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(Vachanamrut Selections for Memorization)

Satsang Pravutti
Madhyastha Karyalay

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SECTION 1

1. Gadhadā III 38 The Sāṅkhya Shastras and Others; Remaining Forever Happy

Thereupon Shriji Mahārāj said, “It is that same supreme Purushottam Bhagwān who manifests on this earth out of compassion – for the purpose of granting liberation to the *jīvas*. He is presently visible before everyone; he is your *Ishtadev*; and he accepts your service. In fact, there is absolutely no difference between the manifest form of Purushottam Bhagwān visible before you and the form of God residing in Akshardhām; i.e., both are one. Moreover, this manifest form of Purushottam Bhagwān is the controller of all, including Akshar. He is the lord of all

of the *ishwars* and the cause of all causes. He reigns supreme, and he is the cause of all of the avatars. Moreover, he is worthy of being worshipped single-mindedly by all of you. The many previous avatars of this God are worthy of being bowed down to and worthy of reverence.”

Shriji Mahārāj then explained, “Greed for wealth and other things, desires to associate with women, attachment of the tongue to various tastes, the belief that one is the body, affection for *kusangis* and attachment to one’s relatives – one who possesses these six characteristics will never become happy, either in this life or even after death. Therefore, one who desires to be happy should eradicate such *swabhāvs*, maintain *nivrutti*, and not keep the company of equals. One should also attach one’s *jiva* to the *Bhakta* of God – the

great *Sant* – who does not identify his self with the body, who possesses *vairāgya*, and who feels that he has transgressed a major injunction of God even if he has transgressed a minor injunction. One should act according to his command by thought, word and deed. Also, one should certainly avoid the *vishays*, and in no way should one allow them to come near by abandoning one's *niyams*. If one does begin to associate with the *vishays*, one will certainly fall. This should be accepted as a universal principle."

2. Gadhadā II 9

Conviction of God; Realizing God to Be like Other Avatars Is Blasphemy

Then Shriji Mahārāj said, "The path of *jnān* should be understood in such a way that one does not malign the form of God

in any way. In fact, one should not worry if at some time or other one has transgressed God's commands; but one should never malign the form of God. If one does disobey God's commands, then one can still be freed from that sin by praying to God; however, there are no means of release for one who has maligned the form of God. Therefore, one who is wise should certainly abide by God's commands to the best of one's ability. However, one should also intensely maintain the strength of conviction in God's form; i.e., 'I have attained the very form of God who reigns supreme, who forever possesses a divine form, and who is the 'avatari' – the cause of all of the avatars.' If a person realizes this, then even if he may have left the Satsang fellowship, his love for God's form will not diminish. In fact, even though he

is out of Satsang at present, ultimately, when he leaves his body, he will go to God's Akshardhām and stay near God.

“On the other hand, a person may be in the Satsang fellowship at present, and he may even be abiding by the commands prescribed in the shastras, but if his conviction of God is not firm, then when he leaves his body, he will either go to the realm of Brahmā or to the realm of some other deva; but he will not go to the abode of Purushottam Bhagwān. Therefore, one should realize the manifest God that one has attained to forever possess a divine form and to be the ‘avatari’, the cause of all of the avatars. If, however, one does not realize this, and instead realizes God to be formless or like the other avatars, then that is regarded as committing blasphemy against God.

3. Gadhadā I 54 Upholding Bhāgvat dharma; The Gateway to Liberation

Thereupon Muktānand Swāmi asked, “Mahārāj, through the dialogue between King Janak and the nine Yogeshwars, the 11th canto of the Shrimad Bhāgavat describes the nature of *bhāgvat* dharma. How is that *bhāgvat* dharma upheld? Also, how can the gateway to liberation be opened?”

Shriji Mahārāj replied, “*Bhāgvat* dharma is upheld by maintaining profound love towards the *Ekāntik Sant* of God, who possesses the attributes of *swadharmā*, *jnān*, *vairāgya*, and *bhakti* coupled with knowledge of God’s glory. Maintaining profound love towards

such a *Sant* also opens the gateway to liberation. Thus, Kapildev Bhagwān has said to Devhuti:

प्रसंगमजरं पाशमात्मनः कवयो विदुः।
स एव साधुषु कृतो मोक्षद्वारमपावृतम्॥

Prasangam-ajaram pāsham-ātmanaha kavayo
viduhu ।
Sa eva sādhusu kruto moksha-dvāram-
apāvrutam ॥

‘If a person maintains profound love towards the *Ekāntik Sant* of God just as resolutely as he maintains profound love towards his own relatives, then the gateway to liberation opens for him.’”

Thereafter Shuk Muni asked, “By what characteristic can one recognize a person who would never lapse in his observance of dharma, even under the most difficult circumstances?”

Shriji Mahārāj replied, “A person whose nature is such that he is diligent in obeying the injunctions of God, and who would never disobey any injunction, however minor or major, will never regress from observing dharma, irrespective of the circumstances. Therefore, only his dharma remains firm who is resolute in obeying God’s injunctions, and only his satsang remains firm.”

4. Gadhadā II 21 The Main Principle

Thereupon Shriji Mahārāj said, “In addition, if a person realizes the glory of manifest God and his *Bhakta-Sant* in exactly the same way as he realizes the glory of past avatars of God such as Rām, Krishna, etc., as well as the glory of past sadhus such as Nārād, the Sanakādik, Shukji,

Jadbharat, Hanumān, Uddhav, etc. – then nothing remains to be understood on the path of liberation.

“Whether this principle is understood after being told once, or after being told a thousand times; whether it is understood today, or after a thousand years, there is no option but to understand it. Even if one were to ask Nārād, the Sanakādik, Shukji, Brahmā and Shiv, since they are wise, even they, using many different techniques, would point to the manifest form of God and the manifest form of the *Sant* as being the only granters of liberation. They would also explain that the glory of the manifest form of God and the manifest form of the *Sant* is exactly the same as the glory of past forms of God and the *Sant*.

“A person who has such a firm conviction has grasped all of the

fundamental principles. What is more, he will never fall from the path of liberation.”

5. Gadhadā III 6
The Friendship Between
the Mind and the Jiva

Thereupon Shriji Mahārāj looked compassionately at all of the devotees and said, “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 in reality, the *jīva* and the mind are close mutual friends. Their friendship is like the friendship between milk and water. When milk and water are mixed and heated on a fire, water settles below the milk and itself burns, but it does not allow the milk to burn. To save the water, the milk overflows and extinguishes the fire. Such is their friendship. The *jīva* and the mind have a similarly close friendship. So, the mind never entertains thoughts of things that the *jīva* does not like.”

6. Vartāl 5

**One Should Not Perceive Māyā in God;
Performing Similar Service**

Then Nityānand Swāmi asked, “Mahārāj, people go to seek the refuge of God; what, then, are the characteristics of having the refuge of God?”

