

VACHANĀMRUT

In Memory Of
Akshar-Nivāsi Mahant Purāni Swāmi Shree Hari-Svarup-Dāsji

Inspired By
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Shree Nar-Näräyan Dev

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Shree Sahajanand Swāmi

Vachanāmrut

Throughout His lifetime on Earth, Swāminārāyan Bhagvān (Shreeji Mahārāj) educated the masses through His spiritual and philosophical discussions. The subject matter included *svadharma ātmā-gnān*, *vairāgya, gnān* of Bhagvān's *svarup*, and *bhakti* coupled with Bhagvān's greatness. The great *sants*, Muktānand Swāmi, Gopālānand Swāmi, Nityānand Swāmi, Brahmānand Swāmi, and Shukānand Swāmi catalogued thousands of these discussions word for word, so that future *haribhaktas* could have the fortune of Swāminārāyan Bhagvān's divine words. This compilation of discussions came to be known as the '**Vachanāmrut'** - '*vachan*' (speech) and '*amrut*' (nectar). This *shāstra* contains the sweet words of Swāminārāyan Bhagvān which are the nectar our *jeev* desires; like nectar they provide us with a way to eternal happiness in His Akshardhām.

The Vachanāmrut is a *shāstra* of '*upāsanā*', whereas the Shikshāpatri is a *shāstra* of '*āgnā*'. The Vachanāmrut is compiled of 273 *sabhās* ranging from Vikram Samvat years 1876 to 1886. The talks of these *sabhās* were carefully chosen by Swāminārāyan Bhagvān Himself for inclusion in the Vachanāmrut. It is divided into eleven sections, based on the various villages in which the talks were delivered. Within each section, individual Vachanāmruts are arranged in chronological order, and are numbered. However, one Vachanāmrut is not related to the next, allowing them to be read in any order.

Prior to the 273 Vachanāmruts there is a section known as Parthāro. It provides a meticulous description of Swāminārāyan Bhagvān's daily activities, His association with *bhaktas*, and details about His body and mannerisms. This description allows *bhaktas* to visualise Swāminārāyan Bhagvān, and strengthen their devotion.

The Vachanāmrut is full of wonderful unique features which enable the reader and listener to move closer to Swāminārāyan Bhagvān. In particular, a person is drawn to the intricate details contained in the first paragraph of each Vachanāmrut. The paragraph contains an exact description of the time and surroundings in which the *sabhā* took place. It also depicts the exact position of Swāminārāyan Bhagvān and

His appearance. Not only does this authenticate the *shāstra* as being true, but it also allows *haribhaktas* to imagine themselves sitting in His *sabhās*. The Vachanāmrut is such a profound *shāstra*, that in order to understand its contents it is vital that the reader and listener concentrate their mind on Swāminārāyan Bhagvān Himself, and not only on the environment in which the discussion took place.

The issues raised in the Vachanāmrut are quite varied, ranging from deeply philosophical and theological subjects, such as the nature of *Bhagvān*, creation of the universe, clarifications of the classical Hindu philosophies of *āchāryas*, to more spiritually practical subjects such as the *kalyān* of the *jeev*, good and bad company, and the means of attaining eternal happiness. Regardless of the subject, Swāminārāyan Bhagvān had the gift of clearly and elegantly explaining complex concepts through simple examples. In fact, even the uneducated villagers sitting in the *sabhā* were able to grasp profound philosophical concepts due to His use of simple language and meaningful examples.

Instead of opting for a monologue style of speaking, Swāminārāyan Bhagvān delivered His talks in the form of a discussion, like the method used by the *rushis* in the Upanishads. At times, Swāminārāyan Bhagvān would pose a question to the members of the *sabhā*, or sometimes He would ask the *sabhā* to pose a question to Him. On some occasions, members of the *sabhā* would ask a question directly. In His *sabhās*, all were free to question and even to counter-question, regardless of whether they were educated *tyāgis* or simple *grahasthas*. Even though the *sabhā* was graced by many learned scholars, Swāminārāyan Bhagvān was able to provide gratifying answers to the questions posed. Not only does this confirm His status as the Purushottam Nārāyan, but it also illustrates that whatever guidance we receive from the Vachanāmrut, it is from Swāminārāyan Bhagvān Himself.

The authenticity of the Vachanāmrut is further demonstrated by Swāminārāyan Bhagvān in Vachanāmrut Gadhada II – 28, in which He says, “*I have delivered this talk to you after hearing and extracting the essence from the Veds, the six-shāstras, the Purāns, and all other words on this earth relating to moksh. This is the most profound and fundamental principle, and it is the essence of all essences*”. This

illustrates that the talks delivered by Swāminārāyan Bhagvān were not created in His mind, but as a result of His practical experiences, which He reveals in Gadhadā III – 39: *"I deliver these talks to you not from any imagination of my mind, nor to display any sort of skill. I have experienced all that I have spoken about. In fact, I speak in accordance to what I practice".*

Simply striving to understand the words of the Vachanāmrut does not lead to the true knowledge of its contents. This knowledge is revealed only by the grace of Swāminārāyan Bhagvān. This grace is attained after constant reading of the Vachanāmrut. Just as it is difficult to obtain *amrut*, it is difficult to obtain the true knowledge of the Vachanāmrut. It is not a *shāstra* to be casually read like a book of fiction; it is a book to be lived with, and read over and over again. Each time a person thinks over the contents of the Vachanāmrut, new knowledge is revealed. Some people think it is a difficult *shāstra* to read and do not make any effort towards studying it. Ordinary books on philosophy and spirituality topics are difficult to read and only appeal to educated scholars. However, Swāminārāyan Bhagvān has put the best of the spiritual knowledge in the simplest of forms.

Therefore, 'Vachanāmrut' is the perfect name for this *shāstra*, as it is *amrut* in the form of the words of Swāminārāyan Bhagvān. Just as *amrut* has the distinct property of granting freedom from death (immortality), the words of *Bhagvān* similarly grant freedom from the cycle of births and deaths to all those who strive for their wisdom, and immortality and eternal bliss in *Akshardhām*.

The English Vachanāmrut

The Vachanāmrut has been translated into English for the benefit of *satsangis* who find reading and understanding Gujarati difficult. The reader can rest assure that this translation has been made directly from an authenticated version of the Vachanāmrut published by Shree Swāminārāyan Mandir, Bhuj. However, as no translation can do true justice to the original text, we advise that the Gujarati Vachanāmrut should be read with this English Vachanāmrut being used as a reference where needed.

To translate this *shāstra* was truly a profound task. It was vital to ensure that the *amrut vāni* (divine words) of Swāminārāyan Bhagvān were not lost in translation. Each sentence has been translated in the same order as the Gujarāti version to ensure that the true meanings of the talks are maintained accurately. However, certain concepts in the Vachanāmrut simply have no equivalent English words or phrases, so the original Gujarāti or Sanskrit words have been kept. The reader is advised to make full use of the glossary to understand the meanings of these words.

The glossary is a unique tool in assisting the reader to understand the essence of the Vachanāmrut. It not only contains an explanation of words that cannot be translated, but also words that can be translated but the English equivalent does not provide a true meaning. Also, the Sanskrit *shloks* have been transcribed and translated, and hyphens have been added in these *shloks* to aid in the reading of long Sanskrit words. Also, some complete *shloks* have been included at times in order to aid its translation.

Finally, to aid memory and understanding, paragraph breaks have been added, even though the original manuscripts of the Vachanāmrut did not have paragraph breaks at all. These paragraph breaks allow the reader to easily grasp and memorise concepts.

With the *murti* of Swāminārāyan Bhagvān in our hearts, we have attempted to do justice to this powerful scripture. We apologise in advance for any mistakes we may have made along the way, as no version will ever be as good as the Gujarati Vachanāmrut, as only that version contains the divine words spoken directly by Swāminārāyan Bhagvān Himself. We pray that He is pleased with our attempt to spread His *amrut vāni* in this modern era.

Mahant Purāni Swāmi Shree Dharmanandan-Dāsji Swāmi

|| SHREE SWĀMINĀRAYAN VIJAYTETRĀM ||

VACHANĀMRUT

Parthāro

Bhagvān and His Akshardhām

In the midst of *Golok* is *Bhagvān's Akshardhām*. It is full of light which is brighter than millions of suns, moons, and fire; it is *divya* and is extremely white. It is *sachidānand*, and is called *Brahmpur*, *Amrutdhām*, *Parampad*, *Anant-Apār*, *Brahm*, and *Chidākāsh*. Such is *Akshardhām* in which *Shree Krishna Bhagvān* eternally resides.

Bhagvān is known as *Purushottam*, *Vāsudev*, *Nārāyan*, *Paramātmā*, *Brahm*, *Parbrahm*, *Ishvar*, *Parameshvar*, and *Vishnu*. *Bhagvān* is beyond the mortal and immortal beings, omniscient, all-doer, the lord of all, *antaryāmi*, and the cause of all causes. He is *nirgun*, luminous, independent, and is worthy of worship by innumerable *muktas*.

The *leelās* of *Bhagvān* include the creation, sustenance, and destruction of countless *brahmānds*. He gives power to *Prakruti-Purush*, *Kāl*, *Pradhān-Purush*, and *mahā-tattva*. He is the lord of all *brahmānds*, and is in the eternal *svarup* of an adolescent, which is more beautiful than millions of *Kām-Devs*.

His complexion is dark blue, like that of a fresh cloud. He is wearing exquisite clothes and jewellery, such as crocodile-shaped earrings and a beautiful crown encrusted with precious jewels.

His eyes are as beautiful as the petals of a lotus that flourish in the season of Sharad. Fragrant sandalwood paste has been applied to His body. He is playing a delightful melody on His bamboo flute, and *Rādhikāji* and *Lakshmiji* are performing His *sevā*.

He is holding a *chakra*, a *padma*, a *gadā*, and a *shankh*, and is worshipped by countless *pārshads*, including Nand, Sunand, and *Shreedāmā*. His *murti* is brighter than the light of millions of suns and

moons. He possesses great powers, and immeasurable *kalyān-kāri gun*, such as *dharma*, *gnān*, and *vairāgya*. Also, the *siddhis* worship His lotus feet, and the four Veds praise His greatness and glory.

The *Vishvarup* form, the twenty-four four-armed *svarups*, and *avatārs* such as *Varāh*, originate from Him. The great *Shree Krishna Bhagvān* has taken birth on earth, in Kaushal-Desh, with all His powers, to spread *ekāntik dharma*; to protect and to give happiness to His *ekāntik bhaktas*, such as Dharma, Bhakti, and the *rushis*; to grant *kalyān* to innumerable *jeevs*; and to eradicate *adharma*.

The Incarnation Of *Shree Swāminārāyan Bhagvān*

Once, Marichi and the other *rushis* went to *Badrikāshram* for *darshan* of *Shree Nar-Nārāyan*. After hearing of this, *Dharma-Dev* and *Murti-Devi* also went for *darshan* of *Shree Nar-Nārāyan*. After they had all performed *darshan* of *Shree Nar-Nārāyan*, they took their seats in the *sabhā*, which consisted of many *rushis* and *Uddhavji*.

The *rushis* were describing to *Shree Nar-Nārāyan* the conditions of Bharat-Khand (Earth). Then, while *Nārāyan* was speaking to the *sabhā*, everyone was listening to Him with full concentration.

At that time, *Durvāsā Rishi* arrived from *Kailās* to perform *darshan* of *Shree Nar-Nārāyan*. However, his arrival was not acknowledged, and he was not welcomed. Therefore, he cursed the entire *sabhā* and said, “*Those who have dishonoured me will be born on Bharat-Khand as humans and will suffer the torture that the demons thrust upon you*”. Upon hearing this, *Dharma-Dev* tried to calm *Durvāsā Rishi*. *Durvāsā Rishi* then said, “*I cursed you because I did not know that you were in a conversation with Shree Nar-Nārāyan, and because of this you, did not see me and welcome me. The curse cannot be retracted, but I will give you some relief. Dharma-Dev and Murti-Devi will be born into brāhmaṇ families and Shree Nārāyan will be born to you as a son. He will free you and these rushis from my curse, and will protect you all from the demons*”. Saying this, *Durvāsā Rishi* returned to *Kailās*.

Then, *Shree Nārāyan* said to everyone, “*If it was my wish, I could have retracted this curse that you have received without any fault. However,*

at this time, the effects of Kali-Yug are prevalent on Bharat-Khand, and therefore the demons are in full force. In order to destroy them, I have accepted this curse. Therefore, as the son of Dharma-Dev, I shall destroy the demons and protect you all, and will establish ekāntik-dharma throughout Bharat-Khand. You should not worry, and should take birth as humans on Bharat-Khand".

Hearing these words, everyone bowed to *Shree Nārāyan* and left the *sabhā* to make preparations for their birth on earth.

Dharma-Dev and Bhakti-Devi

In Kaushal-Desh there was a village known as Itār. In the village lived a Sarvariyā Sām-Vedi *brāhmaṇa* named Bāl-Sharmā Pānde and his wife Bhāgyavati. Dharma-Dev was born to them in *Samvat* year 1796, on the afternoon of *Kārtik sudi* 11. His father named him as Dev-Sharma on the twelfth day of his birth with full religious rites.

In Chhapaiyā, there lived a Travādi *brāhmaṇa* named Krishna-Sharmā and his wife Bhavāni. Murti-Devi was born to them in the *Samvat* year 1798, on the evening of *Kārtik sudi* 15 *Punam*. As she got older, her *bhakti* for *Shree Krishna* increased, and she was therefore known as Bhakti.

Krishna-Sharma arranged for his daughter Bhakti to be married to Dev-Sharma, son of Bal-Sharma. Krishna-Sharma kept his son-in-law at his house in Chhapaiyā. Dev-Sharma and Bhakti-Devi followed the *dharma* of the *grahastha āśram* whilst offering loving *bhakti* to *Shree Krishna*. As Dev-Sharma was so strict in his *dharma*, he became known as Dharma-Dev.

Dharma-Dev and Bhakti-Devi were harassed immensely by demons. To ease this suffering, they went to Vrundāvan and prayed to *Shree Krishna* with the *rushis*. This pleased *Bhagvān*, so He gave them *darshan* of Himself in the same *svarup* that He resides in *Akshardhām*. He said, "Dharma-Dev and Bhakti-Devi. The demons that torture you now are the demons I had killed in my *Krishna* avatar. They desire revenge upon me. They know that you are my own, which is why they trouble you. To destroy these demons, I will be born to you as *Nārāyan*

Rushi, with the name Hari-Krishna. I will protect you from them and free you from Durvāsā Rushi's curse. I will destroy the demons and adharma, and establish ekāntik dharma on earth". The *murti* of Shree Krishna Bhagvān then disappeared, and entered the heart of Dharma-Dev. Dharma-Dev and Bhakti-Devi returned to Chhapaiya with great happiness, and offered *bhakti* to Shree Krishna Bhagvān. As Bhagvān was extremely pleased with Dharma-Dev, he also became known as Hari-Prasād.

After many months, Shree Krishna Bhagvān was born to Hari-Prasād and Bhakti-Devi in the *Samvat* year **1837**, on the evening of **Chaitra sudi 9** at 10.10pm. He was surrounded by a bright light. A grand celebration took place at the house of Hari-Prasād. The *devs* came shouting "Jay! Jay!", playing drums, and showering flowers. The *apsārās* came dancing, whilst the *gandharvas* sang songs, and the *rushis* offered blessings. The minds of *devs* and *sādhus* were extremely pleased, whilst the demons were in despair. The women of the village were singing auspicious songs, and were blessing Bhagvān in the *svarup* of a newborn baby. A mild, fragrant, cool, and a gentle breeze was present in the air. The stars sparkled amidst the clear night sky. Also, due to the birth of Bhagvān, Chhapaiyā became like *Akshardhām*. Then, Hari-Prasād had the birth ceremony performed for his son by many *brāhmans*, and he gave them various types of alms in return.

On the sixth day of the birth of the Bhagvān, Kotrā (an evil witch) and other demons came to kill Bhagvān in His infant *svarup*. However, when Bhagvān looked at them, they were burnt and were driven away.

When Bhagvān attained the tender age of three months and eleven days, Mārkandey Rushi went to the house of Hari-Prasād. Hari-Prasād welcomed him warmly and recognised him to be a great astrologer. He then said, "*Please perform the naming ceremony of our son*".

Mārkandey Rushi happily said, "*Hari-Prasād. This son of yours will relieve you and His followers from all difficulties and troubles. As He was born in Kark Rāshi, He shall be called Hari. Also, He your son shall be known as Krishna, as He has got a slightly dark complexion, He will always attract the minds of His followers, and He was born in the month of Chaitra. Though Hari and Krishna are two separate names, He will also have a third name Hari-Krishna, which is the union of Hari and Krishna.*

*"As your son will have the five gun of tyāg, gnān, tap, dharma, and yog. He will be like Shivji, and will therefore be known as **Nilkanth** throughout the world. Your son has the mark of a padma on His palm, and vajra, urdhva-rekhā and kamal on His feet, which shows that He will be the lord of millions of people. He will also possess countless kalyān-kāri gun, and will protect you from all misery and suffering".*

Hari-Prasād then offered money, costly new garments, and jewellery to Mārkandey Rushi. He stayed there for one day, and then left for pilgrimage to Prayāg. Hari-Prasād and Bhakti-Mātā were very pleased to know the *gun* of their son.

Shree Hari pleased His parents and relatives through His *leelās*, and grew like a crescent moon. Then, when He was five months old, Hari-Prasād started to teach Him to sit. Then, when He was six months old, Hari-Prasād started to teach Him to eat. Then, when He was seven months old, He had His ears pierced.

At the start of His third year, the *chaul sanskār* ceremony was performed. On that same day, a demon named Kālidatt appeared to kill *Bhagvān*. However, *Bhagvān* confused Kālidatt by appearing in all directions. Whenever Kālidatt tried to grab *Bhagvān*, he collided with a tree. This ultimately caused His death. Hari-Prasād then took his family from Chhapaiyā to Ayodhyā due to the suffering caused by the demons.

When Shree Hari reached the age of five, Hari-Prasād taught Him to write His first word. Then, at the age of eight, He gathered *pujā* items and alms from the *brāhmans*, and performed the *yagnopavit* ceremony. Thereafter, Shree Hari, after receiving the *yagnopavit* from His father, observed the *dharma* of a *naishtik brahm-chāri*, and studied the Veds. By reading the *shāstras* and listening to the *kathās* given by His father, He learnt the hidden meanings of the Veds, the Purāns, historical *shāstras*, and Dharma-Shāstras, and was able to understand each of these *shāstras*. He took the essence from of each *shāstra*. From the Shreemad Bhāgvat, He extracted the essence from the fifth and tenth *skandh*; from the Skand Purān, He extracted the essence of the Vāsudev Mahātmya; from the Mahābhārat, He extracted the Vidur-Niti, Vishnu-Sahasranām, and the Bhagvad Geetā; and from all the Dharma-Shāstras

He extracted the Yāgnavalkya Smṛuti. Shree Hari then compiled a *gutko* of the essence of all these *śāstras*.

At the age of eleven, Shree Hari gave His mother, Bhakti-Mātā, the knowledge of *bhakti* coupled with *dharma*, *gnān*, and *vairāgya*. As a result of this, Bhakti-Mātā attained *Akshardhām*, and was therefore freed from Durvāsā Rishi's curse. After many months, He gave the same knowledge to His father, Hari-Prasād, and also freed him from the curse of Durvāsā Rishi. In this way, Hari-Prasād and Bhakti-Devi attained *Akshardhām*, and remain in the constant *sevā* of Shree Hari.

Shree Hari On Van Vichran

Shree Hari left the house with an excuse of going to bathe. However, due to His intense *vairāgya*, He abandoned His family and home, and travelled north to perform *tap*.

Shree Hari wore a small *dhoti* with a loin-cloth underneath (tied with a grass rope), a white *yagnopavit*, and a *kanthi* of *tulsi* beads around His neck, His long hair was tied in a bun, and He had the mark of the *urdhvapundra tilak* and *chāndlo* on His forehead. He carried with Him deer-skin, a wooden T-shaped stick, a *kamandalu*, an alms-bowl, a piece of cotton to filter water, and a *mālā* in His right hand. Around His neck, He tied a small case containing *shāligrām*, and a *murti* of *Bāl-Mukund*, and over His shoulder He carried the *gutko* which contained the essence of the *śāstras*. In this *svarup*, Shree Nilkanth Brahm-Chāri swam across the River Saryu, and headed north.

After walking for many days, He came to a large forest located in the valley of the Himālay Mountains. After walking through the forest for many days, He eventually reached Mukti-Nāth, in Nepal. Here, He performed severe *tap* in order to please *Surya-Dev*. Then, after many months had passed, He headed south. In the deep valleys of the Himālay Mountains, Shree Nilkanth Brahm-Chāri came across another extremely dense forest, which He travelled through for twelve months.

Shree Nilkanth Brahm-Chāri then came across Gopāl Yogi, who was sitting under a banyan tree, and was performing *tap*. He stayed with Gopāl Yogi for twelve months and learnt the art of *ashtāng-yog*.

Nilkanth Brahm-Chāri gave Gopāl Yogi the knowledge of His *svarup* and sent him to *Akshardhām*.

Then, He headed north, passed through Ādi -Varāh, and reached Sirpur, in Bengāl. The king of Sirpur, Siddh-Vallabh, was very religious. At the request of the king, Shree Nilkanth Brahm-Chāri stayed in Sirpur during the four months of the monsoon season. During this period, He destroyed the pride of evil people who worshipped Kāli and Bhairav, and protected Gopāldās, a servant of the king, from their black-magic.

In the town, there lived a *brāhmaṇa* from the Telang region (part of Andhra-Pradesh and Tamil Nadu). He had originally studied Veds, the Purāns, and historical *shāstras*. He had accepted many alms, including an elephant from the king, which he did not deserve. As a result of this, his complexion turned from fair to dark. This *brāhmaṇa* took the shelter of Shree Nilkanth Brahm-Chāri for the destruction of his sins. Shree Nilkanth Brahm-Chāri relieved him from his sins and he attained his original fair complexion.

Shree Nilkanth Brahm-Chāri later reached a village near the *mandir* of Kāmakshi Devi, where there lived a *brāhmaṇa*. He was a worshipper of Mahā-Kali, and was terrifying the *brāhmaṇas* and *sādhus* who came to visit the village. He was using his black-magic to make them his followers. He approached Shree Nilkanth Brahm-Chāri and tried to use his black-magic and sorcery on Him, but was unsuccessful. Instead, Shree Nilkanth Brahm-Chāri rid the *brāhmaṇa* of his arrogance and made him a *shishya*.

Later, Shree Nilkanth Brahm-Chāri came to Nav-Lakhā Mountain, where there were the seats of 900,000 *yogis*. In front of these *yogis*, there were 900,000 flames within a pool of water. Shree Nilkanth Brahm-Chāri gave His *darshan* to all the *yogis*, and descended the mountain.

Shree Nilkanth Brahm-Chāri then came down to a place called Bālvā-Kund. From there, He reached the union between the River Gangā and the Bay of Bengāl, called Gangā Sāgar. After bathing there, He crossed the bay with a small boat, and then went to Kapil Āshram. He stayed there for a month, where He daily received the *darshan* of *Kapil-Dev*.

Progressing onwards, He reached Jagan-Nāth-Puri. After staying there for a few months, He destroyed many demons. With His powers, He made them fight amongst themselves in such a way that they killed each other. Then, Shree Nilkanth Brahm-Chāri headed south, reaching a place called Ādi-Kurma. He then crossed a dense forest, before arriving at Mānaspur. The king of Mānaspur, Satra-Dharma, became His *āshrit*. Through the king, Shree Nilkanth Brahm-Chāri destroyed many demons.

Shree Nilkanth Brahm-Chāri passed Venkantādri, Shiv Kanchi, and Vishnu Kanchi, and later stayed at Shree-Rang-Kshetra for two months. Through His power and ability, He debated with Vaishnavs, and persuaded them to abandon their immoral behaviour.

Shree Nilkanth Brahm-Chāri then went to Setu-Bandh and stayed there for two months. Every day, He took a bath in the ocean and performed *darshan* of Rāmeshvar Mahā-Dev. He also received the *darshan* of *Vishnu* in the *svarup* of Sunder-Rāj.

Moving forward, He came across a dense forest, where He kept walking for five days without food and water. On the sixth day, at around midday, He saw a water-well. He bathed with the water that He had taken out of the well using His *kamandalu*. He sat beneath a banyan tree and carried out His daily *pujā*, including that of *shāligrām*. He placed *shāligrām* in a bowl and started to bathe it by pouring water from the *kamandalu*. The water did not gather in the bowl, but was absorbed by *shāligrām*. Having emptied roughly seven *kamandalus* full of water, which was all absorbed by *shāligrām*, He realised that *shāligrām* had now quenched its thirst. He started to perform *pujā* by applying sandalwood paste. At that time He thought, “*Shāligrām* was very thirsty, and must also be hungry, yet I have nothing to offer to Him. What can I give *Vishnu*?”

At that time, *Shivji* and *Pārvati* arrived there, travelling on *Nandishvar*, in the disguise of *tyāgis*. They saw Shree Nilkanth Brahm-Chāri in His *pujā* and offered Him *sāthvo* and salt. He mixed the *sāthvo* and salt with water, and offered it to *Vishnu* in the *svarup* of *shāligrām*, and then ate it Himself as *prasād*.

From there, He travelled to a place known as Bhut-Puri, where He stayed for the *darshan* and *pujā* of Shree Rāmānuj-Āchārya. Then, He went to Kumārikā, Padmanābh, Janārdan, and then had the *darshan* of *Vishnu* in the *svarup* of Adi Keshav. Next, He went to Kulgiri, known as Malayāchāl, and stayed there for five days, receiving *darshan* of Vishnu in the *svarup* of Sākshi Gopāl. Shree Nilkanth Brahm-Chāri later went to Pandharpur and stayed there for two months, and received the *darshan* *Vishnu* as Vitthal-Nāth.

Shree Nilkanth Brahm-Chāri then performed *pradakshinā* of a place called Dand-Kāranya. He continued His journey and reached Nāsikpur, where He received *darshan* of Trambakeshvar. Shree Nilkanth Brahm-Chāri then crossed River Tāpi, River Narmadā, River Mahi, and River Sābarmati.

Shree Nilkanth Brahm-Chāri then travelled through Bhal region and reached Bhim-Nāth. Shree Nilkanth Brahm-Chāri received the *darshan* of *Shiv* in the *svarup* of Gop-Nāth, and reached the port of Māngrol. In this way, while on *yātrā*, He destroyed *adharma* and established *ekāntik dharma* every *tirth* He visited. He freed the people living there from the ties of worldly affairs by giving them His *darshan* and accepting food and water offered by them.

Shree Nilkanth Brahm-Chāri In Loj

Shree Nilkanth Brahm-Chāri reached Lojpur in the *Samvat* year 1856, on *Shrāvan vad* 6. He met Rāmānand Swāmi's *shishya*, Muktānand Swāmi, and many other *sādhus*. He acknowledged them as the loyal *bhaktas* of *Shree Krishna Bhagvān* and recognised the characteristics of true *sādhus*. So, He stayed with them. After staying there for several months, He travelled in company of the *sādhus* to Piplānā, located near Mount Girnār.

Shree Nilkanth Brahm-Chāri arrived in Piplānā in the *Samvat* year 1856, on *Jyeshth vad* 12. There, He met Rāmānand Swāmi, who was staying at the house of Narsinh Mehtā. Rāmānand Swāmi was of a large build, had a fair complexion, and was wearing white clothes, which is suitable for a *brahm-chāri*. Shree Nilkanth Brahm-Chāri

performed *dandvat-pranām* before him, greeted him, and then sat beside him.

Shree Rāmānand Swāmi was pleased to see Shree Nilkanth Brahm-Chāri. Shree Rāmānand Swāmi asked Shree Nilkanth Brahm-Chāri regarding His birthplace, family, parents, Ved, *guru*, and *ishta-dev*. Shree Nilkanth Brahm-Chāri explained His ideas on *vairāgya*, *tyāg* of His family, staying in the forest, various types of tap performed, attainment of *ashtāṅg-yog*, His *yātrā*, and defeat of false *gurus*.

After hearing all these ideas, Shree Rāmānand Swāmi was extremely pleased and said, "Brahm-Chāri. You are my own. Your father Dharma-Dev had taken *bhāgvati dikshā* from me at Prayāg-Shetra. He had stayed in Kaushal-Desh under my āgnā, and preached about dharma and bhakti of Shree Krishna to those that had the desire to learn. You are the son of the Dharma-Dev, and have more gun than your father". Shree Nilkanth Brahm-Chāri was pleased to have heard this, and therefore stayed with Shree Rāmānand Swāmi.

In the *Samvat* year 1857, *Kārtik sud* 11, Shree Nilkanth Brahm-Chāri was given *bhāgvati dikshā* by Rāmānand Swāmi, and was given the names Sahajānand Swāmi and Nārāyan Muni. He remained with Shree Rāmānand Swāmi and served him with great love and admiration. Rāmānand Swāmi realised that Nārāyan Muni was gifted with all the guns of a true *sant* and was extremely powerful. Therefore, he handed over the control of the Sampradāy to Him. Rāmānand Swāmi then left his physical body in the *Samvat* year 1858, on *Māgshar sud* 13. He returned to *Badrikāshram* and became free from the curse of Durvāsā Rushi.

Shree Sahajānand Swāmi performed the funeral rites of His *guru* and began to take care of the Sampradāy. He was watchful of all the *sādhus*, *brahm-chāris*, and *grahasthas*. He achieved this by giving talks based on *shāstras*, which attracted their minds towards Him.

Sahajānand Swami

Shree Sahajānand Swāmi travelled through many regions, such as Sorath, Hälär, Kutch, Zälāvād, Kathiyāvād, Dandhāvya, Bhäl and

Gujarāt, accompanied by His *sādhus*, *brahm-chāris*, and *grahasthas*. He revealed His divinity to the people of these regions, and gave inspiring talks on *dharma*, *gnān*, *vairāgya*, and *bhakti*. He also destroyed *adharma*, and purified the evil minds of the false *gurus*. In this way, the people of all these regions became His *bhaktas*, and began to worship Him.

Shree Sahajānand Swāmi sent His *bhaktas* into *samādhi* in order to show them His powers and increase their *gnān*. Some *bhaktas* saw Shree Krishna Bhagvān giving *darshan* to Lakshmi, Rādhikā, Shreedāmā, and other *pārshads*, in *Golok*. Some *bhaktas* saw Vishnu giving *darshan* to Lakshmi, Nand, Sunand, and other *pārshads* in *Vaikunth*. Some *bhaktas* saw Mahā-Purush giving *darshan* to the *niranna-muktas* in *Shvet-Dvip*. Some *bhaktas* saw Bhumā-Purush giving *darshan* to Lakshmi and many *pārshads* in *Avyākrut*. Some *bhaktas* saw Nar-Nārāyan giving *darshan* to the *rushis* in *Badrīkāshram*. Some *bhaktas* saw Shesh-Shāyi-Nārāyan giving *darshan* to the *bhaktas* in Kshir-Sāgar. Some *bhaktas* saw Hiranyamay-Purush giving *darshan* to Surya-Dev and his servants. Some *bhaktas* saw Yagna-Purush giving *darshan* to Agni-Dev and his servants. Some *bhaktas* heard the sound of *pranav*. Some *bhaktas* saw light equal to millions of suns. Some *bhaktas* saw Brahm, which is *sachidānand*, and beyond *jāgrat*, *svapna*, *sushupti*. Some *bhaktas* saw Virāt-Purush, who is the supporter of the *brahmānd*. Some *bhaktas* saw the *loks* and powers of the *devs*. Some *bhaktas* saw the six *chakras* and their presiding *devs*, such as *Ganesh*.

Sahajānand Swami also gave *darshan* to His *bhaktas* who were hundreds of miles away, and accepted the food that they had offered in their homes, which showed His greatness. He gave *darshan* to *bhaktas* who were going to Akshardhām, and all the people in their village, even if they were not *bhaktas*. He also revealed His *alokik* powers to both *bhaktas* and *kusangis* everywhere. As the people were amazed by His divine grace, they abandoned their own *gurus* and *sampradāys* and joined *satsang*.

People from many *sampradāys* came to meet Sahajānand Swami with the intention of defeating Him in a philosophical debate. However, after realising His greatness, they became humble before Him, and said, “*Mahārāj. You are the avatār of Bhagvān. Kindly give us your darshan, so that we can see the devs who we worship*”.

On hearing this, Sahajānand Swami sat them down and sent them into *samādhi*. This caused their *nādis* and *prāns* to stop, and their *jeevs* left their bodies, leaving the bodies lifeless. They all then saw their *ishtha-devs* in Sahajānand Swami. The Vaishnavs and the followers of Mādhvi and Nimbārk saw Sahajānand Swāmi in the *svarup* of *Shree Krishna* surrounded by *gopis* in Vrundāvan. The followers of Rāmānuj saw *Lakshmi-Nārāyan*, surrounded by *pārshads*, such as Nand, Sunand, Vishvaksen, and *Garud*. The *bhaktas* of *Shree Rām* saw Him seated on a *sinhāsan*, surrounded by *Sitāji*, *Lakshmanji*, and *Hanumānji*. The followers of Shankar-Āchārya saw light, and the followers of *Shiv* saw *Shiv* with *Pārvati* and *Ganesh*. The followers of *Surya-Dev* saw *Surya-Dev* and *Hiranmay-Purush*. The followers of *Ganesh* saw *Mahā-Ganpati*. The followers of *devis* saw a *devi*. The Jains saw Tirthankar, and the Muslims saw Paigambar. In this way, they all saw their own *ishta-dev* in Sahajānand Swami due to *samādhi*, and realised that He was the cause of all the *avatārs*. So, they all abandoned their *sampradāys* and became followers of Sahajānand Swami.

Sahajānand Swāmi removed the darkness of ignorance by his extraordinary powers, and established the *ekāntik dharma* which had been completely destroyed on the earth. He set up alms-houses with the wealth of His rich *grahastha bhaktas*, and distributed free food. Also, He performed many *yagnas*, such as *Vishnu-Yāg*, *Mahā-Rudra* and *Ati-Rudra*, without the sacrifice of animals. During these *yagnas*, He served rich foods, and gave alms to thousand of *brāhmans*. He performed many *pujās* of *sādhu*, *brāhmans*, and *devs*, and served rich foods.

Sahajānand Swāmi destroyed *adharma* and hypocrisy. He had many *mandirs* built in different regions, and installed the various *murtis*, such as *Nar-Nārāyan*, *Lakshmi-Nārāyan*, *Bhakti-Dharma*, *Hari-Krishna*, and *Rādhā-Krishna*. He displayed miracles through these *murtis*.

Wherever He went, He taught people about the *dharma* of their *varna* and *ashram*, *gnān* of the *ātmā* and *Bhagvān's svarup*, *vairāgya*, and *bhakti* coupled with *Bhagvān's greatness*. Sahajānand Swāmi gave bliss and joys to His *bhaktas* at all times.

Sahajānand Swāmi mainly stayed in Gadhādā as He was attached to the *bhakti* of Abhay Rājā and his son and daughters, who had all dedicated

their lives to Sahajānand Swāmi. He celebrated Janamāshthmi, Rāmnavmi, Prabodhini Ekādashi, Holi, and Annkut festivals by serving rich foods. The *paramhans*, *brahm-chāris*, and *bhaktas* of different places came to these festivals and offered gifts to Sahajānand Swami, such as rich clothes, jewellery, flowers, and sandalwood. Sahajānand Swami served them rich food and pleased the *brāhmans* and *sādhus*.

The *Tils* and *Chihns* Of Sahajānand Swami

On the soles of the feet of Sahajānand Swāmi, there are *urdhva-rekhā* (lines). These lines start between the first two toes. They are also found on the heels.

On the sole of the right foot there is the *chihن* of a *jav* on the big toe. There are also the *chihن* of a *kamal*, *ankush*, *dhvaj*, *ashtakon*, *vajra*, *svastik*, and a *jāmbu*. On the nail of the big toe, there is a vertical red line, and on the outer side of the big toe there is a *til*. There is a *til* on the side of the second toe facing the big toe. There is also a *til*, close to the nail, on the outside of the last toe.

On the sole of the left foot, on the left side of the *urdhva-rekhā*, there are two black *chihن*. Near the *urdhva-rekhā*, at the base of the toe joint, there is the *chihن* of *vyom*. There are also the *chihن* of a *dhanush*, *kalash*, *matsya*, *trikon*, *gaupad*, and *ardha-chandra*.

The soles of both feet are pink. The nails are also pink, and they are luminous. There are fine hairs on the large toes of both feet. Between the large toe and the second toe, there are marks and scratches from wearing *chākhadis*. On the outer ankles of both legs, there are marks from sitting on the floor. On the right leg, five inches above the ankle, there is a small *til*, and on the outer side of the thigh there is a large mark. There is a large *til* on the left leg, five inches above the ankle, and above that there is a small *til*. There is also a *chihن* on the outer side of the knee.

On both sides of the waist, there are *chihns* caused by wearing a *dhoti*. His belly, which is ever cool, folds in three lines. There are two *tils* on the sides of the deep, round navel. The *til* on the right is close to the edge of the navel, and the *til* on the left is slightly further away. There

is a large *til* on right side of the waist, and a small *til* near the large *til*. Two inches above the navel there are three *tils* – two of them are on the sides, and one is in the middle – and there is a *til* two inches above the middle *til*. On the left side, above the waist there is vertical row of four big *tils* and on the outer side there is another vertical row of four small *tils*. There is also a vertical row of three *tils* under the armpit.

On His chest there is a *chihns* of *Shrivatsa* formed by hair. In the middle of chest there is a large and reddish *chihns*, in the shape of a moon. On the right side of His chest there is a slight bulge, and on its centre, but little on left side, there is a large *til*. On the left side of that *til*, at a distance of an inch, there is one *til*, and farther left, there is a *til* on the chest at a distance of two inches. Over the two breasts there are two branded *chihns*.

On the internal part of the upper right arm, there are four *tils* forming a vertical row. Three inches from the wrist there is a branded *chihns*. Beside that *chihns*, on the outer side, there are four small *tils*. Below the right elbow and above the wrist there are two *tils*. There is a small *til*, at a distance of quarter of an inch and above the root of the last finger.

There is a branded *chihns* three inches from the wrist of the left arm. There is a *til* on the outer side of the arm, two inches below the left elbow. There is a *til* between the index finger and the middle finger. There is a small *til* on the internal side of the nail of the index finger. There is a *til* on the wrist of the left hand.

The nails of both the hands are pink, bulging, and luminous. The front parts of the nails are very sharp. The palms of both the hands are pink. The lines on the palms are slightly dark. About eight inches up from the wrist, there are two branded *chihns* on both forearms. Both the elbows are dark.

There is a *til* in the cavity of neck, and near that *til*, there is another small *til*. There is a small *til* right below the chin. And there is a big *til* with hair on the back, at the distance of two inches below the left shoulder. There are two *tils* below that big one and with descending little distance between them. There is one *til* on right side of spinal cord, two inches below the neck, and four such *tils* in the centre of back towards right hand side of the spinal cord. Near the right side of nose

there is one big *til* and little one above it but below the corner of the eye there is one smaller in size. There are two light scars of smallpox on the top of the nose.

