bhakti will attain all of the various forms of bhakti up to and including profound, loving bhakti. (Gadhadā III 24)
5. One should only hear the sacred shastras from a holy person, but never from an unholy person. (Loyā 11)
6. Such discourses regarding the nature of God cannot be understood by oneself even from the shastras. Even though these facts may be in the shastras, it is only when the Satpurush manifests on this earth, and one hears them being narrated by him, that one understands them. They cannot, however, be

understood by one's intellect alone, even from the shastras. (Gadhā II 13)

Kalash 36: Antardrashti (Introspection)

1. It is the very nature of all people that when they are at fault, they claim, 'I made a mistake because someone else misled me; but I am not really at fault.' One who says this, though, is an utter fool. After all, others may say, 'Go and jump into a well!' Then, by such words, should one really jump into a well? Of course not. Therefore, the fault lies only in the person who does the wrong, but he blames others nonetheless. Similarly, to blame the *indriyas* and *antahkaran* is the foolishness of the *jiva*. Because the mind is a friend of the *jiva*, it will never entertain thoughts

which the *jiva* does not like. So, when indecent thoughts are formed in the mind, if the *jiva* becomes extremely furious with it, such thoughts will never arise in the mind again. Thus, when indecent thoughts repeatedly arise in the mind, the devotee should understand it to be the fault of his own *jiva*, not the fault of his mind alone. (Gadhadā III 6)

2. When a person wishes to eradicate his faults, he should eradicate them after consulting the words of the great. For example, if a person has some worldly task to perform, and he wants to accomplish that job extremely well, he should consult some experts. Similarly, such consultation is necessary here as well.

For those faults which one cannot

recognize, one should pray to God: 'Mahārāj, please be compassionate and destroy whichever faults I may have'. One should eradicate one's faults in this manner. (Gadhadā II 66)

3. Bearing in mind one's craving for the *vishays*, i.e., sights, sounds, smells, tastes and touch, one should introspect, 'Is my desire for God equal to my desires for the world? Is it greater? Or is it less?' One should examine oneself in this manner. For example, if one's ears are drawn to worldly talks just as much as they are drawn to talks related to God, then one should realize, 'My desire for God is equal to my desire for the world.' One should similarly examine all of the other *vishays*, i.e., sights, smells, tastes and touch.

While examining himself in this

manner, if a person gradually decreases his worldly desires and increases his desire for God, he begins to develop an understanding whereby he views all *vishays* as equal. (Gadhadā I 60)

Kalash 37: Nishkapat (Honest Confession)

1. Any weakness in observing the five religious vows which cannot be overcome by one's own thought process should be disclosed before the Sant, who has no such weaknesses. If one has perceived faults in the Sant, that should also be disclosed. Furthermore, any doubts in one's conviction of God should also be disclosed. Then one can be considered to be honest. If any of these internal thoughts have arisen, and they are not disclosed before the Sant,

then such a person should be known to be deceitful. (Loyā 5)

Kalash 38: Endeavour

1. Only one who endeavours in this way and totally discards timidity is said to be walking on the path of liberation. This is an extremely great method for overcoming one's *swabhāvs*. If this method of personal endeavour is practised vigilantly, then all spiritual endeavours for attaining liberation are incorporated within this one endeavour. Hence, personal endeavour itself is the greatest of all spiritual endeavours for attaining liberation. (Gadhadā II 12)
2. If one keeps the company of a pious sadhu and becomes virtuous through

one's own thoughts, then that is known as 'personal endeavour'. (Gadhadā I 29)

Kalash 39: Prayer

1. After performing the puja and prayers of God, a devotee should daily pray, 'O Mahārāj! O Swāmi! you are an ocean of grace! you are a guardian to those who have surrendered to you! Please protect me from the influence of *kusangis*.'
One should also pray: 'O Mahārāj! Please protect me from the inner enemies of lust, anger, avarice, infatuation, egotism, jealousy, the belief that I am the body, etc. Forever bestow upon me the company of your devotees.' (Gadhadā I 48)

Kalash 40: Satsang

1. If a person who practises satsang were

to face the suffering of being executed on a *shuli*, it would be reduced to the pain of a mere thorn-prick. After all, I have asked of Rāmānand Swāmi, ‘If your *satsangi* is destined to suffer the distress inflicted by the sting of one scorpion, may the distress of the stings of millions and millions of scorpions befall each and every pore of my body; but no pain should afflict your *satsangi*. Moreover, if the begging bowl is written in the *prārabdha* of your *satsangi*, may that begging bowl come to me; but on no account should your *satsangi* suffer from the lack of food or clothing. Please grant me these two boons.’ I asked this of Rāmānand Swāmi, and he happily granted it to me. (Gadhadā I 70)

2. If one practises satsang with absolute sincerity, then no fault will remain

in one's heart, and one will become *brahmarup* in this very lifetime. (Sārāngpur 9)

Kalash 41: Special Guidance for Youths

1. I have formed the conviction that one who is in his youth should reduce his diet and should eat and behave moderately. After all, when one's diet is reduced, physical strength also diminishes. Only then can the *indriyas* be overcome; otherwise, they cannot. Having done that, if a person enthusiastically engages his mind in the nine types of bhakti of God, and himself lovingly engages in bhakti, then he will remain in the Satsang fellowship till the end. (Gadhādā III 32)
2. Gopālānand Swāmi asked, "During

one's childhood or during one's youth, what type of company should be sought?"