Shriji Mahārāj replied, “God has said
in the Gitā,

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Sarva-dharmān-parityajya mām-ekam sharanam
vraja ।
Aham tvā sarva-pāpebhyo mokshayishyāmi mā
shuchaha ॥

- Bhagavad Gitā 18.66

In this verse he says, ‘Abandon all other forms of dharma and surrender only unto me. I shall deliver you from all sins, so do not lament.’ One who has such a firm refuge of God, even if he were to experience pain equivalent to that of final dissolution, he would not believe anyone else to be his guardian against such misery except God. Moreover, whatever happiness he wishes for, he seeks to

attain only from God. That is, he does not consider anyone but God to be the source of happiness. Moreover, he behaves only according to the wishes of God. Such a person can be known to have taken refuge in God. It is he who can be called a staunch devotee of God.”

Thereafter, Nityānand Swāmi asked, “Can a devotee who is of the lowest level eradicate his deficiency and become a devotee of the highest level in this very life, or not?”

Shriji Mahārāj replied, “Just as one performs the *mānsi* puja of God, if one also performs the *mānsi* puja of the ideal *Bhakta* along with God, by offering him the *prasād* of God; and just as one prepares a *thāl* for God, similarly, if one also prepares a *thāl* for God’s ideal *Bhakta* and serves it to him; and just as one donates five rupees to God,

similarly, if one also donates money to the great *Sant* – then by performing with extreme affection such similar service of God and the *Sant* who possesses the highest qualities, even if he is a devotee of the lowest type and was destined to become a devotee of the highest type after two lives, or after four lives, or after ten lives, or after a hundred lives, he will become a devotee of the highest calibre in this very life. Such are the fruits of the similar service of God and God's *Bhakta*."

7. Gadhadā I 70
Kākābhāi's Question; A Thief Injured by a Thorn

Again Shriji Mahārāj said, "Allow me to answer that question." Continuing, he said, "One should cultivate faith in God for the sole purpose of the liberation of

one's *jiva*, but not out of a desire for some material object. For example, 'If I practise satsang, my ill body will recover,' or 'As I am childless, may I get a son,' or 'As my sons are dying, may they stay alive,' or 'Since I am poor, may I become rich,' or 'If I do satsang, I will regain my lost assets.' One should not practise satsang harbouring desires for such material gains. If one does practise satsang while nourishing such desires, then one may become a very staunch satsangi if those desires are fulfilled; but if one's desires are not fulfilled, one's faith will diminish. Therefore, one should practise satsang solely for the liberation of one's *jiva*; one should not harbour any desire whatsoever for any material objects.

"Besides, if there are ten members in a household and all ten are faced with death,

then is it a small feat if even one is saved? Or if one was destined to have to beg for food but received a *rotlo* to eat instead, is that a small feat? In these cases, one should believe that although everything was going to be lost, at least this much has been saved! In the same way, even if extreme misery is due to befall one, that misery would certainly decrease slightly if one were to keep the refuge of God. The *jīva*, however, fails to understand this. It is as if one who is to be executed on a *shuli* gets away with the suffering of a mere pinprick. Such is the difference.”

8. Gadhadā II 59 **Ultimate Liberation**

Thereupon Shriji Mahārāj said, “In the four Vedas, the Purāns and the Itihās shastras, there is but one central principle,

and that is that only God and his *Sant* can grant liberation. In fact, God's *Sant* is greater than even Bhava, Brahmā, and the other devas. So, when one attains God or his *Sant*, then, apart from this, there is no other liberation for the *jiva*; this itself is ultimate liberation.

“Furthermore, only those who have accumulated a great number of merits from performing good deeds receive the opportunity to serve God's *Sant*, but those who have a few merits do not. So, one should develop affection for God's *Sant* just as one has affection for one's wife, son, parents or brother. Due to this affection, then, the *jiva* becomes absolutely fulfilled.

“Moreover, even if one's wife, son or other family members are unworthy, and even if they are immoral and vile,

in no way would one perceive flaws in them. Conversely, even if the Bhakta of God possesses every noble virtue, if he were to utter even a few harsh words, then one would hold a grudge against him for as long as one lives. If a person has such an attitude, then in no way can he be said to have as much affection for the Bhakta of God as he does for his relatives. Consequently, he would not attain liberation.

9. Gadhadā I 8
**Engaging the Indriyas in the Service of
God and His Sant**

Thereupon Shriji Mahārāj said, “If the *vruttis* of the *indriyas* are engaged in the service of Shri Krishna Bhagwān and his *Bhakta*, then the *antahkaran* is purified and the sins that have been attached to the *jiva*

since time immemorial are destroyed. On the other hand, if the *vruttis* of the *indriyas* are directed towards women and other *vishays*, then one's *antahkaran* becomes polluted and one falls from the path of liberation.

“Therefore, one should indulge in the *vishays* only as prescribed in the shastras; but one should never indulge in them by transgressing the regulations that are described in the shastras. Also, one should keep association with the *Sant* and should shun bad company. In this manner, when a person shuns bad company and maintains association with the *Sant*, the sense of I-ness that he harbours towards his body and the sense of my-ness that he harbours towards his bodily relations are eradicated. He also develops profound love for God and *vairāgya* towards everything except God.”

10. Gadhadā I 16

Wisdom

Thereupon Shriji Mahārāj said, “A wise devotee of God who can discern between *sat* and *asat* identifies the flaws within himself and thoughtfully eradicates them. He also rejects any apparent flaws he perceives in the *Sant* or a *satsangi* and imbibes only their virtues. Moreover, he never perceives any faults whatsoever in God. In addition, he accepts whatever words of advice God and the *Sant* offer as the highest truth but does not doubt their words in any way. Thus, when the *Sant* tells him, ‘You are distinct from the mind, body, *indriyas* and *prāns*; you are *satya*; you are the knower of the body, *indriyas* and *prāns*, which are all *asatya*’ – he accepts this to be the truth. He then behaves as the

ātmā – distinct from them all – but never follows the instincts of his own mind.

“Furthermore, such a person identifies those objects and evil company that may cause bondage or raise deficiencies in his *ekāntik* dharma and shuns them; but he does not become bound by them. Also, he imbibes positive thoughts and avoids negative thoughts. One who behaves in this manner should be known to possess wisdom.”

11. Gadhadā | 76

**An Angry Person, a Jealous Person,
a Deceitful Person and an Egotistical
Person**

Addressing them, Shriji Mahārāj said, “There are four types of people I do not get along with, even if they happen to be devotees of God: an angry person,

a jealous person, a deceitful person, and an egotistical person. Of these, both anger and jealousy are dependent on egotism. Furthermore, I can never believe a lustful person to be a *satsangi*. In fact, even if such a person happens to be in the Satsang fellowship, he is as good as a non-believer.”