There are fine wrinkles on the upper and lower eyelids of both the eyes. Inside the mouth on the right side there is a dark *chihn* on the first molar tooth. The tongue is pink as a lotus and has a black *til* on it. There is a black dot inside the left ear. The forehead is broad and has two lines in the shape of a *tilak*. On the right side of the forehead there is a mark below the hairline. There is a small *til* on the lobe of the right ear. There is a large *til* on the palate. There is a *til* a little in front of the *sikhā* on the head while behind on the side of the *sikhā* there are three *tils*. Apart from all these, there are some very small *tils* on his body.

The *murti* of Shreeji Mahārāj is beautiful, pleasant, strong, and charming. The *murti* is such that it attracts the minds and eyes of the *bhaktas* who perform His *darshan*. The *murti* is the colour of newly formed clouds, peaceful, and the same height as the *murti* of Shree Gopināthji in Gadhādā. The body of Sahajānand Swāmi is like the description in all the *shāstras*, but the *chihns* and *tils* have been described from memory.

Daily Routine Of Shree Hari

Sahajānand Swāmi wakes up when there are three or four *ghadis* (72 to 96 minutes) remaining of the night, and brushes His teeth. After bathing, He wipes His body with a clean, thin piece of cloth. He then stands up and holds the wet cloth, that He was wearing, between His two thighs and twists it with both His hands to squeeze the water out. He then wipes and dries His thighs and legs, and puts on a clean, thin, white *dhoti* and keeps it very tight. He covers His upper body with another clean, thin, white piece of cloth. He prefers to wear white clothes. Then, after completing His morning *pujā*, He wears His *chākhadis* and goes for breakfast.

Shreeji Mahārāj takes His seat. He covers His head with a cloth, which He tucks it behind His ears. While eating, He faces north or east. He raises His right knee, and rests His right elbow on the knee. He has the habit of drinking water while He eats. If He finds a tasty item of food,

He offers some to His best *bhaktas*. He also has the habit of moving His hand on the belly after belching.

Sometimes, when He is pleased with a *bhakta*, He offers His *prasād*. When He wants to serve food to the *sādhus*, He keeps His *khes* on His left shoulder, and ties the ends around His waist. While serving, He repeatedly calls the names of the different foods and moves up and down the rows of the *sādhus*. He has great faith, respect, and happiness in feeding and serving food.

In Gadhadā, during the seasons of Varshā and Sharad, when He learns that the water of the River Ghelā has become clear, He goes there to bathe with the *sādhus* and *satsangis*. Then, while praising the waters of the river and delighting the *bhaktas*, He plays with the *bhaktas*. When He dives into the water, He presses His ears, eyes, and nose with His thumbs and fingers. After diving into the water, He comes up to the surface after a long time. He gargles with water, and moves His right hand around His face. Sometimes, He stands in the middle of the river, and makes the *sādhus* sing *kirtans* while clapping, and also joins them in singing and clapping.

While entering the water for bathing or while coming out after bathing, He holds the hands of His *bhaktas*. When He sees the happy faces of the *bhaktas* that have performed His *darshan*, He comes out of the water and stands on the river bank. He wears a dry, thin, white *dhoti* and keeps it very tight. He then squeezes the water from the wet *dhoti* He was wearing before. Then, He ties a white *feto* on His head, with the cloth very close to His eyebrow, and keep a *chhoglu* hanging out of the top. He also puts a *khes* on His left shoulder, and ties the ends around His waist. Finally, He rides a beautiful horse, and returns to His residence while pleasing the eyes of thousands of surrounding *bhaktas*.

While walking, Shreeji Mahārāj moves His right arm; and sometimes holds a handkerchief in His right hand and places His left hand on His left hip. Sometimes, He places a thin, white cloth over His shoulder, and sometimes He puts a *khes* on His left shoulder, and ties the ends around His waist. He has the nature of walking very fast. He walks so fast that the *bhaktas* following Him are hardly able to keep pace with Him, and have to run to keep pace with Him. When He walks while wearing *chākhidis*, the *chākhidis* make a knocking sound on the

ground. While standing when performing a task or while walking slowly, He has the habit of gently hitting His right thigh with His right fist. Sometimes, when there is a great crowd of people, and there is a lot of dust flying around, He covers His nose and His face with a handkerchief.

Sometimes, He sits on a decorated cot; sometimes He sits on a thin mattress covered with a bed sheet; sometimes, He sits on a thick cushioned seat; sometimes He sits on a square cushion; and sometimes He sits on a large, cylindrical pillow. Sometimes, He sits with His legs crossed, and sometimes He sits with His legs bent and tied with a cloth. Sometimes when He sits, He supports His back with a pillow, and has the habit of sitting with His legs stretched forward, with one leg crossed over the other. Sometimes, He moves a finger of His right hand along the *urdhva-rekhā* of His left foot. Sometimes, He keeps His tongue pressed between His teeth on one side. While sitting, He twists His neck on both the sides and makes a cracking sound. Sometimes, He lies with a pillow under His chest, and has His back pressed by the *bhaktas*.

Shreeji Mahārāj turns a *mālā* of tulsi beads wherever He sits; sometimes He playfully moves two beads at the same time; and sometimes He folds up the *mālā* and rubs it between His two palms; and when He has no *mālā* in the hand, and He counts the segments on the fingers.

Sometimes, He closes His eyes and performs *dhyān*; sometimes He performs *dhyān* with His eyes open; and sometimes He suddenly awakens from *dhyān*. Sometimes, He performs *dhyān* while the *sādhus* sing *kirtans* to the accompaniment of musical instruments. Sometimes, He joins the *sādhus* in singing, while snapping His fingers; and sometimes when the *sādhus* sing *kirtans* while clapping, He joins them in singing while clapping. Sometimes, when the *sādhus* sing *kirtans* to the accompaniment of musical instruments, or the *sādhus* are reading *kathā* before Him, or He is giving a spiritual talk, He gradually moves closer to them.

During the *kathā*, He repeatedly says the word "Hare". When He is carrying out some activity, and He recalls a talk from a *kathā*, He says "Hare" and then when He realises that He is not listening to a *kathā*, He gently smiles at the *bhaktas* near Him. Sometimes, if He is happily

talking, or is listening to a *kathā*, or is listening to *kirtans*, or is engrossed in some thought, and then someone comes and calls Him for dinner or comes perform His *pujā*, He becomes very annoyed.

Sometimes, He sits in the *sabhā* of His *bhaktas* and delivers talks about *dharma*, *gnān*, *vairāgya*, and *bhakti*, and sometimes He explains the essence of Yog, Sāṅkhya, Panch Rātra, Vedānt, and other *shāstras*. Sometimes, He raises both His hands and claps to silence the *bhaktas* and begins His talks. Sometimes, when there may be a very large *sabhā* of *bhaktas* and He wishes to deliver a talk, He stands up so that He may be heard from a distance, and raises both His hands and claps to silence the *bhaktas*. Sometimes, He is so engrossed in the talk, that He does not notice when His upper garment is slipping. This is His nature.

Sometimes, in a *sabhā*, Shreeji Mahārāj asks the *sādhus* and *haribhaktas* to begin a question and answer session. Then, if someone asks a difficult question and if no one able to answer it, He gives the reply to the delight of all. Sometimes, while delivering a talk, He crushes a bunch of flowers or a large flower with His hands. Sometimes, while delivering a talk He has the habit of twisting the end of His handkerchief.

He accepts the *pujā* that is lovingly offered by *bhaktas* who have come from other regions to celebrate festivals. Sometimes, when the *bhaktas* come in large groups to perform His *pujā*, He accepts their garlands with both His hands, or with His legs, or even with His stick. Sometimes, His *darshan* sends a person into *samādhi*, and sometimes He awakens them from *samādhi* immediately. Sometimes, when He wishes to call someone in a *sabhā*, He makes a signal with His eyes, or He points at them with His index finger.

Sometimes, realising the cooling effect of the garlands of *mogrā*, the fruits, like lemons, He repeatedly brings them near to His eyes. Sometimes, He listens to the *kathā*, and sometimes He narrates the *kathā*, and sometimes He asks for *kirtans* to be sung, and then sings the *kirtans* Himself.

Shreeji Mahārāj does not like to stay idle at any time by keeping away from good activities, such as constructing *mandirs*, and feeding *sādhus* and *brāhmans*. He is very fast in completing any work of *bhakti* and *dharma* that He undertakes.

Whenever He wants to sneeze, He finds His handkerchief and holds it in front of His face, and sneezes so loudly that it is heard even at a distance. He sneezes two or three times.

Whenever He yawns, He loudly says “*Hare, Hare*” while rubbing His eyes.

Shreeji Mahārāj loves the *sevā* performed by *nishkām bhaktas*. Sometimes, He playfully laughs loudly, while covering His mouth with His handkerchief. Sometimes, He is so pleased to see bhaktas who have come from other regions, that He stands up and embraces them, and asks about the news of their villages and towns.

Sometimes, He happily embraces the *sādhus*, who have come to celebrate a festival, as they leave for other regions. Sometimes, when He is pleased with His *bhaktas*, He places His hands on their heads, and places His feet on their chests. Sometimes, when He is extremely pleased with a *bhakta*, He offers gifts, such as a garland of flowers, or string of flowers, or His clothes and jewellery. He is very generous. He immediately gives a highly valuable item to a good person, the moment He decides to do so, without any delay.

Sometimes, He cracks the knuckles of His hands and feet; and sometimes He the *bhaktas* sitting nearby to crack His knuckles. Sometimes, when He sees or hears of an animal suffering, He has the nature of saying “*Ram, Ram*” out of compassion. Sometimes, when He sees any person suffering, He offers food and clothes to ease this suffering, as He feels great compassion in His heart.

Sometimes, if a person is hitting someone, He would not tolerate this, and stops the person by yelling. Sometimes, if someone criticises a *sādhu* or a *bhakta*, He feels upset, and then scolds that person and is disrespectful. Sometimes, if He feels physically unwell, He examines the pulse of His right hand, with the fingers of His left hand.

When He concludes a *sabhā*, He says “*Jay Sachidānand*” or “*Jay Swāminārāyan*”. Then, after bowing down to the *sādhus*. He stands up. Sometimes, while riding a horse and travelling, He stretches one leg on the neck of the horse.

When He is going to sleep, He moves His fingers on His forehead as if He is making the *tilak* mark. He asks for His *mālā*, and turns it in His

right hand. While sleeping, He keeps His face open; and if anyone touches Him while He is in deep sleep, He wakes up suddenly, and asks "Who's there?"

This description of the nature of Shreeji Mahārāj has been written from memory, and there are many more descriptions. He lived in Gadhadā and delivered talks on five topics in order to remove the doubts of His *bhaktas*: *svadharma ātmā-gnān, vairāgya, gnān of Bhagvān's svarup, and bhakti coupled with Bhagvān's greatness*. These talks, and many talks from Amdāvād, Vadtāl and many other villages, have been written from memory to the best of our knowledge for the welfare of the *bhaktas*.



VACHANĀMRUT
Shree Gadhadā Pratham Prakaran

Gadhadā I - 1

Constantly Engaging The Mind On The Svarup Of Bhagvān

- 1.1 In the *Samvat* year 1876, on the night of *Māgshar sud 4* [20th November, 1819], Shreeji Mahārāj had come to the residential hall of the *sādhus*, in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 1.2 Shreeji Mahārāj then asked, "What is the most difficult of all spiritual activities?"
- 1.3 The *brahm-chāris*, *sādhus*, and *grahasthas*, answered according to their understanding, but no one could give a satisfactory reply.
- 1.4 Shreeji Mahārāj then said, "Allow me to answer. There is no spiritual activity more difficult than to continuously engage the mind on the *svarup* of *Bhagvān*. The *śāstras* state that there is no greater achievement for a person whose mind's *vrutti* is constantly focused on the *murti* of *Bhagvān*. This is because the *murti* of *Bhagvān* is like a *chintāmani*. Just as a person who possesses a *chintāmani* attains whatever he desires, a person whose mind's *vrutti* is constantly focused on the *murti* of *Bhagvān* can instantly see, if he so wishes, the *svarups* of *jeev*, *ishvar*, *Māyā*, and *Brahm*. He can also see *Vaikunth*, *Golok*, *Brahm-Mahol*, and other *dhāms* of *Bhagvān*. Therefore, there is no spiritual activity more difficult, nor is there any greater achievement, than to continuously engage the mind's *vrutti* on the *murti* of *Bhagvān*."

- 1.5 Then, Sheth Govardhan-Bhāī asked Shreeji Mahārāj, “What is the nature of *Bhagvān’s māyā*?”
- 1.6 Shreeji Mahārāj replied, “*Māyā* is anything that obstructs a *bhakta* of *Bhagvān*, while he is performing *dhyān* of *Bhagvān’s murti*.”
- 1.7 Then, Muktānand Swāmi enquired, “When a *bhakta* leaves his physical body, which is composed of the five *bhuts*, and goes to *Akshardhām*, what type of body does he attain?”
- 1.8 Shreeji Mahārāj answered, “A *bhakta* who has sought refuge in the *Dharma-Kul* will attain a *brahmay* body by the wish of *Bhagvān*. When such *bhaktas* leave their body and go to *Akshardhām*, some go by sitting on *Garud*, some go by sitting on a *rath*, and others go by sitting on a *vimān*. This is how they reach the *dhām* of *Bhagvān*. Those who have mastered *yog-samādhi*, can actually witness these events.”
- 1.9 Then, Harji Thakkar asked Shreeji Mahārāj, “Some have been practising *satsang* for quite some time, yet they do not have the intense love for *satsang* as they do for their own body and their relatives. What is the reason for this?”
- 1.10 Shreeji Mahārāj explained, “Such a person has not fully realised the greatness of *Bhagvān*. When a *sant*, by whose association the greatness of *Bhagvān* can be fully realised, talks to him about his *svabhāv*, the person is not able to change his behaviour. Instead, he develops hatred towards the *sant* that has advised him. It is due to this sinful act that he does not develop intense love for *satsang*. After all, sins committed elsewhere, are washed away by association with a *sant*. But sins committed against a *sant*, are washed away only by the grace of the *sant* himself, not by any other means. The *shāstras* also state:

*anya-kshetre krutam pāpam tirth-kshetre vina-shyati
tirth-kshetre krutam pāpam vajra-lepo bhavi-shyati*

*Sins committed elsewhere are destroyed at a place of pilgrimage,
but sins committed at a place of pilgrimage are as though etched in iron.*

- 1.11 “Therefore, if a person does not have hatred towards the *sant*, he develops intense love for *satsang*.”

|| End of Vachanāmrut Gadhadā I || 1 || 1 ||

Gadhadā I – 2

Uttam, Madhyam, And Kanishth Levels Of Vairāgya

- 2.1 In the *Samvat* year 1876, on the night of *Māgshar sud 5* [21st November, 1819], Shreeji Mahārāj had come to the residential hall of the *sādhus*, in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 2.2 Then, Mayārām Bhatt asked Shreeji Mahārāj, “Mahārāj, please describe the characteristics of the three levels of *vairāgya* – *uttam*, *madhyam*, and *kanishth*.”
- 2.3 Shreeji Mahārāj then explained, “A person who has the *uttam vairāgya*, engages in worldly activities, either by the *agnā* of *Bhagvān*, or as a result of his responsibilities; but like Janak Rājā, he is not affected by those worldly activities. He may indulge in the most tempting of the five *vishays* (*shabda, sparsh, rup, ras, and gandh*) attained as a consequence of his responsibilities, but he does so unwillingly. Those *vishays* are unable to attract him, so his *tyāg* remains undiminished. He invariably views those *vishays* as flawed, and treats them like enemies. Moreover, he constantly remains in contact with *sādhus*, and *shāstras*, and remains in the *sevā* of *Bhagvān*. Even if he were to come across difficult *desh, kāl*, and *sang*,

his understanding would not weaken. Such a person is said to possess *uttam vairāgya*.

- 2.4 “A person who has *madhyam vairāgya*, also indulges in the most appealing of the five *vishays* and remains unattached to them. However, if he were to encounter difficult *desh*, *kāl*, and *sang*, he would become attached to those *vishays*, causing his *vairāgya* to decline. Such a person is said to possess *madhyam vairāgya*. ”
- 2.5 “As for a person who has *kanisht vairāgya*, if he were to encounter ordinary or inferior *vishays*, he may indulge in them, but would not become bound by them. However, if he were to encounter and indulge in appealing *vishays*, he would become bound by them. Such a person is said to possess *kanisht vairāgya*. ”

|| End of Vachanāmrut Gadhadā I || 2 || 2 ||

Gadhadā I – 3 Remembering The *Leelās* Of *Bhagvān*

- 3.1 In the *Samvat* year 1876, on the night of *Māgshar sud* 6 [22nd November, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 3.2 Shreeji Mahārāj then said, “Even a person who can constantly see the *murti* of *Bhagvān* in his heart, should recall the *leelās* performed by *Bhagvān* in His different *avatārs* in different places. He should also maintain love for *brahm-chāris*, *sādhus* and *satsangis*, and should always remember them. If at the time of death he forgets the *murti* of *Bhagvān*, but remembers the *leelās* performed by Him in the different places, or if he remembers *satsangis*, *brahm-chāris* or *sādhus*, then he will also remember the *murti* of *Bhagvān*. In this way, that person attains a high spiritual status and benefits greatly. That is why I

perform grand *Vishnu-yāgs*, annually celebrate *Janamāshthmi*, *Ekādashi*, and other festivals, and gather *brahm-chāris*, *sādhus* and *satsangis* on these occasions. Even a sinner who remembers these occasions at the time of death, can attain *Akshardhām*."

|| End of Vachanāmrut Gadhadā I || 3 || 3 ||

Gadhadā I – 4

Jealousy Like That Of *Nāradji*

- 4.1 In the *Samvat* year 1876, on *Māgshar sud 7* [23rd November, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 4.2 Then, Shreeji Mahārāj said, "Haribhaktas should not have jealousy amongst each other."
- 4.3 Ānandānand Swāmi replied, "Mahārāj, even then jealousy still remains."
- 4.4 Hearing this, Shreeji Mahārāj explained "If a person does hold jealousy within them, it should be like that of *Nāradji*. Once, both *Nāradji* and Tumbru went to *Vaikunth* for the *darshan* of *Lakshmi-Nārāyan*. There, Tumbru sang before them. Both *Lakshmiji* and *Nārāyan* were so pleased that they rewarded him with their clothes and jewellery. Seeing this *Nāradji* became jealous of Tumbru, and thought, *'I shall also learn to sing like Tumbru, so I can please Bhagvān'*.
- 4.5 "*Nāradji* learned the art of singing, and sang before *Bhagvān*. But *Bhagvān* replied, '*You do not know how to sing like Tumbru*'. Then, *Nāradji* performed *tap* to please *Shiv*, and received his blessings to master the art of singing. However, when he sang again, *Bhagvān*

still was not pleased with his singing. So he practised his singing for seven *manvantars*. Despite this, *Bhagvān* still was not pleased.

- 4.6 “Finally, *Nāradji* learned to sing from Tumbru himself, and then sang before *Shree Krishna Bhagvān* in Dvārikā. Only then was *Shree Krishna* pleased, and rewarded *Nāradji* with His clothes and jewellery. *Nāradji* then abandoned his jealousy towards Tumbru.”
- 4.7 “Therefore, if a person is to hold jealousy within themselves, then he should perceive the *gun* of the person that he is jealous of. He should also abandon his own *avgun*. If this cannot be done, then a *bhakta* should at least totally abandon any form of jealousy that would result in harming another *bhakta*.”

|| End of Vachanāmrut Gadhada I || 4 || 4 ||

Gadhada I – 5

Persistency In *Dhyān*

- 5.1 In the *Samvat* year 1876, on *Māgshar sud 8* [24th November, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 5.2 Then, Shreeji Mahārāj said, “A person should perform *dhyān* upon *Shree Krishna Bhagvān* together with *Rādhikāji*. If he cannot hold the *murti* within the heart whilst performing *dhyān*, he should not lose faith and stop the *dhyān* like a coward. Those who are persistent in this way will earn the immense grace and *darshan* of *Bhagvān*. Moreover, *Bhagvān* will be bound by their *bhakti*.”

|| End of Vachanāmrut Gadhada I || 5 || 5 ||

Gadhadā I - 6**A Person With Wisdom And A Person Without Wisdom**

- 6.1 In the *Samvat* year 1876, on *Māgshar sud 9*, [25th November, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 6.2 Then, Shreeji Mahārāj said, "In *satsang*, a person who is wise, increasingly finds *avgun* within himself, and perceives *gun* in *Bhagvān* and His *bhakta*. Moreover, when *Bhagvān* and His *sant* utter harsh words of advice for his own benefit, he accepts them as beneficial, and is not hurt by them. Such a person steadily attains greatness in *satsang*.
- 6.3 "Conversely, a person who lacks wisdom, practices *satsang* and listens to talk about *satsang*, but continually perceives *gun* within himself. When *Bhagvān* and His *sant* highlight his *avgun* and advise him, he misinterprets such advice due to his arrogance. He perceives *avgun* in the person advising him. Such a person steadily declines, and loses his reputation in *satsang*. Therefore, if a person abandons the pride of his own *gun*, and remains brave, and keeps faith in *Bhagvān* and His *sant*, his ignorance is eradicated, and he attains greatness in *satsang*."

|| End of Vachanāmrut Gadhadā I || 6 || 6 ||

Gadhadā I - 7
Anvay And Vyatirek

- 7.1 In the *Samvat* year 1876, on *Māgshar sud 9* [26th November, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He

was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 7.2 Then, Shreeji Mahārāj said, “No one is able to understand the philosophical principles found in the *shāstras*. In fact, all are confused by them. Therefore, please listen as I explain those principles precisely as they are.
- 7.3 “When the *jeev* behaves as if united with the three bodies of *sthul*, *sukshma*, and *kāran*, it is known as the *anvay* form of the *jeev*. When the *jeev* is distinct from these three bodies and described as eternal, it is known as the *vyatirek* form of the *jeev*.
- 7.4 “*Ishvar*, when together with its three bodies of *virāt*, *sutrātmā*, and *avyākrut*, is its *anvay* form. When *ishvar* is distinct from these three bodies and is described as eternal, it is known as the *vyatirek* form of *ishvar*.
- 7.5 “When *Akshar-Brahm* pervades *Māyā* and the countless millions of *brahmānds* that evolve from *Māyā*, it is said to be in its *anvay* form. When *Māyā* is distinct from everything and has the attributes of *sachidānand*, it is known as the *vyatirek* form of the *Māyā*.
- 7.6 “When *Shree Krishna Bhagvān* is the *antaryāmi* and the controller of *Akshar-Brahm*, the *ishvars*, the *jeevs*, *Māyā* and the *brahmānds* that evolve from *Māyā*, it is said to be the *anvay* form of *Bhagvān*. When He is distinct from all and resides amidst the light of *Brahm* in *Golok*, it is said to be the *vyatirek* form of *Bhagvān*.
- 7.7 “These five entities – *Purushottam Bhagvān*, *Akshar-Brahm*, *Māyā*, *ishvar*, and *jeev* – are eternal.”

|| End of Vachanāmrut Gadhada I || 7 || 7 ||

Gadhadā I - 8**Engaging The *Indriyas* In The *Sevā* Of *Bhagvān* And His *Sant***

- 8.1 In the *Samvat* year 1876, on *Māgshar sud 11* [27th November, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 8.2 Shreeji Mahārāj then said, "If the *indriyas* are engaged in the *sevā* of *Shree Krishna Bhagvān* and His *bhakta*, then the *antah-karans* are purified and the sins, which have been attached to the *jeev* for eternity, are destroyed. On the other hand, if the *vruttis* of the *indriyas* are directed towards women and other *vishays*, then a person's *antah-karans* become polluted and he falls from the path of *kalyān*.
- 8.3 "Therefore, a person should indulge in the *vishays* only as prescribed in the *shāstras*, but should never indulge in them by disobeying the *niyams* that are described in the *shāstras*. Also, a person should keep the company of a *sant* and should avoid *kusang*. In this way, when a person avoids *kusang* and keeps the company of a *sant*, the sense of 'I-ness' that he has towards his body and the sense of 'my-ness' that he has towards his bodily relations, are destroyed. He also develops profound love for *Bhagvān*, and *vairāgya* towards everything except *Bhagvān*."
- 8.4 Then, on that same day, three hours after sunrise, Swāmi Shree Sahajānandji Mahārāj was sitting in Dādā Khāchar's *darbār*, facing the neem tree. A *sabhā* of *paramhans* was seated underneath the neem tree. *Grahastha satsangis* were also seated in the *sabhā*. *Sāṅkhyā-yogi* and female *bhaktas* were also seated in the *sabhā*.
- 8.5 Shreeji Mahārāj then said, "*Paramhans*. Talk about your strengths in *satsang*; and if there is a weakness, then do no talk about it. Only talk

about the strengths. Whoever has firm *nishchay* in *Bhagvān*, should talk about that; and whoever has great knowledge about the *ātmā*, should talk about that – ‘I am not a body; I am an *ātmā*’. Also, those who have the strength of one of the five qualities – *nirlobhi*, or *nishkāmi*, or *nispruhi*, or *nisvādi*, or *nirmāni* – talk about your strength.”

- 8.6 Then, Shreeji Mahārāj happily said, “First, I will talk about my strength. Then, you will talk about your strength.”
- 8.7 Then, Shreeji Mahārāj said, “By the grace of *Nar-Nārāyan*, I know I am an *ātmā*, I am *achhedhya*, I am *abhedhya*, and I am *sachidānand*. My greatness is due to the strength of my own *svarup*, and *upāsanā* of *Nar-Nārāyan*; it is not due to expensive clothes, valuable jewellery, chariots, *pālkhi*, elephants, and horses. Also, my greatness is not due to all the *satsangi* men and kings in the world standing before me with folded hands. If they were to leave *satsang* and become *vimukhs*, and if I do not have clothes to wear or a place to live, I will not feel inferior. My *upāsanā* of *Nar-Nārāyan* is the cause of my greatness, and it is the reason that I know ‘I am brahm’, and how I know ‘I am an *ātmā*’. If I try to leave my greatness, or if other *devs* try to reduce my greatness, it still will not diminish.
- 8.8 “My *upāsanā* of the *Nar-Nārāyan*, who is *Parbrahm* and *Paramātmā*, is such that ‘This *Bhagvān* has a *sākār murti*’. If someone speaks of their experiences, or uses *shāstras* to convince me that *Bhagvān* is *nirākār*, I will never trust their talks. This is because, due to His grace, I can see the *sākār svarup* of *Bhagvān* in front of me.
- 8.9 “In my heart, I understand that those who say *Bhagvān* is *nirākār*, have not fully understood Him, have never had *darshan* of His *svarup*, and they do not understand the *shāstras*. In the *shāstras*, those who have written that *Bhagvān* has a *nirākār svarup*, have written this to show that *Bhagvān’s svarup* is not like our *māyik svarup*. In *Bhagvān’s* physical body, the features that can be destroyed – five

bhuts, ten *indriyas*, four *antah-karans* – are not like those found in humans. It is for this reason that the *shāstras* have described *Bhagvān* as *nirākār*.

- 8.10 “The *indriyas* that are in *Bhagvān*’s body cannot be destroyed. With his eyes, he looks towards *Purush*, who then looks towards *Māyā*. This causes millions of universes to evolve from *Māyā*. In these universes, the *devs* evolve, and in each universe, the *sthāvar* and *jangam* objects form. This proves that *Bhagvān* has eyes.
- 8.11 “Then, when the universe and all the *sthāvar* and *jangam* objects are destroyed, and *mahā-pralay* occurs, only *Bhagvān* remains. The Veds then pray to *Bhagvān*. Listening to these prayers, he creates the universe again. This proves that *Bhagvān* has ears.
- 8.12 “In this way, there are fourteen *indriyas*, which are *alokik* and cannot be explained.
- 8.13 “Through physical *svarups*, such as *Rām* and *Krishna*, *Bhagvān* comes to earth for the *kalyān* of the *jeevs*. Due to his extreme compassion, he takes a *svarup* that can be seen by the *jeev*. *Bhagvān* believes that if he does not take a physical *svarup* that can be seen, then how will the *jeev* perform *dhyān*, *smaran*, and *pujā*? For this reason, *Bhagvān* takes a *pratyaksha svarup* that can be seen by all – both *satsangis* and *kusangis*.
- 8.14 “But, *Bhagvān* is the way He is. His *indriyas* or body do not become *māyik* just because the *jeev* is able to see Him. For this reason, I can never believe anyone who claims that *Bhagvān* is *nirākār*.
- 8.15 “If all the females in the universe come to my *sevā*, and if all the objects in the universe are offered to me, I will not become attached to them. This is due to the strength from my *upāsanā* of *Nar-Nārāyan*. But, even if I do become attracted to these objects, I am not attached to them. This is due to the grace of my *Bhagvān*, who allows me to have firm knowledge of my own *svarup*.

- 8.16 "I do not know how to give someone a son, give money, make the dead come alive, or kill someone. But, I do know how to give *kalyāñ* to a *jeev*, and take that *jeev* to *Akshardhām*. I shall not speak anymore. If I do speak, I will end up speaking more than I should."
- 8.17 Saying all this, Mahārāj looked at all the *paramhans*, with cool eyes like the season of Sharad. He then said, "Now, talk about your own strengths in *satsang*."
- 8.18 Mahārāj then said, "You and I have the same strengths. Therefore, my strengths are a part of you. Keep firm *nishchay* in everything I have said today." In this way, Mahārāj explained his own strengths in *satsang* for the benefit of the *bhaktas*. In reality, He Himself is *Purushottam Nārāyan*.

|| End of Vachanāmrut Gadhada I || 8 || 8 ||

Gadhada I - 9

Desire For The Pratyaksha Svarup Of Bhagvān

- 9.1 In the *Samvat* year 1876, on *Māgshar sud* 12 [28th November, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 9.2 Then, Shreeji Mahārāj said, "Suppose a person has developed *nishchay* in *pratyaksha Shree Krishna Bhagvān*, offers *bhakti* to Him, and has His *darshan*. But, despite this, he still does not consider himself fulfilled, and instead, feels a deficiency within his *antah-karans*. He thinks, '*As long as I have not seen the radiant svarup of this very same Bhagvān in Golok, Vaikunth, and other dhāms, I have not attained ultimate kalyāñ*'. Talks about *Bhagvān* should not be heard from a person with such ignorance.
- 9.3 "If a person has firm *nishchay* in *pratyaksha Bhagvān*, believes himself to be fulfilled merely by His *darshan* and desires nothing else,

then *Bhagvān* Himself forcefully shows him His divine powers and *murtis* in His *dhāms*.

- 9.4 “Therefore, a person with firm *nishchay* in *Bhagvān*, should desire nothing, except *pratyaksha Bhagvān*.”

|| End of Vachanāmrut Gadhadā I || 9 || 9 ||

Gadhadā I - 10

The Ungrateful Sevak-Rām

- 10.1 In the *Samvat* year 1876, on *Māgshar sud 13* [29th November, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 10.2 Then, Shreeji Mahārāj said, “Once, when I was travelling from Venkatādri to Setubandh Rāmeshvar, I came across a *sādhu* by the name of Sevak-Rām. He had studied Shreemad Bhāgvat and other Purāns. During his journey, he fell ill. With him, he had a thousand rupees worth of gold coins. However, as he had no one to nurse him, he began to cry. I consoled him, and said, ‘Do not worry about anything. I shall look after you’.
- 10.3 “On the outskirts of the village, there was a banana orchard, where there was a banyan tree that was home to a thousand ghosts. The *sādhu* had become extremely ill and was unable to walk any further. I felt extreme pity for him. So I prepared a bed of banana leaves one-and-a-half feet high under the banyan tree. As the *sādhu* was suffering from dysentery and was passing blood, I would wash him and attend to him.
- 10.4 “He would give me enough of his money to buy sugar, ghee, and grains for himself. I would bring the ingredients, cook them, and

then feed him. As for myself, I would go to the village for my meals. On some days, when I did not receive any food from the village, I had to do *upvās*. Despite this, that *sādhu* never once said to me, '*I have enough money. Cook for both of us so that you may dine with me*'.

- 10.5 "After serving the *sādhu* for two months in this way he began to recover. Then, as we walked towards Setubandh Rāmeshvar, he made me carry his belongings weighing about twenty kilograms, whereas he walked with only a *mālā* in his hand. By then, he was healthy and capable of digesting half a kilogram of ghee, yet he still made me carry his load while he walked empty-handed. In actual fact, my nature was such that I would not keep even a handkerchief with me. But respecting him as a *sādhu*, I walked carrying his belongings weighing twenty kilograms.
- 10.6 "Although I served that *sādhu* and helped him recover, he did not offer me even a single penny worth of food. Therefore, realising him to be ungrateful, I abandoned his company. In this way, a person who does not appreciate favours done by others should be known as a *krutaghni*.
- 10.7 "In addition, if a person has committed a sin but has performed the *prāyshchit* for it as written in the *shāstras*, then whoever still considers him a sinner should himself be considered a sinner, just like a *krutaghni*."

|| End of Vachanāmrut Gadhada I || 10 || 10 ||

Gadhada I - 11

Vāsnā And Ekāntik Bhakta

- 11.1 In the *Samvat* year 1876, on *Māgshar sud* 14 [30th November, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 11.2 Then, Brahmānand Swāmi asked, “*Mahārāj*, what is the nature of *vāsnā*?”
- 11.3 Shreeji Mahārāj explained, “A desire within the *antah-karans* to enjoy *vishays* that have been previously seen, heard, or encountered, is called *vāsnā*. Moreover, a desire within the *antah-karans* to enjoy *vishays* that have not previously been encountered, is also called *vāsnā*.”
- 11.4 Then, Muktānand Swāmi asked, “*Mahārāj*, who can we call an *ekāntik bhakta* of *Bhagvān*?”
- 11.5 Shreeji Mahārāj replied, “A person who has no *vāsnā* other than *Bhagvān*, and who thinks himself to be *brahm-rup* as he offers *bhakti* to *Bhagvān*, is known as an *ekāntik bhakta*.”

|| End of Vachanāmrut Gadhadā I || 11 || 11 ||

Gadhadā I - 12

Creation And Destruction

- 12.1 In the *Samvat* year 1876, on *Māgshar sud Punam* [1st December, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 12.2 Shreeji Mahārāj then said, “When a person understands the nature of the causes of the entire creation, specifically *Purush*, *Prakṛuti*, *Kāl*, and the twenty-four *tattvas*, including *maha-tattva*, then he is released from the bondage of his *avidyā*, and the twenty-four *tattvas* that evolve from *avidyā*.”
- 12.3 Then, Muktānand Swāmi asked, “*Mahārāj*, how can their nature be known?”

- 12.4 Shreeji Mahārāj then said, "Their nature can be realised by knowing their characteristics. I shall now describe those characteristics.
- 12.5 "*Purush* is the controller of *Prakruti*, and is also distinct from her. He is indivisible, without a beginning, and without an end. He is self-luminous, omniscient, imperishable, *satya*, *kshetragña*, and the cause of all the activities that possess a form. Also, he has a *divya* body.
- 12.6 "*Prakruti* is composed of the three *gun*. She is both *jad* and *chaitanya*, eternal, *nirvishesh*, the *kshetra* of all the *jeevs* and all the elements, including *maha-tattva*. She is also the divine power of *Bhagvān*.
- 12.7 "*Māyā* is *nirvishesh*, and the three *gun* of *Māyā* are normally in the state of equilibrium. That which disturbs *Māyā*, is called *Kāl*.
- 12.8 "Now I shall describe the characteristics of *maha-tattva* and the other elements, so please listen.
- 12.9 "*Chitt* and *maha-tattva* should not be regarded as being different. The entire world resides in a small form within *maha-tattva*, which itself is unchanging, luminous, pure, peaceful, and full of pure *sattva-gun*.
- 12.10 "*Ahankār* is composed of the three *gun*, and is the cause of the evolution of all *bhuts*, *indriyas*, *antah-karans*, their presiding *devs*, and the *prāns*. It is peaceful, dense, and totally ignorant.
- 12.11 "The *man* is the place where all the desires for women and other objects are generated. It is subject to random thoughts, and is the controller of all the *indriyas*.
- 12.12 "*Buddhi* possesses the knowledge of all the objects. The specific knowledge which all the *indriyas* possess, is due to the *buddhi*. Its natural features are *sanshay*, *nishchay*, *nindrā*, and *smruti*.

- 12.13 "The characteristics of the ten *indriyas* – the ears (*shrotra*), the skin (*tvak*), the eyes (*chakshu*), the tongue (*rasnā*), the nose (*ghran*), the voice (*vāk*), the hands (*pāni*), the feet (*pād*), the anus (*pāyu*), and the genitals (*upastha*) – is to connect themselves in their respective *vishays*.
- 12.14 "*Shabda* is the indicator of all objects. *Shabda* is the cause of all social interactions, and reveals the nature and class of the speaker. It dwells within *ākāsh*, and is also the physical element of *ākāsh*, and is perceived by the ears.
- 12.15 "*Sparsh* is the physical element of *vāyu*. Softness, hardness, cold, heat, and perception by the skin, are the characteristics of *sparsh*.
- 12.16 "*Rup* reveals the appearance of all objects. It resides in all objects in a small form, and changes as objects change. It is the physical element of *tej*, and is perceived by the eyes.
- 12.17 "The characteristics of *ras* are sweetness, spiciness, distastefulness, bitterness, sourness, and saltiness. It is the physical element of *jal*, and is perceived by the tongue.
- 12.18 "The characteristics of *gandh* are fragrance and stench. It is the physical element of *pruthvi*, and is perceived by the nose.
- 12.19 "*Pruthvi* supports all *jeevs*, and in the form of a physical body, the *pruthvi* is their home. It separates the other four *bhuts*, and gives a physical form to all life-forms.
- 12.20 "*Jal* binds *pruthvi* and other substances, and it also softens and moistens all objects. It satisfies and sustains all life-forms, it quenches thirst, and suppresses heat.
- 12.21 "*Tej* is luminosity, the cause of the digestion of food and absorbs liquids. It eliminates cold, is the cause of drying, creates hunger and thirst, and is the cause of burning wood and *ghee*.