Shriji Mahārāj answered, "Both should affectionately keep the company of a person who is senior in age; is firm in dharma, *jnān* and *vairāgya*; and has deep affection for God." (Gadhadā III 14)

3. When one enters youth, the inner enemies of lust, anger, etc., increase along with the belief that one is the body. If during that period one keeps the company of a sadhu who does not have vicious natures such as lust, the belief that one is the body, etc., then one will cross the ocean of youth. However, if the youth does not do this, the inner enemies of lust, anger, etc., will defeat him, and he will consequently turn vile. (Sārangpur 18)

Kalash 42: Personality of Bhagwan Swaminarayan

1. Because as you have all become my disciples, I should tell you that which is beneficial to you. After all, a true friend is he who tells us that which is of benefit to us, even if it may appear to hurt. Please realize this as the characteristic of a true friend. (Gadhadā III 21)
2. Shriji Mahārāj talked at length about his own inclination for renunciation in his childhood. He then continued, “One who is virtuous does not like the company of immature children from his childhood; he does not have an appetite for tasty food; and he continuously restrains his body. Just look, when I was a child, I had the same thoughts as Kārtik Swāmi; i.e., I felt, ‘I want to eliminate all of the

remnants of my mother – her flesh and blood – from my body.’ So, after many spiritual endeavours, I emaciated my body so much that if something pierced my body, water would come out, but never blood. In this manner, one who is virtuous can be known from his childhood.” (Kāriyāni 3)

3. I am eternally liberated. I have not become a *mukta* through the preaching of others. I exercise complete control over my *man*, *buddhi*, *chitt* and *ahamkār*. In fact, I seize my *antahkaran* just as a lion clutches a goat, whereas others cannot even see their *antahkaran*. Therefore, imitating me, believing that one can remain pure even amidst alluring pleasures is just not possible, even for the likes of Nārad and the Sanakādik. So what can be said of others? (Gadhadā I 18)

4. My nature is such that I do not become easily pleased or displeased over small matters. Only after I have observed for many days whether a person is worthy of my pleasure or displeasure do I become pleased or displeased. Never do I become pleased or displeased with a person merely upon hearing someone else's opinions of that person. (Gadhadā II 28)
5. I am very compassionate – like Dattātreya, Jadbharat, Nārad and Shukji. In fact, once while I was travelling in the east, I came across a band of ascetics. They ordered me: 'Go and pick some green spinach.' I replied, 'I will not pick it, because it too contains a *jiva*.' Hearing this, one of them drew a sword and threatened me. Nevertheless, I did not pick the spinach. This is the extent of my

compassionate nature. However, if one looks angrily at a devotee of God, then even if that person is a relative of mine, I feel like tearing his eyes out; and if he should hurt a devotee of God with his hands, I feel like cutting his hands off. Such is the aversion I experience; in those cases, I do not show any compassion.
(Gadhadā II 60)

6. Even though I am insistingly offered the *panchvishays* without actually wishing for them myself, I still do not have any desire for them. In fact, I push them away. In fact, I swear by the lives of these *paramhansas* that from the day I was born to this very day, I have never harboured an improper thought regarding women or wealth, either in the waking state or in the dream state.
(Gadhadā II 33)

Kalash 43: Miscellaneous

1. Shriji Mahārāj said, “Here, allow me to ask one question.”

The junior *paramhansas* responded by saying, “Mahārāj, please do ask.”

Shriji Mahārāj then said, “One individual’s intellect is such that since the day he joined the Satsang fellowship he may occasionally perceive a flaw in God and the Sant, but it does not persist; it passes away. Day by day, he may continue perceiving virtues and flaws, but he never abandons Satsang. Why? Because he is wise and realizes, ‘There is no Sant like this in the entire *brahmānd*, and there is no other God besides this Mahārāj.’ Because he has realized this, he remains firm in Satsang. On the other hand, another individual’s

intellect is such that he never perceives a flaw in God or the Sant. But even though both individuals' intellects are similar outwardly and their faith in God is also similar, one individual continues perceiving flaws, while the other does not. What, then, is the fault in the intellect of the individual who keeps perceiving flaws? I put this question to junior Shivānand Swāmi."

Junior Shivānand Swāmi then attempted to answer the question but was unable to do so satisfactorily.

Then Bhagvadānand Swāmi said, "That individual's intellect is cursed."

At that point, Shriji Mahārāj said, "He is correct; that is the correct answer to the question. In this world, do people not say, 'He has been cursed by someone'? In the same way, that individual has

been cursed because he may have pained a great Sant, or he may have hurt a meek person, or he may not have served his parents. That is why his intellect is the way it is." (Kāriyāni 2)

2. One should not maintain conceit before a staunch follower of God, even though he may be a simple and meek devotee. On the other hand, one should certainly maintain conceit before a person who has fallen back from Satsang. In fact, one should not become suppressed by him. (Loyā 6)
3. When a fool becomes depressed, he either sleeps, cries, takes out his frustrations on someone else, or he may even fast. He will use any of these four methods to try to overcome his depression. If he becomes severely depressed, he may even resort to

committing suicide. These are the ways in which a fool attempts to overcome depression. However, such methods neither reduce the pain, nor do they eradicate one's *swabhāvs*. On the other hand, if one were to attempt to eradicate them with understanding, then both the distress and the *swabhāv* would be eradicated. Thus, only those who have understanding become happy.

(Sārangpur 18)

4. That which is practised regularly can definitely be achieved. For example, due to the daily drawing of water from a well, the constant rubbing of even a soft rope can cause a groove in the very hard piece of rock that lies on the edge of that well. (Gadhadā II 33)