Continuing, Shriji Mahārāj said, “A true *satsangi* is a person who has absolutely no flaws in the observance of the five religious vows^d and who remains totally undisturbed until the end of his life regardless of whatever stern commands I may impose – even if I compel him to forsake his preferences and enforce my own. In fact, I effortlessly and naturally develop affection for such a devotee. On the other hand, I cannot develop affection for a devotee without such qualities, even

if I try. This is because my nature is such that I can only develop affection for a person who possesses in his heart such perfect bhakti for God.”

12. Gadhadā II 12

The Art of Ruling

Thereafter, Mukṭānand Swāmi asked Shriji Mahārāj, “How should one who aspires to attain liberation learn the art of ruling?”

Shriji Mahārāj replied, “The art of ruling should be learnt in the following way: First of all, one should thoroughly realize the glory of God. Then, one should conquer one’s mind by meditating on God’s form. One should conquer one’s ears by listening to discourses related to God, but one should not allow worldly talks to be heard by the ears. In the same

manner, the skin should only be allowed to touch God and the devotees of God. The eyes should only be allowed to do darshan of God and his followers. The tongue should forever sing the praises of God and taste only the *prasād* of God. The nose should only be allowed to smell the fragrance of flowers and other objects that have been consecrated by God. None of the *indriyas* should be allowed to follow the unrighteous path. When a person behaves in this manner, no one can overthrow his authority in the kingdom in the form of his body.

“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.”

13. Gadhadā III 7 An Iron Nail

Thereupon Shriji Mahārāj said to all of the devotees, “I shall now tell you my innermost principle. For a person who desires his own liberation, nothing in this world is more blissful than God and his *Sant*. Therefore, just as a person is profoundly attached to his own body, he should be similarly attached to God and his *Sant*. One should also remain absolutely loyal to the *Bhakta* of God. But in no way should one abandon one’s loyalty to God

and his *Bhakta*, even if while keeping that loyalty one's reputation increases or decreases, or one is honoured or insulted, or one lives or dies. In addition, one should not allow an aversion to develop towards them. Furthermore, one should not have as much affection towards one's body or bodily relations as one has towards the *Bhakta* of God. For a devotee who behaves in this manner, even extremely powerful enemies such lust, anger, etc., are unable to defeat him."

Continuing, Shriji Mahārāj then said, "God, who possesses a definite form, is always present in his abode, Brahmapur. Devotees of God, who also possess a form, remain in his service in that abode. Therefore, one who has taken firm refuge in the manifest form of God should not harbour the following fear in

one's mind: 'What if I become a ghost or an evil spirit, or attain the realm of Indra or the realm of Brahmā after I die?' One should not harbour such doubts in one's mind. After all, a devotee of God who possesses the understanding mentioned earlier definitely attains the abode of God; God does not leave him astray anywhere in between.

14. Gadhadā I 67
Acquiring the Virtues of the Satpurush

Shriji Mahārāj then said, "Please listen as I explain the method of understanding by which an aspirant can acquire the virtues of the great *Satpurush*. A person imbibes the virtues of such a *Purush*, who has no affection for anything except God, by believing, 'This *Purush* is extremely great. Despite thousands of people standing

before him with folded hands, he does not have the slightest desire for the pleasures of the world. As for me, I am extremely insignificant, and I am solely attached to worldly pleasures. I do not understand anything at all about God. Shame on me.' In this way, he feels remorse and imbibes the virtues of the great *Purush*. He also feels remorse after realizing his own flaws. While repenting in this way, *vairāgya* arises in his heart, and thereafter, he acquires virtues similar to those of that *Satpurush*.

"Now, please listen as I describe the characteristics of a person in whose heart the virtues of the *Satpurush* are never acquired. Such a person believes, 'The *Satpurush* is said to be great, yet he has no kind of common sense whatsoever. He does not even know how to eat or drink properly, nor does he know how

to dress properly. God has given him abundant pleasures, yet he does not know how to enjoy them. Moreover, when he gives anything to anyone, he does so indiscriminately.’ In this way, he perceives countless types of flaws in the *Satpurush*. Such a malicious person never acquires the virtues of the *Satpurush*.”

15. Gadhadā II 6
A Draft; The Nature of the Chitt

Shriji Mahārāj then elaborated upon the answer himself, “Whatever the great men of the past have prescribed in the shastras is valid. Take the example of a wealthy businessman. If he writes a draft to pay some other merchant, then although it seems that the piece of paper is not worth even a single rupee, it is indeed money. Only when one cashes

the draft the businessman had signed does one subsequently receive a large sum of money from that very same draft. Similarly, although at the time there may not seem to be any benefit in observing the moral do's and don'ts, one who does observe dharma by the command of a great *Purush* ultimately attains liberation – just as one receives cash from drafts.

“Moreover, a person who does not trust a draft signed by a wealthy businessman should be known to be a fool – because he does not realize the wealth of that businessman. Similarly, one who does not trust the words of greats such as Nārada, the Sanakādika, Vyāsa, Vālmiki, etc., should be known as a *nāstika* and a grave sinner.

SECTION 2

16. Gadhadā II 13 Divine Light

Then Shriji Mahārāj said, “Realize that the form amidst the divine light is this Mahārāj visible before you. If you cannot do that, then at least realize, ‘Mahārāj sees the form which is amidst that *aksharrup* light.’ Even if you can understand this much, you will be able to maintain affection for me. As a result, you will attain ultimate liberation. Keep this principle constantly new and fresh in your minds; never forget it out of complacency. Remember it tomorrow just as it is today. Keep it vivid in your minds and remember it daily until the end of your lives. Whenever you talk

about God, be sure to implant the seeds of this principle. This is my command. Moreover, this principle is so vital that you should remember it daily for the rest of your lives; in fact, even after you leave this body and attain a divine form, you should recall it. Indeed, this principle which I have revealed before you is the very essence of all of the shastras, and it is my own firm experience; I have talked to you having seen it with my very own eyes. In fact, I swear by all of you *paramhansas* that I have seen these facts with my own eyes.”

17. Sārangpur 18
Saline Land

Thereupon Shriji Mahārāj said, “If a person with *shraddhā* encounters the company of a true *Sant* and develops

shraddhā in the words of that *Sant*, then all of the redemptive virtues of *swadharma*, *vairāgya*, *jnān*, bhakti, wisdom, etc., would develop in his heart, and the vicious natures of lust, anger, etc., would be burnt away. Conversely, if he encounters evil company, and if he develops *shraddhā* in their words, then all of the virtues of *vairāgya*, wisdom, etc., would be destroyed. It is rather like the analogy of saline land. No matter how much rain falls upon it, no grass, or anything else, can grow upon it. However, if a flood were to sweep across that same land, then all of the salt would be washed away. As a result, where there was once salt, there would now be silt. Then, if the seeds of banyan, pipal, or other trees were to fall into that silt, they would grow into large trees. Likewise, if a person who has the previously mentioned

virtues of *swadharna*, *vairāgya*, etc., firmly rooted in his heart and who has not even the slightest desire for the pleasures of this world were to meet with evil company, then waters in the form of evil company would sweep across his heart and leave behind silt in the form of worldly talks, etc. Subsequently, the seeds of lust, anger, avarice, infatuation, arrogance, *matsar*, etc., which are dormant in the silt, would grow into large trees. Therefore, a devotee of God should never keep bad company.”