- 12.22 "Vāyu causes trees to shake, and it gathers leaves and other small objects. It also carries the five *vishays* – *shabda*, *sparsh*, *rup*, *ras*, and *gandh* – to their *indriyas*. It is the vital force of all the *indriyas*.
- 12.23 "Ākāsh provides space for all *jeevs*, and is the cause of the internal and external activities of the bodies. It is also where the *prāns*, *indriyas*, and *antah-karans* reside.
- 12.24 "In this way, by knowing the characteristics of the twenty-four *tattvas*, *Prakruti*, *Purush*, and *Käl*, a person is freed from ignorance. In addition to knowing the characteristics, a person should also know the process of their creation.
- 12.25 "While residing in His *dhām*, *Shree Krishna Bhagvān* impregnates the womb of *Māyā* through *Akshar-Purush*, through whom countless millions of *Pradhān* and *Purush* are produced. What are those *Pradhān-Purush* pairs like? Well, they are the cause of the creation of countless millions of *brahmāndas*. Of these, I shall now tell you about one *Pradhān-Purush* pair – the cause of the creation of one *brahmānd*.
- 12.26 "Firstly, *Purushottam Shree Krishna Bhagvān*, in the form of *Purush*, impregnated the womb of *Pradhān*. From the *Pradhān*, *maha-tattva* evolved. From *maha-tattva*, the three types of *ahankār* evolved. Of these, from *sāttvik-ahankār*, the *man* and the presiding *devs* of the *indriyas* evolved; from *rājas-ahankār*, the ten *indriyas*, the *buddhi*, and the *prāns* evolved; and from *tāmas-ahankār*, the five *bhuts* and the five *tanmātras* evolved. These *tattvas* were created in this way.
- 12.27 "Then, inspired by the will of *Bhagvān*, each *tattva* with its own components, helped create the bodies of the *ishvars* and the *jeevs*. A particular *ishvar*'s bodies are known as *virāt*, *sutrātmā*, and *avyākrut*. A particular *jeev*'s bodies are known as *sthul*, *sukshma*, and *kāran*.
- 12.28 "The body of *ishvar*, called *virāt*, has a lifespan of two *parārdh*s. Fourteen *manvantars* pass, during one of *Virāt-Purush*'s days, and his

night is the same duration as the day. During his day, the lower ten *loks* of the *brahmānd* remain in existence; and after his night falls, they are destroyed. This is called *nimit-pralay*.

- 12.29 "When the two *parārdhs* of *Virāt-Purush* have passed, the body of *Virāt* is destroyed, along with *Satya-Lok* and the other *loks*. At that time, *Pradhān-Prakruti*, *Purush*, and the twenty-four *tattvas*, including *maha-tattva*, are absorbed back onto *Mahā-Māyā*. This is called *prākrut-pralay*.
- 12.30 "When that *Mahā-Māyā* is absorbed by the divine light of *Akshar-Brahm* – like the night merges into the day – it is called *ātyantik-pralay*. Also, the day-to-day death of the bodies of individual *devs*, demons, and humans, is called *nitya-pralay*.
- 12.31 "In this way, by knowing the process of the creation, sustenance, and destruction, a person develops *vairāgya* towards the world, and *bhakti* towards *Bhagvān*. Also, when all of those *brahmānds* are destroyed, all other *jeevs* lie dormant within *Māyā*, whereas the *bhaktas* of *Bhagvān* attain the *dhām* of *Bhagvān*."
- 12.32 Again Muktānand Swāmi enquired, "What is the *dhām* of *Bhagvān* like?"
- 12.33 Shreeji Mahārāj replied, "The *dhām* of *Bhagvān* is without a beginning and without an end. It is infinite, indivisible, *divya* and *sachidānand*. I shall describe it using an analogy.
- 12.34 "Imagine that this whole world, with all the mountains, trees, humans, animals, and all other life-forms, is made of glass. Also, imagine that all the stars in the sky are as bright as the sun. Then, just as the glass world would glow with extreme beauty amidst this radiance, the *dhām* of *Bhagvān* is similarly beautiful. *Bhaktas* of *Bhagvān* see this in *samādhi* and attain that luminous *dhām* after death."

|| End of Vachanāmrut Gadhada I || 12 || 12 ||

Gadhadā I – 13**How Many *Jeevs* Are Within Each Body?**

- 13.1 In the *Samvat* year 1876, on *Māgshar vad 1* [2nd December, 1819], Shreeji Mahārāj was sitting on a decorated bedstead under the neem tree near the *mandir* of *Shree Vāsudev-Nārāyan*, in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a red *survāl* and a red *dagli*. He had tied a golden *shelu* around His head, and another golden *shelu* was tied around His waist. Pearl necklaces hung around His neck, and tassels of pearls were dangling from His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 13.2 Then, Nityānand Swāmi asked, "Within each body, is there only one *jeev*, or many? If you say there is only one *jeev*, then when the branches of a banyan, a pipal, or other trees are cut and planted elsewhere, exactly the same type of trees grows there as well. Has that one *jeev* been dissected into two, or has another *jeev* entered the new tree? If you say it is the same *jeev*, then how has a *jeev* been divided? A *jeev* is said to be whole and indivisible."
- 13.3 Hearing this, Shreeji Mahārāj said, "I shall answer the question. *Purush* and *Prakruti* are the two powers of *Shree Krishna Bhagvān*. He is the cause of the creation, sustenance, and destruction of this universe. Through His two powers of *Purush* and *Prakruti*, He assumed the form of *Virāt*. Then, during the first *brāhm-kalp*, *Bhagvān* gave all beings, from *Brahmā* to the smallest blade of grass their bodies, through His own body in the form of *Virāt*.
- 13.4 "Then, during the *pādma-kalp*, *Bhagvān* gave Marichi and others their respective bodies, through the form of *Brahmā*. Then, through Kashyap and Daksh, He gave the *devs*, demons, humans, animals, and all the *sthāvar* and *jangam* life-forms, their bodies. That *Shree Krishna Bhagvān*, along with His powers in the form of *Purush* and *Prakruti*, resides as *antaryāmi* in all *jeevs*, and grants each *jeev* a body according to its past *karmas*.

- 13.5 "That *jeev*, in its past lives, has performed many *karmas* – some with *sattva-gun* predominating, some with *rajo-gun* predominating, and some with *tamo-gun* predominating. As a consequence of those *karmas*, *Bhagvān* grants that *jeev* a body of the *udbhij* type, or the *jarāyuj* type, or the *svedaj* type, or the *andaj* type. *Bhagvān* also grants the *jeev* the rewards of its *karmas* in the form of happiness and misery.
- 13.6 "In addition, *Bhagvān* makes the body of that *jeev* give birth to another body, according to its own *karmas*. Just as *Bhagvān* created various life-forms from the bodies of Kashyap and the *prajāpatis*, that same *Bhagvān*, while residing in all *jeevs* as *antaryāmi*, creates other bodies from one body by methods appropriate to that particular body. However, the *jeev*, through which other bodies are created, does not itself multiply into many forms. *Bhagvān* grants birth to a *jeev*, through the body of another *jeev*, according to the relation of the *karmas* between the two *jeevs*."

|| End of Vachanāmrut Gadhada I || 13 || 13 ||

Gadhada I - 14
Grahastha And Sant
Qualities Of A Dās Of Bhagvān

- 14.1 In the *Samvat* year 1876, on *Māgshar vad 2*, [3rd December, 1819], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead under the neem tree opposite the *mandir* of *Shree Vāsudev-Nārāyan*, facing south, in Dādā Khāchar's *darbār* in Gadhada. He had tied a white *pāgh* around His head. He was also wearing a white *khes*, and had covered Himself with a *chādar*. Also, tassels of yellow flowers decorated His *pāgh*. Bunches of yellow flowers had been placed above both of His ears, with roses decorating those bunches. He was wearing garlands of yellow flowers around His neck. With

His right hand, He was playing with a white *sevati* flower. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 14.2 Shreeji Mahārāj then asked the *munis*, “Suppose there are two *bhaktas* of *Bhagvān*. One is a *tyāgi*, and has abandoned worldly life. Although he does not have intense *vairāgya*, he physically abides by the *vartmāns* thoroughly. However, he still has a slight desire for worldly life in his mind, but he overcomes this by a thought process. He also has firm *nishchay* in *Bhagvān*. Such is the *tyāgi*. In contrast, there is another *bhakta*, a *grahastha*. He also has firm *nishchay* in *Bhagvān*. Even though he has remained a *grahastha* by *Bhagvān's* *agnā*, he is disinterested in worldly life. He has the same intensity of worldly desires as the *tyāgi*. Of these two *bhaktas* of *Bhagvān*, who is better?”
- 14.3 Muktānand Swāmi replied, “The *tyāgi bhakta* is better.”
- 14.4 Then, Shreeji Mahārāj said, “The *tyāgi* abandoned worldly of his own accord, out of frustration – so how can he be better? On the other hand, the *grahastha* has stayed at home because of *Bhagvān's* *agnā* – so how can he be inferior?”
- 14.5 Muktānand Swāmi attempted to answer Shreeji Mahārāj’s question in many ways, but was unable to give a satisfactory response. Then, he said, “Mahārāj, please answer the question yourself.”
- 14.6 Then, Shreeji Mahārāj said, “If a *tyāgi* who is weak-minded receives rich foods to eat, then desires for worldly life will be revived within his heart. Or, if he encounters many hardships, the desires for worldly life will be revived. Compared to such a *tyāgi*, a *grahastha* is much better, because whenever a *grahastha* encounters times of extreme hardship or even times of great pleasure, he is always cautious, just in case he becomes attached to these pleasures. With

this awareness, he remains disinterested in worldly life. Therefore, a true *tyāgi* is a person who has no desires for worldly life after he has abandoned it.

- 14.7 “But keep in mind that a *grahastha* is much better than a *tyāgi* with worldly desires, only if he follows the *dharma* prescribed for *grahasthas*. The *grahastha’s dharma* is extremely difficult to follow because countless occasions of good and bad times are encountered. Despite this, a true *grahastha’s* mind does not waver from serving *sant* or from following his *dharma*. He also realises ‘*The profound association of the sant that I have attained is like a magnificent chintāmani and a kalp-vruksh. My wealth, property, sons, and daughters, are merely like a dream. The deep association of the sant that I have attained is the only true benefit of life*’. Moreover, he does not become disheartened amidst any type of hardship that may come his way. Such a *grahastha* is by far the better of the two. Therefore, of all things, becoming a *bhakta* of *Bhagvān* is very difficult; and to attain the association of the *bhaktas* of *Bhagvān* is very rare indeed.”
- 14.8 Having spoken in this way, Shreeji Mahārāj then arranged for the singing of *kirtans* written by Muktānand Swāmi.
- 14.9 Then, Muktānand Swāmi asked, “The Shrutis state:

ante yā matihī sā gatihi

*Whatever a person’s mental state is like at the time of his death,
will also be the state of his jeev after his death.*

“If a person’s mind is fixed on *Bhagvān* at the time of death, he will attain a pleasant fate after death. Otherwise, he will not. This is the interpretation of the Vedic *shlok*. If this is so, then what is the significance of the *bhakti* a person has performed throughout his life?”

- ^{14.10} Shreeji Mahārāj explained, “A person who has been graced with *pratyaksha Bhagvān*, never falls from the path of *kalyān*, regardless of whether or not he is conscious and aware of his physical body at the time of death. He is protected by *Bhagvān*.
- ^{14.11} “Conversely, a person who has turned away from *Bhagvān*, does not attain *kalyān* when he leaves his physical body, even if he is conscious. Instead, he is sent to *Yampuri* after death. There are many sinful butchers who die while still fully conscious and aware of their body. Will they attain *kalyān*? Of course not. If a *bhakta* of *Bhagvān* suffers an accidental death and does not remember *Bhagvān*, he will still attain *kalyān*.
- ^{14.12} “Therefore, that Vedic *shlok* should be interpreted as follows: ‘*The outcome at the time of death is determined by the present state of mind*’. Therefore, a *bhakta* who realises in his mind ‘*My kalyān is guaranteed*’ will as a result certainly attain *kalyān* after death. In comparison, a person who has not been graced with the company of a *sant* or the *svarup* of *Bhagvān*, will feel in his mind ‘*I am ignorant, and I will not attain kalyān*’. As a result, his state of mind will determine his fate after death.
- ^{14.13} “A person who is the *dās* of *Bhagvān* has nothing left to do. In fact, other *jeevs* attain *kalyān* by his *darshan*, so what is surprising about him attaining *kalyān*? But to develop servitude towards *Bhagvān* is very difficult indeed. This is because a *dās* of *Bhagvān* has the following characteristics: he realises the physical body as *asatya*, and his own *ātmā* as *satya*. He has no desires to indulge in objects that are intended for his master. Also, he never behaves against the wishes of his master. Such a person is called a true *dās* of *Bhagvān*. However, a *dās* of *Bhagvān* who behaves as the body, is a false *bhakta*.”

|| End of Vachanāmrut Gadhada I || 14 || 14 ||

Gadhadā I - 15**Not Becoming Discouraged In *Dhyān***

- 15.1 In the *Samvat* year 1876, on *Māgshar vad 3* [4th December, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 15.2 Shreeji Mahārāj then said, "A person whose heart is filled with *bhakti* towards *Bhagvān*, feels '*I only want to act according to the āgnā of Bhagvān and His sant*'. This is the spirit within his heart. Also, he never – not even by mistake – utters '*I will only be able to follow certain āgnā, but not others*'.
- 15.3 "Furthermore, such a person remains determined to see the *Bhagvān's murti* in his heart. If, while performing *dhyān* on that *murti*, it cannot be seen, he does not lose courage. Instead, he constantly maintains a new *shraddhā*. While trying to see that *murti*, disturbing thoughts may arise, and despite his best efforts, they may not be suppressed. However, these disturbing thoughts can be overcome. The *murti* of *Bhagvān* can then be seen within the heart by understanding the immense glory of *Bhagvān* and by believing himself to be completely fulfilled. Even if this process takes ten years, twenty years, twenty-five years, or even a hundred years, he still does not become discouraged. He never abandons his attempts at seeing the *murti* of *Bhagvān* within his heart. After all, *Shree Krishna Bhagvān* has mentioned in the Geetā:

anek-janma-sansiddh-stato yāti parām gatim

A yogi who has become siddh after many lives, attains Akshardhām.

- 15.4 "Therefore, a person who continues to try and see *Bhagvān* in this way, is called an *ekāntik bhakta*."

|| End of Vachanāmrut Gadhadā I || 15 || 15 ||

Gadhadā I - 16**Wisdom**

- 16.1 In the *Samvat* year 1876, on *Māgshar vad* 4 [5th December, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 16.2 Then, Shreeji Mahārāj said, "A wise *bhakta* of *Bhagvān*, who can distinguish between *sat* and *asat*, perceives the *avgun* within himself and thoughtfully eradicates them. He also rejects any apparent *avgun* he perceives in a *sant* or a *satsangi*, and perceives their *gun*. Moreover, he never sees *avgun* in *Bhagvān*. In addition, he accepts as the highest truth, whatever words of advice *Bhagvān* and a *sant* offer and does not doubt their words in any way. Therefore, when a *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 – and never follows the instincts of his own mind.
- 16.3 "In addition, such a person perceives objects and *kusang* that may cause bondage, or raise deficiencies in the *ekāntik dharma*, and avoids them. He does not become bound by them. Also, he takes in thoughts that are positive, and avoids thoughts that are negative. A person, who behaves in this way, is known to possess wisdom."

|| End of Vachanāmrut Gadhadā I || 16 || 16 ||

Gadhadā I - 17**Negative Influence In *Satsang*
Never Speak Discouraging Words**

- 17.1 In the *Samvat* year 1876, on *Māgshar vad* 5 [6th December, 1819], Shreeji Mahārāj was sitting in a west-facing room of Dādā Khāchar's

darbār in Gadhada, while the *kathā* was being read. He was wearing a white *khes*, and had covered Himself with a *chādar*. He had tied a white *pāgh* around His head, with a tassel of yellow flowers inserted into the *pāgh*, and He was wearing a garland of yellow flowers. He was in a very pleasant mood.

- 17.2 At that time, Shreeji Mahārāj called for Muktānand Swāmi, Gopālānand Swāmi and some other *sādhus*. Addressing them, Shreeji Mahārāj said, “A small element of negative influence still remains in our *satsang*, which I wish to eliminate today. I want to conduct this matter in a way that includes all *satsangis*, *paramhans*, *sāṅkhyā-yogis*, and *karma-yogis*.
- 17.3 “Now, what is this negative influence in *satsang*? Well, it is those who speak discouragingly about *satsang*. That is the negative influence in *satsang*. What do they say? They say, ‘Who can follow Bhagvān’s *āgnā* thoroughly? Who can possibly follow the *vartmāns* perfectly? No one. Therefore, we should follow only as much as we can. After all, Bhagvān is *adham-udhāran*, and so He will grant *kalyān* to us as well’.
- 17.4 “They also say, ‘Attempting to see Bhagvān’s *svarup* in the heart is not possible by a person’s own efforts. It is only seen by those whom Bhagvān helps out of compassion’. With such proud words, they discourage others from practicing *dharma*, *gnān*, *vairāgya*, *bhakti*, and other spiritual activities that please Bhagvān.
- 17.5 “Therefore, from this day onwards, no one in our *satsang* should ever utter such discouraging words. Instead, always speak with courage. Those who do speak such words should be known as *napunsak*. In fact, on days when a person speaks such discouraging words, he should keep an *upvās*.”

|| End of Vachanāmrut Gadhada I || 17 || 17 ||

Gadhadā I - 18
Denouncing The *Panch-Vishays*

- 18.1 In the *Samvat* year 1876, on *Māgshar vad 6* [7th December 1819], three hours before sunrise, Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead, in the courtyard in front of the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes.
- 18.2 After calling the *paramhans* and *satsangis*, Shreeji Mahārāj sat engrossed in thought for quite some time. Then, He said, "I wish to tell all of you something, so please listen." He then said, "In my mind I feel that I should not talk about this matter. However, I have the understanding that you are all mine, so I shall tell you. The matter is such that only a person who understands it and acts exactly according to it, will become a *mukta*. Otherwise, even by listening to or studying and understanding the meanings of the four Veds, six *shāstras*, eighteen Purāns, and the Mahābhārat and other historical *shāstras*, a person cannot become a *mukta*. I shall now talk about the matter, so please listen.
- 18.3 "Regardless of the attractive objects which may appear before me, if there is no desire for them in my mind, I am not worried. Also, my nature is such that even if the slightest desire of an object were to arise within me, I only feel at ease after shunning it.
- 18.4 "For this reason, I thought about what actually causes disturbances within the hearts of *Bhagvān's bhaktas*. I considered the *man*, *buddhi*, *chitt*, and *ahankār* as possible causes. However, the *antah-karans* are not the cause of these disturbances. The only fault of the *antah-karans* is the satisfaction that it has, due to either the power of its *nishchay* in *Bhagvān* or the strength derived from knowledge of the *ātmā*. Due to this satisfaction, it feels, '*I have found Bhagvān, and so I have nothing left to do*'.

- 18.5 “Actually, the greater fault lies with the five *gnān-indriyas*, which I shall now elaborate in detail. Of the many varieties of foods that a person eats, each has differing tastes and differing natural qualities. When he eats that food, the natural qualities of the food pervade and affect the *antah-karans* as well as the entire body. For example, even a *bhakta* of *Bhagvān*, after drinking *bhāng*, loses awareness of his *vartmāns* and the worship of *Bhagvān*, due to the stimulation caused by that *bhāng*. Similarly, the natural qualities of the countless types of food are of a countless variety, like *bhāng*. So much so, that they seem endless.
- 18.6 “In the same way, a person also hears a countless variety of sounds with his ears. Those sounds also have a countless variety of natural qualities. Consequently, the qualities of whatever sounds he listens to, pervade and affect his *antah-karans*. For example, there may be an armed and violent person, an adulterous person, a prostitute, or a person who disobeys the rules of the Veds and society. Listening to the talks of such vicious persons is like drinking *bhāng* or alcohol – such talks pollute the *antah-karans* of the listener and make him forget the worship of *Bhagvān* and His *vartmāns*.
- 18.7 “Similarly, there are countless varieties of touch sensations. They too have countless varieties of natural qualities. The touch of a sinful person also has an effect like that of *bhāng* and alcohol. Therefore, even if a *bhakta* touched such a person, that *bhakta* will lose all of his *gun*.
- 18.8 “There are also countless varieties of things to see. They too have countless varieties of natural qualities. If a person looks at an immoral person, the effect is just as damaging as drinking *bhāng* or alcohol. Therefore, looking at an immoral person definitely pollutes his mind and causes harm.
- 18.9 “In the same way, there are countless varieties of smells, with countless varieties of natural qualities. If a person smells the

fragrance of a flower or some sandalwood paste from the hands of a sinful person, it pollutes his mind in the same way as drinking *bhāṅg*.

18.10 “Conversely, just as the mind is polluted by association with an immoral person, association of *Bhagvān* or His *sant* purifies the mind. Even if the mind is polluted, it is purified by listening to the words of *Bhagvān* and His *sant*. The mind is similarly purified by their touch. However, if a person is unable to touch such a great *sant* due to the restrictions of his *vartmāns*, then merely touching the dust of his holy feet to his head makes him pure. Likewise, a person is purified by the *darshan* of a great *sant*. However, he should have *darshan* while respecting his *vartmāns*. A person is also purified by eating *prasād*, but the *prasād* should be taken in accordance with the *niyams* of his *varna* and *āshram* as set by *Bhagvān*. If a person is unable to take *prasād*, he should offer *sākar* and take that as *prasād*. In the same way, smelling the fragrance of the flowers and sandalwood paste offered to the great *sant* also purifies the mind.

18.11 “On the other hand, if a person indulges in the five *vishays* thoughtlessly, without distinguishing good from bad, then even if he is great as *Nārad* and the *Sanakādik*, his mind will surely become polluted. What is so surprising about the mind of a person who believes himself to be the body becoming polluted? Therefore, if he gives freedom to the five *indriyas* without understanding the difference between suitable and unsuitable, his *antah-karans* will become polluted. On the other hand, if a person indulges only in pure *vishays* through the five *indriyas*, then his *antah-karans* become pure. If the *antah-karans* become pure, he will be able to constantly remember *Bhagvān*.

18.12 “However, if the objects of indulgence of even just one of the five *indriyas* are impure, the *antah-karans* will also become impure. Therefore, the sole cause of any disturbance experienced by a *bhakta* of *Bhagvān* during worship is the *vishays* of the five *indriyas*, not the *antah-karan*.

- 18.13 "Another factor that determines the nature of a person's *antah-karans* is the type of company he keeps. If he sits in a *sabhā* of materialistic people in a lavish seven-storey mansion decorated with beautiful mirrors and comfortable seats, and if those materialistic people are seated wearing various types of jewellery and fine clothes, and they are exchanging alcohol amongst themselves, with prostitutes performing vulgar dances to the accompaniment of various musical instruments – then the person's *antah-karans* will unquestionably be harmfully affected. On the other hand, if a person sits in a *sabhā* where a *paramhans* is seated on a torn mattress in a grass hut and talks of *Bhagvān*, *dharma*, *gnān*, *vairāgya* and *bhakti* are in progress – then the person's *antah-karans* will surely be favourably affected.
- 18.14 "Therefore, if a person thoughtfully examines the influence of *satsang* and *kusang* on the *antah-karans*, their effects can be realised. However, a fool cannot realise this. Indeed, this fact will not be understood by those who behave irresponsibly like animals. In comparison, a person who has even a little wisdom and has sought at least some refuge in *Bhagvān* will immediately understand. Therefore, all *paramhans*, *sāṅkhya-yogis* and *karma-yogis* should not associate with evil people.
- 18.15 "Regardless of how evil a person may be before joining the *satsang*, he should be accepted into *satsang* after he takes the appropriate *niyams*. However, if after joining the *satsang*, that person retains his evil nature, he or she should be removed from *satsang*. If he or she is not removed, then great harm will result. For example, if a person's finger is bitten by a snake, or if it develops gangrene, and if the affected part is not immediately removed, the results would be damaging. Similarly, if a person is recognised as evil, you should immediately shun him.
- 18.16 "In conclusion, remain wise enough to accept these words of mine. If you do so, I shall consider it to be equivalent to you having served me

in every way. I will also bless all of you and be extremely pleased with you. This is because you will have justified my efforts. Moreover, all of us will stay together in the *dhām* of *Bhagvān*. However, if you do not behave in this way, we will be greatly distanced. Consequently, you will reborn as a ghost or a demon, and you will have to suffer. Of course, the fruits of whatever *bhakti* you may have previously offered to *Bhagvān* will be rewarded eventually, but only after great misery. Even then, you will become a *mukta* and go to *Akshardhām* only by behaving as I have described.

- 18.17 "Furthermore, if anyone attempts to imitate me, he will definitely suffer. This is because *Nar-Nārāyan* resides within my heart. Moreover, I am an eternal *mukta*. I have not become a *mukta* through the preaching of others. I exercise complete control over my *man*, *buddhi*, *chitt*, and *ahankār*. In fact, I seize my *antah-karans* just as a lion clutches a goat, whereas others cannot even see their *antah-karans*. Therefore, imitating me, and believing that a person can remain pure even amidst attractive pleasures is just not possible, even for the likes of *Nārad* and the *Sanakādik*. So what can be said of others?"
- 18.18 "A countless number have become *muktas*, and countless more will become *muktas*. Amongst them, none have been able to indulge in pleasures of the senses and yet remain uninfluenced by them; none will be able to do so in the future; nor is there anyone like that presently. Even a person who has made an effort for countless millions of years is incapable of remaining uninfluenced amidst temptations. Therefore, if you behave as I have described, you will benefit."
- 18.19 Continuing, Shreeji Mahārāj said, "When I lovingly call someone near, it is for the benefit of their *jeev*. When I look at someone lovingly, or eat the tasty meals they have prepared, or sit on a decorated bedstead, or accept clothes, jewellery, garlands of flowers, and other offerings – it is all for the good of their *jeev*, but not for the sake of

my personal enjoyment. In fact, I vow on Rāmānand Swāmi that I do not accept those objects for my personal pleasure. Therefore, realising this, none of you should imitate me.

- 18.20 "Also, keep the activities of your five *indriyas* extremely pure. Please accept this *agnā* of mine without fail. This fact is simple in that it is comprehensible to all; so all of you will immediately understand it. Moreover, if you extensively announce it throughout *satsang*, I shall be very pleased indeed."
- 18.21 Having delivered this talk, Shreeji Mahārāj bid "Jay Sachidānand" to all and returned to His residence.

|| End of Vachanāmrut Gadhadā I || 18 || 18 ||

Gadhadā I - 19

Ātmā-Nishthā, Bhakti, Vairāgya, And Svadharma

- 19.1 In the *Samvat* year 1876, on the evening of *Posh sud 1* [18th December, 1819], Shreeji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as and *haribhaktas* from various places, had gathered before Him.
- 19.2 Then, Shreeji Mahārāj said, "In this *satsang*, those *bhaktas* who seek their own *ātyantik kalyān* cannot fulfil that aim by *ātmā-nishthā* alone; nor can they fulfil that aim by lovingly offering the nine types of *bhakti* alone; nor can they fulfil that aim by *vairāgya* alone; nor can they fulfil that aim by *svadharma* alone. Therefore, all four qualities – *ātmā-nishthā*, *bhakti*, *vairāgya*, and *svadharma* – should be perfected since all are dependent upon each other. Now, please listen as I describe how these four qualities are interdependent.
- 19.3 "If a person has *ātmā-nishthā*, but does not have love towards *Bhagvān*, then he does not attain the compassion of *Bhagvān*, which can only be attained by love. Such compassion results in the

achievement of the desirable and great divine power of not being overpowered by the *gun* of *Māyā*. On the other hand, if a person does have love for *Bhagvān*, but has not attained *ātmā-nishthā*, then due to the belief that he is the body, that love cannot be perfected. Also, a person may have both *ātmā-nishthā* and love for *Bhagvān*, but if he lacks firm *vairāgya*, then the desires for worldly five *vishays* will prevent the perfection of *ātmā-nishthā* and love for *Bhagvān*.

- 19.4 "Then again, a person may have *vairāgya*, but if he lacks *ātmā-nishthā* and love for *Bhagvān*, he does not experience the profound bliss associated with the *svarup* of *Bhagvān*. Also, a person may have *svadharma*, but if love for *Bhagvān*, *ātmā-nishthā* and *vairāgya* are absent, then he will not be able to rise above Bhur-Lok, Bhuvan-Lok, and all the other *loks* up to *Brahmā*'s Svarg-Lok. That is to say, he will not be able to rise above the *brahmānds* and attain *Bhagvān*'s *Akshardhām*, which is greater than the darkness of *Māyā*. On the other hand, a person may have the three qualities of *ātmā-nishthā*, love for *Bhagvān*, and *vairāgya*; but if *svadharma* is lacking, the three cannot be perfected.
- 19.5 "In this way, *ātmā-nishthā* and other three qualities are dependent upon each other. A *bhakta*, who has extremely firmly established these four qualities within himself through the profound association with *Bhagvān*'s *ekāntik bhakta*s, has completed all spiritual activities. Only he should be known as an *ekāntik bhakta*. Therefore, a *bhakta* having any deficiency in these four qualities should overcome that deficiency by serving and profoundly associating with the *ekāntik bhakta* of *Bhagvān*."

|| End of Vachanāmrut Gadhada I || 19 || 19 ||

Gadhada I - 20

An Ignorant Person Does Not See His Own Svarup

- 20.1 In the *Samvat* year 1876, on *Posh sud 2* [19th December, 1819], Shreeji Mahārāj was seated on a decorated bedstead on the veranda

outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhada. He had tied a white *pāgh* around His head, and a tassel of yellow flowers had been placed in the *pāgh*. A garland of yellow flowers had been placed around His neck, and bunches of white and yellow flowers had been placed above His ears. He had also covered Himself with a white *chofāl* and was wearing a *khes* with a black border. The *kathā* was being read. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 20.2 Then, Swāmi Shree Sahajānandji Mahārāj said, "Please listen, I wish to ask all of you a question."
- 20.3 Hearing this, all the *haribhaktas* said with folded hands, "Please do ask."
- 20.4 Shreeji Mahārāj then asked, "Who is the most ignorant of all ignorant people?"
- 20.5 Everyone pondered over the question, but no one was able to reply. So, Shreeji Mahārāj said, "Here, I shall answer myself."
- 20.6 Hearing this, everyone was pleased and said, "Mahārāj, only you will be able to give a precise answer, so please explain."
- 20.7 Shreeji Mahārāj then began, "The *jeev*, 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 (*jeev*) fails to observe its own *svarup*. The *jeev* looks at objects externally, but it does not look at its own *svarup*. Therefore, it is the most ignorant of the ignorant."
- 20.8 "Furthermore, just as the *jeev* 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. However, it does not indulge in the bliss of its own *svarup* and 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.”

- 20.9 At that point, Shuk Muni raised a doubt. He asked, “Is it truly in a person’s own hands to see his own *svarup*? If it is, why does the *jeev* remain ignorant?”
- 20.10 Shreeji Mahārāj replied, “For a person who has attained *satsang*, *darshan* of his *jeevātmā* lies in his own hands. In fact, when has he attempted to see his own *svarup* and failed to see it? Having become dependent on and made helpless by *māyā*, that *jeev* draws within, and enters the *svapna* and *sushupti* states, but never does it draw within of its own accord to see its own *svarup*. On the other hand, a person who thinks about the greatness of *Bhagvān* and draws within himself sees his own *svarup* as extremely pure and luminous. In the midst of the luminance, he beholds the *murti* of *Purushottam Bhagvān*, and experiences bliss in the way of *Nārad* and the *Sanakādik*. Therefore, all deficiencies in a *bhakta* are due to his own laziness.”

|| End of Vachanāmrut Gadhada I || 20 || 20 ||

Gadhada I - 21 *Svadharma* The Two Forms Of Akshar

- 21.1 In the *Samvat* year 1876, on the evening of *Posh sud 3* [19th December, 1819], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhada. He was wearing a *khes* with a black border, and had covered Himself with a white cotton cloth. He had also tied a white *pāgh* around His head. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *sādhus* were singing *kirtans* to the accompaniment of a *jhānjh* and *pakhvāj*.

- 21.2 Shreeji Mahārāj quietened the *sabhā* and said, “Please listen, I wish to tell you something.” Having said this, He sat in deep thought with His eyes closed for quite some time.
- 21.3 Then, He said, “A *haribhakta*, who in his mind desires to intensely please *Bhagvān*, can do so by the following means: unshakeable determination in abiding by the *dharma* of his *varna* and *āshram*; firm *ātmā-nishthā*; dislike for all objects except *Bhagvān*; and *bhakti* which is without any desires for rewards, and which is accompanied with an understanding of *Bhagvān*’s greatness. *Bhagvān* is extremely pleased by these four spiritual activities. These spiritual activities are collectively known as *ekāntik dharma*. At present, there are many *bhaktas* in our *satsang*, who possess *ekāntik dharma*.
- 21.4 “A *bhakta* of *Bhagvān* should think of the *murti* of *Bhagvān* while eating, drinking, bathing, washing, walking, sitting, and all other activities. He should particularly think of *Bhagvān* and continuously think of His *murti* when there is no mental disturbance within. However, when there is some internal disturbance due to random thoughts, he should realise his own self to be distinct from the body, the *indriyas*, the *antah-karans*, and the *vishays*, and their presiding *devs*. Only when those disturbing thoughts diminish, should he think of the *murti* of *Bhagvān*.
- 21.5 “The body should not be believed to be a person’s true self, nor should a person’s bodily relations be regarded as his true relations. This is because the *jeev* has previously taken birth in each of the 8.4 million life-forms. In fact, the *jeev* has taken birth in the wombs of all females in this world; it has also taken birth numerous times in the wombs of all the dogs, cats, monkeys, and other types of life-forms in the cycle of 8.4 million life-forms. Also, of all the different types of females in this world, which has it not previously made its wife? All have been its wife at one time or another. Similarly, with numerous female bodies, that *jeev* has also made all the different forms of males, its husband.

- 21.6 "Therefore, just as a person does not believe the relations of those previous 8.4 million life-forms to be his true relations, and just as he does not believe the bodies of those 8.4 million to be his true relations, and just as he does not believe the bodies of those 8.4 million life-forms to be his true body, in the same way, a person should not believe this present body to be his true self, nor should he believe the relations of this body to be his true relations.
- 21.7 "Therefore, a person should offer *bhakti* to *Bhagvān* day by day, and should also constantly keep the company of a *sādhu*, while regarding all possessions and all objects as *asatya*, while having realised himself to be distinct from the body, *indriyas*, and *antah-karans*, and while following his own *dharma*.
- 21.8 "A person who does not have this understanding – who identifies himself with the body, and who has an ordinary attitude – should be thought of as an animal, even if he is presently in *satsang*. Yet, in this *satsang*, even animals attain *kalyāñ* by the intense grace of *Bhagvān*. So, what is so special about humans attaining *kalyāñ*? However, such a person cannot be called a true *ekāntik bhakta* of *Bhagvān*. Only a person possessing the understanding previously described can be called an *ekāntik bhakta*. After such an *ekāntik bhakta* leaves his body and becomes free of all influences of *māyā*, he attains *Akshardhām* via the *archimārg*.
- 21.9 "Akshar has two forms. One, which is formless and pure *chaitanya*, is known as *Chidākāsh* or *Brahm-Mahol*. In its other form, Akshar remains in the *sevā* of *Purushottam-Nārāyan*. A *bhakta* who has reached *Akshardhām* attains qualities similar to those of Akshar, and forever remains in the *sevā* of *Bhagvān*. Furthermore, *Shree Krishna Purushottam-Nārāyan* is forever seated in that *Akshardhām*. The countless millions of *muktas*, who have attained *Akshardhām*, behave as the *dās* of *Bhagvān*. *Purushottam-Nārāyan* Himself is the master of them all, and the master of the kings of all the countless millions of *brahmāndas*.

- 21.10 “Keeping this in mind, all of our *satsangis* should develop the following singular belief: ‘*We also wish to sit beside the akshar-rup muktas, and we wish to go to Akshardhām, and forever remain in the sevā of Bhagvān. We have no desire for the temporary and māyik worldly pleasures, and nor do we wish to be tempted by them in any way*’’. Keeping such a firm belief, a person should offer *ekāntik bhakti* to *Bhagvān*.
- 21.11 “By thoroughly understanding the greatness of *Bhagvān*, a person should eradicate his desires for women, wealth, and all objects other than *Bhagvān*. If desires for objects other than *Bhagvān* are to remain, then if on the path to *Akshardhām* he is tempted by these objects, he will abandon *Bhagvān* and be lured by those objects instead. This would prove to be a major disaster. Therefore, a person should worship *Bhagvān* after overcoming desires for all objects.”

|| End of Vachanāmrut Gadhadā I || 21 || 21 ||

Gadhadā I - 22

Remember *Bhagvān* During All Activities

- 22.1 In the *Samvat* year 1876, at noon on *Posh sud 4* [20th December, 1819], Shreeji Mahārāj was seated on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A tassel of flowers had been inserted in His *pāgh*, and bunches of flowers had been placed above both of His ears. He was also wearing a garland of *guldāvadi* flowers around His neck. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him. The *paramhans* were singing *kirtans*.
- 22.2 Shreeji Mahārāj then said, “Please listen. I wish to tell you something.”

- 22.3 Hearing this, the *paramhans* stopped singing and prepared themselves to listen.
- 22.4 Shreeji Mahārāj continued, “If a person does not remember *Bhagvān* while singing *kirtans* to the accompaniment of a *mrudang*, a *sārangi*, a *sarodā*, and other musical instruments, then that singing is as good as not having sung at all. There are many people in the world who sing and play instruments without remembering *Bhagvān*, but they do not attain peace of mind. Therefore, whichever activity a person performs – whether it is singing *kirtans*, reciting *Bhagvān’s* name, or singing the *Nārāyan dhun*, – he should only perform that activity while remembering the *murti* of *Bhagvān*.
- 22.5 “If a person specifically attempts to engage himself in *bhajan*, he may only be able to focus his *vṛutti* on *Bhagvān*. However, after completing those acts of *bhajan* if he does not keep *vṛutti* in *Bhagvān* while performing daily duties, his *vṛutti* will not be steady on the *murti* of *Bhagvān* even if he attempts to engage in *bhajan* again. Therefore, a person should practice maintaining his *vṛutti* on the *svarup* of *Bhagvān* while walking, eating, and drinking – in fact, during all activities. If he does this, his *vṛutti* becomes fixed on *Bhagvān* when he engages in *bhajan* as well. Moreover, when his *vṛutti* begins to remain on *Bhagvān*, it remains so even during other work. If a person is stupid and ignorant, then he will not be able to keep *vṛutti* in *Bhagvān*, even when he does *bhajan*. Therefore, a *bhakta* of *Bhagvān* should carefully practice maintaining his *vṛutti* on the *murti* of *Bhagvān*.”
- 22.6 Having said this, Shreeji Mahārāj requested, “Now please sing *kirtans*.”

|| End of Vachanāmrut Gadhada I || 22 || 22 ||

Gadhādā I – 23**The Nature Of A *Bhakta* With Strong *Sthiti***

- 23.1 In the *Samvat* year 1876, on *Posh sud* 5 [21st December, 1819], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhādā. He had tied a white *feto* around His head and was wearing a white *angarkhu* and white *survāl*. He had also tied a deep orange *shelu* around His waist. A *sabhā* of *paramhans*, as well as *satsangis* from various places, had gathered before Him.
- 23.2 Out of compassion, Shreeji Mahārāj then began to speak to the *paramhans*, "The Vāsudev Mahātmya *shāstra* is extremely dear to me, as it describes all the methods of how *bhaktas* of *Bhagvān* should worship Him."
- 23.3 Shreeji Mahārāj then continued, "There are two types of *bhaktas* of *Bhagvān*: One *bhakta* has complete *nishchay* in *Bhagvān*, yet worships *Bhagvān* identifying himself with the body. The other, believes his own *svarup* to be *chaitanya*, and beyond the influence of the three mental states (*jāgrat*, *svapna*, *sushupti*) and the three bodies (*sthul*, *sukshma*, and *kāran*). This *bhakta* worships *Bhagvān* while seeing *Bhagvān's murti* within his own *svarup*. As a result, he sees his own *svarup*, which is beyond the three mental states and the three bodies, as being extremely full of divine light. Within that light, he sees the *murti* of *Bhagvān*, just as it is in its *pratyaksha svarup*, as being extremely luminous. Such is the *sthiti* of this *bhakta*.
- 23.4 "As long as a person has not attained this *sthiti*, he is subject to obstacles, even if he is a *bhakta* of *Bhagvān*. For example, *Shivji* did not have this *sthiti* and was therefore enticed by the beauty of *Mohini*. *Brahmā* also did not have this *sthiti*, and therefore became attracted to the *svarup* of *Sarasvati*. *Nāradji* also did not have such *sthiti*, and consequently had a desire to marry. Others like *Indra* and *Chandra*,

who were not behaving with this *sthiti*, also had their reputations blemished due to their mistakes.