18. Gadhadā III 2

The Attainment of All Purushārths; Incarnate God in the Form of the Guru

Then Shriji Mahārāj said, “I consider this assembly of *satsangis* to be far greater than the assemblies in Shvetsdwip,

Golok, Vaikunth and Badrikāshram; and I see all of these devotees as being extremely luminous. Indeed, I swear by this assembly of sadhus that there is not even the slightest untruth in this matter. Why do I have to swear in this manner? Because not everyone understands such divinity, nor can they see it; that is why I have to swear.

“Thus, even after attaining this satsang – which is rare for even Brahmā and others – affection for objects other than God still remains because the person has not developed as firm a conviction for the manifest form of God as he has for the non-manifest form of God. That is why the Shrutis state: ‘If a person develops conviction in the guru – who is the manifest form of God – in the same way that he has conviction in the non-manifest

devas, then, as a result, he attains all of the *arthas* (i.e., dharma, *arth*, *kām* and *moksha*) which are described as attainable.' In fact, when he attains the company of such a *Sant*, he has, while still alive, attained he who was to be attained after death. That is to say, he has attained that which is called the highest state of enlightenment, or liberation, while being alive.

19. Gadhadā I 72
Faith Coupled with the Knowledge of
God's Glory

Then Shriji Mahārāj said, "Nevertheless, when Purushottam Bhagwān, who transcends both the perishable and the imperishable, assumes a human form and travels in the *brahmānd* for the liberation of the *jivas*, his actions are just like those of all humans. Just as

humans possess *māyik swabhāvs* such as lust, anger, avarice, infatuation, *matsar*, jealousy, defeat, victory, fear, grief, arrogance, desires, cravings, etc., God also exhibits the same *swabhāvs* himself, but they are all for the liberation of the *jivas*. So, a true devotee extols the divine actions of God and attains the highest state of enlightenment, whereas a non-believer perceives faults in them.

“In fact, just as God is the *ātmā* of the perishable, he is also the *ātmā* of Aksharbrahman, who transcends Prakruti-Purush. With his own powers, God supports both the perishable and the imperishable, yet he himself is distinct from them both. Furthermore, the glory of God is such that within the pore of his each and every hair, countless millions of *brahmānds* appear as mere sub-atomic

particles. Only when that vast God becomes like a human for the sake of the liberation of the *jivas* do they have an opportunity to serve him. If he were to remain exactly the same size as he is, then even the ruling devas of this *brahmānd*, i.e., Brahmā and others, would be incapable of doing his darshan or serving him. What, then, can be said of mere humans?"

20. Kāriyāni 12
Destroying the Kāran Body; A Tamarind Seed

Thereafter, Shriji Mahārāj said, "Regardless of how lustful, angry, greedy or lewd a person may be, if he listens to these types of discourses with faith and love, all of his flaws would be eradicated. For example, 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*. Moreover, the mind does not become as free of desires for *vishays* by subjecting the body to austere observances such as *tapta-kruchchhra*, *chāndrāyan* or other vows as it does by listening to these discourses of God. In addition, your minds must not be becoming as stable while meditating or by turning the rosary as perfectly as they do while you are listening to these discourses. Thus, 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*.”

21. Gadhadā II 54
Satsang Is the Greatest Spiritual
Endeavour; A ‘Gokhar’; Profound
Attachment

Thereupon Shriji Mahārāj asked the *munis*, “In the 12th chapter of the 11th canto of the Shrimad Bhāgavat, Shri Krishna Bhagwān has said to Uddhav, ‘I am not as pleased by *ashtāng-yoga*, *sānkhya*, renunciation, observances, *yagnas*, austerities, donations, pilgrimages, etc., as I am pleased by satsang.’ This is what God has said. This implies that of all spiritual endeavours, satsang is the greatest. But what are the characteristics of one who regards satsang as the greatest spiritual endeavour?”

The *munis* answered according to

their understanding, but none could give a precise answer.

So Shriji Mahārāj replied, “One who regards satsang as the greatest spiritual endeavour is profoundly attached only to the *Sant* of God. For example, if a king who is childless receives a son in old age, then even if that son swears at the king or misbehaves, for example, by pulling his moustache, the king would not find faults in him. Even if the son hits another child or causes problems in the village, still the king would never attribute faults to his child. Why? Because the king is profoundly attached to his son. Likewise, only one who develops such profound attachment for the *Bhakta* of God has realized satsang to be the most redemptive of all spiritual endeavours.”

22. Gadhadā II 28
Mahārāj's Compassionate Nature;
A 'Lifeline'

Then Shriji Mahārāj said, “Those who have perceived flaws in devotees of God, even though they were very great, have fallen from their status of eminence. Those who progress do so only by serving devotees of God, and those who regress do so only by spiting devotees of God. In fact, the only method for a person to please God is to serve devotees of God by thought, word and deed. The only method to displease God is to spite devotees of God.

“Hence, my principle is that if God is pleased with me, and I have the company of the devotees of God, then even if I were

to stay far away from God for countless years, I would not feel any grief mentally. On the other hand, if God is not pleased with me, then even if I were to stay near God, I would not consider that to be good. Moreover, the essence of all the shastras is also that one should only do that which pleases God. In fact, one who does not do that which pleases God should be known to have fallen from the path of God.

“If a person has the company of the devotees of God and also has earned God’s pleasure, then even though he is in Mrutyulok, he is still in the abode of God. Why? Because one who serves the *Sant* and earns God’s favour will certainly stay near God. Conversely, even if a devotee is in the abode of God, if he has not earned God’s favour and is jealous of devotees of God, then that devotee will certainly fall

from that abode.

“Hence, in order to please God, I desire to serve only devotees of God in this life and all subsequent lives. Furthermore, just as this is my resolution, all of you should also make the same resolution.”

23. Gadhadā II 41
A Bone in the Form of Egotism

Out of compassion, Shriji Mahārāj then began to preach to his devotees, saying, “When a person who wishes to worship God receives an opportunity to serve God and his devotees, he should serve them considering it to be his extremely great fortune. Moreover, he should do so only with bhakti, for the sake of pleasing God and for his own liberation – not for the sake of receiving praise from others.

“The nature of a person, however, is

such that he only enjoys doing that which satisfies his ego. Without that, he does not enjoy performing even bhakti of God. For example, a dog takes a dry bone to an isolated place to chew on. As a result of the chewing, its mouth is abraded and the bone becomes covered in blood. Then licking the bone, the dog becomes overjoyed. But little does the fool realize, 'The taste that I am enjoying is that of the blood from my own mouth.' In the same way, even a devotee of God is unable to forsake the bone in the form of egotism. In fact, all of the spiritual endeavours he performs are governed by ego; they are not performed for the sole purpose of pleasing God, thinking of them as bhakti towards God. Moreover, even of the bhakti that he does offer to God, he does so only when it nourishes his pride, but

not for the sole purpose of pleasing God.

“There must be very few devotees of the likes of Ratanji and Miyāji who offer bhakti to God solely for the purpose of pleasing God without any cravings for praise. Not everyone, however, is capable of forsaking the taste of praise.”

In reference to this, Muktānand Swāmi recited a couplet by Tulsidās:

कनक तज्यो कामिनी तज्यो, तज्यो धातु को संग।
तुलसी लघु भोजन करी, जीवे मान के रंग॥

Kanak tajyo kāmīni tajyo, tajyo dhātuko sang ।
Tulsi laghu bhojan kari, jive mānke rang ॥

Hearing this couplet, Shriji Mahārāj added, “The enjoyment which one experiences from vanity cannot be obtained from any other object. Thus, amongst all devotees, a person who forsakes vanity and worships God should be known to be

an extremely great devotee.”

24. Loyā 6
Purifying the Company One Keeps

Again Shriji Mahārāj asked, “Which one dharma-related endeavour is such that if practised, all aspects of dharma remain? Moreover, out of worship, remembrance, singing or listening to devotional songs, listening to spiritual discourses, and other God-related endeavours, which one endeavour, if it is kept even when all others are abandoned in difficult times, helps maintain all of the others?”

Shriji Mahārāj answered his own question: “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.”

Again Shriji Mahārāj asked, “Which type of thinking, if maintained constantly, is beneficial, and if altered, is detrimental? Also, which type of thinking is beneficial if repeatedly altered, and detrimental if not altered?”

Again Shriji Mahārāj answered his own question: “Thoughts regarding one’s conviction of God should never be altered. In fact, it would be beneficial if they are repeatedly reinforced by listening to the glory of God. Repeatedly altering them, however, would be detrimental. But, if one has firmly decided in one’s own mind, ‘I want to do this,’ then that type of thinking should be repeatedly altered on the advice of a sadhu. If he suggests, ‘You should not sit here and should not do this,’ then one should not sit there and should not do

that. If, in this case, one's own decision is altered, it would be beneficial; if it is not altered and one does as one pleases, then that would be detrimental."

25. Gadhadā II 51
The Characteristics of One Who
Behaves as the Ātmā

Shriji Mahārāj explained, "Regardless of how *nirgun* one may be, or even if one behaves as the *ātmā*, if one encounters adverse circumstances, one will most certainly experience distress within. So, no one can ever become happy by breaching the disciplines laid down by the great *Purush*.

"For this reason, then, all renunciants should abide by the dharma of renunciants, 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. After all, the dharma prescribed in the shastras has been written exactly as God has narrated; thus, there can be no discrepancy in it. Moreover, they are prescribed in such a way that they are easy to observe. Therefore, if one observes too much or too little, one will certainly become unhappy.

“So, only one who follows the commands of the *Satpurush* can be said to be under the influence of favourable circumstances. To deviate from those commands is the very definition of adverse circumstances. Therefore, only one who follows the commands of the *Satpurush* is behaving as the *ātmā*.”

26. Gadhadā II 16

Faith in God and Faith in Dharma

Muktānand Swāmi then asked, “How can those acute cravings of the *indriyas* to indulge in the *vishays* be eradicated?”

Shriji Mahārāj replied, “The only means to eradicate the acuteness of the *indriyas* is to force the *indriyas* to observe the *niyams* for renunciants and householders as prescribed by God. The acuteness of the *indriyas* automatically diminishes as a result. When one does not allow the five *indriyas*, i.e., the ears, the skin, the eyes, the tongue and the nose to wander, the diet of the *indriyas* becomes pure, after which the *antahkaran* becomes pure as well. Therefore, regardless of whether a person possesses intense *vairāgya* or not, if he conquers his *indriyas* and keeps them

within the *niyams* prescribed by God, he can conquer the desires for the *vishays* more thoroughly than one does so with intense *vairāgya*. Thus, one should firmly abide by the *niyams* prescribed by God."

27. Gadhadā II 35
The Underground Store of Grains

Then Shriji Mahārāj said, "Also, there are sayings in the world such as, 'मन ह्येव चंगा तौ कथरोत्तमां चंगा' – Man hoy changā to kathrotmā Gangā.

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. This fact is true, and no one should doubt it.

“When can one maintain one's dharma? Only if those who are *paramhansas* and *brahmachāris* abide by the *niyams* prescribed for them, such as *brahmacharya*, will they be able to maintain their dharma. The same is true for women; only if they abide by the *niyams* prescribed for them will they be able to maintain their dharma as well. In the same way, if all other *satsangi* householders abide by the *niyams* prescribed for them – including not staying in an isolated place with even one's young mother, sister or daughter; and not

extensively looking at them either – then they will also be able to maintain their dharma.

“In this way, observance of one’s dharma, *upāsanā* of the form of God, listening to and narrating the divine incidents of God’s avatars, and chanting his holy name – these four are the only attributes fundamentally necessary for the *jiva*’s liberation.

28. Gadhadā II 33
The Vow of Non-Lust

So, Shriji Mahārāj said, “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. In fact, the very reason that I have stayed here is because of these

devotees' firm resolve to observe the vow of non-lust. 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. Conversely, if a person is slack in his observance of the vow of non-lust, then even if he is beside me, he is as good as a hundred thousand miles away. And I only like the service offered by a devotee who is lust-free. It is only because this Mulji Brahmachāri is extremely staunch in his observance of the vow of non-lust that I very much like his service. If, however, someone else serves me, I am not as pleased.

Thereupon, Harji Thakkar asked, "By what means can one's observance of the vow of non-lust become extremely firm?"

Shriji Mahārāj replied, "There is a way, and it comprises of three

components. Just as many components make up a bullock cart – the driver, the pair of bullocks, the wheels, the yoke, the supporting assembly, the wooden frame, etc. – similarly, many components are required to be able to firmly observe the vow of non-lust. Of these, though, there are three that are absolutely fundamental.

“One is to conquer the mind by constantly contemplating in one’s mind, ‘I am the *ātmā*, not the body.’ Also, the mind should be continuously kept engaged in the nine types of bhakti, i.e., listening to spiritual discourses related to God, etc. It should not be left unoccupied for even a moment.”