- 23.5 "Furthermore, if a person has not developed this *sthiti*, he will identify worldly characteristics even in *Bhagvān*, even if he himself is a *bhakta* of *Bhagvān*. Parikshit Rājā was not such a *bhakta* who had this *sthiti*, and so he raised doubts about the divinity of *Shree Krishna Bhagvān* after hearing of the *rās-leelā*. On the other hand, because Shukji was such an elevated *bhakta*, he had no doubts whatsoever. Such a *bhakta* firmly realises '*If no flaws can affect me or bind me in any way, how can there possibly be any māyik flaws in Bhagvān, by whose worship I have become like this?*' A *bhakta* with this *sthiti* firmly realises this.
- 23.6 "When such a *bhakta* of *Bhagvān* focuses his *vṛutti* on the *svarup* of *Bhagvān*, that *vṛutti* is divided into two. Of these, one *vṛutti* focuses on the *svarup* of *Bhagvān*, while the other focuses within the worshipper himself. The *vṛutti* that is fixed on *Bhagvān's svarup* is applied lovingly, whereas the *vṛutti* that is fixed on the worshipper himself is full of thoughts. This *vṛutti* that is full of thoughts neutralises all other thoughts and desires – except those of worshipping *Bhagvān* – that may arise in the worshipper himself. In this way, the *vṛutti* of such a *bhakta* constantly remains on *Bhagvān*.
- 23.7 "A person who at times worships *Bhagvān* with a concentrated mind, and at other times indulges in worldly thoughts, does not develop this *sthiti*. For example, consider a pot that is filled with water and emptied somewhere. If another pot of water is subsequently emptied at the same place on the following day or the day after that, a pool of water will not collect there. This is because the water poured on the first day dried up on that very day, and water poured after also dries up on that same day. On the other hand, if a trickle of water were to flow continuously, a large pool of water will soon be formed. Therefore, while eating, drinking, walking, and engaging in

any activity whatsoever – whether it is pure or impure – in fact, at all times, a person should constantly keep his *vrutti* of *Bhagvān*. While maintaining his *vrutti* constantly on *Bhagvān* in this way, he attains strong *sthiti*."

|| End of Vachanāmrut Gadhadā I || 23 || 23 ||

Gadhadā I - 24

Sthiti Attained By Gnān

The ‘Sourness’ Of *Bhagvān’s* Greatness

- 24.1 In the *Samvat* year 1876, on the evening of *Posh sud 6* [22nd December, 1819], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He had tied a white *feto* around His head, and was wearing a white *khes*. Also, He had put on a warm, red *dagli* and had covered Himself with a white *chofāl*. A *sabhā* of *paramhans*, as well as *satsangis* from various places, had gathered before Him.
- 24.2 Then, Shreeji Mahārāj said to the *paramhans*, “I shall explain how *sthiti* can be attained by *gnān*. What is this *gnān* like? Well, it is greater than *Prakṛuti* and *Purush*. When *sthiti* is attained by this *gnān*, *Prakṛuti-Purush* and their actions do not come into view. This is known as *gnān-pralay*. A person, who has attained this *sthiti*, sees only pure *chaitanya*, within which only the *murti* of *Bhagvān* resides, with no other forms remaining. At times, a person cannot even see the *murti* of *Bhagvān* within that divine light; only the light is seen. At other times however, both the divine light and the *murti* of *Bhagvān* are seen. This is known as *sthiti* attained by *gnān*. Such *sthiti* is attained by constantly maintaining the *vrutti* on the visible *murti* of *Bhagvān*.”
- 24.3 Continuing, Shreeji Mahārāj said, “The extent to which a person has understood the greatness of *Bhagvān* determines the intensity of

both the divine light experienced in the heart, and the divine sounds of *prāṇav* that are heard. Furthermore, the extent of a person's *nishchay* and understanding of the greatness of *Bhagvān* determines the extent to which vicious thoughts are diminished. Therefore, when a person develops absolute *nishchay* in *Bhagvān* and thoroughly understands His greatness, all of his vicious thoughts are eliminated.

^{24.4} "For example, if a person has sucked a slice of lemon, his teeth become a little sensitive, but he is still able to chew soft chickpeas. However, if he has sucked a whole lemon, he is unable to chew chickpeas, and will even have difficulty chewing mung beans. If he has sucked many lemons, he would be unable to chew cooked rice. In the same way, when a person has developed 'sourness' (*nishchay*) in *Bhagvān* and an understanding of His greatness, his gums as the four *antah-karans* and the ten *indriyas*, become sensitised. In that state, with its gums as the *man*, the *jeev* is unable to chew chickpeas (thoughts for the *vishays*). With its gums as the *chitt*, the *jeev* becomes incapable of thinking of the *vishays*. With its gums as the *buddhi*, the *jeev* becomes incapable of developing a determination for the *vishays*. With its gums as the *ahankār*, the *jeev* becomes incapable of developing any form of consciousness related to the *vishays*. Similarly, the *jeev*, with its gums as five *gnān-indriyas* and five *karma-indriyas*, becomes incapable of chewing chickpeas (*vishays*).

^{24.5} "However, the *indriyas* and the *antah-karans* of a person who does not have absolute *nishchay* in *Bhagvān* and who has not fully realised the greatness of *Bhagvān*, do not withdraw completely from their *vishays*."

^{24.6} Shreeji Mahārāj then explained, "The *svarup* of *Bhagvān* is greater than *Māyā* and its *gun*, and is free of all types of flaws; but, it is for the sake of the *kalyān* of *jeevs* that He appears to be like a human. In fact, *Bhagvān* does not have any of the flaws that foolish people assign to Him. However, the intellect of the person who describes *Bhagvān*

with such flaws will never be freed of those flaws that he assigns to *Bhagvān*. Specifically, a person who believes *Bhagvān* to be full of *kām* will himself become intensely full of *kām*; a person who believes *Bhagvān* to be full of *krodh* will himself become intensely full of *krodh*; a person who believes *Bhagvān* to be full of *lobh* will himself become intensely full of *lobh*; and a person who believes *Bhagvān* to be full of *irshyā* will himself become intensively full of *irshyā*. In fact, whatever types of flaws a person assigns to *Bhagvān* will ultimately cause misery to the person himself – just as a fistful of sand thrown at the sun falls back into the eyes of the thrower.

- 24.7 “On the other hand, if a person understands *Bhagvān* to be absolutely flawless, then regardless of his own *svabhāvs*, he himself becomes absolutely flawless as well.”
- 24.8 Then, Brahmānand Swāmi asked, “Suppose there is a person whose *indriyas* are not drawn towards any of the *vishays*, nor do vicious thoughts arise in his *antah-karans*. He also has absolute *nishchay* in *Bhagvān*. Despite this, a feeling of dissatisfaction remains, and he feels hopeless within. What can be the reason for this?”
- 24.9 Shreeji Mahārāj replied, “That is a major deficiency in the *bhakta*. Despite the fact that his mind has become stable and that he has firm *nishchay* in *Bhagvān*, he still fails to experience intense happiness in his heart. In particular, he does not feel, ‘I am extremely fortunate and completely fulfilled, whereas others in the world are constantly being troubled by *kām*, *krodh*, *lobh*, *moh*, *mad*, *matsar*, *āshā*, *trushnā*. They are subject to the three types of sufferings day and night. As for me, Purushottam *Bhagvān* has compassionately revealed His own *svarup* to me. He has also freed me from *kām*, *krodh*, and all the other vicious natures. He has also placed me in the company of *sādhus* similar to Nārad and the Sanakādik. Indeed, I am very fortunate’.
- 24.10 “Failing to think in this way and failing to remain extremely delighted throughout the day is a major deficiency. In fact, such a *bhakta* can be compared to a child who has been given a *chintāmani* in its hand,

but derives no happiness from it as the child does not realise the *chintāmani*'s value. Similarly, the major flaw in that *bhakta* is that despite having attained *Purushottam Bhagvān*, he does not feel constant delight within by realising, '*I am completely fulfilled*'.

24.11 "Moreover, when a fault is noticed in a *haribhakta*, a person should think, '*His svabhāv is such that it is not suitable in satsang; nevertheless, he has attained satsang. Regardless of what he is like, he has still remained in satsang. Then, surely his sanskārs from past lives or from this very life must be extremely favourable for him to have attained this satsang*'. With this understanding, he should highly appreciate even such a person's *gun*."

24.12 After this talk, Shreeji Mahārāj bid "Jay Sachidānand" to everyone and returned to His residence.

|| End of Vachanāmrut Gadhada I || 24 || 24 ||

Gadhada I - 25 Ātmā-Nishthā Knowledge Of Bhagvān Leads To Fulfilment

- 25.1 In the *Samvat* year 1876, on the morning of *Posh sud 7* [23rd December, 1819], Shreeji Mahārāj arrived at the residence of the *paramhans* in Dādā Khāchar's *darbār* in Gadhada. He was wearing a white *khes* and had covered Himself with a white *chofāl*. He had also tied a white *feto* around His head. He was sitting facing east on the western veranda. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 25.2 Out of compassion, Shreeji Mahārāj then said, "A *bhakta* of *Bhagvān*, who follows only *svadharma*, does not feel completely fulfilled within his heart. That feeling of fulfilment can only be attained by *ātmā-nishthā* and the knowledge of *Bhagvān*'s greatness. Moreover, absence of these two qualities, determines the extent of the

deficiency in this experience of fulfilment. Therefore, a *bhakta* of *Bhagvān* should firmly develop these two qualities.

- 25.3 “The deficiency remaining in these two factors also determines the extent of the difficulty experienced during *samādhi*. Recently, I granted *samādhi* to a *haribhakta* in which she saw intense divine light. Seeing the light, she began to scream, and she shouted, *'I'm burning!'* Therefore, even those who experience *samādhi*, require knowledge of the *ātmā*. If a person does not realise his own *svarup* to be the *ātmā*, and instead believes his *svarup* to be the body, the deficiency will remain.
- 25.4 “I explained to that *bhakta*, ‘Your *svarup* is the *ātmā*, not the body. You are not this *Lādkibai* of the *Bhāt* sub-caste; instead, your *svarup* is the *ātmā*, which is *achhedhya* and *abhedhya*’. I then placed her into *samādhi* again and told her, ‘Go to the four-petalled *kamal* at the site of *Ganpati*, and look at your *svarup* there’.
- 25.5 “When a person in *samādhi* enters the site of *Ganpati*, that person hears divine sounds and sees divine light. When he enters the higher place of *Brahmā*, he hears louder sounds and sees brighter light. When he enters the still higher place of *Vishnu*, he hears even louder sounds and sees even brighter light. In this way, as he enters higher and higher locations, he hears increasingly louder sounds and sees increasingly brighter light. As a result of the intense divine light seen in *samādhi*, and the loud thunderous sounds that occur, even the most strong-minded become fearful.
- 25.6 “For example, despite being a *bhakta* of *Bhagvān* and despite being extremely brave, Arjun was incapable of beholding *Bhagvān's* *Vishvarup* form. He therefore pleaded, ‘*O Mahārāj!* I am incapable of beholding this *svarup* of yours. Please grant me *darshan* of your former *svarup*’. Similarly, in *samādhi*, when thundering noises like those of an entire *brahmānd* exploding are heard, and masses of

intense light like overflowing oceans are seen, even the brave lose their patience. Therefore, a person should understand his own *svarup* to be distinct from the body.

- 25.7 “*Samādhi* experienced in this way is achieved in two ways. One is by controlling the *prāns* through *prānāyam*, whereby the *chitt* is also controlled. The other is by controlling the *chitt*, whereby the *prāns* are also controlled. When is control over the *chitt* achieved? It is achieved when a person’s *vruttis* are detached from everything else and focused only on *Bhagvān*. However, these *vruttis* can be focused on *Bhagvān* only when desires for everything else are overcome and only a singular desire for the *svarup* of *Bhagvān* remains. Then, those *vruttis* will not be deflected from *Bhagvān’s svarup* by any means whatsoever. For example, if twenty pails of water were drawn from a water-well, and the flow of water from each pail flowed in separate directions, then there would be little force in each flow. However, if the flows of all twenty pails of water are combined, then the resultant flow would become extremely powerful – like that of a river – and would not be able to be diverted by any means whatsoever. Similarly, when a person’s *vruttis* have become free of worldly desires, his *chitt* focuses only on *Bhagvān’s svarup*.
- 25.8 “Conversely, when a person has desires in his *chitt* for the pleasures of the world, his *vrutti* is widely dispersed among thousands of different types of sounds heard via the ear; the *vrutti* of the skin is dispersed among thousands of different types of touch sensations that are felt; the *vrutti* of the eyes is dispersed among thousands of different types of things that are seen; the *vrutti* of the tongue is dispersed among thousands of different types of tastes; the *vrutti* of the nose is dispersed among countless types of smells. In the same way, the *vruttis* of his *karma-indriyas* are dispersed among their respective *vishays* in thousands of different ways. In this way, via the ten *indriyas*, his *antah-karans* are dispersed in thousands of different ways. Only when his *chitt* thinks about *Bhagvān*, and his *man-*

generates thoughts of *Bhagvān*, and his *buddhi* establishes the *nishchay* in the *svarup* of *Bhagvān*, and his *ahankār* thinks ‘*I am the ātmā, and a bhakta of Bhagvān*’, can his desire for *Bhagvān* be known to have become singular.

- 25.9 “Alternatively, the control of the *chitt* by controlling the *prāns* is achieved by *ashtāng-yog*, which comprises of eight stages: *yam*, *niyam*, *āsan*, *prānāyam*, *pratyāhār*, *dhāran*, *dhyān*, and *samādhi*. This *ashtāng-yog* is the method, and its gift is the *nirvikalp samādhi* of *Bhagvān*. When this *nirvikalp samādhi* is achieved, the *chitt* is controlled by controlling the *prāns*. On the other hand, if the *chitt* focuses on *Bhagvān* after becoming free of worldly desires, then the *prāns* are controlled by control of the *chitt*.
- 25.10 “Therefore, just as the *chitt* is controlled by mastering *ashtāng-yog*, similarly, the *chitt* can also be controlled by focusing on the *svarup* of *Bhagvān*. A *bhakta* whose *chitt*’s *vrutti* becomes focused on the *svarup* of *Bhagvān*, masters *ashtāng-yog* without even attempting to master it. Therefore, the spiritual activities of *ātmā-nishthā* and the knowledge of *Bhagvān*’s greatness that I have just described should be firmly practiced.
- 25.11 “Furthermore, a person’s *vartmān dharma* – which are *Bhagvān*’s *āgnā* – should certainly be followed. For example, the *dharma* of a *brāhmaṇa* is to bathe, lead a pure life, and never drink even water from a *shudra*’s house. Similarly, a *satsangi* should never falter in following *Bhagvān*’s *āgnā*. This is because *Bhagvān* will be pleased with him if he behaves accordingly.
- 25.12 “Moreover, a person should very firmly maintain both the knowledge of *Bhagvān*’s greatness as well as the knowledge of the *ātmā* coupled with *vairāgya*. He should also feel fulfilled by realising, ‘Now I have no deficiencies remaining’. With this understanding, he should constantly offer *bhakti* to *Bhagvān*. Having said this, he should not get carried away in the joy of this understanding, and nor should he feel unfulfilled. If he does feel unfulfilled, then the blessings that have

been showered upon him by *Bhagvān* can be considered as not having germinated – like a seed sown in saline soil. Conversely, if he gets carried away and begins to behave disobediently, then that is like having thrown a seed into a fire, which burns it. Therefore, if a person understands as I have explained, then no form of deficiency will remain.”

25.13 After saying this, Shreeji Mahārāj returned to His seat.

|| End of Vachanāmrut Gadhadā I || 25 || 25 ||

Gadhadā I - 26

A True *Rasik Bhakta*

The *Nirgun State*

- 26.1 In the *Samvat* year 1876, on the afternoon of *Posh sud* 11 [27th December, 1819], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He had tied a white *pāgh* around His head. He was wearing a white *khes* and had covered Himself with a white *chofāl*. Two large *guldāvadi* flowers had been placed upon His ears, and a tassel of flowers had been inserted in His *pāgh*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *paramhans* were singing *kirtans* to the accompaniment of a *pakhvāj*.
- 26.2 Shreeji Mahārāj then said, “Please stop singing, and listen as I sing a *kirtan* in the form of talks.”
- 26.3 The *paramhans* said, “Very well, Mahārāj. Please do.”
- 26.4 Shreeji Mahārāj then said, “If a person is attracted only by *Bhagvān*’s *svarup* while singing *rasik kirtans*, then that is fine. But, being attracted to anything other than *Bhagvān*’s *svarup* signifies a major

deficiency. This is because just as that *bhakta* develops affection for and is attracted by sounds related to *Bhagvān*, he also develops affection for and is attracted by worldly songs, musical instruments, and talks related to women. Such a *bhakta* should be known to lack wisdom. Therefore, a person who is attracted equally by the words of *Bhagvān* and His *sant*, and by worldly speech, should abandon such foolishness. Having abandoned such foolishness, he should experience happiness through sounds and speech related only to *Bhagvān*. Such a person is a true *rasik bhakta*.

- 26.5 “Furthermore, just as that *rasik bhakta* wishes for sounds related only to *Bhagvān*, he desires only the touch of *Bhagvān*. When he realises that other types of touch are like touching a black cobra or a blazing fire, he is a true *rasik bhakta*. Similarly, if a person experiences extreme bliss on seeing *Bhagvān*, and realises everything else to be like a pile of filth or a dead dog, then he is true *rasik bhakta*. Similarly, if a person experiences extreme bliss after tasting the *prasād* of *Bhagvān*, and not from enjoying other various types of tastes, then he is a true *rasik bhakta*.
- 26.6 “Furthermore, such a *bhakta* experiences profound bliss on smelling *tulsi*, garlands of flowers, and many varieties of small fragrant items like perfume and sandalwood that have been offered to *Bhagvān*. He is not pleased on smelling the perfume, sandalwood, or garlands of flowers worn by people. In this way, a person who has intense love for *panch-vishays* related to *Bhagvān* and an intense dislike for worldly *panch-vishays* is a true *rasik bhakta*.
- 26.7 “On the other hand, a person who becomes a *rasik bhakta*, but still derives the same pleasure from other types of *shabda*, *sparsh*, *rup*, *ras*, and *gandh* as he does from *Bhagvān*-related *vishays*, is a false *rasik bhakta*. This is because he experiences the same type of joy from *vishays* as he does from *Bhagvān*. Therefore, such affection and mode of worship should be abandoned. This is because it is not

Bhagvān who is at fault – it is the *rasik bhakta*'s attitude that is at fault, as he has believed *Bhagvān* to be exactly like other objects. As a result, his *bhakti* and affection are flawed.

- 26.8 “Now, just as I have described caution in indulging in the five types of *vishays* for the *sthul* body in the *jāgrat* state, similarly, subtle *vishays* exist for the *sukshma* body in the *svapna* state. A *bhakta* may experience happiness from *shabda*, *sparsh*, *rup*, *ras*, and *gandh* related to *Bhagvān* on seeing the *svarup* of *Bhagvān* in his dream, but if he also derives exactly the same pleasure on seeing other *vishays* in his dream, then that *bhakta*'s affection is false. On the other hand, if a person in his dream experiences happiness only by association with *Bhagvān* and feels a dislike for other *vishays* as if they were vomited food, then he can be said to be a true *rasik bhakta*. However, if he does not have a dislike for the other *vishays*, then although the *svarup* of *Bhagvān* seen in his dream is true, that *bhakta*'s understanding is flawed. This is because he has equal love for *Bhagvān* and for other *vishays*. Therefore, true understanding is to remain attracted only towards the *svarup* of *Bhagvān*, and not towards other *vishays*.
- 26.9 “In this way, when only thoughts of *Bhagvān* remain while thinking, the mind becomes completely void, with the exception of the *murti* of *Bhagvān*, and that *bhakta* does not identify the body or the *brahmānd* at all. Then, while seeing the *murti* of *Bhagvān* within that void, divine light is generated, and the *murti* of *Bhagvān* is seen within that light. So, love towards only the *svarup* of *Bhagvān* in this way, is called *pati-vratā bhakti*.”
- 26.10 In conclusion, Shreeji Mahārāj added, “When you sing *rasik kirtans*, I also close my eyes and think about just this. These thoughts of mine may be simple, but nothing is able to persist in those thoughts except *Bhagvān*. In fact, my thoughts are so powerful that if any *vishay* were to come in the way of the *rasik* love that I have for *Bhagvān*'s *svarup*, its head would be cut off. Just as you prepare a *kirtan* to sing, I

prepared this *kirtan* in the form of a talk, which I have shared with you all today."

- 26.11 In this way, using Himself as an example, Shreeji Mahārāj delivered these talks for the benefit of His *bhaktas*.

|| End of Vachanāmrut Gadhadā I || 26 || 26 ||

Gadhadā I – 27

The Power Of Bhagvān

Bhagvān Resides In The Heart Of A Sant

- 27.1 In the *Samvat* year 1876, before sunrise on *Posh sud* 12 [28th December, 1819], Shreeji Mahārāj arrived at the residential hall of the *paramhans* in Dādā Khāchar's *darbār* in Gadhadā. There, He sat on a platform facing west. He had tied a white *feto* around His head, and he was wearing a *khes*. He had also covered Himself with a white *chofāl*. A *sabhā* of *paramhans* had gathered before Him.
- 27.2 After a few minutes of deep thought, Shreeji Mahārāj said, "Everyone wishes to worship *Bhagvān*, but their understanding differs. *Bhagvān* fully resides in the heart of a person who possesses the following understanding: '*The earth remains stable and trembles; the stars remain steady in the sky; the rains fall; the sun rises and sets; the moon appears and disappears, and it waxes and wanes; the vast oceans remain constrained within their boundaries; a drop of liquid develops into a human possessing hands, feet, a nose, ears, and the rest of the ten indriyas; the clouds, through which lightning strikes, float unsupported in the sky – these and a countless variety of the other wonders are only due to the Bhagvān that I have attained*'. With this understanding, he has the belief that no one except the *pratyaksha svarup* of *Bhagvān* is the cause of these wonders. He realises, '*The countless wonders which have occurred in the past, those which are currently taking place, and*

those which will occur in the future, are all only due to the pratyaksha svarup of Bhagvān that I have attained'.

- 27.3 "Moreover, he also understands that '*Even if someone were to throw dust on me, or were to humiliate me in any way, or were to seat me on a donkey after cutting off my nose and ears, or even if someone were to honour me by seating me on an elephant – all these situations would be equal for me*'. Such a *bhakta* views a beautiful young woman with equality, he treats a heap of gold and a pile of stones with equality, and he also possesses countless glorious qualities, such as *gnān*, *bhakti*, and *vairāgya*. *Bhagvān* eternally resides in the heart of such a *bhakta*.
- 27.4 "Consequently, by the grace of *Bhagvān*, that *bhakta* attains countless types of power, and gives *kalyān* to countless beings. Despite these powers, he tolerates the praises and insults of other people. This itself is also a great achievement, because to tolerate insults, despite being so powerful, is not easy for others to achieve. Therefore, a person who tolerates in this way should be considered to be extremely great.
- 27.5 "The powers of such a person are such that *Bhagvān* sees through his eyes, which empowers the eyes of all the beings in the *brahmānd*; and since it is *Bhagvān* who walks through his legs, he is also capable of giving the strength to walk to the legs of all the beings in the *brahmānd*. Therefore, since it is *Bhagvān* who resides in all the *indriyas* of such a *sant*, that *sant* us able to give power to the *indriyas* of all the life-forms in the *brahmānd*. Therefore, such a *sant* sustains the world. His greatness lies in the fact that he tolerates the insults delivered even by insignificant people. Only those who are forgiving in this way should be considered to be extremely great.
- 27.6 "On the other hand, those who threaten and frighten those who are more humble than themselves, and believe '*I have become great*', are not truly great. In fact, those people in this world who frighten others by showing extraordinary powers, should not be considered

to be *bhaktas* of *Bhagvān*. Instead, they are *jeevs* lost in *māyā*, and are only suitable for *Yampuri*. Their greatness is limited to the worldly life. For example, in society, a person with one horse is considered to be greater than someone with no horses at all, whereas a person with five horses is considered to be greater than someone with only one horse. In this way, the wealthier a person is, the greater he is considered to be in society. However, such a person is not great in worshipping *Bhagvān*.”

- 27.7 Continuing, Shreeji Mahārāj said, “A *grahastha* or *sādhu* who believes, ‘*This woman is very beautiful; these clothes are extremely fashionable; this medi is very nice; and this utensil is very lovely*’, has little knowledge. Then, you may ask, ‘*Will such people attain kalyān or not?*’ Well, in this *satsang*, even the wretched attain *kalyān*. However, the people described never develop the qualities of a *sādhu*, or the glorious qualities of the *sant* previously described. This is because they have not become suitable for such nobility.”
- 27.8 After delivering these talks, Shreeji Mahārāj bid “Jay Sachidānand” to all, and returned to His residence in Dādā Khāchar’s *darbār*.

|| End of Vachanāmrut Gadhadā I || 27 || 27 ||

Gadhadā I - 28

The Nature Of A Person Who Will Fall From Satsang

- 28.1 In the *Samvat* year 1876, on *Posh sud* 14 [30th December, 1819], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the room in line with the room of *Shree Vāsudev-Nārāyan*, in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, the *sādhus* had sat down to eat in His presence.
- 28.2 Shreeji Mahārāj then said, “When a *satsangi* is likely to fall from *satsang*, vicious desires steadily flourish within him. At first, he

begins to perceive *avgun* in all *satsangis* day by day. In his heart, he feels, ‘*All of these satsangis lack understanding; only I have true understanding*’. In this way, he considers himself to be superior to all. Such a person remains constantly uneasy, day and night. He cannot sit peacefully anywhere during the day; nor can he sleep at night. Moreover, his anger never subsides. In fact, he constantly smoulders like a half-burnt log. A person who behaves in this way should be known to be on the verge of falling out of *satsang*. No matter how many days he spends in *satsang*, he will never experience peace in his heart. Therefore, he will fall from *satsang*.

- 28.3 “Conversely, when a person is likely to advance in *satsang*, pure desires steadily flourish within him. Day by day, he perceives only *gun* in all *satsangis*; he views all *bhaktas* as superior to himself and considers himself to be insignificant. Moreover, he experiences the bliss of *satsang* in his heart twenty-four hours a day. Such characteristics indicate that pure desires have flourished. In fact, the more such a person practices *satsang*, the more he benefits. Eventually, he attains extreme greatness.”
- 28.4 Having delivered this talk, Shreeji Mahārāj bid “Jay Sachidānand” to all and returned to His seat.

|| End of Vachanāmrut Gadhada I || 28 || 28 ||

Gadhada I – 29

Intensifying *Dharma, Gnān, Vairāgya, And Bhakti* *Prārabdha, Grace, And Effort*

- 29.1 In the *Samvat* year 1876, on the evening of *Posh sud Punam* [31st December, 1819], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the west-facing rooms of Dādā Khāchar’s *darbār* in Gadhada. He was wearing a white *khes* and had covered Himself with a white *chofāl*. He had also tied a white *pāgh*

around His head. He was wearing garlands of white flowers, and a tassel of white flowers was hanging from His *pāgh*. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.

- 29.2 Shreeji Mahārāj then said, “Please ask a question.”
- 29.3 Then, Gopālānand Swāmi asked, “How can the force of *bhakti* coupled with *dharma*, *gnān*, and *vairāgya* be intensified?”
- 29.4 Shreeji Mahārāj replied, “There are four means to accomplish this: The first is a pure *desh*, the second is a pleasant *kāl*, the third is spiritual *kriyā*, and the fourth is the *sang* of a *sat-purush*. Of these, the influence of *desh*, *kāl*, and *sang* are more powerful than *kriyā*. This is because, if a *desh* is pure, and *kāl* is pure, and a person also keeps the *sang* of *sant* like yourself, then *kriyā* will naturally be pure as well. Conversely, if a *desh* is impure – like the region of Sindh, if the *kāl* is impure, and if a person also keeps the *sang* of prostitutes and perverted people, or of those who consume alcohol and meat, then *kriyā* will certainly be impure as well. Therefore, a person should stay where there is a pure *desh*, and should abandon a place where the *kāl* has become unpleasant. A person should keep the *sang* of a *bhakta* of *Bhagvān*, as well as the *sang* of a *sant* who abides by the *panch-vartmān*. As a result, a *haribhakta*'s *bhakti* for *Bhagvān* gains tremendous energy. This is the answer to your question.”
- 29.5 Then, Muktānand Swāmi asked, “Mahārāj, initially a *haribhakta* may be very impure at heart, but he later becomes extremely pure. Is this due to his previous *sanskārs*, the grace of *Bhagvān*, or the *bhakta*'s personal efforts?”
- 29.6 Shreeji Mahārāj explained, “The good or bad that occurs due to person's previous *sanskārs* is apparent to everyone in the world. For instance, the cause of Bharatji becoming attached to a deer can be

understood to be due to *prārabdha*. Or, if a poor person were to receive a large kingdom, then everyone would come to know of it. That should be known as *prārabdha*."

- 29.7 Then, narrating His own story, Shreeji Mahārāj continued, "Considering the spiritual activities I have performed, it is unimaginable that my body has survived such strictness, yet even in those circumstances it did survive. That can be considered to be due to *prārabdha*. What were those circumstances? Well, while staying in Purushottam-Puri, I spent many months surviving merely on air. On one occasion, I allowed my body to be carried away by a river that was four to five miles wide. During the winter, summer, and monsoon, I stayed without shelter, wearing only a loincloth. I also used to wander in the jungle amongst wild animals such as tigers, elephants, and wildebeests. I travelled in many frightful conditions, yet my body did not perish. In these situations, a person should consider *prārabdha* to be responsible.
- 29.8 "Now, consider the son of the *brāhmaṇa* named Sāndipani whose son was saved from *Narak*, and when five-year-old Dhruvji prayed to *Bhagvān*, the meanings of the Veds and other *shāstras* were spontaneously revealed to him. In these situations – as well as when a person's mind is purified by the wish of *Bhagvān* or by His grace, or by the grace of His *ekāntik sādhu* who has been pleased by a person's extremely pure sentiments – the influence of *Bhagvān*'s grace should be considered to be responsible.
- 29.9 "If a person keeps the *sang* of a devout *sādhu* and becomes virtuous through his own thoughts, then that is known as *purush-prayatna*."
- 29.10 Having said this, Shreeji Mahārāj bid "Jay Sachidānand" to the *sabhā* and returned to His seat laughing.

|| End of Vachanāmrut Gadhada I || 29 || 29 ||

Gadhadā I – 30**The Influence Of The *Gun* Of *Māyā***

- 30.1 In the *Samvat* year 1876, on the evening of *Posh vad 1* [1st January, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the room facing north, in line with the *mandir* of *Shree Vāsudev-Nārāyan*, in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *feto* around His head, with tassels of white flowers hanging from it. He was wearing a garland of white flowers, bunches of white flowers were placed above His ears. He was also wearing *berkhā* of white flowers around His wrists. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *munis* were singing *kirtans*.
- 30.2 Shreeji Mahārāj then requested, “Please begin a question-answer discussion.”
- 30.3 Dinā-Nāth Bhatt then asked, “At times, thousands of thoughts arise, yet they do not leave a lasting impression in the mind. At other times, only an irrelevant thought arises, yet it leaves a strong impression in the mind. What is the reason for this? Also, by what means can a *bhakta* eliminate such disturbing thoughts?”
- 30.4 Shreeji Mahārāj answered, “The reason is the influence of the *gun*. Thoughts occurring when *tamo-gun* is predominant, induce a state similar to that of *sushupti*. Therefore, those thoughts do not leave a lasting impression in the mind. When *sattva-gun* prevails, a person experiences a state of awareness. Therefore, any disturbing thoughts that occur at that time, are dispelled by thinking. Therefore, those thoughts do not leave a lasting impression either. However, thoughts that arise when *rajo-gun* is prevalent, leave a lasting impression in the mind. Therefore, the reason some thoughts do leave a lasting impression in the mind and others do not, is due to the prevalence of the different *gun*.

- 30.5 "If an intelligent person reflects on this matter and examines his thoughts whenever they arise, he will be able to recognise which *gun* is predominant in him at that particular time. However, subtle thoughts that arise repeatedly from moment to moment cannot be grasped by anyone. At the most, someone intelligent like yourself may be able to distinguish two, three, or four of the more superficial thoughts that arise during the course of a day.
- 30.6 "So, if a person examines the predominant *gun* under whose influence his thoughts arise, and thinks about the spiritual talks which takes place in *satsang*, then the power of *satsang* is such that any disturbing thoughts, which arise under the influence of the *gun*, are dispelled. Then, becoming free from all doubts, he is able to continuously concentrate on the *svarup* of *Bhagvān*.
- 30.7 "Without *satsang*, even if a person carries out millions of spiritual activities, disturbing thoughts and the influence of *rāja-guṇa* and the other *guṇa* will not be eradicated. Therefore, if someone sincerely practices *satsang* and reflects upon the talks relating to *Bhagvān*, then his vile thoughts will be eradicated. In this way, the influence of *satsang* is extremely powerful. In fact, no other spiritual activity can compare with *satsang*. Therefore, a person who wishes to rid the mind of thoughts related to *rāja-guṇa*, should sincerely practice *satsang* by thought, word, and deed. As a result, disturbing thoughts will be eradicated due to the power of *satsang*."

|| End of Vachanāmrut Gadhada I || 30 || 30 ||

Gadhada I – 31 The Person With *Bhakti* Is Best

- 31.1 In the *Samvat* year 1876, on the evening of *Posh vad 2* [2nd January, 1820], Shreeji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed on the east-facing veranda

outside His residence in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes.

- 31.2 At that time, Yogānand Muni asked, "Mahārāj, suppose there are two *bhaktas* of *Bhagvān*. One *bhakta* follows *nivṛtti* and does not hurt anyone verbally. The other, is constantly serving *Bhagvān* and His *bhaktas*, by offering food, clothes, and flowers. However, in doing so, he may occasionally hurt someone verbally. Of these two *bhaktas*, who is better?"
- 31.3 Shreeji Mahārāj did not answer the question. Instead, He called for Muktānand Swāmi and Brahmānand Swāmi. He had them listen to the question, and then requested, "Please answer this question."
- 31.4 Both Muktānand Swāmi and Brahmānand Swāmi then answered. "The *bhakta* who may verbally hurt someone, but serves *Bhagvān* and His *sant*, is better. The *bhakta* who follows *nivṛtti* and does not hurt anyone, and is therefore unable to serve *Bhagvān* and His *sant*, should therefore be known to be feeble. The *bhakta* who serves others can be described as having *bhakti*. Therefore, the *bhakta* with *bhakti* is the better of the two."
- 31.5 Shreeji Mahārāj confirmed, "The answer you have given is correct." He then added, "It is a major weakness if a person notices a small *avgun* in someone who possesses this *bhakti* and completely abides by *Bhagvān*'s *āgnā*, and then develops hatred for him. A person who perceives *avgun* in this way may also perceive *avgun* in *Bhagvān*, who has assumed a human form for the purpose of granting *kalyāñ* to the *jeevs*. He may also perceive *avgun* in the profoundly great *bhaktas* of *Bhagvān*.
- 31.6 "Moreover, just because such a person alleges such faults in *Bhagvān* or His *sant*, does that mean the *avatārs* of *Bhagvān* or *sant* are incapable of granting *kalyāñ*? They are indeed capable of granting

kalyān. However, a person whose intellect is distorted, always negatively misinterprets things. For example, Shishupāl always said, ‘*The Pāndavs are from a different cast. They are immoral because all five of them have the same wife. Krishna is also a scoundrel, because from the moment He was born, He first killed a woman, then He killed a crane, and then He killed a calf. He is known as Madhusudan not because He killed a demon named Madhu, but because he destroyed honeycombs. Just because those Pāndavs worship Him, does that make Him Bhagvān?*’ In this way, Shishupāl, with his demonic intellect, identified *avgun* in *Bhagvān* and His *bhaktas*. However, the *bhaktas* of *Bhagvān* did not do so in any way. Therefore, a person who perceives *avgun* should be known to have a demonic intellect.”

- 31.7 Hearing this, Yogānand Muni said, “Mahārāj, we do not perceive *avgun* in the great *bhaktas* of *Bhagvān*, but we do perceive *avgun* in ordinary *bhaktas*.”
- 31.8 Shreeji Mahārāj replied, “A *bhakta*’s greatness or smallness is not measured the way you seem to understand it. Greatness is due to a person’s *nishchay* in the *pratyaksha svarup* of *Bhagvān* and by following His *āgnās*. However great a person may be in worldly matters, if he lacks these two characteristics, then he is still ordinary.”
- 31.9 “The greatness which I have just described is present today in all the *bhaktas* in our *satsang*. This is because all the *bhaktas* here realise, ‘*We have found pratyaksha Purushottam Bhagvān, who is greater than even Akshar. Therefore, we are completely happy*’. Realising this, they offer *bhakti* to *pratyaksha Bhagvān*, while following His *āgnās*. Therefore, on seeing some irrelevant personal abnormality in such a *bhakta*, a person should not perceive *avgun* in him. If a person does have a habit of doing so, then his intellect becomes demonic.”

|| End of Vachanāmrut Gadhada I || 31 || 31 ||

Gadhadā I – 32**A Bhakta Always Rests In The Murti Of Bhagvān**

- 32.1 In the *Samvat* year 1876, on the morning of *Posh vad 3* [3rd January, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had tied a white *pāgh* around his head. He had also covered Himself with a white *chādar*, and His forehead had been smeared with sandalwood paste. He was wearing a garland of white flowers, and a tassel of white flowers was hanging from His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *munis* were singing *kirtans*.
- 32.2 Shreeji Mahārāj then said, "Please listen, I have a question to ask."
- 32.3 The *munis* and *haribhaktas* replied, "Mahārāj, please ask."
- 32.4 After thinking for quite some time, Shree Mahārāj said, "In this world, a materialistic individual who is attached to the five *vishays*, cannot survive without indulging in them. Moreover, just as that *vimukh* indulges in the five *vishays*, a *bhakta* of *Bhagvān* also indulges in five *vishays*. So, how are the two different? In what way? Well, the materialistic person enjoys worldly *vishays* without *Bhagvān*. However, for a *bhakta* of *Bhagvān*, listening to *kathās* of *Bhagvān* is the only *vishay* for his ears; touching the *charanāvind* of *Bhagvān* or touching the holy dust from the holy feet of a *sant* is the only *vishay* for his skin; having *darshan* of *Bhagvān* or His *sant* is the only *vishay* for his eyes; taking the *prasād* of *Bhagvān* and singing His praises are the only *vishays* for his tongue; and scents of flowers and other objects which have been offered to *Bhagvān* is the only *vishay* for his nose. In this way, there is a difference between the *vishays* that a *vimukh* indulges in and those that a *bhakta* indulges in.