29. Gadhadā II 60

Overcoming Difficulties; Being Loyal

Then Shriji Mahārāj said, “if one is hurt

by the words of devotees of God – as if one has been shot in the heart by some arrows – and if a grudge develops from that hatred to such an extent that it is not resolved as long as one lives, then such a person is like an outcast. Even if such a person possesses virtues such as dharma and renunciation or performs austerities, it is all worthless. In fact, even if he endeavours in a million other ways, his *jiva* will not attain liberation.

“In society, if a woman bears equal affection for her husband as she does for another man, then she is looked upon as being immoral – like a prostitute. Similarly, if a person in this world believes, ‘As far as I am concerned, all sadhus are equal. Who is good and who is bad?’ – then even if he is considered to be a *satsangi*, he should be known to be a non-believer. In addition, in case a person feels, ‘If I say

something inappropriate, my own friends will condemn me,' and so to preserve his respect, the person listens as someone speaks ill of a devotee of God – then he should also be known to be a non-believer, even though he may be considered to be a *satsangi*.

“Therefore, one should be absolutely loyal to a devotee of God – just as one is loyal to one’s relatives and one’s mother and father. If ever some sort of difficulty does happen to arise with a devotee of God, only one who does not develop a grudge, but settles the difference and reunites with that devotee – like a line drawn in water – can be called a true a devotee of God.”

30. Loyā 17
Reverence and Condemnation

Then, of his own will, Shriji Mahārāj said, “See how powerful the force of God’s *māyā* is! It can cause great perversity. Someone who previously seemed very virtuous, for example, can suddenly become extremely vile.”

So saying, Shriji Mahārāj urged the *paramhansas*, “Ask questions today, so that we can talk.”

Thereupon, Nityānand Swāmi asked, “Mahārāj, the very same person who was previously virtuous and who revered God later begins to condemn him. How, then, can a virtuous person remain virtuous and never let his understanding become impaired, amidst even the most adverse places, times, actions and company?”

Shriji Mahārāj answered, “If a person is indifferent to his body, has firmly realized his self to be the *ātmā*, maintains *vairāgya*

towards the *panchvishays* and has absolute faith in God coupled with the knowledge of his glory, then his mind will never become perverted – even amidst the most adverse circumstances imaginable. On the other hand, one who believes one's self to be the body and does not have an intense aversion for the *panchvishays* would spite a sadhu if he were to denounce the *vishays*, even though the sadhu may be senior. Such a person would ultimately spite God as well. Furthermore, if someone has firm faith in God but lacks an extreme aversion towards the *vishays* and is still attracted to them, then even if a person like Muktānand Swāmi were to denounce those objects, he would go as far as to cut off the person's head with a sword in order to harm that person."

SECTION 3

31. Additional 4: Ahmedābād 7

Then Shriji Mahārāj said, “I realized that I am the creator, sustainer and destroyer of all of the *brahmānds*. In those countless *brahmānds*, it is by my divine light that countless Shivs, countless Brahmās, countless Kailāses, countless Vaikunths, Golok, Brahmapur, as well as countless millions of other realms are radiant.

“What am I like? Well, if I were to shake the earth with the toe of my foot, the worlds of countless *brahmānds* would begin to shake. It is also by my light that the sun, the moon, the stars, etc., are radiant. So, if one develops the conviction of my form in this manner,

one's mind becomes fixed on me – God – and would never stray anywhere else. Moreover, I will grant my supreme abode to all who come to my refuge and understand this. In addition, I will make them virtually *antaryāmi*, and powerful enough to create, sustain and destroy *brahmānds*."

32. Gadhadā III 16
The Vow of Fidelity

Then Shriji Mahārāj said, "In the same manner, a devotee should have firm fidelity to God. Specifically, like a woman who observes the vow of fidelity, he would never develop the same affection towards even other *mukta* sadhus – however great they may be – as he has developed towards whichever form of God he has had the darshan of. Nor does

he develop affection for other avatars of his *Ishtadev*. He keeps affection only for the form that he has attained, and he acts according to his wishes only. If he does happen to respect others, it is only because of their association with his God.

“One who, like a faithful wife, has such faithful bhakti towards one’s own *Ishtadev*, never develops affection on seeing others, however virtuous they may be. For example, Hanumānji is a devotee of Shri Raghunāthji. Following the avatar of Rām, there have been many other avatars of God, but Hanumānji’s bhakti has been like that of a woman who observes the vow of fidelity, as he has remained faithful to Rāmchandraji only. This is why Hanumānji’s bhakti is considered to be like that of a faithful wife. The bhakti of a devotee of God who has

such fidelity can be said to be like that of a faithful wife. Conversely, if a person does not have such an inclination, his bhakti can be said to be like that of a prostitute. Therefore, one should not knowingly engage in bhakti that would cause one to be disgraced. Instead, a devotee of God should thoughtfully engage in faithful bhakti – like that of a faithful wife.”

33. Gadhadā I 21
One Possessing Ekāntik Dharma;
The Two Forms of Akshar

Continuing, Shriji Mahārāj explained, “That Akshar has two forms. One, which is formless and pure *chaitanya*, is known as Chidākāsh or Brahmamahol. In its other form, that Akshar remains in the service of Purushottam Nārāyan. A devotee who has reached Akshardhām

attains qualities similar to those of Akshar and forever remains in the service of God. Furthermore, Shri Krishna Purushottam Nārāyan is forever seated in that Akshardhām. The countless millions of *muktas*, who have attained qualities similar to those of Akshar, reside in that Akshardhām, and all of them behave as servants of Purushottam. Purushottam Nārāyan himself is the master of them all and the Lord of the lords of countless millions of *brahmānds*.

“Keeping this in mind, all of our *satsangis* should develop the following singular conviction: ‘We also wish to join the ranks of the *aksharrup muktas* and go to Akshardhām to forever remain in the service of God. We have no desire for the temporary and vain worldly pleasures; nor do we wish to be tempted by them in any way.’”

34. Gadhadā II 25
A Renunciant Who Harbours Worldly
Desires and a Householder Who Has No
Worldly Desires

Then Muktānand Swāmi asked, “If one has such strong worldly desires and wishes to eradicate them, by what means can they be eradicated?”

Shriji Mahārāj replied, “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.”

Then Swayamprakāshānand Swāmi asked, “Mahārāj, by which means is God extremely pleased?”

Shriji Mahārāj replied, “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; and if he remains just as humble even if he were to attain the kingdom of Indralok and Brahmaloak, then God would be extremely pleased upon him.

“As for a renunciant, even after attaining powers similar to those possessed by God, if he can continue to menially serve all sadhus in exactly the same manner as he did when he was new and timid and not attempt to impose his

authority upon other sadhus or try to compete with them, then God would be extremely pleased upon him.”