- 32.5 “Furthermore, just as a *bhakta* cannot stay without indulging in the *vishays*, even eternally liberated *muktas*, such as *Nārad* and the *Sanakādik*, cannot stay without indulging in them. Although they remain in *samādhi* for long periods of time, after emerging from *samādhi*, they also indulge in *vishays* in the form *kathās*, *kirtans*, and talks of *Bhagvān*.
- 32.6 “For example, birds leave their nests to gather food, but after gathering their food, they always return to their nests at night to rest. They never forget their own nests and return to another bird’s nest. Similarly, after feeding on *kathās*, *kirtans*, and talks of *Bhagvān*, *bhaktas* of *Bhagvān* also return to their own nest (*Bhagvān’s svarup*) to rest. Also, animals, birds, and in fact, all creatures, return to their own homes to rest after feeding. People also travel far and wide for their work, but only when they return to their own home do they rest peacefully.
- 32.7 “Now, based on the analogies that I have just narrated, I ask all the *haribhaktas* a question: Just as a *vimukh* is attached to the five *vishays* and is unable to live without them for even a single moment, have you becoming firmly attached to the *vishays* in the form of the *kathās*, *kirtans*, and talks of *Bhagvān*, or not? I also ask another question: Just as a bird returns to its nest after feeding, do all of you also return to rest in your nest (*Bhagvān*), after feeding on *kathās*, *kirtans*, and talks of *Bhagvān*? Or, do you rest elsewhere?
- 32.8 “Additionally, domesticated cattle return to their post in the evening after grazing on the outskirts of the village, whereas stray cattle do not return to their post. A stray cow, after grazing in someone’s field, sits wherever it wishes. There, someone may beat it, or it may even be attacked by a tiger. Now, do you return to your post like the domesticated cattle, or do you sit down to rest anywhere after grazing in someone else’s field like the stray cattle? Those who are senior amongst you, think about your answer to these questions.”

- 32.9 Then, all the *munis* and *bhaktas* replied individually, “Mahārāj, we have indeed become attached to *kathās*, *kirtans*, and talks related to *Bhagvān*. Except for the nest and post (*Bhagvān's murti*), we do not stay anywhere else.” Hearing their reply, Shreeji Mahārāj became extremely pleased.
- 32.10 On that same day, towards the end of the afternoon, Shreeji Mahārāj was seated on a large decorated bedstead under the neem tree in the centre of Dādā Khāchar’s *darbār*, facing the *mandir* of *Shree Vāsudev-Nārāyan*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *munis* were singing *kirtans*.
- 32.11 Shreeji Mahārāj then requested, “Now, please begin a question-answer discussion.”
- 32.12 Dinā-Nāth Bhatt and Brahmānand Swāmi asked, “At times, a *bhakta* of *Bhagvān* is able to blissfully engage in *bhajan* and *smaran* of *Bhagvān*, and is able to concentrate on His *murti*. At other times, he is disturbed within and is unable to experience the bliss of *bhajan* and *smaran*. What is the reason for this?”
- 32.13 Shreeji Mahārāj replied, “He has not learned the technique of visualising the *murti* of *Bhagvān*.”
- 32.14 Hearing this, Muktānand Swāmi asked, “What is that technique?”
- 32.15 Shreeji Mahārāj explained, “The technique is as follows: Different *gun* enter the *antah-karans* at different times. When *sattva-gun* prevails, the *antah-karans* are pure, and a person can pleasantly engage in *bhajan* and *smaran* of *Bhagvān's murti*. When *rajo-gun* prevails, the *antah-karans* become polluted and many disturbing thoughts arise, making it difficult to engage in *bhajan* and *smaran*. When *tamo-gun* prevails, no thoughts arise in the *antah-karans* at all. Therefore, a

person engaged in *bhajan* should learn to recognise the prevailing *gun* and should perform *dhyān* upon the *murti* of *Bhagvān* whenever *sattva-gun* prevails. When *tamo-gun* prevails, no thoughts arise at all, and a person experiences a feeling of emptiness. A person should not attempt to perform *dhyān* upon *Bhagvān* in such conditions. When *rājo-gun* prevails, many disturbing thoughts arise. Therefore, a person should not attempt to perform *dhyān* upon *Bhagvān* at that time either. On such occasions, a person should think, '*I am distinct from these thoughts, and I am an ātmā. In fact, I am the knower of these thoughts. Furthermore, Purushottam Bhagvān is forever present within me as antaryāmī*'. Only when the force of *rājo-gun* decreases should a person perform *dhyān* upon the *murti* of *Bhagvān*.

^{32.16} “However, a person should not become unhappy on noticing the many thoughts which arise when *rājo-gun* prevails. After all, the *antah-karans* are like a small child, or a monkey, or a dog, or like a person who plays with a child. The nature of the *antah-karans* are such that it remains restless for no reason whatsoever. Therefore, a person who wishes to perform *dhyān* upon *Bhagvān* should not become disheartened on seeing the disturbing thoughts that arise in the *antah-karans*. Moreover, the thoughts arising in the *antah-karans* should be regarded as being distinct from himself. Therefore, a person should engage in the *bhajan* of *Bhagvān*, while believing the *ātmā* to be distinct from himself.”

|| End of Vachanāmrut Gadhada I || 32 || 32 ||

Gadhada I - 33

Blind Faith, Love, And Understanding

^{33.1} In the *Samvat* year 1876, on the evening of *Posh vad 5* [5th January, 1820], Shreeji Mahārāj was sitting facing east on a decorated bedstead on the veranda outside the room next to the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhada. He was wearing a white *khes* and had covered Himself with a white

chādar. He had also tied a *reto*, with deep orange ends, around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 33.2 Muktānand Swāmi then asked, “The *shāstras* have described countless spiritual activities that please *Bhagvān*. Amongst them all, which one is so powerful that it alone earns as much bliss of *Bhagvān*, as is earned by performing all spiritual activities combined? Please reveal it to us.”
- 33.3 Shreeji Mahārāj replied, “Please listen as I tell you the one spiritual activity by which *Bhagvān* can be pleased.” He then continued, “Accepting the firm refuge of *Bhagvān* is the single, greatest activity amongst all spiritual activities for pleasing *Bhagvān*. However, that refuge must be extremely firm and without any flaws.”
- 33.4 “There are three types of refuge. One way of having the refuge of *Bhagvān* is with blind faith. If a person has intense blind faith, then even if someone such as *Brahmā* were to attempt to deflect him from his refuge, he would not be deflected.
- 33.5 “The second type is firm refuge of *Bhagvān* that is created out of love. Whoever has intense love for *Bhagvān*, cannot even forcibly be attracted to any object other than *Bhagvān*. This is known as firm refuge produced out of intense love.
- 33.6 “The third type is refuge with understanding. A person who has great intelligence understands the *sagun-nirgun* and *anvay-vyatirek* aspects of *Bhagvān*. He understands entities that have been created by *Bhagvān’s Māyā*, as well as the ways *Bhagvān* takes *avatārs* on earth. He also understands how, at the time of creation of the universe, *Bhagvān* behaves as *Akshar*, how *Bhagvān* behaves as *Prakṛuti-Purush*, how *Bhagvān* behaves as *Virāt-Purush*, how *Bhagvān* behaves as *Brahmā* and other *prajāpatis*. He also understands how *Bhagvān* works through those like *Nārad* and the

Sanakādik, for the purpose of granting *kalyān* to the *jeevs*. He understands all these methods.

- 33.7 "Moreover, he realises that *Purushottam Bhagvān* is greater than everything and is absolutely unaffected. He who has such an understanding is said to have a firm refuge of *Bhagvān* using his intelligence. If someone tries to discourage him, or even if he tries to discourage himself, such refuge never fades away. Also, regardless of whether *Bhagvān* – assuming a human *svarup* – displays His divine power or acts powerless, such a person's intellect would not hold any doubts."
- 33.8 Then, Shreeji Mahārāj said, "If you allow me, I wish to ask a question."
- 33.9 Muktānand Swāmi replied, "Mahārāj, please do ask."
- 33.10 Shreeji Mahārāj then asked, "Of the three characteristics I have just described to you, which is your strength? Although a combination of all three is found in all *bhaktas* of *Bhagvān*, the characteristic that is strongest, is said to be the strength they posses. So, of the three – blind faith, love, and understanding – which is your strength?"
- 33.11 Muktānand Swāmi and Brahmānand Swāmi both replied, "Our characteristic is of understanding."
- 33.12 Then, the other *sādhus* also stated their own strengths.

||End of Vachanāmrut Gadhada I || 33 || 33 ||

Gadhada I – 34

Love Is The *Māyā* Of *Bhagvān*

Do Not Disobey The *Āgnā* Of *Bhagvān*

- 34.1 In the *Samvat* year 1876, on the morning of *Posh vad* 11 [11th January, 1820], Shreeji Mahārāj was sitting facing south on a decorated bedstead on the veranda outside the west-facing rooms of

Dādā Khāchar's *darbār* in Gadhādā. He was wearing a white *khes* and had covered Himself with a white *chofāl*. He had also tied a white *pāgh* around His head, and was wearing garlands of flowers. Tassels of flowers and silken threads were hanging from His *pāgh*, and bunches of flowers had been placed above both of His ears. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *munis* were singing *kirtans* to the accompaniment of musical instruments.

- 34.2 Then, Shreeji Mahārāj said, “Please stop the *kirtans*, and begin a question-answer discussion.”
- 34.3 Then, Brahmānand Swāmi asked, “*Bhagvān* is the cause of all bliss, and He is greater than everything, yet the *jeev*'s *vrutti* does not become attached to Him. Instead, its *vrutti* becomes attached to worldly objects that are worthless and perishable. What is the reason for this?”
- 34.4 Muktānand Swāmi attempted to give an answer, but was unable to do so adequately.
- 34.5 So Shreeji Mahārāj said, “Please listen as I answer that question. Since the day *Bhagvān* created this world, He has set it in motion in such a way that he will not have to make an effort again. In fact, He has devised it in such a way that procreation occurs automatically. Men naturally develop affection for women, women naturally develop affection for men, and both naturally develop affection for their children. That is *Bhagvān*'s *māyā* in the form of affection.
- 34.6 “The *vrutti* of a person who is not swept away by the flow of that *māyā*, remains focused on the *svarup* of *Bhagvān*. So, a *bhakta* of *Bhagvān* develops *vairāgya* by maintaining a dislike for worldly objects. Furthermore, knowing *Bhagvān* to be absolutely blissful, he keeps his *vrutti* focused on *Bhagvān*. However, if a person does not

develop *vairāgya* towards worldly objects and becomes distanced from the *svarup* of *Bhagvān*, then even great *muktas*, such as *Shiv*, *Brahmā*, and *Nārad*, would be swept away by those worldly objects. For this reason, if a person abandons *Bhagvān* and keeps the company of worldly objects, then his *vrutti* will most certainly become attached to those worldly objects. Therefore, a *bhakta* of *Bhagvān* should not keep affection for anything other than *Bhagvān*."

- 34.7 Shreeji Mahārāj then said, "Now, it is Muktānand Swāmi's turn to ask a question, so please ask."
- 34.8 Muktānand Swāmi then asked, "It is extremely difficult for a person to attain *Bhagvān*. Moreover, there is no greater benefit and no greater bliss than attaining *Bhagvān*. Then, why do people abandon such immense bliss and struggle painfully for worthless objects? That is the question."
- 34.9 Shreeji Mahārāj said, "Here, I shall answer that. A person suffers when he ignores the *āgnā* of *Bhagvān* and beings to stray away from them. On the other hand, if he acts according to those *āgnā*, he will experience the true bliss of *Bhagvān*. So, a person suffers only to the extent that he disobeys the *āgnā* of *Bhagvān*. Therefore, *tyāgi*s should live according to the *āgnā* that have been prescribed for *tyāgi*, and *grahasthas* should live according to the *āgnā* that have been prescribed for *grahasthas*.
- 34.10 "A person suffers to the extent that he lapses in following these *āgnā*. Only when a *tyāgi* follows the eight types of *tyāg* of women, is his vow of *brahm-chārya* considered complete. He suffers to the extent that he deviates from this. *Brahm-chārya* has also been prescribed for *grahasthas*. For them, *brahm-chārya* constitutes shunning all women except their wives, abstinence from sexual relations with his wife on days of religious occasions, and engaging in sexual relations only during appropriate times. Whoever deviates from these and other *niyams* that have been prescribed for *tyāgi*s and *grahasthas*, will suffer accordingly.

34.11 "Therefore, the happiness and misery experienced by a *vimukh* is determined by his own *karmas*. As for a *bhakta* of *Bhagvān*, whatever misery he suffers is due to the negligence in following *Bhagvān's āgnā* for the sake of worthless objects. Whatever happiness he does experience, is a result of following the *āgnā* of *Bhagvān*."

|| End of Vachanāmrut Gadhadā I || 34 || 34 ||

Gadhadā I - 35

Krodh, Mān, Irshyā, And Kapat Leads To A Demonic Intellect

- 35.1 In the *Samvat* year 1876, on *Posh vad* 12 [12th January, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting facing east on a decorated bedstead under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 35.2 Addressing the *munis*, Shreeji Mahārāj said, "Either you ask me a question, or I shall ask you a question."
- 35.3 The *munis* said, "Mahārāj, please ask."
- 35.4 Shreeji Mahārāj then said, "Suppose there is a person who does not falter when it comes to protecting his own *kalyān*, despite having little intelligence. On the other hand, there is another person who is very intelligent – to the extent that he can point out mistakes even in great men. But, he does not walk on the path of *kalyān*. What is the reason for this?"
- 35.5 The *munis* attempted to answer, but as Shreeji Mahārāj raised doubts, they were unable to provide a precise answer.
- 35.6 Shreeji Mahārāj then said, "Allow me to answer. Such a person may be highly intelligent, but his intelligence is polluted. As a result, he is

unable to walk on the path of *kalyān*. For example, suppose there is some sweet, tasty buffalo-milk. If a snake's venom were to fall in it, then that milk and sugar would become poisonous. Whoever drinks it, would die. Similarly, such a person may be highly intelligent, but he has identified *avgun* in a great *sant* or *Bhagvān*. The *avgun* that has entered his mind is equivalent to the snake's venom. So, how can he possibly walk on the path of *kalyān*? In fact, even if someone were to listen to his talks, the listener's mind would also fall back from *satsang*.

- 35.7 “A person possessing such a polluted intelligence in this way, perceives *avgun* in *Bhagvān* and His *bhaktas*, wherever he takes birth. On the other hand, a person who does not have a polluted intelligence, but has little intelligence, does not falter in protecting his *kalyān*.”
- 35.8 Muktānand Swāmi then asked, “Mahārāj, can a person with such a polluted intellect ever turn towards *Bhagvān*?”
- 35.9 Shreeji Mahārāj replied, “No, he never turns towards *Bhagvān*.”
- 35.10 Muktānand Swāmi asked, “Mahārāj, please tell us how we can avoid developing such a demonic intellect.”
- 35.11 Shreeji Mahārāj explained, “If a person does not keep the following four *svabhāvs* with *Bhagvān* and His *sant*, then his intellect will never become demonic: *krodh*, *mān*, *irshyā*, *kapat*. If he keeps even one of these four, then his intellect will become demonic, just like Jay and Vijay. Despite being wise, their intellect became demonic, because they showed *mān* towards the *Sanakādik*. As a result, they both fell from *Vaikunth*.
- 35.12 “Furthermore, when a person's intellect becomes demonic, even the *gun* of *Bhagvān* and His *bhakta* appear as faults to him. Wherever

such a person takes birth, he becomes an attendant of *Shiv* or the king of demons, and does *bhajan* of *Bhagvān* with hatred."

|| End of Vachanāmrut Gadhadā I || 35 || 35 ||

Gadhadā I – 36

A *Tyāgi* Must Only Have Love For *Bhagvān*

- 36.1 In the *Samvat* year 1876, on *Posh vad* 13 [13th January, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the platform under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes, with garlands of white and yellow flowers adorning His neck. Bunches of white flowers were placed on both of His ears, and a tassel of yellow flowers was hanging from His *pāgh*. A *chhoglu* made from red *karnikār* flowers had also been placed in His *pāgh*. Also, He was playing with a ball of white flowers with His right hand. To the joy of His *bhaktas*, He was sitting in a charming fashion. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 36.2 Shreeji Mahārāj then said, "How should a person view a person who has abandoned worldly life and accepted the clothing of a *tyāgi*, yet still has affection for useless objects? He should be viewed to be like a poor person beside a wealthy person. Suppose there is a poor person who has no clothes to wear and feeds himself by scavenging for scraps of food from piles of waste, not only does he consider himself to be a sinner, but other wealthy people also consider him to be a sinner. They presume, '*He must have committed many sins, which is why he has no food or clothes*'.
- 36.3 "Similarly, after becoming a *tyāgi*, a person who collects nice clothes and other pleasant objects with a strong craving for them, but does

not have affection for *dharma*, *gnān*, *vairāgya*, and *bhakti*, is considered by the great *ekāntik sant* to be a sinner just like the poor person. As he is a sinner, he does not have love for *dharma*, *gnān*, *vairāgya*, and *bhakti*. Instead, he has affection for objects other than *Bhagvān*.

- ^{36.4} “However, for a true *tyāgi* both dirt and gold are equal. Also, a *tyāgi* never makes distinctions by thinking, ‘*This object is pleasant, and this object is unpleasant*’. He never has such an understanding. Instead, he has love only towards *Bhagvān*. Only such a person is a true *tyāgi*.”

|| End of Vachanāmrut Gadhada I || 36 || 36 ||

Gadhada I – 37

Detachment From Birthplace And Relatives

- ^{37.1} In the *Samvat* year 1876, on *Posh vad* 14 [14th January, 1820], Shreeji Mahārāj was sitting facing west on a decorated bedstead under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhada. He was wearing a white *pāgh*, from which hung a tassel of yellow flowers. Bunches of white flowers had also been placed upon both of His ears, and a garland of yellow and white flowers adorned His neck. He had covered Himself with a white *chādar*, and was wearing a white *khes*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- ^{37.2} Then, Shreeji Mahārāj said, “A person who lacks understanding cannot abandon his feelings of affection for his birthplace even though he has abandoned the world.” So saying, He showed everyone the scar on His thigh where He had been injured by the broken branch of a tree during His childhood. Shreeji Mahārāj then continued, “Whenever I see this scar, I remember the tree and the lake. Therefore, it is extremely difficult to forget your birthplace and

relatives. I would like those amongst you, who do not remember your birthplace and relations, to confess. For those of you, who do not speak up out of shame, take oath on the name of *Nar-Nārāyan*."

- 37.3 Then, all the *munis* revealed what was true for them.
- 37.4 After listening to them, Shreeji Mahārāj said, "If a person believes himself to be the *ātmā*, where is the birthplace of that *ātmā*? Who are the relatives of that *ātmā*? Of what gender is that *ātmā*? Moreover, if you wish to maintain relationships with your relatives, then you should also maintain relationships with all the relatives that you have had throughout your previous lives in the cycle of 8.4 million life-forms. Furthermore, if a person wishes for the *kalyān* of his relatives, then he should wish the same for all. However, just as upon beginning this human life the parents of the previous 8.4 million life-forms have all been forgotten due to ignorance, similarly the parents of this human body should be forgotten through knowledge.
- 37.5 "As for me, I have no affection towards any of my relatives. Moreover, a person may be serving me, but if there is no *bhakti* for *Bhagvān* in his heart, I cannot develop a liking for him – even if I try. Even if he is as virtuous as *Nāradji*, if he lacks *bhakti* for *Bhagvān*, I do not like him.
- 37.6 "On the other hand, there is a person who has *bhakti* for *Bhagvān* in his heart. He understands that the way in which *pratyaksha Bhagvān* resides on this earth, and the way in which the *bhakta* of *Bhagvān* remains in the vicinity of *Bhagvān*, is exactly how they remain when *ātyantik-pralay* occurs. He also understands that *Bhagvān* and His *bhakta* is eternally *sākār*, but never does he understand them to be *nirākār*, regardless of any *Vedānt shāstra* he may hear. Furthermore, he realises that no one besides *Bhagvān* sustains the world, and he also realises that without *Bhagvān*, even a dry leaf cannot be stirred.

- ^{37.7} “A person with such firm belief that *Bhagvān* is *sākār*, even an ordinary person, is still dear to me. *Kāl*, *karma*, and *Māyā* are unable to use their power over him. In fact, *Bhagvān* Himself instructs any punishment that he is to receive, but no one else has any authority over him. On the other hand, I have no respect for a person without such a belief, even if he happens to have the qualities of *tyāg* and *vairāgya*. However, a person with firm belief in *Bhagvān* in his heart never loses his belief that *Bhagvān* is *sākār*, nor does he ever understand *Bhagvān* to be *nirākār* like a mass of light, regardless of how many *shāstras* he may hear or the company he may keep. A *sant* with such a belief is so highly respected by me that even I place the dust on his holy feet on my head. In my mind, I am afraid of harming him, and I also long to have his *darshan*.
- ^{37.8} “A person without this belief attempts to attain *kalyān* using the strength of his own spiritual activities, but he does not strive for it by relying on the grace of *Bhagvān*. Such a senseless person is as foolish as someone wishing to cross the ocean without the aid of a ship, by his own efforts. Conversely, a person who wishes for *kalyān* through the grace of *Bhagvān* is wise, like a person who wishes to cross the ocean with the help of a ship.
- ^{37.9} “After leaving their body, all those with such knowledge of *Bhagvān*'s *svarup* attain a *murti* of *chaitanya* in the home of *Bhagvān* and forever remain in His *sevā* in His presence. But if a person has attempted to attain *kalyān* without having such a belief, then he will go to dwell in the *loks* of other *devs*.
- ^{37.10} “In fact, the *darshan* of such a true *bhakta* of *Bhagvān* is equivalent to the *darshan* of *Bhagvān* Himself. He is so great that his *darshan* alone can redeem countless wretched *jeevs*.”
- ^{37.11} Having delivered these talks, Shreeji Mahārāj requested, “Now please sing a *kirtan*.”

|| End of Vachanāmrut Gadhada I || 37 || 37 ||

Gadhadā I – 38**Remove Vāsnā Before You Perform Bhakti**

- 38.1 In the *Samvat* year 1876, on the evening of *Mahā sud 1* [16th January, 1820], Shreeji Mahārāj was sitting on a small mattress which had been placed on the veranda outside the stables in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had tied a white, red-bordered *feto* around His head. He was also wearing a richly embroidered *angarkhu* and had covered Himself with a white *chofāl*. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 38.2 After glancing at all the *haribhaktas*, Shreeji Mahārāj thought for some time and then said, "Please listen, as I have something to say."
- 38.3 He then continued, "From the time a *satsangi* enters the *satsang*, he should examine his mind by thinking '*In the first year, my mind was like this, then it was like this. Previously, I had this much desire for Bhagvān and this much desire for the world*'. In this way, he should repeatedly reflect on his yearly total of desires and always attempt to gradually, yet constantly eradicate all worldly desires that remain in the mind. However, if he does not assess himself constantly, and allows those desires to accumulate, then they will never be overcome. Consider the analogy of opening an account with a merchant: If a person settles the debts regularly on a monthly basis, then it will not be difficult to repay the debt. But, if he waits until the end of the year to repay the debt, it will be extremely difficult to settle the account. Likewise, a person should assess himself constantly.
- 38.4 "In reality, the mind is saturated with desires for the world. In the way that sesame seeds are permeated with scent by padding them between alternating layers of flowers, the mind should be saturated with flowers in the form of the constant remembrance of *Bhagvān*'s

charitra, together with an understanding of His greatness. These *charitras* and thoughts of *Bhagvān* should be entangled within the mind. As one thought subsides, another should be visualised. In this way, the mind should not be left idle.” Saying this, Shreeji Mahārāj narrated a story of a ghost.”

- 38.5 He then continued, “Even if a person begins to recall the *charitras*, talks, and *darshan* of *Bhagvān* of just one day, there would be no end to them. If that is so, then there would certainly be no end to them for someone who has passed ten to fifteen years in *satsang*.
- 38.6 “These *charitras* should be recalled in the following way: ‘*In this way, Mahārāj and the paramhans held sabhā in this village; in this way, puja was offered to Mahārāj; in this way, talks were done*’. Those *charitras* of *Bhagvān* should be recalled over and over again. Moreover, for a person who does not have much understanding, this is certainly the best method for them. In fact, there is no other method like it.
- 38.7 “Then, you may say, ‘*We wish to take very little food and wish to keep many fasts*’. But, I do not emphasise those methods. A person should abide by those methods as best as he can in accordance with his given *niyams*. But, what I have just described to you is what should truly be done.”
- 38.8 Then, Shreeji Mahārāj said, “I believe that the mind should be free of worldly desires. No matter how much *pravrutti* a person may do physically, if his mind is pure, then he cannot be seriously harmed – even though outwardly, in society, a person engaged in *pravrutti* appears to be dishonourable. On the other hand, if a person’s mind is full of worldly desires and he superficially behaves as if he is practicing *niv rutti*, then he may appear respectable in society, but his *jeev* will suffer severely. This is because at the time of death, it is those thoughts that are in a person’s mind that spring forth, just like the child of a deer sprang forth in Bharatji’s mind during his last

moments. As a result, he became a deer in his next life, even though he had originally given up a kingdom and *Rushabh-Dev Bhagvān* was his father. Therefore, to remain mentally free of worldly desires is my belief. By keeping fasts, the mind does become weak along with the body; but, when the body becomes strong again, the mind also becomes strong. Therefore, mental *tyāg* is required along with physical *tyāg*. In fact, a person whose mind holds thoughts of *Bhagvān* but not thoughts relating to the world should be considered important in our *satsang*. Conversely, those who do not do this are inferior.

- 38.9 “Furthermore, a *grahastha* should engage in worldly activities physically, but mentally he should also remain free of worldly desires, just like the *tyāgi*, and should think of *Bhagvān*. Also, he should engage in social activities according to the *āgnā* of *Bhagvān*. Moreover, if mental *tyāg* is not genuine, then what about Janak Rājā, whose mind was like that of a great *yogi* master, despite ruling a kingdom? Therefore, only *tyāg* which is developed mentally, is appropriate.”
- 38.10 Shreeji Mahārāj then explained, “If impure thoughts arise in a person’s mind, he should reveal them. But, as the saying goes, ‘Only a dog will lick a dog’s face’, or ‘When a snake is a guest to another snake, the host-snake will have nothing to offer, so the guest-snake licks the host-snake’s face’, or when a married woman goes to a widow, the widow says, ‘Come, lady. May you also become like me’. Similarly, to reveal impure thoughts to someone who also experiences impure thoughts is like the examples mentioned.”
- 38.11 “Then, to whom should a person reveal his impure thoughts? Well, he should reveal them to a person who is so strong-willed, that no impure thoughts relating to the world arise in his mind. However, there may be many who do not experience such thoughts. So, out of those, a person should reveal his impure thoughts to a person who

criticises those thoughts after listening to them and who continues to criticise them in all of his activities – while eating, drinking, sitting, standing – until they are eradicated from his mind. Moreover, that person should have the same determination to eradicate others' impure thoughts as he has to remove his own. A person should reveal his impure thoughts to such a person. But, if the person to whom he reveals his impure thoughts does not give advice in this way and is himself careless, then what can someone gain from him? Therefore, after revealing impure thoughts in this way and eradicating them, a person should continuously hold thoughts only of *Bhagvān* and become free from all desires for the pleasures of the world."

^{38.12} Then, Shreeji Mahārāj said, "What are the characteristics of keeping a fast on a day of *Ekādashi*? Well, the ten *indriyas* and the mind, the eleventh, should be withdrawn from their respective *vishays* and attached to *Bhagvān*. That is considered as having kept an *Ekādashi* fast. In fact, *bhaktas* of *Bhagvān* should engage in this continuously. In comparison, if a person whose mind is not free from worldly desires in this way physically engages in *vrat* and *tap*, he does not benefit very much. Therefore, following his own *dharma* and understanding *Bhagvān*'s greatness, a *bhakta* of *Bhagvān* should maintain a constant effort to free his mind of worldly desires."

^{38.13} Shreeji Mahārāj then explained, "A true *tyāgi* is a person whose mind never thinks about a desire for objects that he has already given up. Just as a person has no desire for faeces once they have been excreted, in the same way, no desire arises for rejected objects. *Nāradji* narrated to Shukji:

tyaja dharmama-dharma cha

The essence of the *shlok* is: '*A person should abandon all objects except the ātmā; he should behave only as the ātmā and worship Bhagvān*'. Such a person can be called a perfect *tyāgi*. Furthermore, *grahastha*

haribhaktas should behave like Janak Rājā, who said, ‘*Although my city of Mithilā is burning, nothing of mine is burning*’, as stated in the following *shlok*:

mīthilāyām pradeep-tāyam na me dāhyati kinchana

A *grahastha haribhakta* with this type of understanding, even though he may possess a house, is a true *haribhakta*. A person who is not such a *tyāgi* or *grahastha* is called a false *bhakta*, whereas a person who behaves as described above should be known as an *ekāntik bhakta*.

^{38.14} Then, Motā Ātmānand Swāmi asked Shreeji Mahārāj, “What are the characteristics of the *jeevātmā*, which is distinct from the body, the *indriyas*, the *antah-karans*, and their presiding *devs*? ”

^{38.15} Shreeji Mahārāj replied, “I shall answer that question in brief. The *jeev* is the speaker that explains the nature of the body and the *indriyas*, and explains their natures separately to the listener. That speaker is the knower of everything, and is distinct from all the above – that is called the *jeev*. Also, the listener, which understands the forms of the body and the *indriyas* as being distinct, which knows them, and which is distinct from them all, is also known as the *jeev* itself. This is the method of understanding the nature of the *jeev*. ” Shreeji Mahārāj spoke in this way.

|| End of Vachanāmrut Gadhada I || 38 || 38 ||

Gadhada I – 39

Nirvikalp Or Savikalp Samādhi

^{39.1} In the *Samvat* year 1876, on *Mahā sud 3* [18th January, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the platform under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhada. He was wearing a white *khes* and

had covered Himself with a white *chādar*. He had tied a white *pāgh* around His head, from which tassels of yellow flowers were dangling. Bunches of white and yellow flowers had been placed above His ears, and He was wearing garlands of yellow flowers around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 39.2 Shreeji Mahārāj then asked a question to a *vedānti brāhmaṇ* who was sitting in the *sabhā*, “You claim that only *Brahm* exists. Furthermore, you say that with the exception of that *Brahm*, *jeevs*, *ishvars*, *Māyā*, the world, the Veds, six-*shāstras*, and the Purāns, are all false. I can neither understand this concept of yours, nor can I accept it. Therefore, please answer what I ask you, and do so by citing only the Veds, the six-*shāstras*, the Purāns, the Smṛutis, or other historical *shāstras*. However, if you reply quoting the words of some inauthentic *shāstra*, then I will not accept your answer. But, since I have absolute faith in the words of *Vyāsji*, I will be able to accept your answer if you reply quoting his words.”
- 39.3 The *vedānti* then attempted to reply using various arguments, but as Shreeji Mahārāj had raised doubts, the question remained unanswered.
- 39.4 Then, Shreeji Mahārāj said, “Please listen as I answer that question myself. There are two different states of those who have become *muktas* by worshipping *Bhagvān*. For example, a person standing on top of Mount Meru clearly sees everything in the vicinity of Meru – the other mountains, trees, as well as the ground that supports the mountains and the trees. Similarly, those enlightened *muktas* who have attained *savikalp samādhi*, see *jeevs*, *ishvars*, *Māyā*, and their supporter (*Brahm*), as being separate from each other. A person standing on top of Mount Lokā-Lok, sees everything in the vicinity of Mount Lokā-Lok, but sees the other mountains and trees, as being one with the ground. He does not see them as being separate.

Similarly, those great *muktas* who have attained *nirvikalp samādhi* see *jeevs*, *ishvars*, and *Māyā* as *Brahm*, but they do not see them as separate entities.

- 39.5 “In this way, there are two differing states of *muktas*, and it is due to their differing states that everything is viewed as being either *satya* or *asatya*. The words of those who have attained the *savikalp* state are noted in the Veds, the six-*shāstras*, and the Purāns, and they describe all of those entities as being *satya*. However, the words of those who have attained the *nirvikalp* state describe all of those entities as *asatya*. In reality, they are not *asatya*. They are only described as being *asatya* because they cannot be seen due to the influence of the *nirvikalp* state.
- 39.6 “For example, there is no night for a person sitting in the chariot of *Surya*. But, for those on earth, there is both day and night. Similarly, from the viewpoint of a person who has attained the *nirvikalp* state, all the things do not exist, whereas according to others, they do exist. So, if a person interprets ‘*Brahm*’ in this way, then there will never be any irregularities in the statements of the *shāstras*. But, if a person does not, then irregularities will arise. Furthermore, if a person – without having understood these inconsistencies and without having attained that *nirvikalp* state, relying solely on words learned from the *shāstras* – promotes the existence of *Brahm* alone, claiming that the *guru*, the *shishya*, *jeevs*, *ishvars*, *Māyā*, the world, the Veds, the Purāns, and the *shāstras*, are all imaginary, then he is extremely foolish. Ultimately, such a person will be sent to *Narak*.”
- 39.7 Having answered the question, Shreeji Mahārāj ended by asking the *brāhmaṇ*, “Now, if you have any doubts in what I have just said, please say so.”
- 39.8 Then, the *vedānti brāhmaṇ* replied, “O Mahārāj, O Prabhu, O Swāmi! You are *Bhagvān*, and you have incarnated for the *kalyāṇ* of the entire world. The explanation you have given is of course precise. There is

no room for any doubt." So saying, he became extremely pleased, and after abandoning his misconceptions, he became an *āshrit* of Shreeji Mahārāj.

|| End of Vachanāmrut Gadhada I || 39 || 39 ||

Gadhada I – 40

The Characteristics Of *Bhakti* And *Upāsanā*

- 40.1 In the *Samvat* year 1876, in the early hours of *Mahā sud 4* [19th January, 1820], Shreeji Mahārāj was sitting on a decorated bedstead under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhada. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had tied a white *pāgh* around His head, with a tassel of yellow flowers hanging from it. He was wearing a garland of yellow flowers around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 40.2 Muktānand Swāmi then asked Shreeji Mahārāj, "What is *savikalp samādhi*, and what is *nirvikalp samādhi*?"

- 40.3 Shreeji Mahārāj answered, "If a person who has *sthiti* in the *svarup* of *Bhagvān* does not have any impure desires, but does have some pure desires. For example, '*I wish to become like Nārad, the Sanakādik and Shukji*', or '*I wish to go to the āshram of Nar-Nārāyan and stay with the munis there to perform tap*', or '*I wish to go to Shvet-Dvip and become like a mukta of Shvet-Dvip by performing tap*' – then such a person is said to be in *savikalp samādhi*. On the other hand, a person who does not have such thoughts, has attained the characteristics of *Akshar-Brahm*, and remains engaged only in the *murti* of *Bhagvān*, is said to be in *nirvikalp samādhi*."

- 40.4 Then, Muktānand Swāmi asked again, "Mahārāj, what is the difference between *bhakti* and *upāsanā*?"

- 40.5 Shreeji Mahārāj replied:

*shravanam kirtanam vishnoha smaranam pād-sevanam
archanam vandanam dāsyam sakhyam ātma-nivedanam*

*Nine ways of offering bhakti to Bhagvān: shravan, kirtan, smaran, pād sevan,
archan, vandan, dāsyā, sakhya, ātma-nivedan.*

“To worship *Bhagvān* in these nine ways is known as *bhakti*.

- 40.6 “*Upāsanā* can be defined as having a firm belief that *Bhagvān*’s *svarup* is *sākār*. Even if a person becomes *brahm-rup*, that belief never disappears. Moreover, even if he happens to listen to *shāstras* proposing the view that *Bhagvān* is *nirākār*, he would still understand *Bhagvān* to always be *sākār*. Regardless of what is mentioned in the *shāstras*, he would only promote *Bhagvān*’s *svarup* as *sākār*, never allowing his own *upāsanā* to be disproved. A person who has such a firm understanding is considered to possess *upāsanā*.”

|| End of Vachanāmrut Gadhada I || 40 || 40 ||

Gadhada I - 41

Purushottam Bhagvān Resides In All

- 41.1 In the *Samvat* year 1876, on the evening of *Mahā sud 5* [20th January, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the platform under the neem tree near the *mandir* of *Shree Vāsudeva Nārāyan* in Dādā Khāchar’s *darbār* in Gadhada. He was dressed entirely in white clothes. He was also wearing garland of yellow flowers. Bunches of yellow flowers had been placed above His ears, and tassels of yellow flowers were dangling from His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 41.2 Then, Shreeji Mahārāj said, “Please engage in a question-answer discussion.”

- 41.3 Nrusinhānand Swāmi then said,

ekoham bahu shyām prajāyeya

“Many *pandits* and *vedāntis* in the world interpret this Vedic *shlok* to mean: ‘*The one Bhagvān present at the time of destruction, Himself takes the form of all jeevs and ishvars by His own will*’. But this belief can only be accepted by someone who is a fool. We have accepted your refuge, so this belief does not make sense in our minds. Our understanding is that *Bhagvān* is *achyut*, and that he does not divide and assume the *svarups* of various *jeevs* and *ishvars*. Therefore, we can only fully understand the meaning of this *shlok* if you explain it to us.”

- 41.4 Shreeji Mahārāj then explained, “The meaning of that Vedic *shlok* is not as they interpret it to be. In fact, it has a different meaning altogether. In the Ved-Stuti, it is stated:

*svakruta-vichitra-yonishu vishan-niva hetutayā
taratam-tash-cha-kāstyanala-vatsva krutānu-krutihi*

This means: ‘*Purushottam Bhagvān creates and enters the various types of life-forms as their cause, He is antaryāmi, and He inspires them to a greater or lesser degree*’.

- 41.5 “More specifically, at the time of creation, *Purushottam Bhagvān*, who is greater than even *Akshar*, looks towards *Akshar*. As a result, *Purush* incarnates from *Akshar*. After entering *Akshar*, *Purushottam* enters *Purush*, and in the form of *Purush*, inspires *Prakruti*. In this way, as *Purushottam* successively entered the various entities, the activities of creation took place. Then, *Pradhān-Purush* were produced from *Prakruti-Purush*. From *Pradhān-Purush*, *maha-tattva* was produced. From *maha-tattva*, the three types of *ahankār* were produced. From *ahankār*, the *bhuts*, the *vishays*, the *indriyas*, the *antah-karans*, and their presiding *devs* were produced. From those,

Virāt-Purush was produced, and from the lotus extending from his naval, *Brahmā* was produced. From that *Brahmā*, Marichi and other *prajāpatis* were produced. From them, *Indra* and other *devs*, the demons, and all the *sthāvar* and *jangam* creatures were produced.