35. Gadhadā II 57
The Example of a Lizard;
A ‘Cat-like’ Devotee

Then Shriji Mahārāj said, “One who has affection for some object other than such a great God possesses an utterly petty mentality. Just as a dog derives pleasure from taking a dry bone to some isolated place and then licking it, in the same way, a foolish person believes that there are pleasures in such miseries and thus develops affection for worthless objects. If a so-called devotee of God does have more affection for some object than he has for God, then he is nothing but a ‘cat-like’ (i.e., ‘deceitful’) devotee. A true devotee of God,

on the other hand, would definitely not hold anything dearer to him than God.

“A devotee of God who possesses *jnān*, *vairāgya*, *bhakti* and *dharma* realizes, ‘One who is brave and who walks boldly towards his enemy at the time of battle is indeed truly valiant. Conversely, it is futile when one who is brave is not utilized in battle, just like wealth that is not spent. Similarly, since I have attained God, if I do not talk about liberation to those who keep my company, then of what use is my *jnān*?’ Bearing this in mind, he would not harbour any cowardice in talking about God – even if some opposition were to arise regarding his preaching.”

36. Gadhadā I 30

Thoughts that Leave a Lasting Impression

Then Shriji Mahārāj said, “If a person

examines the predominant *guna* under whose influence his thoughts arise and contemplates on and imbibes the spiritual discourses which take place in Satsang, then the power of practising satsang is such that any disturbing thoughts arising under the influence of the *gunas* are dispelled. Thereafter, becoming free from all doubts, he is able to continuously concentrate on the form of God. Without satsang, however, even if he endeavours in a million other ways, disturbing thoughts and the influence of *rajogun* and the other *gunas* will not be eradicated. Therefore, if someone sincerely practises satsang and reflects upon and tries to imbibe the discourses relating to God, then his vile thoughts are eradicated. In this manner, the influence of satsang is extremely powerful. In fact, no other

spiritual endeavour can compare with satsang. Why? Because thoughts which cannot be eradicated by any other spiritual endeavour can be removed by engaging in satsang. Therefore, one who wishes to rid the mind of base thoughts related to *rajogun* should sincerely practise satsang by thought, word and deed. As a result, those thoughts will be eradicated due to the power of satsang.”

37. Gadhadā III 12
A Magical Technique

Then, for the benefit of his devotees, Shriji Mahārāj said, “One who desires one’s own liberation should not harbour any form of vanity – such as, ‘I have been born in an upper-class family,’ or ‘I am wealthy,’ or ‘I am handsome,’ or ‘I am a scholar.’ One should not keep any of

these types of beliefs. In fact, even with a meek *satsangi*, one should behave as a servant of servants.

“Furthermore, even though he may be called a *satsangi*, a person who has perceived faults in God or his *Bhakta* should be known to be like a rabid dog. Just as one who is touched by the saliva of a rabid dog also becomes rabid, similarly, if one listens to the talks of or keeps affection for one who has perceived faults in God or his *Bhakta*, then both the person who keeps the affection as well as the listener become like a non-believer. Then, just as tuberculosis is never cured by any medicine, similarly, the demonic attitude of one who has perceived faults in God or his *Bhakta* is never eradicated from the perceiver’s heart. On the other hand, one may have killed countless Brahmins;

or one may have killed countless children; or one may have killed countless women; or one may have killed countless cows; or one may even have associated many times with the wife of one's guru – nevertheless, at some time or other, one can be freed from these sins. In fact, the shastras even describe the methods to do so. But as for perceiving faults in God or his *Bhakta*, no shastra describes methods to be released from such a sin. Indeed, if one consumes poison, or falls into the ocean, or falls from a mountain, or is eaten by a demon, then one has to die only once. But one who maligns God or his *Bhakta* has to continuously die and be reborn for countless millions of years.

“Also, in the worst case, a disease leads to the death of the body; or if an enemy is encountered, at most he destroys

the body – but the *jīva* is not destroyed. However, by maligning God or his *Bhakta*, the *jīva* is also destroyed.”

38. Gadhadā II 27
The Great Are Pleased When No
Impure Desires Remain

Having said this, Shriji Mahārāj continued, “I have thought and realized that if one maintains too much renunciation or too much compassion, then one cannot offer bhakti towards God, thus causing a breach of *upāsanā*. For example, from the past, we notice that *upāsanā* eventually perished in those who were extreme renunciants. Therefore, having thought about this, and for the sake of preserving *upāsanā*, I have relaxed the emphasis on renunciation and have built mandirs of God. Thereby, even if

only a little renunciation remains, *upāsanā* will at least be preserved, and through it, many *jivas* will attain liberation.”

39. Gadhadā II 7 A Poor Man

Thereupon Mukṭānand Swāmi asked Shriji Mahārāj, “A devotee of God resolves in his mind, ‘I do not want to retain a single *swabhāva* which may hinder me in worshipping God,’ and yet, such inappropriate *swabhāvas* do remain. What is the reason for this?”

Shriji Mahārāj replied, “If a person has a deficiency of *vairāgya*, then even if he has the *shraddhā* to eradicate his *swabhāvas*, still they will not be eradicated. For example, a poor man may wish for lots of sumptuous food and lavish clothes, but how can he acquire them? Similarly, one

who lacks *vairāgya* may wish in his heart to acquire the virtues of a sadhu, but it is very difficult for him to do so.”

Muktānand Swāmi then asked, “If a person does not possess *vairāgya*, what means should he adopt to eradicate those vicious natures?”

Shriji Mahārāj replied, “If a person lacks *vairāgya*, but intensely serves a great *Sant*, and obediently perseveres in his observance of the injunctions of God, then God will look upon him with an eye of compassion, and feel, ‘This poor fellow lacks *vairāgya*, and lust, anger, etc., are harassing him very much. So now, may all those vicious natures be eradicated.’ As a result, they will be eradicated immediately. In comparison, if he were to endeavour in other ways, those *swabhāvs* may be eradicated, but after a great deal of time

and effort – either in this life or in later lives. If such vicious natures are eradicated instantly, then it should be known that they have been eradicated by the grace of God.”

40. Gadhadā II 22
Two Armies;
The Consecration of Nar-Nārāyan

Addressing the sadhus, Shriji Mahārāj said, “I wish to talk, so please listen. When two armies are prepared for combat and both have implanted their flags opposite each other, in their minds both feel, ‘We will capture their flag and shall raise our own in its place.’ But they never think, ‘Along the way to the enemy’s flag many heads will roll, and rivers of blood will flow.’ They are never afraid in this manner. This is because those who are brave are not afraid of dying. A coward, however,

harbours thousands of thoughts of fleeing. He also thinks, 'If our army wins, we shall loot our opponents' wealth and weapons.' The brave soldiers of both kings, however, are not afraid of dying, nor do they have greedy motives to loot. Instead, they have only one desire – to capture the opponent's flag and ensure their own victory.