- 41.6 “*Purushottam Bhagvān* enters and dwells in all the above as their cause, and is *antaryāmi*. However, He does not reside in *Prakruti-Purush* to the extent that He resides in *Akshar*. He does not reside in *Pradhān-Purush* to the extent that He resides in *Prakruti-Purush*. He does not reside in *maha-tattva* and the rest of the twenty-four *tattvas* to the extent that He resides in *Pradhān-Purush*. He does not reside in *Virāt-Purush* to the extent that He resides in the twenty-four *tattvas*. He does not reside in *Brahmā* to the extent that He resides in *Virāt-Purush*. He does not reside in those like Marichi to the extent that He resides in *Brahmā*. He does not reside in Kashyap to the extent that He resides in Marichi. He does not reside in *Indra* and the other *devs* to the extent that He resides in Kashyap. He does not reside in human beings to the extent that He resides in *Indra* and the other *devs*. He does not reside in animals and birds to the extent that He resides in human beings. In this way, *Purushottam Bhagvān* resides in all – to a greater or lesser degree – as their cause, and is *antaryāmi*.
- 41.7 “For example, fire resides within wood. Large fire resides in large pieces of wood, long fire resides in a long piece of wood, and bent fire resides in a bent piece of wood. In a similar way, *Purushottam Bhagvān* resides in various entities with varying degrees of power according to the task to be accomplished through that entity.
- 41.8 “*Purushottam Bhagvān* also resides in those like *Akshar* and *Prakruti-Purush*, and is *antaryāmi*. However, because of the difference in the abilities of those entities, there is a difference in their power. So, there is only one *Purushottam Bhagvān*, and it is He who enters all and resides in them as *antaryāmi*. But, He Himself does not become

the *jeevs* and *ishvars* by assuming many *svarups*. This is how that Vedic *shlok* should be interpreted.”

|| End of Vachanāmrut Gadhada I || 41 || 41 ||

Gadhada I - 42

Vidhi And Nishedh

- ^{42.1} In the *Samvat* year 1876, on *Mahā sud 6* [21st January, 1820], Shreeji Mahārāj was sitting facing west on a decorated bedstead on the platform under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhada. He had tied a white *pāgh* around His head. He had also covered Himself with a white *chādar* and was wearing a white *khes*. Bunches of yellow flowers had been placed above both of His ears. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- ^{42.2} Seated in the *sabhā*, were some *vedānti brāhmans*. Seeing them, Shreeji Mahārāj said, “Those who study or listen to the *Vedānt shāstras* claim, ‘The *vidhi* and *nishedh* are false; *Svarg* and *Narak*, which are attained by following them, are also false; the disciples who attain them are false; and the *guru* is false as well. *Brahm* pervades everything and it alone is *satya*’. But, those who speak in this way, with what understanding do they propose this?
- ^{42.3} “In actual fact, the *āchārya* of all *vedāntis*, Shankar-Āchārya, had his own disciples keep a cane and a *kamandalu*. He also enforced, ‘A person should recite the *Bhagvad Geetā* and the *Vishnu-Sahasranām*; a person should perform *pujā* of *Vishnu*; those who are young should bow down to those who are senior in age; and a person should beg for alms only from the house of a religious and pure *brāhmaṇ*’. So, because Shankar-Āchārya proposed the following of various *vidhi* and *nishedh* in this way, can you claim that he did not have complete *gnān*? Have those who claim to have recently attained *gnān*, and have falsified the following of these *vidhi* and *nishedh*, become greater than Shankar-

Āchārya? Actually, it seems as if they are speaking out of absolute foolishness.

- 42.4 “In reality, those *vidhi* and *nishedh* that have been falsified in the *shāstras*, can be understood through the following example: If a large ship sets out to sea for a year, then neither the shoreline ahead nor the shoreline behind can be seen. In fact, even huge mountains on either shoreline cannot be seen, so how can trees or people possibly be seen? Wherever a person looks, only water can be seen; but besides water, nothing else is visible. If he looks up, the enormous waves of the ocean rising up will be seen. So even above, only water is visible. In this situation, people sitting in the ship would claim that there is only water, and nothing else exists. The principle behind this example is that a person who has attained a *nirvikalp* state in the form of *Brahm* claims, ‘*There is only Brahm; besides that everything else, such as jeevs, ishvars, and Māyā, is false*’. Hearing words written in the *shāstras* supporting this view, a person who has not even attained that state, claims all *vidhi* and *nishedh* are false. He thinks of his wife and children, and carries out all social activities while believing them to be true. Therefore, he believes the *vidhi* and *nishedh*, which are written in the *shāstras*, to be false. Those who preach such *gnān* in this world should be known as extremely sinful and *nāstiks*.
- 42.5 “After all, it was because of the uneasiness that such a *nāstik* nature may creep into people’s hearts, that Shankar-Āchārya composed many *shloks* in the praise of *Vishnu*, such as:

bhaja govindam bhaja govindam govindam bhaja mudhamate
O fool! Worship Bhagvān...Worship Bhagvān...Worship Bhagvān.

“He also composed several *shloks* praising *Shivji*, *Ganpati*, *Surya*, and many other *devs*. After hearing these *shloks*, all the *devs* appear to be *satya*. It was with this intention in mind that Shankar-Āchārya composed *shloks* in praise of all these *devs*. Despite this, scholars of

today falsify them. In addition, they claim, '*Regardless of how severe a sin a person with gnān may commit, it would not affect him*'. But, they say this out of foolishness.

- 42.6 "Also, consider this: From all those *tyāgi paramhans*, Jadbharat is the best. In fact, the story of Jadbharat has been noted in each of the Purāns and all the *Vedānt shāstras*. That great Jadbharat was also the son of *Rushabh-Dev Bhagvān* in his previous life. He gave up his kingdom, and went to live in the forest. There, he developed affection for a deer. Although that was merely out of compassion, this mistake caused him to be reborn as a deer. Like that deer, he attained four legs, a short tail, and small horns on his head.
- 42.7 "In comparison, the *gopis* of *Vraj* were attached to *Shree Krishna Bhagvān* out of lust. Despite this, they were still able to overcome *Bhagvān's māyā*, and attain the *nirgun Akshardhām* of *Bhagvān* after becoming *gunātit*. The reason for this was that *Shree Krishna Bhagvān* was *Purushottam*, and He was a *gunātit divya murti*. So, because the *gopis* developed love for Him, either knowingly or unknowingly, they became *gunātit* as well. However, Bharatji became a deer because he had developed affection for the deer out of compassion. Therefore, no matter how great a person may be, *kusang* only leads to harm. Conversely, regardless of how great a sinner a person may be, if he maintains profound association with *Bhagvān*, who is *satya*, then that person also becomes absolutely pure and attains *kalyān*. Of course, if *Shree Krishna Bhagvān* was not *gunātit* himself, then His *bhaktas*, the *gopis*, would not have attained the *gunātit* state. But, because they did attain the *gunātit* state, *Shree Krishna Bhagvān* was most certainly flawless, *gunātit*, and *divya*.
- 42.8 "*Vedāntis* also claim, 'Everything is pervaded by *Brahm*'. Just as the *gopis* developed love for *Shree Krishna Bhagvān*, all women develop love for their husbands, and all men develop love for their wives. However, they do not attain what the *gopis* attained. Instead, they

attain gloomy *Narak*. Therefore, those who prescribe that *vidhi* and *nishedh* are indeed true, not false; and whoever falsifies them, will be consigned to *Narak*."

- 42.9 Having said this, Shreeji Mahārāj bid "Jay Sachidānand" to everyone, and returned to His residence.

|| End of Vachanāmrut Gadhadā I || 42 || 42 ||

Gadhadā I - 43

The Four Types Of Mukti

- 43.1 In the *Samvat* year 1876, on the evening of *Mahā sud 7* [22nd January, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He had tied a white *pāgh* around His head. He had covered Himself with a white *chādar* and was wearing a white *khes* as well. Tassels of yellow flowers were dangling from His *pāgh*, and garlands of yellow flowers adorned His neck. Also, bunches of yellow flowers had been placed above both of His ears. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 43.2 Looking at all the *bhaktas* with a compassionate gaze, Shreeji Mahārāj said, "I wish to ask a question, so please listen." He then began, "The Shreemad Bhāgvat Purān states, '*Those who are bhaktas of Bhagvān do not desire any of the four types of mukti*'. Other great *bhaktas* of *Bhagvān* also say, '*Bhaktas of Bhagvān do not wish for the four types of mukti*'. What are the four types of *mukti*? The first type is to reside in the *dhām* of *Bhagvān*; the second type is to stay near *Bhagvān*; the third type is to assume a *svarup* similar to *Bhagvān*; and the forth type is to attain powers similar to *Bhagvān*. These are the four types of *mukti*. A *bhakta* of *Bhagvān* does not wish for any of these. Instead he only wishes to serve *Bhagvān*. Now, my question

is, 'Why does that bhakta not wish for the four types of mukti?' Please answer according to your ability."

- 43.3 All the *paramhans* attempted to answer the question, but were unable to do so adequately.
- 43.4 Then, Shreeji Mahārāj said, "Here, I shall answer the question. A person who maintains a desire for the four types of *mukti* after becoming a *bhakta* of *Bhagvān* is known as a '*sakām bhakta*'. In contrast, a person who has no desires regarding the four types of *mukti*, and who only desires to serve *Bhagvān*, is known as a '*nishkām bhakta*'. In fact, the Shreemad Bhāgvat states:

*mat-sevaya prateetam cha sālokyādi chatushtayam
nechhanti sevaya puranahā krutonyat-kālaviplutam*

If those who are only fulfilled by serving me do not desire the four types of mukti, such as a place in my dhām, which are attained by serving me – then why would they desire anything that is ultimately perishable?

*sālokya sārshti sāmeepya sārupyaika-tvamapryut
deeyamānam na gruhnanti vinā mat-sevanam janāhā*

Even if granted a place in my dhām, powers similar to mine, my closeness, a svarup similar to mine, or oneness with me, nishkām bhaktas would not accept them without my sevā.

- 43.5 "This means that a *nishkām bhakta* of *Bhagvān* does not wish for the four types of *mukti*, if the *sevā* of *Bhagvān* is not included. He only wishes to serve *Bhagvān*. In turn, *Bhagvān* keeps this *nishkām bhakta* in His own *sevā*. *Bhagvān* also insists on granting such a *bhakta* with His divine powers and bliss, even though the *bhakta* does not wish for them. *Kapil-Dev Bhagvān* has also said:

*atho vibhutim mama māyā-vinastā-maishvaryam-ashtāngama-nupravruttam
shriyam bhagavateem va spruhayanti bhadram parasya me teshnuvate tu loke
Even though my nishkām bhaktas have no wish for the material wealth of the lokas up to and including the lok of Brahmā, for the eight extraordinary powers, or for the auspicious wealth of *Bhagvān*, they still enjoy all these in my dhām.*

- 43.6 “In the Geetā, such a *nishkām bhakta* has been referred to as a *bhakta* with *gnān*. A *sakām bhakta*, on the other hand, has been referred to as materialistic. Therefore, a *bhakta* should not wish for anything except the *sevā* of *Bhagvān*. After all, wishing for anything other than the *sevā* of *Bhagvān* is considered to be a flaw. It should be overcome by extreme association with the *nishkām ekāntik bhakta* of *Bhagvān*.”

|| End of Vachanāmrut Gadhadā I || 43 || 43 ||

Gadhadā I - 44

The Characteristics Of Love

- 44.1 In the *Samvat* year 1876, on the morning of *Mahā sud 8* [23rd January, 1820], Shreeji Mahārāj was sitting facing west on a decorated bedstead on the platform under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes*, and had covered Himself with a white *chādar*. Also, He had tied a white *feto* around His head, and had tied a *bokāni* with one end of the *feto*. A garland of white flowers decorated the *feto*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 44.2 Shreeji Mahārāj then asked, “What is the characteristic of having love towards *Bhagvān*?”
- 44.3 Brahmānand Swāmi attempted to describe the characteristic of love, but was unable to do so adequately.
- 44.4 Hearing his reply, Shreeji Mahārāj commented, “You have not even come close to describing love. You say it is remaining detached from the body and the *brahmānd*, but that is not the characteristic of love. That is the characteristic of *vairāgya*. In actual fact, love is constantly remembering *Bhagvān’s murti*. That is called love.

- 44.5 “A *bhakta* with total love for *Bhagvān*, never has any thoughts other than those of *Bhagvān*. The extent to which he holds desires other than those of *Bhagvān*, is the extent to which he lacks in his love. If, whether knowingly or unknowingly, some thoughts other than remembering *Bhagvān’s murti* were to arise in a person who has true love for *Bhagvān*, it would be as distressful for him as someone throwing a handful of pebbles and sand into a delicious meal he is eating, or as painful as being branded on his forehead by a red-hot branding iron. A person who feels this way should be known to have love for *Bhagvān*. So now, if all of you examine your hearts, you will realise how much love you have for *Bhagvān*.”
- 44.6 Brahmānand Swāmi then asked, “By what means can a person develop such intense love for *Bhagvān*? ”
- 44.7 Shreeji Mahārāj replied, “Only by keeping profound association with the *sat-purush* can a person develop intense love for *Bhagvān*. ”
- 44.8 At this point, Somlā Khāchar questioned, “But, we are intensely engaged in such profound association, yet why does such intense love not develop? ”
- 44.9 Shreeji Mahārāj explained, “It is true that you engage yourselves in such profound association, but as well as associating with me, you also associate with the world. As a result, intense love for *Bhagvān* does not develop. ”
- 44.10 Then, a *brāhmaṇ* named Vālo Dhruv, from Vaso, asked a question. “Mahārāj, how can the feelings of ‘I-ness’ and ‘my-ness’ towards the body and its relations, be eradicated? ”
- 44.11 Shreeji Mahārāj replied, “The *jeev* has a misconception that it does not believe itself to be the *jeevātmā*, and distinct from the body. Instead, it believes itself to be the body. To illustrate how the body clings to the *jeevātmā*, consider a person who wears a *dagli* after

having it sewn by a tailor. That person then begins to believe, '*The tailor is my father, and the tailor's wife is my mother*'. Such a person would be considered a fool. In the same way, the *jeevātmā* is given a *dagli* in the form of this body. That body is born sometimes to a *brāhmaṇa* couple, or sometimes to a low-caste couple, or in any of the other 8.4 million life-forms. Therefore, a person who believes the body to be his true self and believes the parents of that body to be his own parents, is called a fool. He should be considered to be like an animal.

- 44.12 "Moreover, out of those 8.4 million life-forms previously undertaken, there is not a single mother, sister, daughter, or wife who keeps the *pati vrata* vow any longer. So, how can a person who believes these relations to be his true relations, ever overcome the feelings of 'I-ness' and 'my-ness'? Therefore, without such understanding, to eradicate attachment for a person's birthplace and native land, is very difficult indeed.
- 44.13 "Therefore, as long as a person believes the body to be his true self, his entire understanding is totally useless. As long as he continues to hold pride in his *varna* and *āshram*, he will never see qualities of a *sādhu*. So, after discarding the feelings of 'I-ness' and 'my-ness' for the body and its relations, believing the *ātmā* to be *brahm-rup*, and after abandoning all worldly desires, if a person worships *Bhagvān* while following *svadharma*, he should be known as a *sādhu*. No distance remains between *Purushottam Bhagvān* and a person who has acquired such qualities of a *sādhu*. Everything else may be possible, but to acquire such qualities of a *sādhu* is extremely difficult. In fact, I am such a *sādhu*, because I do not have even the slightest pride in my *varna* and *āshram*."
- 44.14 Shreeji Mahārāj spoke in this way for the purpose of enlightening His *bhakta*. In reality, He Himself is *Purushottam Nārāyaṇ*.

|| End of Vachanāmrut Gadhada I || 44 || 44 ||

Gadhadā I – 45***Bhagvān Is Sākār And The Light Is Nirākār***

- 45.1 In the *Samvat* year 1876, on the evening of *Mahā sud 10* [24th January, 1820], Shreeji Mahārāj was sitting facing south on the platform in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *pāgh* around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 45.2 Gopālānand Swāmi then asked, "Mahārāj, many *vedāntis* claim that *Bhagvān* is *nirākār*, and does not possess a *svarup*. Moreover, they quote Vedic *shloks* that support only that belief. On the other hand, *bhaktas* of *Bhagvān*, such as *Nārad*, *Shukji*, and the *Sanakādik*, claim that *Bhagvān* is *sākār*. Of the two, who is correct?"
- 45.3 Shreeji Mahārāj replied, "*Purushottam Bhagvān* is eternally *sākār*, and that *murti* is extremely luminous. The all-pervasive *Brahm*, which is *antaryāmi* and *sachidānand*, is actually the divine light of *Purushottam Bhagvān*, but He Himself possesses a definite *murti*. The *Shrutis* also mention, '*Bhagvān looked towards Māyā*'. Now, if *Bhagvān* sees, does that mean that He has only a pair of eyes and nothing else? He also has hands and feet. This proves that He is *sākār*.
- 45.4 "Take the example of water. Its corresponding *dev*, *Varun*, is *sākār* in his own home, while water itself is described as *nirākār*. Also, the flames of a fire are described as *nirākār*, while their corresponding *dev*, *Agni*, is *sākār* in his own home. Sunlight is also described as being *nirākār*, while *Surya-Dev*, who resides in his home, is *sākār*. Similarly, *sachidānand Brahm* is *nirākār*, while *Purushottam Bhagvān* is *sākār*. Furthermore, that all-pervasive *sachidānand Brahm*, is the divine light of *Purushottam Bhagvān*.

- 45.5 “Someone may claim that the Shrutis propose that *Bhagvān* is all-pervasive and perfect, and is without features like hands and feet. But, those Vedic *shloks* that disprove the features like hands and feet, are actually disproving the *māyik* hands and feet. In reality, *Bhagvān’s murti* is *divya*, not *māyik*.
- 45.6 “When a mirror is placed in front of the sunlight, the reflection is just like the sunlight. In this way, the light of *Purushottam Bhagvān*, which is *sachidānand Brahm* and pervades everything, can also be seen as *sākār*, like *Purushottam Bhagvān*, by the pure *antah-karans* acting like a mirror.
- 45.7 “In the same way, *Purushottam Bhagvān* is always *sākār*. He is not *nirākār*. Those who do believe Him to be *nirākār*, just do not understand.”

|| End of Vachanāmrut Gadhada I || 45 || 45 ||

Gadhada I - 46 The Creation And Destruction Of *Ākāsh*

- 46.1 In the *Samvat* year 1876, on the evening of *Mahā sud 11* [25th January, 1820], Shreeji Mahārāj was sitting facing south on the platform near the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhada. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *pāgh* around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 46.2 Then, a *vedānti brāhmaṇ* by the name of Maheshvar Bhatt asked Shreeji Mahārāj, “Everything is merged during the state of *samādhi*, but how does *ākāsh* become merged?”

- 46.3 Shreeji Mahārāj replied, “Please listen carefully as I explain the characteristics of *ākāsh* in detail. *Ākāsh* is the name given to vacant space. All objects that exist, reside only within that vacant space. Moreover, *ākāsh* pervades and resides within all of those objects. In fact, there is not a single object in which there is no *ākāsh*. It even exists in the smallest particle of *pruthvi*. If we cut that particle into millions of pieces, *ākāsh* will exist within those pieces as well.
- 46.4 “So, when a person looks from the viewpoint of *ākāsh*, the other four *bhuts* cannot be identified; only *ākāsh* can be identified. Everything is dependent on that *ākāsh*. The three types of bodies, *sthul*, *sukshma*, and *kāran*, stay within *ākāsh*. This *brahmānd* also resides within *ākāsh*, along with its creator, *Prakṛuti* and *Purush*. But that *ākāsh* also resides within *Prakṛuti-Purush* and their creations, the body and the *brahmānd*. *Ākāsh* resides externally as their supporter. Therefore, this *ākāsh* is never merged, neither during the state of *sushupti* nor during *saṁādhi*.
- 46.5 “Someone may argue, ‘*The five bhuts have evolved from tamo-guṇ*, so how can that *ākāsh* be called the supporter of *Prakṛuti* and *Purush*? Also, how can it be said to pervade them all?’ Well, if *Prakṛuti* did not contain *ākāsh* in the form of vacant space, then how could *maha-tattva* – which emerges from *Prakṛuti* in the way fruits and flowers emerge from a tree, and a calf emerges from a cow’s womb – emerge at all? Therefore, *ākāsh* does reside within *Prakṛuti*. Furthermore, *ahankār* also emerges from *maha-tattva*, so *ākāsh* resides within *maha-tattva* as well. The three *guṇ* emerge from *ahankār*, so *ākāsh* resides within *ahankār* as well. The five *bhuts* emerge from *tamo-guṇ*, so *ākāsh* resides within *tamo-guṇ* as well. However, the *ākāsh* that has evolved from *tamo-guṇ* is subject to change, whereas the *ākāsh* that is the support of everything is not subject to change and is eternal. It is this *ākāsh* that is known as *Brahm* and as *Chidākāsh*, and is the supporter of all. Moreover, it is within this *ākāsh* that *Purush* and *Prakṛuti* undergo the states of expansion and contraction.

- 46.6 “How is this so? When *Purush* gazes at *Prakruti* – just as children are born to a man and woman – with *Purush* as the husband and *Prakruti* as the wife – children in the form of *maha-tattva* are produced. In this way, *Prakruti* takes the form of the twenty-four *tattvas* as well as the form of the body and the *brahmānd*. This is her state of expansion. *Purush* pervades all entities that evolve from that *Prakruti*, with his powers. This is his state of expansion.
- 46.7 “In time, when all the entities that have evolved from *Prakruti* are destroyed, and *Prakruti* appears to remain absorbed in *Purush*'s body, that is *Prakruti*'s state of contraction. When *Purush* reverts within his own self – at the time when all the entities that have evolved from *Prakruti* are destroyed – that is known as *Purush*'s state of contraction. For example, when a tortoise expands, all of its limbs emerge from its shell; and when it contracts, it withdraws all of its limbs back into its shell and remains totally motionless. That states of expansion and contraction of *Prakruti* and *Purush* are similar to this.
- 46.8 “Also, it is only *Purush*, and not the all-supporting *Chidākāsh*, which has an *anvay-vyatirek* relationship with *Prakruti* and the entities evolved from her. After all, how can something that is all-supporting ever be *vyatirek* from anything? On the contrary, *Purush* always resides in everything.
- 46.9 “This *brahmānd* is surrounded on all four sides by the *Lokā-Lok* mountains, just like a fort. Beyond the *Lokā-Lok* mountains is *Ālok*; beyond *Ālok* are the seven barriers; beyond that is nothing but darkness; beyond that darkness, there is divine light, which is known as *Chidākāsh*. Above, the *brahmānd* extends up to *Brahm-Lok*; above which are the seven barriers (*jad prakruti*); above which there is darkness (*Māyā*); above which there is again divine light, which is known as *Chidākāsh*.
- 46.10 “Below, *brahmānd* extends down to the seventh *Pātāl*; below which are the seven barriers (*jad prakruti*); below which there is darkness

(*Māyā*); below which there is again divine light, which is known as *Chidākāsh*. In this way, *Chidākāsh* is present on all four sides of the *brahmānd*, as well as within the *brahmānd*. When a person's vision reaches the perspective of that all-supporting *Chidākāsh*, it is given names like *dahar-vidyā* or *akshi-vidyā*. However, they are all called *brahm-vidyā*.

- ^{46.11} “That *Chidākāsh* is extremely luminous and eternal. It is neither created nor destroyed. Whenever there is any mention of the creation and destruction of *ākāsh*, it is with reference to the *ākāsh* that has evolved from *tamo-gun*, and which is full of darkness. This *ākāsh* can be merged, but the all-supporting *Chidākāsh* is never merged. This is the answer to your question. If anyone still has any doubts please do ask.”
- ^{46.12} Then, the *vedānti brāhmaṇ* and all the *haribhaktas* replied, “None of us have any doubts at all now.”

|| End of Vachanāmrut Gadhadā I || 46 || 46 ||

Gadhadā I – 47

Characteristics Of *Dharma*, *Bhakti*, *Gnān*, And *Vairāgya*

- ^{47.1} In the *Samvat* year 1876, on the morning of *Mahā sud* 12 [26th January, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the platform under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- ^{47.2} Then, after snapping the fingers of His right hand, Shreeji Mahārāj said, “Everyone please listen with attention, as I have something to tell you. What I have to say is simple, but you will only be able to grasp its meaning if you listen carefully. Otherwise, you will not.”

- 47.3 All the *haribhaktas* said, “Please do tell us, Mahārāj.”
- 47.4 Shreeji Mahārāj then said, “Of *Bhagvān’s bhaktas*, some have strength in *dharma-nishthā*, some have strength in *ātmā-nishthā*, some have strength in *vairāgya-nishthā*, and some have strength in *bhakti-nishthā*. Although a person may have one strength, they also possess all the other types, but to a lesser extent.
- 47.5 “A *bhakta*, whose main strength is following *bhāgvat-dharma*, lovingly engages himself in performing the basic *sevā* of *Bhagvān* and His *bhaktas*. He also abides by the rules, like *ahinsā* and *brahm-chārya*, which are related to the *dharma* of his *varna* and *āshram*. The *bhakta* also enjoys building *mandirs* for *Bhagvān*, and working in His gardens. He enjoys offering different varieties of food to *Bhagvān*, and also enjoys hand-plastering and sweeping the *mandirs* of *Bhagvān* and the residential halls of *sādhus*. In addition, he offers *bhakti* to *Bhagvān* by listening to *kathās* and singing *kirtans* without any form of pretence. Moreover, such a *bhakta* who is strong in following *dharma* intensely enjoys listening to and reading *shāstras* describing *bhāgvat-dharma*.
- 47.6 “A *bhakta*, whose main strength is *ātmā-nishthā*, always behaves as the *ātmā*, which is beyond the three bodies and the three mental states, and is described as eternal. He understands that his *ishta-dev*, *pratyaksha Shree Krishna Paramātmā*, is beyond everything, has an extremely pure *svarup*, and forever possesses a *divya murti*. In addition, he talks about and listens to talks describing the pure nature of his own *ātmā*, as well as talks about *Paramātmā*. He also enjoys *shāstras* that contain such talks. His nature is such that he is unable to tolerate anything that obstructs him from behaving as an *ātmā*.
- 47.7 “A *bhakta*, whose main strength is *vairāgya-nishthā*, has a persistent dislike for all worldly objects, but not towards *Bhagvān’s murti*. Realising those objects to be *asatya*, he never remembers his home, his family, or any other object that he has given up – in the same way

that he never remembers faeces once they have been excreted. Such a *bhakta* only keeps the company of *bhaktas* who are *tyāgis*. In addition, he offers *bhakti* to *Bhagvān* in a way that does not conflict with his *tyāg*. His talks are always about *tyāg*, and he has a liking for *shāstras* that propose *tyāg*. Moreover, he has an extreme dislike for tasty foods, beautiful clothes, and for all worldly objects related to the five *vishays* that may interfere with his *tyāg*.

- ^{47.8} “A *bhakta*, whose main strength is *bhakti-nishthā*, has intense love only for *Bhagvān’s svarup*. Apart from that *svarup* of *Bhagvān*, he is unable to focus his mind’s *vrutti* towards worldly objects. Yet, he lovingly offers rich clothes and jewellery to *Bhagvān*. He also enjoys listening to the human-like *charitras* of *Bhagvān* and also greatly enjoys listening to any *shāstra* that describes *Bhagvān’s svarup*. In addition, he only develops love towards those *bhaktas* who have love for *Bhagvān*. Besides them, he never develops love towards even his own son or relatives. Such a *bhakta* is always engaged in some activity that is related to *Bhagvān*.
- ^{47.9} “Now, after reflecting upon this talk, which describes the characteristics of *bhaktas* possessing these four strengths, all of you please reveal which of these is your strength. In actual fact, this talk is rather like a mirror, as it reveals a person’s own true strength as it is. Furthermore, those who are *Bhagvān’s bhaktas* are never without a strength. However, as they may have not recognised it, they find that they cannot intensify it. As long as it is not strengthened, it will continue to fluctuate according to the talks a person hears. So, after thinking over this talk, please reveal your strengths as they are.”
- ^{47.10} All the *haribhaktas* then revealed their respective strengths.
- ^{47.11} Shreeji Mahārāj then requested, “Those who have similar strengths, please stand up together.” Then, those *bhaktas* with similar strengths, stood up in turn, after which Shreeji Mahārāj asked all of them to sit down again.

- ^{47.12} Nityānand Swāmi then asked, “Do those four types of *bhaktas*, with their strengths, have any *gun* or *avgun* in their strengths?”
- ^{47.13} Shreeji Mahārāj replied, “Yes, they do have *gun* and *avgun*. Please listen as I describe them. The extent to which *bhaktas* with those four strengths behave according to the characteristics I have described earlier, is their *gun*. The extent to which they cannot behave according to those characteristics, is their *avgun*.”
- ^{47.14} Finally, Muktānand Swāmi asked, “Of the four types of *bhaktas*, is one superior to the others, or are they all equal?”
- ^{47.15} Shreeji Mahārāj replied, “As long as each one adheres to his strength, then all four are equal. However, if a person adheres to all four strengths, then he is superior to all. When one person is strong in all four, he is known as *param-bhāgvat*, and only he can be called an *ekāntik bhakta*.”

|| End of Vachanāmrut Gadhada I || 47 || 47 ||

Gadhada I - 48

Protection Against The Four Types Of Kusangis

- ^{48.1} In the *Samvat* year 1876, on the evening of *Mahā sud 13* [27th January, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting facing west on a decorated bedstead on the platform under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Two oil-lamps were lit in front of Him after the *sandhyā ārti* of *Shree Vāsudev-Nārāyan*, and the *Nārāyan dhun* had finished.
- ^{48.2} After that, Mahārāj said “Everyone listen very carefully. I wish to speak to you.”

- 48.3 Then, the *munis* and *haribhaktas* said, "Mahārāj, please tell us."
- 48.4 Then, Shreeji Mahārāj said, "It is my wish, that all *haribhaktas* receive a *murti* of *Nar-Nārāyan Dev* printed on paper, for you to perform *pujā*. This *pujā* is accepted by all *shāstras*. The Shreemad Bhāgvat states that there are eight types of *murtis*, including a printed *murti*. Therefore, *pujā* can be performed upon a printed *murti*. This is my wish.
- 48.5 "In the morning, all *haribhaktas* should bathe and then perform *pujā* of *Nar-Nārāyan*. Then, you should do *pradakshinā* and *sashtāng pranām*. Then, you should ask, 'Please protect me from the influence of *kusangis*'."
- 48.6 Shreeji Mahārāj then elaborated, "There are four types of *kusangis*: the *kudā-panthis*, the *shakti-panthis*, the *shushka-vedāntis*, and the *nāstiks*. If a person associates with *kudā-panthis*, they will cause him to falter in his *vartmāns* and make him impure. If a person associates with *shakti-panthis*, he will be forced to consume meat and alcohol, which will deflect him from following his *svadharma*. If a person associates with a *shushka-vedānti*, a person will fall from *bhakti* and *upāsanā*, because such people claim that the *dhām* of *Bhagvān* and the *murti Bhagvān* are all false. Finally, if a person associates with *nāstiks*, they promote that only *karmas* are real, and deny the existence of *Shree Krishna Bhagvān*, and therefore leads a person astray from the path prescribed by the eternal, sacred *shāstra*.
- 48.7 "Therefore, a person should request from *Bhagvān*, 'May I never encounter the company of these four types of people'. He should also pray, 'Mahārāj. Please protect me from the inner enemies of *kām*, *krodh*, *lobh*, *moh*, *ahankār*, *irshyā*, and the belief that I am the body. Also, forever keep me in the company of your *bhaktas*'. A person should daily pray to *Bhagvān* in this way, and always be wary of such *kusangis* and inner enemies.

- 48.8 “All *haribhaktas* should not think, ‘How can the picture on the paper protect us from kusang?’ A person should never bring this thought into the mind. If all of you listen to me and perform the *pujā* of *Nar-Nārāyan*, I can communicate with *Nar-Nārāyan*, as I am a *sat-purush*. I will say to *Nar-Nārāyan*, ‘*Mahārāj. Please remain in the murti that I have given, if the haribhaktas abide by the panch-vartmān, and perform pujā of the murti*’.
- 48.9 “I will keep *Nar-Nārāyan Dev* by force in the *murti*, and tie him with a rope in the form of love. So, please keep faith that the *murti* on paper is truly *Nar-Nārāyan Dev*. Knowing this, never leave a *murti* without having performed *pujā*. In the morning, after bathing, you should perform *pujā* of *Bhagvān*. Then, you should attend to your daily duties. As long as you follow the *panch-vartmān*, and perform *pujā* of *Nar-Nārāyan Dev*, He will remain in this *murti*. This is my *āgnā*, which you all should believe with firm faith.”
- 48.10 The *haribhaktas* accepted everything that was said by Shreeji *Mahārāj*.

|| End of Vachanāmrut Gadhadā I || 48 || 48 ||

Gadhadā I - 49

Antar-Drashti

- 49.1 In the *Samvat* year 1876, on the evening of *Mahā sud 14* [28th January, 1820], Swāmi Shree Sahajānandji *Mahārāj* was sitting on a decorated bedstead on the platform under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhadā. Two small oil lamps were lit in front of Him. He was wearing a garland of yellow flowers around His neck, and strings of yellow flowers decorated both wrists. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 49.2 Shreeji Mahārāj then said, “Please begin a question-answer discussion.”
- 49.3 Then, Brahmānand Swāmi asked, “Why is it that our *vrutti* remains on *Bhagvān* only as long as we forcibly keep it there, whereas it remains on worldly objects without the slightest effort?”
- 49.4 Shreeji Mahārāj replied, “The *vrutti* of *Bhagvān’s bhakta* never remains on anything except *Bhagvān*. In fact, his only concern is ‘*It will be very difficult for me to keep my vrutti on worldly objects*’. Therefore, *Bhagvān’s bhakta* finds it difficult to keep his *vrutti* on any worldly objects, while a worldly person finds it difficult to keep his *vrutti* on *Bhagvān*. A person whose *vrutti* does not remain fixed on *Bhagvān*, is not a *bhakta* of *Bhagvān*. Nevertheless, if he attends *satsang*, he will gradually become a *bhakta* by listening to the talks of the *sādhus*.”
- 49.5 Brahmānand Swāmi then asked further, “By what means can a person keep his *vrutti* on *Bhagvān*? ”
- 49.6 Shreeji Mahārāj explained, “The way to achieve that is *antar-drashti*. *Antar-drashti* is to constantly look towards the *murti* of *pratyaksha Bhagvān* that a person has attained. Besides that *murti*, even if he sees the six *chakras*, or *Golok*, or *Vaikunth*, or other *dhāms* of *Bhagvān*, it should not be considered to be *antar-drashti*. Therefore, to look at *Bhagvān’s murti* that a person has seen within his heart, or to look at the *murti* of *Bhagvān* visible externally, is known as *antar-drashti*. However, wherever a person’s *vrutti* strays apart from *Bhagvān’s murti*, it is called *bāhya-drashti*.”
- 49.7 Shreeji Mahārāj then told the *paramhans*, “Please arrange yourselves into pairs, and begin a question-answer discussion.”

- 49.8 Then, the *paramhans* carried out a question-answer discussion amongst themselves for quite some time, through which Shreeji Mahārāj examined their intelligence.

|| End of Vachanāmrut Gadhada I || 49 || 49 ||

Gadhada I – 50

A Person With A Sharp Intellect

- 50.1 In the *Samvat* year 1876, in the early hours of *Mahā vad* 1 [31st January, 1820], Shreeji Mahārāj was sitting in front of the veranda outside Dādā Khächar's *medi* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 50.2 Shreeji Mahārāj then asked the *munis*, "A person who possesses a sharp intellect attains *Brahm*. Can the intellect of a person who is skilled in the managing of worldly affairs be called sharp, or not? Also, can the intellect of a person who is very skilled in interpreting the *shāstras* and the *Purāns* be called sharp, or not?"
- 50.3 The *munis* attempted to answer the question, but were unable to do so adequately.
- 50.4 Shreeji Mahārāj then explained, "Some people may be extremely skilled in worldly affairs, yet they do nothing at all to safeguard their own *kalyān*. Others know the precise meanings of the various *shāstras*, *Purāns*, and other historical *shāstras*, yet they too do nothing to safeguard their *kalyān*. Therefore, they cannot be said to possess a sharp intellect. Instead, they possess a blunt intellect. On the other hand, a person who safeguards his *kalyān*, even though he may possess only a limited intellect, should be considered to have a sharp intellect. So, a person who pays more attention to worldly affairs, even though he possesses a sharp intellect, should be considered to possess a blunt intellect.

- 50.5 “This is stated in the Bhagvad Geetā:

*yā nishā sarva-bhootānām tasyām jāgrati sayami
yasyām jāgrati bhutāni sā nishā pashyato munehe*

“This *shlok* explains that while worshipping *Bhagvān*, all worldly people behave as if their mind is covered in darkness, like the night. Therefore, they do not worship *Bhagvān*. On the other hand, *Bhagvān’s bhaktas* are awake in worshipping *Bhagvān*. Therefore, they are constantly engaged in worshipping *Bhagvān*. Furthermore, everyone’s mind is awake with respect to the five *vishays* – *shabda, sparsh, rup, ras, and gandh* – and they continuously indulge in the *vishays*. In contrast, the minds of the *Bhagvān’s bhaktas*, are covered in darkness with regards to indulging in the *vishays*. Therefore, they do not indulge in them.

- 50.6 “Therefore, only a person who remains alert regarding his own *kalyān* can be said to possess a sharp intellect. As for others, they are all mere fools.”

|| End of Vachanāmrut Gadhada I || 50 || 50 ||

Gadhada I - 51

Nishchay In Bhagvān Can Only Be Developed Through Bhagvān

- 51.1 In the *Samvat* year 1876, on the night of *Mahā vad 2* [1st February, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the west-facing rooms in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhada. He was wearing a white *survāl* and a white *angarkhu*. He had also tied a white *pāgh* around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 51.2 Then, Shreeji Mahārāj said, “Please ask a question.”

- 51.3 Purnānand Swāmi then asked, “The ten *indriyas* are produced from *rajo-gun*, and the four *antah-karans* are produced from *sattva-gun*. Therefore, all the *indriyas* and *antah-karans* are *māyik*. However, *Bhagvān* is beyond *Māyā*. So, how can a person develop *nishchay* in *Bhagvān* through the *māyik antah-karans*? Also, how can a person see *Bhagvān* with his *māyik indriyas*, like the eyes?”
- 51.4 Shreeji Mahārāj replied, “*Māyik* objects can be realised by *māyik* means, and if a person has realised *Bhagvān* through the same *māyik antah-karans* and *indriyas*, then it implies that *Bhagvān* must also be *māyik*. Is that your question, or not?”
- 51.5 Purnānand Swāmi and all the *munis* confirmed, “Yes *Mahārāj*. That is our question. You have clarified it for us.”
- 51.6 Then, Shreeji Mahārāj explained, “The answer to that is as follows: The surface area of the *pruthvi* is 500,000,000 *yojans*. On the *pruthvi*, there are various objects such as trees, mountains, pots, and clothes. That *pruthvi* exists within all of those objects, and it also exists distinctly on its own. So, if a person looks from the perspective of *pruthvi*, then it appears that *pruthvi* has taken the form of all of those objects, and that no object exists apart from *pruthvi*. However, *pruthvi* itself has been produced from a small portion of *jal*. This *jal* is below the *pruthvi*, around it, as well as above it. In fact, *jal* totally pervades the *pruthvi*. If a person looks from the perspective of *jal*, only *jal* exists, and there is no *pruthvi* at all. Furthermore, that *jal* has been produced from a small portion of *tej*. If a person looks from the perspective of *tej*, only *tej* exists, and there is no *jal* at all. This *tej*, has been produced from a small portion of *vāyu*. If a person looks from the perspective of *vāyu*, only *vāyu* exists, and there is no *tej* at all. This *vāyu* has been produced from a small portion of *ākāsh*. If a person looks from the perspective of *ākāsh*, the other four *bhuts*, the entities evolved from them (the body and the *brahmānd*) are not apparent at all. It appears as if only *ākāsh* exists everywhere.

- 51.7 "This *ākāsh* has been produced from a small portion of *tāmas-ahankār*. That *tāmas-ahankār*, along with *rājas-ahankār*, *sāttvik-ahankār*, the *bhuts*, the *indriyas*, and *antah-karans*, and their presiding *devs*, have been produced from a small portion of *maha-tattva*. So, if a person looks from the perspective of *maha-tattva*, the three types of *ahankārs*, the *bhuts*, the *indriyas*, the *antah-karans*, and their presiding *devs*, do not exist – only *maha-tattva* exists. So, if a person looks from the perspective of *maha-tattva*, the three types of *ahankārs*, the *bhuts*, the *indriyas*, the *antah-karans*, and their presiding *devs*, do not exist – only *maha-tattva* exists. That *maha-tattva* has been produced from a small portion of *Pradhān-Prakṛuti*. Therefore, if a person looks from the perspective of *Prakṛuti*, *maha-tattva* does not exist – only *Prakṛuti* exists. However, during the period of destruction, *Prakṛuti* is absorbed into a small portion of *Purush*, and at the time of creation, she is produced again from a small portion of *Purush*. Therefore, if a person looks from the perspective of *Purush*, only *Purush* exists – there is no *Prakṛuti*.
- 51.8 "Countless millions of *Purush* are produced from a small portion of *Mahā-Māyā*. So, if a person looks from the perspective of *Mahā-Māyā*, only *Mahā-Māyā* exists – there is no *Purush*. *Mahā-Māyā* itself is produced from a small portion of *Mahā-Purush*. So, if a person looks from the perspective of *Mahā-Purush*, only *Mahā-Purush* exists – there is no *Mahā-Māyā*. That *Mahā-Purush*, rose from a small region of *Akshar* – the *dhām* of *Purushottam Bhagvān*. Therefore, if a person looks from the perspective of *Akshar*, neither *Mahā-Purush* nor anything else exists – there is only *Akshar*. But, above that *Akshar* is *Purushottam Bhagvān*, who is even greater than *Akshar*. That *Purushottam Bhagvān* is that all-doer – responsible for the creation, sustenance, and destruction of everything – and is also the cause of all.
- 51.9 "Now, a cause always pervades its effect, and at the same time, also remains distinct from it. Therefore, if a person looks from the

perspective of *Purushottam Bhagvān*, the cause of all, then nothing else appears to exist – except *Purushottam Bhagvān*.

51.10 “It is this very *Bhagvān* who, out of compassion for the *kalyān* of the *jeevs*, gives *darshan* in a *pratyaksha svarup* to all the people on this earth. At that time, if a person realises this greatness of *Purushottam Bhagvān* by intense association with a *sant*, then all of his *indriyas* and *antah-karans* become *divya*, just like *Purushottam Bhagvān*’s *indriyas* and *antah-karans*. Then, through those *indriyas* and *antah-karans*, he can develop *nishchay* in *Bhagvān*. For example, a diamond can only be cut by another diamond; it can never be cut by anything else. Similarly, the *nishchay* in *Bhagvān* can only be developed through *Bhagvān*. In the same way, the *darshan* of *Bhagvān* is also possible only through *Bhagvān*, but it is not possible through the *māyik indriyas* and *antah-karans*.”

51.11 Having delivered this talk, Shreeji Mahārāj bid “Jay Sachidānand” to all and returned to His residence.

|| End of Vachanāmrut Gadhada I || 51 || 51 ||

Gadhada I - 52

Realising *Bhagvān* Through The Four *Shāstras*

- 52.1 In the *Samvat* year 1876, on *Mahā vad 3* [2nd February, 1820], Shreeji Mahārāj was having *kathā* read on the veranda outside Dādā Khāchar’s *medi* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 52.2 During the *kathā*, a reference was made to the fact that a person who understands *Bhagvān*’s *svarup* through the four sets of *shāstras* – Sāṅkhya, Yog, Vedānt, and Panch-Rātra – should be known to be completely enlightened.

- 52.3 Hearing this, Muktānand Swāmi asked, “Mahārāj, please explain how a person can realise *Bhagvān* through those four sets of *shāstras*? Also, what deficiency remains in a person who does not realise *Bhagvān* in that way?”
- 52.4 Shreeji Mahārāj replied, “The Sāṅkhya *shāstras* propose *Bhagvān* as being the twenty-fifth *tattva*. Also, just as the twenty-four *tattvas* are incapable of doing anything without *Bhagvān*, *jeev* and *ishvar* are also incapable of doing anything without *Bhagvān*. Therefore, *jeev* and *ishvar* are also included in the twenty-four *tattvas*. These twenty-four *tattvas*, which include *jeev* and *ishvar*, are called *kshetra*. *Bhagvān*, the twenty-fifth *tattva*, is called *kshetragna*.
- 52.5 “The *Yog shāstras* propose *Bhagvān* as being the twenty-sixth *tattva*, and as possessing a definite *murti*. They describe *jeev* and *ishvar* as the twenty-fifth *tattva*, and describe the twenty-four *tattvas* as being distinct from them. They prescribe that a person should perform *dhyān* upon *Bhagvān*, realising his *ātmā* to be distinct from those *tattvas*.
- 52.6 “The *Vedānt shāstras* describe *Bhagvān* as pervading all, as being the cause of all, as the supporter of all, as *nirgun*, *advait*, and *niranjan*, and as the non-doer despite being the all-doer. They also describe Him as possessing only *divya* qualities and not any worldly qualities.
- 52.7 “The Panch-Rātra *shāstras* describe that there is only one *Bhagvān*, who is *Shree Krishna Purushottam Nārāyan*. He incarnates into the four *svarups* of *Vāsudev*, *Sankarshan*, *Aniruddha*, and *Pradyumna*. It is also He who assumes an *avatār* on this earth. A person who offers the nine types of *bhakti* to Him, attains *kalyān*.
- 52.8 “These are the various descriptions of *Bhagvān* as given in those four scriptures. A person who thoroughly understands them, should be known to be completely enlightened.

- 52.9 “However, a discrepancy would arise if a person were to try to understand *Bhagvān’s svarup* using only the Sāṅkhyā *shāstras*, while leaving the other three *shāstras* aside. The Sāṅkhyā *shāstras* do not describe *jeev* and *ishvar* as being distinct from the twenty-four *tattvas*. Therefore, when the followers of Sāṅkhyā reject the twenty-four *tattvas* and believe their *jeevātmā* to be distinct from them, they would understand their *jeevātmā* as the twenty-fifth *tattva*, but not *Bhagvān*.
- 52.10 “There is a weakness in trying to understand *Bhagvān’s svarup* from the *Yog shāstras* alone. They believe that *Bhagvān* possesses a definite *murti*, but the followers of *Yog* consider Him to have limitations. They do not understand Him to be the *antaryāmi* of all, and absolutely perfect.
- 52.11 “There is also a weakness in trying to understand *Bhagvān’s svarup* from the *Vedānt shāstra* alone. They believe that *Bhagvān* – who is the cause of all, pervades all, and is *nirgun* – is *nirākār*. They do not realise that *Bhagvān’s* eternal *svarup* possesses *divya* limbs, not *māyik* arms and legs.
- 52.12 “There is also a weakness in trying to understand *Bhagvān’s svarup* from the *Panch-Rātra shāstras* alone. They offer *bhakti* to *Bhagvān*, but they see *Bhagvān’s* *avatārs* with human traits. Also, they understand *Bhagvān* to be present in only one place at any one time, and not as being the *antaryāmi* of all and absolutely perfect.
- 52.13 “These are the types of weaknesses that arise when a person does not realise *Bhagvān* using a combination of all four sets of *shāstras*. However, if a person attempts to realise *Bhagvān* using all four sets of *shāstras* together, then the weakness raised from the understanding of one set of *shāstras*, is corrected by the understanding of another. Therefore, a person who understands *Bhagvān* using all four sets of *shāstras*, is known as being completely enlightened.

52.14 “If he ignores one set of *shāstras*, he is known as being three-quarters enlightened. If he ignores two sets of *shāstras*, he is known as being half-enlightened. If ignores three sets of scriptures, he is known as being a quarter enlightened. If he acts according to his own fictional interpretations of the *shāstras* while ignoring all four sets of *shāstras*, then even if he is a *vedānti* or a person with *upāsanā*, he is lost. He cannot be said to have found the path of *kalyān*. Therefore, such a *vedānti*’s *gnān* is hypocritical, and a person with such *upāsanā* is a hypocritical *bhakta*.”

|| End of Vachanāmrut Gadhadā I || 52 || 52 ||

Gadhadā I - 53

Progression And Regression In *Satsang*

- 53.1 In the *Samvat* year 1876, on *Mahā vad 9* [8th February, 1820], Shreeji Mahārāj was sitting facing west on a decorated bedstead on the veranda outside the west-facing rooms in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *survāl* and a white *angarkhu*. He had tied a rich, orange *shelu* with a silken border around His waist. He had also tied a rich, orange *reto* with a silken border around His head, with tassels of flowers hanging from it. He was also wearing garlands of flowers around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 53.2 Shreeji Mahārāj then requested, “Someone please ask a question.”
- 53.3 Muktānand Swāmi then asked, “There are those in *satsang* who progress day by day. There are also those who seem to fall back day by day, despite being in *satsang*. What is the reason for this?”
- 53.4 Shreeji Mahārāj explained, “A person who perceives *avgun* in a great *sādhu*, gradually falls back in *satsang*. Conversely, a person who

perceives *gun* in that *sādhu* progresses, and his *bhakti* towards *Bhagvān* flourishes. Therefore, a person should not perceive *avgun* in a *sādhu*. Instead, should only perceive his *gun*.

- 53.5 “A person should perceive an *avgun* in that *sādhu* only if he breaks any of the *vartmāns* prescribed by *Bhagvān*. However, even if the *sādhu* has no flaws in following his *vartmāns*, on seeing some small irregularity in the *sādhu*’s nature, a person may feel that is improper. Therefore, they focus only on the *sādhu*’s *avgun*, and ignore his many *gun*. This causes the person’s own glorious *gun*, like of *gnān* and *vairāgya*, to diminish.
- 53.6 “Therefore, only if there is a flaw in the following of the *vartmāns*, should a person find *avgun*; he should not find *avgun* in a *bhakta* of *Bhagvān* for any other reason.
- 53.7 “Moreover, if a person does not find flaws, his glorious *gun* will begin to flourish day by day.”

|| End of Vachanāmrut Gadhada I || 53 || 53 ||

Gadhada I – 54

Upholding *Bhāgvat-Dharma*

The Gateway To Moksh

- 54.1 In the *Samvat* year 1876, on *Mahā vad* 11 [9th February, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow on the veranda outside the west-facing rooms in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhada. He was wearing a white *khes* and had covered Himself with an orange *reto* that had a border of interlocked golden and silver threads. He had also tied a *feto* around His head

using a sky-blue silken cloth. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 54.2 Muktānand Swāmi then asked, “Through the discussion between Janak Rājā and the nine *Yogeshvars*, the eleventh *skandh* of the Shreemad Bhāgvat describes the nature of a *bhāgvat-dharma*. How is the *bhāgvat-dharma* sustained? Also, how can the gateway to *moksh* be opened for the *jeev*? ”
- 54.3 Shreeji Mahārāj replied, “*Bhāgvat-dharma* is sustained by maintaining intense love towards an *ekāntik sādhu* of *Bhagvān*, who possesses the qualities of *svadharma*, *gnān*, *vairāgya*, and *bhakti* coupled with knowledge of *Bhagvān*’s greatness. Maintaining intense love towards such a *sādhu* also opens the gateway to *moksh* for the *jeev*. *Kapil-Dev Bhagvān* has said to Devhuti:

*prasanga-majaram pāsha-mātmanaha kavayo viduhu
sa eva sādhushu kruto moksha-dvārama-pavrutam*

“This means: *If a person maintains intense love towards an ekāntik sant of Bhagvān just as strongly as he maintains intense love towards his own relatives, then the gateway to moksh is open for him*.”

- 54.4 Shuk Muni then asked, “By what characteristic can someone recognise a person who would never lapse in following his *dharma*, even under the most difficult circumstances?”
- 54.5 Shreeji Mahārāj replied, “A person whose nature is such that he is strict in obeying the *āgnā* of *Bhagvān*, and who would never disobey any *āgnā*, however minor or major, will never fall back from following *dharma*, irrespective of the circumstances. Therefore, determination in *dharma* is found only in those who strictly follow *Bhagvān*’s *āgnā*, and their *satsang* also remains strong.”

|| End of Vachanāmrut Gadhada I || 54 || 54 ||

Gadhada I – 55
Bhajan, Smaran, Vartmān

- 55.1 In the *Samvat* year 1876, on *Mahā vad* 11 [10th February, 1820], Shreeji Mahārāj was sitting on the east-facing veranda of His own residence in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *sants*, as well as *haribhaktas* from various places, had gathered before Him.
- 55.2 Then, Shreeji Mahārāj said, "Please begin a question-answer discussion."
- 55.3 Muktānand Swāmi then asked, "Why is a person unable to remain determined in *bhajan, smaran*, and the *vartmāns*?"
- 55.4 Shreeji Mahārāj explained, "A person's determination does not remain steady due to the influence of unpleasant *desh, kāl, kriyā*, and *sang*. There are three levels of this determination: *uttam, madhyam*, and *kanishth*. If there are extremely unpleasant *desh, kāl, kriyā*, and *sang*, then even the *uttam* level determination is dissolved. Then, what can be said of the *madhyam* and *kanishth* levels of determination?"
- 55.5 "However, if a person's determination remains exactly the same, despite the influence of extremely unpleasant *desh, kāl, kriyā*, and *sang*, then the force of good deeds and merits previously performed by him must be extremely powerful. On the other hand, a person's intellect may become polluted despite extremely pleasant *desh, kāl, kriyā*, and *sang*. This is because he must have committed a great sin, or must have insulted a great *bhakta* of *Bhagvān*, either in a past life or in this life. Therefore, despite association with pleasant *desh, kāl, kriyā*, and *sang*, his mind has still become polluted."
- 55.6 "If a person serves a great *sant* attentively, his sins will be burnt and reduced to ashes. On the other hand, if a person associates with a

great sinner, then his own sins increase, and any religious deeds that he may have performed, will also be destroyed. Also, a person who puts his arms around the necks of prostitutes drinking alcohol, and then blames *Bhagvān* by thinking, ‘*Why did Bhagvān not keep my mind stable?*’ should be known as an utter fool.”

|| End of Vachanāmrut Gadhada I || 55 || 55 ||

Gadhada I – 56
A Bhakta With *Gnān*
Knowledge Of The Ātmā
Upāsanā

- 56.1 In the *Samvat* year 1876, on the evening of *Mahā vad* 12 [11th February, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the west-facing rooms in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhada. He was wearing a white *khes*, and had covered Himself with an orange *reto*, interlaced with gold and silver threads. He had also tied a *reto*, with a deep orange border, around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. After singing the ‘*Nārāyan*’ *dhun*, some *munis* were singing *kirtans* to the accompaniment of a *jhānjh* and *mrudang*.
- 56.2 Shreeji Mahārāj then said, “Please conclude singing *kirtans*, and let us conduct a question-answer discussion for a while.” Having said this, Shreeji Mahārāj said, “Let me ask a question.”
- 56.3 He then began by saying, “*Shree Krishna Bhagvān* mentions four types of *bhaktas* in the *Geetā*. Of these, the *bhaktas* with *gnān* are described as being the best. However, if all four have an equal level of *nishchay* in *Bhagvān’s svarup*, how is the *bhakta* with *gnān* superior?”

- 56.4 The *munis* attempted to answer that question, but were unable to give a satisfactory answer.
- 56.5 Shreeji Mahārāj then explained, “The *bhakta* possessing *gnān* behaves as *brahm-svarup* and thoroughly realises the greatness of *Bhagvān*. As a result, no desires remain in his mind except for those of *Bhagvān’s svarup*. However, the other three types of *bhaktas* do not fully realise the greatness of *Bhagvān*, despite having *nishchay* in *Bhagvān*. This means that desires, other than those for *Bhagvān*, still continue. That is why they do not come equal to those *bhaktas* possessing *gnān*. Therefore, if any desires, other than those related to *Bhagvān*, remain in a *bhakta*, it is a serious flaw.
- 56.6 “Another major flaw is when a person who has no worldly desires at all and has intense *vairāgya*, behaves arrogantly on account of that *vairāgya*. Also, he may have the intense force of knowledge of the *ātmā*, or may have the force of intense *bhakti* towards *Bhagvān*. However, if out of arrogance, he is unable to bow before humble *bhaktas* or is unable to address them humbly, then that is also a serious flaw in him. As a result of that flaw, his strength in *satsang* does not flourish.
- 56.7 “Consider the analogy of a stone-cutter digging a well. If the stone underneath sounds hollow when he strikes it, he predicts, ‘*There will be plenty of water in this water-well*’. However, if the stone sounds solid on the surface, and sparks fly when he strikes it, then the stone-cutter assumes, ‘*If there is going to be any water in this water-well at all, there will be very little*’. In the same way, a person who remains arrogant due to the pride of his *gnān*, *vairāgya*, and *bhakti*, may be called great, but his greatness will be very limited, as he does not perceive the *gun* of humble *bhaktas*. Therefore, whoever wishes to please *Bhagvān* should not become arrogant due to the pride of his *gnān*, *vairāgya*, and *bhakti*, or due to any other glorious *gun* he may have. As a result, *pratyaksha Shree Krishna Nārāyan* will become pleased, and will reside in his heart.”

- 56.8 Muktānand Swāmi then asked, “Mahārāj, by which method can a person overcome the pride which arises due to *gnān*, *vairāgya*, *bhakti*, and other glorious *gun*? ”
- 56.9 Shreeji Mahārāj replied, “While realising the greatness of *Bhagvān’s bhaktas*, if he physically bows down to them, serves them, recognises thoughts of pride when they arise in his heart, and maintains the force of thought, then pride is eradicated.”
- 56.10 Shreeji Mahārāj then continued, “A *bhakta*’s great, loving *bhakti* for *Bhagvān* may be so intense, that *Bhagvān* does as that *bhakta* wishes. However, if that *bhakta* develops pride in his heart due to that *bhakti*, it presents a serious flaw on his part. Also, a *bhakta* may be arrogant due to his knowledge of the *ātmā* or due to his *vairāgya*, but that arrogance only serves to strengthen his belief of being the body. Therefore, *bhaktas* of *Bhagvān* should not hold on to any form of pride whatsoever. That is the only means to please *Bhagvān*.
- 56.11 “Furthermore, if great *bhaktas* of *Bhagvān* examine themselves and look inwards towards their own hearts when even a little pride arises, they would notice an expression of disgust on the *murti* of *Bhagvān* residing within their hearts. Conversely, when they behave humbly, *Bhagvān’s murti* residing within their hearts would appear to have an extremely pleased expression. Therefore, using the force of thought, a *bhakta* of *Bhagvān* should not allow any sort of pride to arise.
- 56.12 “However, if pride does exist with *gnān*, *vairāgya*, and *bhakti*, it is rather like impurities added to gold. If impurities are added to twenty-four carat gold, it becomes twenty-two carat. Adding more impurities renders it eighteen-carat. Adding even more impurities renders it twelve-carat gold. In the same way, as impurities (pride) mix with that *bhakta*’s *gnān*, *vairāgya*, and *bhakti*, the purity of all three gradually decreases. Therefore, *gnān*, *vairāgya*, and *bhakti* without pride, are like twenty-four carat gold.

56.13 “If a person is arrogant, the qualities of *gnān*, *vairāgya*, and *bhakti* may make him appear virtuous from the surface, but he does not have any inner-strength. For example, this *pruthvi*, with a surface area of 500,000,000 *yojans*, supports the oceans, the mountains, and all forms of life, and so it appears very strong. However, because the *pruthvi* floats on *jal* like a dung-cake, *jal* appears to be much stronger than *pruthvi*. Likewise, *tej* appears to be much stronger than *jal*, and *vāyu* appears to be even stronger than *tej*. Finally, although it appears to have no strength at all, *ākāsh* is the strongest of them all since it supports all the other four. Similarly, the qualities of *gnān*, *vairāgya*, and *bhakti* of a *bhakta* who has no pride, are as powerful as *ākāsh*. He may not outwardly appear to be powerful, but such a humble *bhakta* is superior to all.

56.14 “Moreover, just as a child never has any feelings of pride, in the same way, no matter how much praise or respect he encounters, a *sādhu* should always behave without pride – just like a child.”

56.15 Muktānand Swāmi then asked another question: “The *jeev* is distinct from the *indriyas*, *antah-karans*, and *prāns*. It is also distinct from the three mental states of *jāgrat*, *svapna*, and *sushupti*, and the three bodies of *sthul*, *sukshma*, and *kāran*. After hearing this in *satsang*, a firm belief of this has been developed. So why does the blissful *jeevātmā*, while engaged in the *bhajan* and *smaran* of *Paramātmā*, still associate with the *indriyas*, *antah-karans*, *prāns*, the three mental states, and the three bodies, causing it to become miserable due to the influence of disturbing thoughts?”

56.16 Shreeji Mahārāj replied, “Many people become *siddh*, many become *sarvagna*, and many become *devs*. Therefore, they attain countless types of greatness, including *Akshardhām*. All this is achieved through the force of the *upāsanā* of *Bhagvān*, and without *upāsanā* nothing can be accomplished. Therefore, the distinction between *ātmā* and non-*ātmā* cannot be realised by merely understanding the distinction as given in the *shāstras*, nor can it be realised by listening

to talks from senior *sādhus* and deciding in the mind, '*I shall now distinguish between ātmā and non-ātmā*'. Instead, it is the extent of a person's *nishchay* in his *ishta-dev* that determines how much distinction he develops between ātmā and non-ātmā. In fact, without using the strength of his *ishta-dev*, no spiritual activities can be fulfilled.

56.17 "In contrast, a person who has loving *bhakti* for *Bhagvān*, like the *gopis*, has completed all spiritual activities. However, if a person does not have such love, then he should understand the greatness of *Bhagvān* in the following way: '*Bhagvān is the master of Golok, Vaikunth, Shvet-Dvip, and Brahm-Mahol. Although He appears to be like a human for the purpose of granting happiness to His bhaktas, His murti in His dhāms like Golok and Vaikunth, radiates with the brilliance of millions and millions of suns from each part of His body. However, in Mrutyu-Lok, humans serve Him, and He becomes visible only when a small oil lamp is lit in front of Him. Nonetheless, it is He who provides light to those like the sun and the moon. That Bhagvān is such that Radhikā, Lakshmi, and His other bhaktas constantly serve Him in His dhāms. Following the destruction of the brahmānds, it is only this pratyaksha Bhagvān who remains. Also, it is this same Bhagvān who, at the time of creation, creates countless millions of brahmānds through Prakruti and Purush*'.

56.18 "Thinking of *Bhagvān*'s greatness in this way, is the only method for understanding the distinctions between ātmā and non-ātmā. In addition, the extent of that *bhakta*'s *nishchay* in *Bhagvān*, coupled with the knowledge of *Bhagvān*'s greatness, also determines the amount of *vairāgya* that develops in that *bhakta*'s heart. Therefore, after abandoning the dependence on the strength of other spiritual activities, a person should rely exclusively on the strength of *Bhagvān*'s *upāsanā*.

56.19 "Such a *bhakta* believes, '*However great a sinner a person may be, if at the end of his life, he utters 'Swāminārāyan', he will be redeemed of all*

*sins and will reside in Brahm-Mahol. Then, how can there be any doubt about a bhakta, who has taken refuge in that Bhagvān, attaining the dhām of Bhagvān?’ That is how he understands the greatness of Bhagvān. Therefore, a bhakta of Bhagvān should increase the strength of their *upāsanā* of Bhagvān day by day, by practicing *satsang*.*

|| End of Vachanāmrut Gadhada I || 56 || 56 ||

Gadhada I - 57

The Most Extraordinary Method To Attain *Moksh*

- 57.1 In the *Samvat* year 1876, on *Fāgan sud 2* [15th February, 1820], Shreeji Mahārāj was sitting in the residential hall of the *sādhus* in Dādā Khāchar’s *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.

- 57.2 Then, Shreeji Mahārāj said, “Those of you who know how to engage in a question-answer discussion, may ask one question each.”

- 57.3 Muktānand Swāmi then asked, “Mahārāj, what is the most extraordinary means of attaining *moksh*?”

- 57.4 Shreeji Mahārāj replied, “The knowledge of *Bhagvān*’s *svarup* and the knowledge of *Bhagvān*’s greatness are the two most extraordinary means to attain *moksh*.”

- 57.5 Muktānand Swāmi then asked another question, “What is the nature of love towards *Bhagvān*?”

- 57.6 Shreeji Mahārāj answered, “The nature of true love is that it should not be developed by logical thinking. However, if a person develops

love by logically thinking of *Bhagvān's gun*, then perceiving *avgun* in *Bhagvān* will cause his love to be broken. Therefore, it is best to leave such love as it was originally, rather than repeatedly establishing it and then raising doubts about it. Instead, a person should develop love towards *Bhagvān* with blind faith. After all, love developed by logically thinking of *Bhagvān's gun* cannot be trusted. Therefore, a person should develop the same type of love towards *Bhagvān* as he has for his bodily relations. This love is known as love due to blind faith. However, having said this, love developed by realising *Bhagvān's* greatness is of a totally different nature altogether."

- 57.7 Shivānand Swāmi then asked, "Although a person has an intense yearning to stay in the *satsang*, why is it that some inappropriate *svabhāvs* are still not eradicated?"
- 57.8 Shreeji Mahārāj explained, "If a person has not developed a dislike for the *svabhāv* that is holding him back in *satsang*, how can he be said to have an intense yearning for *satsang*? And how can he be said to have realised that *svabhāv* to be his enemy? For example, if a friend of yours were to kill your brother, your friendship with him would no longer remain. Instead, you would be prepared to cut off his head. This is because the relationship with a brother is closer than that with a friend. Likewise, a person may have a *svabhāv* that causes him to break his *vartmāns* and fall from *satsang*. Despite this, if he still does not have any feeling of hatred towards it and does not develop bitterness towards it, then he does not have total love for *satsang*. On the other hand, if his love for *satsang* is like the love he has for his brother, then he would shun that negative *svabhāv* immediately. After all, the *jeev* is extremely powerful. The mind and *indriyas* are all merely the *kshetra*, whereas the *jeev* is their *kshetragña*; the *jeev* can achieve whatever it attempts."

Gadhadā I – 58

The Body, Kusang, And Past Sanskārs

- 58.1 In the *Samvat* year 1876, at the time of the *sandhyā ārti* on *Fāgan sud 5* [18th February, 1820], Shreeji Mahārāj was sitting in the residential hall of the *paramhans* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 58.2 Shreeji Mahārāj then said, "Please ask a question."
- 58.3 Then, Muktānand Swāmi asked, "Mahārāj, when a *bhakta* of *Bhagvān* engages in *bhajan* and *smaran* of *Bhagvān*, he is disturbed by the forces of *rājo-gun* and *tamo-gun* in his heart. As a result, he is unable to experience the bliss of *bhajan* and *smaran*. So, how can a person overcome the force of *rājo-gun* and *tamo-gun*?"
- 58.4 Shreeji Mahārāj explained, "The influence of the *gun* is due to three factors – the body, *kusang*, and past *sanskārs*. Of these, the *gun* that arise due to the body are overcome by reflecting upon the *ātmā* and the non-*ātmā*. *Gun* that have arisen due to *kusang* are eradicated by keeping the company of a *sādhu*. Should these two methods fail to eradicate the force of *rājo-gun* and *tamo-gun*, then the problem lies in the influence of some unpleasant *sanskārs* of the past; they are very difficult to eradicate."
- 58.5 Ānandānand Swāmi then asked, "How can such unpleasant *sanskārs* of the past be eradicated?"
- 58.6 Shreeji Mahārāj answered, "If an extremely great *sant* becomes pleased upon a person, then regardless of how unpleasant the person's *sanskārs* may be, they are all destroyed. Moreover, if a great *sant* is pleased, a beggar can become a king. No matter how unpleasant a person's *prārabdha* may be, it becomes pleasant. Also, he avoids any terrible hardships that lie ahead."

- 58.7 Ānandānand Swāmi asked further, “How can a person please such a great *sant*?”
- 58.8 Shreeji Mahārāj explained, “First of all, he must be honest with a great *sant*. He must also abandon *kām*, *krodh*, *lobh*, *moh*, *mad*, *matsar*, *āshā*, *trushnā*, *ahankār*, and *irshyā*. Moreover, he should behave as a *dās* of a *sant*, and maintain a constant effort to eradicate pride from his heart. While doing so internally, he should physically continue to bow to everyone as well. As a *result*, the great *sant* will become pleased with him.”
- 58.9 Mahānubhavānand Swāmi then asked, “Mahārāj, while staying in *satsang*, how can a person eradicate all of his faults? Also, how can a person’s *bhakti* towards *Bhagvān* continue to flourish day by day?”
- 58.10 Shreeji Mahārāj replied, “The more a person continues to perceive the *gun* of the great *sant*, the more his *bhakti* begins to flourish. If he realises the truly great *sant* to be completely *nishkāmi*, then even if he has as much *kām* as a dog, he will also become *nishkāmi*. Conversely, if he perceives the *avgun* of *kām* in the great *sant*, then no matter how *nishkām* he may be, he becomes full of intense *kām*. In the same way, if a person views the great *sant* to be full of *krodh* or *lobh*, then he will also become full of *krodh* and *lobh*. Therefore, if a person understands the great *sant* to be absolutely free of *kām*, *lobh*, *svād*, *mān*, and *sneh*, he will also become free of all of those evil natures and become a faithful *bhakta*.
- 58.11 “What are the characteristics of such a faithful *bhakta*? Well, just as he has a natural dislike for objects that cause misery, similarly he has a natural dislike for the attractive five *vishays* (*shabda*, *sparsh*, *rup*, *ras*, and *gandh*). Moreover, he has firm *nishchay* in *Bhagvān* alone. Such a person should be known as a faithful *haribhakta*.
- 58.12 “The only way of becoming such a faithful *bhakta*, is by behaving as a *dās* of the *dās* of *Bhagvān*, and by realising, ‘All these *bhaktas* are great, and I am inferior compared to them all’. Realising this, he

behaves as a *dās* of the *bhaktas* of *Bhagvān*. All the evil natures of a person who behaves in this way are destroyed; and day by day, glorious qualities, such as *gnān*, *vairāgya*, and *bhakti*, continue to flourish within him."

|| End of Vachanāmrut Gadhadā I || 58 || 58 ||

Gadhadā I - 59

Unique Love For *Bhagvān*

- 59.1 In the *Samvat* year 1876, on *Fāgan sud 14* [27th February, 1820], Shreeji Mahārāj was sitting facing west on a decorated bedstead on the veranda outside the west-facing rooms in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white cloth, with a border of silken thread, around His head. His forehead had been smeared with sandalwood paste. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 59.2 Shreeji Mahārāj then said, "Please begin a question-answer discussion."
- 59.3 Muktānand Swāmi then asked, "Mahārāj. How can unique love towards *Bhagvān* be developed?"
- 59.4 Shreeji Mahārāj replied, "A person should have the following understanding: Firstly, the belief of *Bhagvān* - '*He who I have attained is undoubtedly Bhagvān Himself*'. He should also have the attributes of an *āstik*. Furthermore, he should realise the divine powers of *Bhagvān* - '*This Bhagvān is the master of Brahm-Mahol, Golok, Shvet-Dvip, and all other dhāms. He is the master of countless millions of brahmānds and is the all-doer*'. He should never believe *Purush*, *Kāl*, *karma*, *Māyā*, the three *gun*, the twenty-four *tattvas*, or *Brahmā* and the other *devs*, to be the creators of this *brahmānd*.

Instead, he should realise only *Purushottam Bhagvān* to be the creator, and the *antaryāmi* of all. Such an understanding, along with *nishchay* in *pratyaksha Bhagvān*, is the only way to develop a unique love for *Bhagvān*."

- 59.5 Muktānand Swāmi asked further, "Despite having realised the greatness of *Bhagvān*, why does a person still not develop a unique love for *Bhagvān*?"
- 59.6 Shreeji Mahārāj explained, "If he has realised the greatness of *Bhagvān* in this way, then he indeed does have a unique love for *Bhagvān*, but he does not realise it. For example, *Hanumānji* possessed immense strength, but he did not realise it until someone else revealed it to him. Also, when Baldevji abducted Pralamb-Āsur, Baldevji possessed tremendous strength, but he himself was unaware of this fact. He only became aware of his strength when he was informed by a divine voice from the sky. In the same way that *bhakta* does indeed have unique love for *Bhagvān*, but he is simply not aware of it."
- 59.7 Muktānand Swāmi asked further, "How can the strength of the love be realised?"
- 59.8 Shreeji Mahārāj answered, "A person realises that he has a unique love for *Bhagvān*, by practicing *satsang* and by listening to the sacred *shāstras*."
- 59.9 Muktānand Swāmi then asked another question. "*Desh, kāl*, and *kriyā* become either pleasant or unpleasant. Is this due to *sang*, or due to some other factor?"
- 59.10 Shreeji Mahārāj explained, "All *desh* are a part of the earth, and so they are the same everywhere. *Kāl* is also the same everywhere. However, wherever there is an extremely powerful person, unpleasant *desh*, unpleasant *kāl*, and unpleasant *kriyā*, all become

pleasant by his influence. Conversely, by associating with an extremely vile sinner, even pleasant *desh*, pleasant *kāl*, and pleasant *kriyā*, become unpleasant. Therefore, the person is the governing factor in determining whether *desh*, *kāl*, and *kriyā* are pleasant or unpleasant.

- 59.11 “If that person is extremely powerful, he will influence *desh*, *kāl*, and *kriyā*, according to his nature, throughout the whole world. A person of slightly less power will be able to influence only one region. A person who is even less powerful will be able to influence only one village. A person of even less power than that will be able to influence only a neighbourhood or his own household. In this way, the pleasant and unpleasant influences of *desh*, *kāl*, and *kriyā* are dependent upon the purity and impurity of these two types of people.”

|| End of Vachanāmrut Gadhada I || 59 || 59 ||

Gadhada I - 60 Following *Ekāntik Dharma* Eradicating Worldly Desires

- 60.1 In the *Samvat* year 1876, on *Fāgan vad 1* [29th February, 1820], Shreeji Mahārāj was sitting in the residential hall of the *paramhans* in Dādā Khāchar’s *darbār* in Gadhada. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *pāgh* around His head, which was decorated with tassels of white flowers. Garlands of white flowers were hanging around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 60.2 Shreeji Mahārāj then said, “Of all spiritual activities, the activity of eradicating worldly desires, is the greatest. A person can do this by bearing in mind his craving for the *vishays* – *shabda*, *sparsh*, *rup*, *ras*,

and gandh – and by thinking, 'Is my desire for Bhagvān equal to my desires for the world? Is it greater? Or is it less?' A person should examine himself in this way. For example, if a person's ears are drawn to worldly talks just as much as they are drawn to talks related to Bhagvān, then he should realise, 'My desire for Bhagvān is equal to my desire for the world'. He should examine all the other vishays in this way.

- 60.3 "While examining himself in this way, if a person gradually decreases his worldly desires and increases his desire for Bhagvān, he begins to develop an understanding where he views all *vishays* equally. After such calmness has developed, honours and insults will appear to be the same to him. Moreover, pleasant and unpleasant types of touch will appear to be the same; attractive sights and unattractive sights will appear to be the same; a girl, a young lady and an old woman will appear to be the same; gold and rubbish will appear to be the same as well. Similarly, pleasant and unpleasant tastes and smells will also appear to be the same. When a person can instinctively behave in this way, it should be known that his worldly desires have been overcome.
- 60.4 "In fact, to behave above the influence of worldly desires, is the *dharma* of a person who is *ekāntik*. But, if some desires do remain, then even in a person is able to attain *samādhi* and control his *nādi* and *prāns*, those desires will draw him back out of *samādhi*. Therefore, only a person who overcomes worldly desires is an *ekāntik bhakta*."
- 60.5 Muktānand Swāmi then asked, "What are the means to eradicate worldly desires?"
- 60.6 Shreeji Mahārāj replied, "Firstly, a person requires firm *ātmā-nishthā*. Secondly, he should realise the insignificance of the five *vishays*. Thirdly, he should realise the profound greatness of *Bhagvān*, and

think, 'Bhagvān is the master of all dhāms – Vaikunth, Golok, Brahm-Mahol. So, having attained that Bhagvān, why should I have affection for the pleasures of the vishays, which are useless?' A person should think of Bhagvān's greatness in this way.