"Now, in this example, the flag represents the abode of God, and the brave soldiers of the kings represent the staunch devotees of God. Regardless of whether they encounter honours or insults in this world; regardless of whether they encounter bodily comforts or miseries; regardless of whether their bodies remain healthy or unhealthy; and regardless of whether their bodies survive or die, staunch devotees of God never harbour timid thoughts such as, 'We will

suffer this much pain,’ or ‘we will enjoy this much happiness.’ Neither of these two types of thoughts arises within their minds. Such devotees firmly believe, ‘We want to attain the abode of God within this very lifetime; we do not want to become enticed by anything along the way.’

41. Panchālā 1
One Who Is Intelligent;
Applying a Thought Process

Thereupon Shriji Mahārāj said, “Therefore, one who is an aspirant realizes, ‘The further away I am from God, the more miseries I will face, and ultimately I will become extremely miserable. On the other hand, even the slightest association with God will provide much bliss. Therefore, I wish to keep close association with God.

By doing so, I shall experience the highest form of bliss.’ One who thinks in this manner, keeps a desire for the bliss of God and employs any means to maintain very close association with God can be called intelligent.

“Moreover, the happiness of humans exceeds the happiness of animals; and the happiness of a king exceeds that; and the happiness of devas exceeds that; and the happiness of Indra exceeds that; then Bruhaspati’s happiness, then Brahmā’s, then Vaikunth’s. Beyond that, the happiness of Golok is superior, and finally, the bliss of God’s Akshardhām is far more superior.

42. Gadhadā II 47

A Split in the Pruthvi Down to Pātāl

Then Shriji Mahārāj said, “This

assembly is like the assembly in Badrikāshram and Shvetdwip; if a person's worldly desires are not eradicated here, where else will he be able to eradicate them?

“Moreover, our jivas have previously indulged in the panchvishays through countless bodies, as devas, humans, etc. Nevertheless, we have not been content with those vishays. Therefore, now that we are devotees of God, indulging in the vishays for a further year, or two years, or maybe even five years will still not fulfil us. It is as if the earth has been split down to Pātāl, and we begin to fill it with water – obviously, it can never be filled. Similarly, the indriyas have never become satisfied by the vishays, and they never will be. So, now, one should eradicate one's attachment to the vishays. Furthermore, one should consider the virtues of the sadhu

who speaks to one harshly and should not think ill of him. This is explained in the following devotional song composed by Muktañand Swāmi: ‘शूली उपर शयन करावे, तोय साधुने सगे रहीये रे...’ – ‘Shooli upar shayan karāve toya sadhune sange rahiye re...’ Thus, one should seize this opportunity and die only after eradicating one’s impure desires; one should not die with one’s impure desires still remaining.

“Having said this though, one should keep the following desire: ‘After leaving this body, I want to become *brahmarup* like Nārād, the Sanakādik, Shukji, etc., and offer bhakti to God.’”

43. Gadhadā I 18
Denouncing the Vishays; A Haveli

Thereupon Shriji Mahārāj said, “If one indulges only in pure *vishays* through

the five *indriyas*, then one's *antahkaran* becomes pure. If the *antahkaran* becomes pure, one will be able to constantly remember God.

“However, if the objects of indulgence of even just one of the five *indriyas* is impure, the *antahkaran* will also become impure. Therefore, the sole cause of any disturbance experienced by a devotee of God during worship is the *vishays* of the five *indriyas*, not the *antahkaran*.

“Another factor that determines the nature of a person's *antahkaran* is the type of company he keeps. If he sits in a gathering of materialistic people in a lavish seven-storey haveli decorated with beautiful mirrors and comfortable seats, and if those materialistic people are seated wearing various types of jewellery and fine clothes, and are exchanging alcohol amongst themselves,

with prostitutes performing vulgar dances to the accompaniment of various musical instruments – then the person's *antahkaran* will unquestionably be adversely affected. On the other hand, if a person sits in an assembly where a *paramhansa* is seated on a torn mattress in a grass hut and discourses of God, dharma, *jnān*, *vairāgya* and bhakti are in progress – then the person's *antahkaran* will surely be favourably affected.

“Therefore, if one thoughtfully examines the influence of good company and evil company on the antahkaran, their effects can be realized. A fool, however, cannot realize this.”

44. Gadhadā I 20
An Ignorant Person;
Seeing One's Own Self

Then Swāmi Shri Sahajānandji

Mahārāj said, “Please listen, I wish to ask all of you a question.”

Hearing this, all of the devotees said with folded hands, “Please do ask.”

Thereupon Shriji Mahārāj asked, “Who is the most ignorant of all ignorant people?”

Everyone pondered over the question, but no one was able to reply. So Shriji Mahārāj said, “Here, I shall answer myself.”

Hearing this, everyone was pleased and said, “Mahārāj, only you will be able to give a precise answer; so please explain.”

Shriji Mahārāj then began, “The *jīva*, which resides within the body, observes both the attractive and the unattractive. It witnesses childhood, youth and old age, as well as a countless number of other things. However, the observer fails to observe its own self. The *jīva* looks at

objects externally; but it does not look at its own self. Therefore, it is the most ignorant of the ignorant.

“Furthermore, just as the *jīva* indulges in a countless variety of sights with the eyes, it similarly indulges in and knows the pleasures of the other *vishays* with the ears, skin, tongue and nose; but it does not indulge in the bliss of its own self; nor does it know its own nature. For this reason, it is the most ignorant of the ignorant, the most senseless of the senseless, the most foolish of fools and the vilest of the vile.”

45. Gadhadā I 22
Singing Without Remembering
God Is as Good as Not Singing at All;
The Digit ‘1’

Shriji Mahārāj then said, “If one does

not remember God while singing to the accompaniment of a *mrudang*, sarangi, sarod, *tāl* or other instruments, then that singing is as good as not having been sung at all. Besides, there are many people in this world who sing and play instruments without remembering God; but they do not attain peace of mind. Therefore, whichever activity one performs – whether it be singing devotional songs, reciting God’s holy name, chanting the ‘Nārāyan’ *dhunya*, etc. – one should only perform that activity while remembering the form of God.

“If a person specifically attempts to engage himself in worship, he may be able to focus his *vrutti* on God; however, after completing those acts of worship, if he does not maintain his *vrutti* on God while engaged in other activities, then

his *vrutti* will not become steadied on the form of God even when he attempts to engage in worship again. Therefore, one should practise maintaining one's *vrutti* on the form of God while walking, eating, drinking – in fact, during all activities. If one does this, one's *vrutti* becomes steadied on God when one engages in worship as well. Moreover, when one's *vrutti* begins to remain on God, it remains so even during other work. If one is complacent, though, one's *vrutti* will not remain on God even when one specifically attempts to engage oneself in worship. Therefore, a devotee of God should vigilantly practise maintaining his *vrutti* on the form of God."