- 60.7 "He also thinks, 'If I become unworthy of going to the dhām of Bhagvān, due to some deficiency remaining while worshipping Bhagvān, and He were to place me in Indra-Lok or Brahm-Lok, there is still a million-fold more bliss there, in comparison to this world'. With such a thought, a person should become free of all desires for the insignificant pleasures of the world. So, by realising Bhagvān's greatness in this way, he becomes free of worldly desires. Then, he feels, 'I never did have any desires. It was all like some kind of illusion. In reality, I have always been free of desires'. This is what a person experiences.
- 60.8 "This ekāntik dharma can only be attained by following the āgnā of a sant who is free of worldly desires, and who has love for Bhagvān. It cannot be attained merely by reading shāstras. Even if a person were to attempt to repeat those talks exactly, having merely heard them, he would not be able to do so properly. Therefore, a person can attain ekāntik dharma only from someone who has already attained the state of ekāntik dharma."

|| End of Vachanāmrut Gadhada I || 60 || 60 ||

Gadhada I - 61

The Importance Of Upāsanā At The Time Of Death Bhagvān Becomes Bound To His Bhakta

- 61.1 In the Samvat year 1876, on Fāgan vad 3 [3rd March, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the platform under the neem tree in front of the mandir of Shree Vāsudev-Nārāyan in Dādā Khāchar's darbār in Gadhada. He had tied a white cloth, with a

border of silken thread, around His head. He was wearing a white *khes*, and had covered Himself with a white *pachhedi*. He was wearing garlands of white flowers around His neck, and tassels of white flowers were hanging from the left side of His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 61.2 Muktānand Swāmi then asked, “How can a person remain calm even under the influence of lust, anger, greed, and fear?”
- 61.3 Shreeji Mahārāj replied, “A person who has firm *ātmā-nishthā* and believes ‘*I am not the body, but I am the ātmā, which is distinct from the body, and is the knower of all*’, never loses his calmness. On the other hand, a person without *ātmā-nishthā* may try many other means, but he cannot remain calm.”
- 61.4 Brahmānand Swāmi then asked, “To what extent does *ātmā-nishthā* actually help a person at the time of death?”
- 61.5 Shreeji Mahārāj replied, “When faced with the task of crossing a river, a person who knows how to swim, can easily cross it. On the other hand, a person who is unable to swim will be left standing. However, when faced with the task of crossing an ocean, both require the aid of a ship. Similarly, a river (cold and heat, hunger and thirst, honour and insult, happiness and misery) may be crossed by a person with *ātmā-nishthā*. However, death is like an ocean and both a person with *ātmā-nishthā* and a person without it, require the help of a ship (*nishchay*) in *Bhagvān*. Therefore, only the firm refuge of *Bhagvān* is helpful at the time of death. *Ātmā-nishthā* alone is of no use whatsoever at the time of death. For this reason, a person should firmly develop *nishchay* in *Bhagvān*.”
- 61.6 Muktānand Swāmi then asked, “It is said that *siddhis* are shown to the *bhaktas* of *Bhagvān*. Does this fact apply only to those whose *nishchay* in *Bhagvān* is fickle, or also to those who have firm *nishchay*?”

- 61.7 Shreeji Mahārāj explained, “*Siddhis* only appear before those whose *nishchay* in *Bhagvān* is continuous. For others, they are very difficult to attain. In fact, those *siddhis* are inspired by *Bhagvān* Himself to test His *bhaktas* – ‘Does he have more love for me or for the *siddhis*?’ *Bhagvān* tests His *bhaktas* in this way.
- 61.8 “If the *bhakta* happens to be completely devoted and desires nothing except *Bhagvān*, is free of worldly desires, and is an *ekāntik bhakta*, then *Bhagvān* Himself becomes bound by that *bhakta*. For example, *Vāmanji* seized Bali Rājā’s kingdom, which comprised of the Svarg-Lok, Mrutyu-Lok and Pātāl, and covered all fourteen *loks* with His first two steps. Bali Rājā then offered his own body for *Vāmanji* to place the third step. In this way, Bali Rājā devoutly offered everything to *Bhagvān*. Also, despite the fact that *Bhagvān* deceived Bali Rājā without any fault of his own, Bali still did not falter from His *bhakti*. On seeing such perfect *bhakti* for Him, *Bhagvān* ultimately became bound by Bali. Although *Bhagvān* bound Bali Rājā only for a moment, in the process, *Bhagvān* himself became bound by ropes (Bali’s unique *bhakti*). To this very day, *Bhagvān* is forever standing at Bali’s gate, never out of Bali Rājā’s sight, not even for a fraction of a second.
- 61.9 “Likewise, after abandoning all other worldly desires and offering everything to *Bhagvān*, we should also remain as the *dās* of *Bhagvān*. In the process, if *Bhagvān* happens to inflict more misery upon us, then *Bhagvān* Himself will become bound by us. This is because He loves His *bhaktas*, and is an ocean of kindness. He becomes bound by anyone who offers great *bhakti* to Him. As a result, the mind of a *bhakta* who has such loving *bhakti*, becomes so bound to *Bhagvān*, that *Bhagvān* is unable to free Himself from His *bhakta*.
- 61.10 “Therefore, we should become more pleased as *Bhagvān* puts us through more severe hardships, bearing in mind, ‘The more misery *Bhagvān* inflicts upon me, the more bound He will become to me, so He

will not be away from me for even a moment'. With such understanding, a person should become increasingly pleased as Bhagvān imposes more and more hardships. However, he should never become disheartened in the face of misery or for the sake of bodily comforts."

|| End of Vachanāmrut Gadhada I || 61 || 61 ||

Gadhada I - 62

Acquiring The Qualities Of *Bhagvān*

Never Insult A Humble *Bhakta*

- 62.1 In the *Samvat* year 1876, on *Fāgan vad 4* [4th March, 1820], Shreeji Mahārāj was sitting on a decorated bedstead in the middle of the courtyard of Dādā Khāchar's *darbār* in Gadhada. He was wearing a white *khes* and had covered Himself with a white *chādar*. On His head, He was wearing a white *pāgh* that was decorated with garlands and tassels of white flowers. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 62.2 Svayamprakāshānand Swāmi then asked, "The Shreemad Bhāgvat states:

*satyam shaucham dayā kshanti-stayā-gaha santosh ārvavam
shamo dama-stapaha sāmyam titikshop-ratiha shrutam*

*gnānam virakti-raishvarya sauryam tejo balam smruti
svatantryam kaushalam kānti-dhairyā-mardav-meva cha*

*prāgala-bhyam prashnaya shilam shaha ojo balam bhagah
gāmbhirya sthairyā-māstikyam kirtimārno-naham-kruti*

"These thirty-nine *kalyān-kāri* qualities forever dwell in the *murti* of Bhagvān. How can these qualities be acquired by a *sādhu*?"

- 62.3 Shreeji Mahārāj replied, "If a *sādhu* develops the perfect *nishchay* in Bhagvān, then he will acquire these *kalyān-kāri* qualities of Bhagvān.

What is that *nishchay*? Well, he realises that *Bhagvān* is not like *Kāl*, not like *karma*, not like *svabhāv*, not like *Māyā*, and not like *Purush*. He realises *Bhagvān* to be distinct from everything, their controller, and their cause. But despite being their cause, He is beyond their influence. A person, who has developed a *nishchay* in *pratyaksha Bhagvān* in this way, will never be deflected. Even if he hears misleading *shāstras*, or if he hears the talks of misleading philosophers, or even if his own *antah-karans* raises doubts within himself, his *nishchay* in *Bhagvān* never weakens in any way.

- 62.4 “A person with such a *nishchay* in *Bhagvān* is said to have a relationship with *Bhagvān*. Moreover, he naturally acquires the qualities of whomever he has a relationship with. For example, when our eyes meet with an oil lamp, the light of that oil lamp enters our eyes, which expel the darkness around them. In the same way, a person who has developed a relationship with *Bhagvān* by having a firm *nishchay* in Him, acquires the *kalyān-kāri* qualities of *Bhagvān*. As a result, just as *Bhagvān* is unattached in all respects and is capable of doing as He chooses, such a *bhakta* also becomes extremely capable and unattached.”
- 62.5 Nirvikārānand Swāmi then asked, “Despite having the *nishchay* in *Bhagvān*, glorious qualities are still not acquired. Instead, *mān* and *irshyā* are increasing day by day. What can be the reason for this?”
- 62.6 Shreeji Mahārāj explained, “Even if a person offers *amrut*, or *shingadiyo vachhnāg*, or *dudh-pāk* with sugar, or opium, in *Bhagvān*'s *thāl*, the natural qualities in each will still remain the same. They will not change in any way. Similarly, a person who is demonic and extremely undeserving, will still not abandon his own *svabhāv* even if he comes into contact with *Bhagvān*. Furthermore, if he happens to insult some humble *bhakta* of *Bhagvān*, then the demonic person will suffer as a result. This is because *Bhagvān* is present in everyone as *antaryāmi*, and He displays His divine powers whenever and

however He wishes. Therefore, insulting such a *bhakta* is equal to insulting *Bhagvān*. As a result, the offender suffers severely. For example, Hiranyakashipu was so powerful that he had conquered Svarg, Mrutyu-Lok, and Pātāl. However, as he harassed Prahlādji, *Bhagvān* appeared from a pillar in the *svarup* of *Nrusinh*, and killed Hiranyakashipu.

- 62.7 “Bearing this in mind, a *bhakta* of *Bhagvān* should strive to develop humility and should never insult anyone, as *Bhagvān* also dwells in the hearts of those who are humble. Therefore, He will punish anyone who insults humble *bhaktas*. Realising this, a person should never hurt even the smallest of beings. However, if a person indiscriminately mistreats others out of *abhimān*, then *Bhagvān*, who is the destroyer of *abhimān* and who pervades all as *antaryāmi*, is unable to tolerate this. He will appear in one form or another to thoroughly destroy the *abhimān* of that person. Therefore, remaining fearful of *Bhagvān*, a *sādhu* should not retain even the slightest *abhimān*, nor should he hurt even the smallest of beings. This is the *dharma* of a *nirmāni sādhu*.”

|| End of Vachanāmrut Gadhada I || 62 || 62 ||

Gadhada I - 63 Perfect *Nishchay* The Greatness Of *Bhagvān*

- 63.1 In the *Samvat* year 1876, on *Fāgan vad 7* [7th March, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the platform outside the west-facing rooms in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhada. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white cloth, with a border of silken thread, around His head. Garlands of white flowers adorned His neck, and

tassels of roses had been inserted in His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 63.2 Nrusinhānand Swāmi then asked, “What kind of thoughts arise in a person who has a deficiency in his *nishchay* in *Bhagvān*? ”
- 63.3 Shreeji Mahārāj replied, “A person with a deficiency in *nishchay* would become extremely overjoyed on seeing *Bhagvān* displaying some of His powers. However, when he sees no such display of divine powers, he would become disheartened. Despite trying, if he is unable to eradicate impure thoughts from his heart, he then has a dislike towards *Bhagvān*. He would feel, *'I have bent over backwards practicing satsang for so long, yet Bhagvān still has not eradicated my impure thoughts'*. In this way, he perceives an *avgun* in *Bhagvān*.
- 63.4 “Despite much effort, if he is unable to free his mind from the objects he cherishes, he then perceives that very same *avgun* in *Bhagvān*. Specifically, he believes, *'Just as I have vicious natures, such as kām and krodh, Bhagvān also has the same natures. The only difference is that Bhagvān is regarded as being great'*. A person who has such doubtful thoughts within his heart, should be known to have a deficiency in *nishchay*; his *nishchay* cannot be called perfect.”
- 63.5 Paramchaitanyānand Swāmi then asked, “Mahārāj, what are the thoughts of a person with perfect *nishchay* in *Bhagvān*? ”
- 63.6 Shreeji Mahārāj replied, “A person with perfect *nishchay* feels within, *'I have attained all there is to attain. Wherever pratyaksha Bhagvān resides, that itself is the highest dhām. All these sādhus are like Nārad and the Sanakādik; all satsangis are like Uddhav, Akrur, Vidur, Sudāmā, and the cow-herds of Vrundāvan, and female haribhaktas are like the Gopis, Draupadi, Kuntāji, Sitā, Rukmani, Lakshmi, and Pārvati. Now I have nothing more to achieve. I have attained Golok, Vaikunth, and Brahmpur'*. A person with perfect *nishchay* has such thoughts and experiences extreme joy in his heart. A person who experiences such feelings should be known to have perfect *nishchay*.”

- 63.7 Shreeji Mahārāj continued, “A person who has perfectly understood the *svarup* of *Bhagvān*, has nothing left to realise. Please listen as I now explain the method of realising this. Hearing this, a person develops firm *nishchay* in *Bhagvān*.
- 63.8 “Firstly, he should realise the greatness of *Bhagvān*. To illustrate this, consider the analogy of a great king. If even his servants and maids stay in seven-storey mansions, and their gardens, horses, carriages, jewellery, and other luxuries make their houses appear as magnificent as Dev-Lok, then imagine how magnificent the *darbār* and its luxuries of that king must be. Similarly, consider the *loks* of the *devs* of this *brahmānd* – *Brahmā* and the other *devs* – who follow the *āgnās* of *Shree Purushottam Bhagvān*. If there is no limit to those *loks* and their magnificence, then how can a person possibly comprehend the extent of the magnificence of *Virāt-Purush*, from whose navel *Brahmā* was produced? Furthermore, the master of countless millions of these *Virāt-Purush* is *Purushottam Bhagvān*, whose *dhām* is *Akshar*. Within that *dhām*, countless millions of such *brahmānds* float like mere atoms in each and every hair of *Akshar*. Such is the *dhām* of *Bhagvān*. In that *dhām*, *Purushottam Bhagvān* Himself resides eternally with a *divya svarup*. Moreover, countless *divya* objects exist in that *dhām*. So, if this is the greatness of *Akshar*, then how can a person possibly comprehend the extent of *Bhagvān*'s greatness? A person with *nishchay* understands *Bhagvān*'s greatness in this way.
- 63.9 “Besides, that which is greater than another is more subtle than the other, and is also its cause. For example, *jal* is greater than *pruthvi*, is the cause of that *pruthvi*, and is more subtle than it as well. In turn, *tej* is greater than *jal*, *vāyu* is greater than *tej*, and *ākāsh* is greater than *vāyu*. In the same way, *Akshar*, *Prakruti-Purush*, *Pradhān-Purush*, *maha-tattva*, and *ahankār* are all progressively greater than each other, the cause of each other and more subtle than each other. They also possess a *svarup*.

63.10 “In comparison, *Bhagvān’s Akshardhām* is extremely large. Countless millions of *brahmānds* float like mere atoms in each of its hairs. Just as an ant moving on the body of a huge elephant appears insignificant, everything else appears insignificant before the greatness of that *Akshar*. For example, an ant appears large amidst small mosquitoes; a scorpion appears large amidst ants; a snake appears large amidst scorpions; a kite appears large amidst snakes; a bull appears large amidst kites; an elephant appears large amidst bulls; a mountain such as *Girnār* appears large amidst elephants; and Mount Meru appears large amidst *Girnār*. In turn, Mount Lokā-Lok appears extremely large amidst a mountain such as Meru. The *pruthvi* appears very large in comparison to Mount Lokā-Lok. In turn, *jal*, the cause of *pruthvi*, is larger than it and is more subtle than it. In the same way, *tej* is the cause of *jal*, *vāyu* is the cause of *tej*, *ākāsh* is the cause of *vāyu*, *ahankār* is the cause of *ākāsh*, *maha-tattva* is the cause of *ahankār*, *Pradhān-Purush* are the cause of *maha-tattva*, and *Mul-Prakṛti* and *Brahm* are the causes of *Pradhān-Purush*. The cause of all of these is *Akshar-Brahm*, which is the *dhām* of *Purushottam Bhagvān*.

63.11 “That *Akshar* does not have any states of contraction or expansion; it forever remains in the same state. That *Akshar* also possesses a *svarup*, but because it is so vast, its *svarup* cannot be visualised. For example, the *brahmānd*, which has evolved from the twenty-four *tattvas*, is known as *Virāt-Purush*. That *Virāt-Purush* possesses features like hands and feet, but because his murti is extremely vast, he is beyond visualisation. *Brahmā* walked for a hundred of his own years (*one year of Brahmā is equivalent to 315,360,000 human years*) on the stalk of the lotus that emerged from *Virāt-Purush*’s navel, but was still unable to reach its end. So, if the end of the lotus cannot be reached, how can *Virāt-Purush* possibly be measured? Therefore, the *svarup* of *Virāt-Purush* cannot be visualised. In the same way, despite having a definite *svarup*, *Akshardhām* cannot be visualised. This is because countless *brahmānds* float within its each and every hair.

63.12 “It is within that *Akshardhām*, that *Purushottam Bhagvān* Himself resides eternally. By His *antaryāmi* powers, He resides in His *anvay svarup* in *Akshardhām*, in the countless millions of *brahmānds*, and also in the *ishvars* of those *brahmānds*. Also in that *Akshardhām*, countless millions of *muktas*, who have acquired qualities similar to those of *Bhagvān*, remain in *Bhagvān’s sevā*. Also, divine light, equivalent to that of millions and millions of suns, radiates from each and every hair of those *sevaks* of *Bhagvān*. Therefore, if those *sevaks* are so great, how can the greatness of their master, *Purushottam Bhagvān*, possibly be described?

63.13 “That extremely powerful *Bhagvān*, enters *Akshar* and assumes the *svarup* of *Akshar*. He then assumes the *svarup* of *Mul-Prakruti-Purush*, and then the *svarup* of *Pradhān-Purush*. Then, He enters the twenty-four *tattvas* produced from *Pradhān*, and assumes that *svarup*. He then enters *Virāt-Purush* produced from those *tattvas*, and assumes that *svarup*. He then enters *Brahmā*, *Vishnu*, and *Shiv*, and assumes their *svarups*.

63.14 “In this way, that *Bhagvān*, who is extremely powerful, extremely luminous, and extremely great, contains His own spiritual powers and divine light with Himself and becomes like a human being for the *kalyān* of *jeevs*. He assumes a *svarup* that allows people to have His *darshan*, perform His *sevā*, and offer worship to Him. For example, a tiny thorn that has pricked an ant’s leg cannot be removed with a spear or a pin. It can only be removed using an extremely fine needle. In the same way, *Bhagvān* limits His own greatness within Himself, and assumes an extremely modest *svarup*. Just as *Agni* constrains his own light and flames to assume a human *svarup*, similarly, *Bhagvān* also suppresses His own powers and acts as a human for the *kalyān* of *jeevs*. However, a foolish person thinks, ‘*Why does Bhagvān not manifest any powers?*’ But, he does not realise that *Bhagvān* deliberately conceals His powers for the sake of the *kalyān* of *jeevs*. After all, if He were to manifest His own greatness, then even

the *brahmānd* would diminish into insignificance. Then, what can be said of *jeevs*?

- 63.15 “*Kāl, karma*, and *Māyā* are incapable of binding a person who has developed such firm *nishchay*, coupled with an understanding of *Bhagvān’s* greatness, in his heart. Therefore, he who understands *Bhagvān* perfectly in this way, has nothing left to achieve.”
- 63.16 Then, Nityānand Swāmi asked, “When *Bhagvān* assumes a human *svarup*, does He always do so sequentially in the order described, or can He also assume a human *svarup* directly?”
- 63.17 Shreeji Mahārāj replied, “For *Bhagvān*, the sequential order is not necessary. For example, a person who takes a dives into a pond can emerge from wherever he wishes – either at the same entry point of the dive, or at the banks, or anywhere nearby. Similarly, if He so wishes, *Purushottam Bhagvān* can take a ‘dive’ in His *Akshardhām* and directly assume a human *svarup*, or if He wishes, He can assume a human *svarup* following the sequential order.”
- 63.18 Following this explanation, Shreeji Mahārāj continued, “I shall now briefly explain the characteristics of a person with extremely firm *nishchay*, so please listen attentively. Firstly, a person with perfect *nishchay* will do anything asked of him on the path of *pravrutti*, without ever backing away, even if he has intense *tyāg*. Moreover, he does not do it reluctantly; he does it willingly. The second characteristic is that regardless of any *svabhāv* he may possess, even if it cannot be eradicated by a million ways, if he senses *Bhagvān’s* insistence in abandoning that *svabhāv*, he abandons it immediately. The third characteristic is that despite his own *avgun*, he is unable to live without the talks, *kirtans*, and the *sant* of *Bhagvān*, even for a moment. He finds *avgun* only within himself and thoroughly perceives the *gun* of a *sant*. He also understands the great glory of the talks and *kirtans* of *Bhagvān*, as well as of the *sant* of *Bhagvān*. A

person with such understanding should be known to have perfect *nishchay*. Furthermore, if a person with this *nishchay* were to disobey the *vartmāns* due to *prārabdha*, he would still not fall from the path of *kalyān*. In comparison, regardless of how great a *tyāgi* a person may be, without this *nishchay* his *kalyān* is not guaranteed.”

|| End of Vachanāmrut Gadhadā I || 63 || 63 ||

Gadhadā I - 64

The Relationship Between *Sharir* And *Shariri*

- 64.1 In the *Samvat* year 1876, on *Fāgan vad 9* [9th March, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the platform outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with another black-bordered *khes*. He has also tied a white cloth with a border of silken thread around His head. Around His neck, He was wearing a new *kanthi* made from *tulsi* beads. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 64.2 Shreeji Mahārāj then asked the *munis*, “The Shrutis mention that the *ātmā* and *Akshar* are the *sharir* of *Purushottam*, who is *Bhagvān*. That *ātmā* and *Akshar* are not subject to change, and are beyond the influences of *māyā*. Moreover, like *Bhagvān*, the *ātmā* and *Akshar* are greater than *Māyā*. Then, how can that *ātmā* and *Akshar* be described as the *sharir* of *Bhagvān*? This is because the *sharir* of a *jeev* is totally different from the *jeev* itself and is subject to change, whereas the *jeev* inside the body, is not subject to change. Therefore, just as the body of the *jeev* and the *jeev* itself are totally different, similarly, there should be the same degree of difference between *Purushottam*, and the *ātmā* and *Akshar*, which are the *sharir* of *Purushottam*. Please explain how they are different.”

- 64.3 All the *munis* answered according to their understanding, but no one was able to provide a precise answer.
- 64.4 Shreeji Mahārāj then said, "Allow me to answer. The *ātmā* and *Akshar* make up the *sharir* of *Purushottam Bhagvān*, and they are pervaded, dependent, and powerless. In what way? Well, by means of His *antaryāmi* powers, *Bhagvān* pervades the *ātmā* and *Akshar*, whereas the *ātmā* and *Akshar* are the ones who are pervaded. *Bhagvān* is independent, whereas the *ātmā* and *Akshar* are dependent upon *Bhagvān*. Furthermore, *Bhagvān* is all-powerful, whereas the *ātmā* and *Akshar* are totally powerless before Him. In this way, *Bhagvān* is the *shariri* of both the *ātmā* and *Akshar*, and these two are the *sharir* of *Bhagvān*.
- 64.5 "That *shariri*, *Purushottam Bhagvān*, possesses an eternal *divya murti*. With His *antaryāmi* powers, *Bhagvān* resides as the *ātmā* of all the *ātmās*. These *ātmās* pervade their physical bodies, and are the *drashtā* of these bodies. *Bhagvān* also resides in all the physical bodies, which are pervaded in relation to the *ātmās*. These physical bodies are the *drashya* of *ātmā*. In this way, *Purushottam Bhagvān* is the *ātmā* of all. When referred to in the *shāstras* as the *ātmā* of *drashya*, which has a *svarup*, *Purushottam Bhagvān* is also described to have a *svarup*. When referred to in the *shāstras* as the *ātmā* of the *drashtā*, *He is described as nirākār*. However, in reality *Purushottam Bhagvān* is different from both the *drashya*, which has a *svarup*, and the *ātmā*, which does not have a *svarup*. He eternally possesses a definite *svarup*, which is not an ordinary, worldly *svarup*. Moreover, despite possessing a definite *svarup*, He is the *drashtā* of both the *drashtā* and the *drashya*.
- 64.6 "Furthermore, *Purushottam Bhagvān* is the inspirer of both the *ātmā* and *Akshar*, is independent from them, and is their controller; He possesses all spiritual powers; He is greater than even *Akshar*, which is greater than everything. Out of compassion, that *Purushottam*

Bhagvān appears as a human being on this earth, for the *kalyān* of *jeevs*. Understanding Him to eternally possess a *divya svarup*, a person who offers *bhakti* and *upāsanā* to Him acquires qualities similar to those of *Bhagvān*, as well as countless other spiritual powers.

- 64.7 “After such a person’s *ātmā* has attained the state of *brahm*, he constantly remains in the *sevā* of *Purushottam Bhagvān* with love and great devotion. On the other hand, a person who performs *dhyān* upon *Bhagvān* and offers *upāsanā* while believing Him to be *nirākār*, is merged into *brahm-sushupti*. He never returns from this state, nor does he ever acquire any spiritual powers from *Bhagvān*.”
- 64.8 Finally, Shreeji Mahārāj added, “I have delivered this talk having experienced it directly myself. Therefore, there is not a trace of doubt about it. Moreover, these facts can be understood only from a person who firmly believes that *Bhagvān* is forever *divya* and *sākār*. They can never be understood from others. Therefore, these facts should be thoroughly remembered by all.”

|| End of Vachanāmrut Gadhada I || 64 || 64 ||

Gadhada I – 65

Gnān-Shakti, Kriyā-Shakti, And Ichhā-Shakti

- 65.1 In the *Samvat* year 1876, on *Fāgan vad* 14 [13th March, 1820], Shreeji Mahārāj was sitting on a mattress with a large, cylindrical pillow placed on the veranda outside His bedroom in Dādā Khāchar’s *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 65.2 While the *kathā* was being read, Shreeji Mahārāj called the senior *paramhans* near Him. When the *kathā* was completed, Shreeji

Mahārāj said, “Now, all the senior *sādhus* seated here will answer each other’s questions. This will reveal their level of intelligence.”

- 65.3 Svayamprakāshānand Swāmi then asked Premānand Swāmi, “How is *ākāsh* created, and how is it destroyed?”
- 65.4 Paramānand Swāmi attempted to answer the question, but was unable to provide a precise answer.
- 65.5 Shreeji Mahārāj then said, “When a child is initially in its mother’s womb and at the time of its birth, the cavities of its heart and other *indriyas* are small. But, as the child grows, those cavities develop; and the *ākāsh* within increase as well. However, when the child becomes old, the cavities of its *indriyas* decrease in size, and the *ākāsh* within also decrease. Similarly, when *Virāt*’s body is produced, *ākāsh* appears to be created in the cavity of his heart and other internal organs. Also, when *Virāt*’s body is destroyed, the *ākāsh* within appears to be destroyed as well. This is how *ākāsh* is created and destroyed. However, just as *Prakṛti-Purush* are eternal, the *ākāsh* that is the supporter of all is also eternal. It is not subject to creation and destruction. However, *ākāsh* is created and destroyed through *saṁādhi*. A person who experiences *saṁādhi* knows its method.”
- 65.6 Paramānand Swāmi then asked Svayamprakāshānand Swāmi, “How does the *sushumnā nādi* reside within the body and outside of the body?”
- 65.7 Svayamprakāshānand Swāmi attempted to answer the question, but could not do adequately.
- 65.8 Shreeji Mahārāj then replied, “Whatever is present in this *brahmāṇḍ*, is also present within this body. The only difference is that in the body the scale is small, whereas in the *brahmāṇḍ* the scale is large. In

fact, the arrangement of the *brahmānd* is the same as that of the body. For example, just as there are rivers in the *brahmānd*, similarly there are blood vessels in the body; just as there are oceans in the *brahmānd*, similarly water is present in the abdomen of the body; and just as the sun and the moon are present in the *brahmānd*, similarly the *idā nādi* and *pingalā nādi* house the sun and moon in the body. In the same way, just as other objects are present in the *brahmānd*, they are also present in the body.

- 65.9 "Also, the *nādis* of the *indriyas* in this body are coupled with those of the *brahmānd*. When a person acquires control over the tongue, he attains *Varun-Dev*; when a person acquires control over speech, he attains *Agni-Dev*; when a person acquires control over the skin, he attains *Vāyu-Dev*; when he acquires control over the genitals, he attains *Prajāpati*; and when a person acquires control over the hands, he attains Indra. In the same way, when a person controls the *brahm-randhra* – the end portion of the *sushumnā nādi* located in the heart – he reaches the arrogant *dev* by the name of Vaishvānar Agni, which resides in the *shishumār chakra*. It is then that he sees the uninterrupted path of light from the *brahm-randhra* to *Prakruti-Purush*. That path of light is known as *sushumnā*. This is how the *sushumnā nādi* resides in the body and in the *brahmānd*."

- 65.10 Paramānand Swāmi asked Svayamprakāshānand Swāmi another question, "Which state is destroyed first – the *jāgrat* state, the *svapna* state, or the *sushupti* state?"

- 65.11 As Svayamprakāshānand Swāmi was unable to answer that question, Shreeji Mahārāj replied, "When a person focuses on the *svarup* of *Bhagvān* with love in the *jāgrat* state, the *jāgrat* state is destroyed first, then the *svapna* state, and finally the *sushupti* state. When the mind thinks of and focuses on the *murti* of *Bhagvān* in the *svapna* state, the *svapna* state is destroyed first, then the *jāgrat* state, and finally the *sushupti* state. Furthermore, when a person attains the

state of *upsham*, while concentrating on the *svarup* of *Bhagvān*, the *sushupti* state is destroyed first, then the *jāgrat* state, and finally the *svapna* state.” Shreeji Mahārāj answered the question in this way.

65.12 Svayamprakāshānand Swāmi then asked Paramānand Swāmi another question, “How should a person understand the ‘*ichhā-shakti*’, ‘*gnān-shakti*’, and ‘*kriyā-shakti*’ of *Bhagvān*?”

65.13 Laughing, Shreeji Mahārāj said, “Even you probably do not know the answer to that question.” He then began to give the answer Himself. “When *sattva-gun* is predominant, the rewards of any *karmas* performed by a *jeev* are experienced in the *jāgrat* state. When *rāja-gun* is predominant, the rewards of any *karmas* performed are experienced in the *svapna* state. When *tamo-gun* is predominant, the rewards of any *karmas* performed are experienced in the *sushupti* state.

65.14 “When a *jeev* enters the state of *jāgrat*, it becomes inert like a slab of stone, and retains no type of consciousness, such as, ‘I am a pundit, or I am a fool; I have done this task, or I want to do this task; this is my gender, or this is my varna, or this is my āshram; this is my name, or my appearance is like this. Am I a dev, or am I a human? Am I a child, or am I old? Am I good, or am I a sinner?’ and so on. No such consciousness is retained. When a *jeev* enters this state, *Bhagvān* awakens it from unconsciousness through His *gnān-shakti* and makes it aware of its actions. This is known as *gnān-shakti*, the power of understanding. Furthermore, whatever action a *jeev* engages in, it does so with the support of what is known as *Bhagvān*’s *kriyā-shakti*, the power of application. Finally, whatever object is desired by the *jeev*, is acquired with the help of what is known as *Bhagvān*’s *ichhā-shakti*, the power of free will.

65.15 “Moreover, the three states of *jāgrat*, *svapna*, and *sushupti* experienced by a *jeev* are not due to the consequences of its own

karmas alone. They are experienced only when *Bhagvān*, the giver of the rewards of *karmas*, allows the *jeev* to do so. When a *jeev*, indulging in the rewards of the *jāgrat* state, wishes to enter the *svapna* state, it cannot do so independently. This is because *Bhagvān*, restrains its *vrutti*. Similarly, if it wishes to enter the *jāgrat* state from the *svapna*, it is unable to do so; nor can it enter the *sushupti* state or emerge from it to enter the *svapna* or *jāgrat* states. It is only when *Bhagvān* allows it to indulge in the rewards of the *karmas* of the particular state that it is able to indulge in them. However, a *jeev* cannot indulge in the rewards of its *karmas* according to its own will or as a direct consequence of *karmas*. This is how a person should understand the *gnān-shakti*, *kriyā-shakti*, and *ichhā-shakti* of *Bhagvān*."

65.16 Shreeji Mahārāj answered the question in this way, out of compassion.

|| End of Vachanāmrut Gadhada I || 65 || 65 ||

Gadhada I - 66

Misinterpreting The Words Of The *Shāstras*

The Four Avatārs Of *Bhagvān*

- 66.1 In the *Samvat* year 1876, on *Fāgan vad Amās* [14th March, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a large decorated bedstead on the platform outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhada. He was wearing a *khes* with a black border, and had covered Himself with a white *pachchedi*. He had also tied a white *feto* around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 66.2 Shreeji Mahārāj then said, "The Shreemad Bhāgvat describes *Vāsudev*, *Sankarshan*, *Pradyumna*, and *Aniruddha* – four *avatārs* of *Bhagvān*. In some places they are described as *sagun*, whereas in

others places they are described as *nirgun*. The term *nirgun* is used in reference to *Vāsudev Bhagvān*, and the term *sagun* is used in reference to *Sankarshan*, *Aniruddha*, and *Pradyumna*. However, when described as *nirgun*, the minds of the listener and the reader are confused, and they draw the conclusion that *Bhagvān* does not possess a *svarup*. However, this is their misunderstanding.

- 66.3 “Besides, the words of the *shāstras* cannot be understood in their true context by anyone except an *ekāntik bhakta*. These are words such as, ‘*Bhagvān is nirākār, luminous, nirgun, and all-pervading*’. On hearing these descriptions, a fool concludes that the *shāstras* describe *Bhagvān* as being *nirākār*. On the other hand, an *ekāntik bhakta* realises, ‘*When the shāstras describe Bhagvān as being nirākār and nirgun, they are referring to the fact that He does not possess a māyik svarup or māyik characteristics. In reality, His svarup is forever divya, and He possesses countless kalyān-kāri qualities*’.
- 66.4 “There is also a reference to *Bhagvān* being an immense mass of divine light. However, if there is no *murti*, then there can be no light either. Therefore, that light must definitely be from that *murti*. For example, take the *murti* of *Agni*. When flames radiate from his *murti*, only the flames – not the *murti* of *Agni* – are seen. However, a wise man realises that the flames are definitely radiating from *Agni’s murti*. Similarly, water radiates from the *murti* of *Varun*. Although only the water – not the *murti* of *Varun* – is visible, a wise man realises that the water radiates from *Varun’s murti*. In the same way, the divine light, which has the intensity of millions of suns and is like *brahm-sattā*, is the light of the *murti* of *Purushottam Bhagvān*.
- 66.5 “The *shāstras* also state, ‘*A thorn is used to remove a thorn, and then both are discarded. Similarly, Bhagvān assumes a physical body to relieve the earth of its burdens. Then, having relieved the earth of its burden, He discards the physical body*’’. Hearing such words, the foolish people are misled into the understanding that *Bhagvān* is *nirākār*, and they fail to realise the *murti* of *Bhagvān* as being *divya*.

- 66.6 “However, an *ekāntik bhakta* has the following understanding: ‘To fulfil Arjun’s pledge, both Shree Krishna Bhagvān and Arjun left Dvārikā on his chariot to fetch the Brāhmaṇa’s son. Crossing Mount Lokā-Lok, they cut through Māyā’s veil of darkness with the Sudarshan Chakra. Driving the chariot through that darkness, they entered a mass of light. There, they collected the Brāhmaṇa’s son from Bhumā-Purush before returning. This was only because Shree Krishna Bhagvān’s murti was divya. Due to the power of that divinity, the wooden chariot and the horses – despite being composed of the five bhuts – all became divya and beyond Māyā, like chaitanya. Had their murtis not become divya, they would never have been able to rise above Māyā. After all, everything that has evolved from Māyā ultimately merges into Māyā, and can never reach Brahm, which is beyond Māyā’. Therefore, it was due to the powers of Bhagvān’s murti that the *māyik* objects become non-*māyik*. A fool has the understanding that Bhagvān’s murti is *māyik*, whereas an *ekāntik sādhu* has the understanding that Bhagvān’s murti is greater than Akshar. He also understands that Purushottam Bhagvān possesses a definite *murti*, and is the ātmā of countless millions of *brahm-rup muktas*, and also of *Akshardhām*.
- 66.7 “Therefore, regardless of which *shāstras* are being read, if they describe Bhagvān as being *nirgun*, a person should realise that they are merely praising the glory of Bhagvān’s *murti*. However, Bhagvān always possesses a definite *murti*. A person who realises this is known as an *ekāntik bhakta*.”

|| End of Vachanāmrut Gadhada I || 66 || 66 ||

Gadhada I - 67

Acquiring The Qualities Of A Sat-Purush

- 67.1 In the Samvat year 1876, on *Chaitra sud 7* [21st March, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting in the residential hall of the

munis in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 67.2 Shreeji Mahārāj then asked the *munis*, "There is a *sat-purush* who has no love at all for the pleasure of this world. He has desires only for the *dhām* of *Bhagvān* and the *svarup* of *Bhagvān*. He also wishes the same for whoever associates with him. He feels, '*As this person has associated with me, it would be of great benefit to him if his desires for this world are eradicated, and his love for Bhagvān is developed*'. Furthermore, all the efforts that are made by the *sat-purush*, are only for acquiring bliss after attaining the *dhām* of *Bhagvān* after death. He never does anything for the sake of bodily comforts. So, with what understanding can a *mumukshu* acquire the qualities of such a *sat-purush*, and what understanding causes such qualities to not be acquired? That is the question?"
- 67.3 Muktānand Swāmi replied, "If a person views such a *sat-purush*, who has no desire for the pleasures of this world, and accepts whatever words are uttered by him, then that *mumukshu* will acquire the qualities of that *sat-purush*. A person who does not do so will not acquire those qualities."
- 67.4 Shreeji Mahārāj then said, "That answer is correct, but please listen as I explain the method of understanding by which a *mumukshu* can acquire the qualities of the great *sat-purush*. A person perceives the qualities of such a *sat-purush*, who has no love for anything except *Bhagvān*, by believing, '*This sant 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 Bhagvān. Shame on me*''. In this way, he feels guilt and perceives the *gun* of the great *sant*. He also feels guilt after realising his own *avgun*. While repeating in this

way, *vairāgya* arises in his heart, and then, he acquires qualities similar to those of that *sat-purush*.

- 67.5 “Now, please listen as I describe the characteristics of a person in whose heart the qualities of the *sat-purush* are never acquired. Such a person believes, ‘*The sat-purush is said to be great, yet he has no kind of common sense whatsoever. He does not even know how to eat and drink properly, nor does he know how to dress properly. Bhagvān has given him abundant pleasures, yet he does not know how to enjoy them. Moreover, when he gives anything to anyone, he does so at random*’. In this way, he perceives countless types of *avgun* in the *sat-purush*. Such a cruel person never acquires the qualities of a *sat-purush*.”

|| End of Vachanāmrut Gadhada I || 67 || 67 ||

Gadhada I – 68

Bhagvān Resides In The Eight Types Of Murtis And In A Sant

- 68.1 In the *Samvat* year 1876, on *Chaitra sud 9* [23rd March, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhada. He was wearing a white *khes* and had covered Himself with a white *chādar*. Around His head, He had tied a white cloth with border of silken thread. A *sabhā* of *munis*, as well as *haribhaktas* from various places had gathered before Him.
- 68.2 Shreeji Mahārāj then said, “Allow me to ask a question.”
- 68.3 The *munis* responded by saying, “Please do ask.”
- 68.4 Shreeji Mahārāj then said, “For one month during the famine of *Samvat* 1869, whenever I entered *samādhi*, I felt I had gone to

Purushottam-Puri, where I entered and resided in the *murti* of *Shree Jagan-Nāthji*. That *murti* may appear to be wooden, but through its eyes I observed everything. I observed both the *bhakti* and the deceitful ways of the *mandir's pujāri*. In the same way, those people in our *satsang* who have mastered *saṁādhi* can also enter the bodies of others through *saṁādhi*, and see and hear everything. The *shāstras* also mention that Shukji spoke through the body of a tree. Therefore, a great *sat-purush* or *Bhagvān* can enter wherever they wish.

- 68.5 “*Bhagvān* has given eight types of *murtis* for worship by His *agnā - shaili* (stone), *dārumayi* (wood), *lauhi* (metal), *lepyā* (earth or sandalwood paste), *lekhya* (engraved or drawn), *saikati* (sand), *manimayi* (gems), and *manomayi* (mental). *Bhagvān* Himself personally enters those *murtis* and resides within them. A *bhakta* of *Bhagvān*, who worships those *murtis*, should maintain the same respect for them as he does for *pratyaksha Bhagvān*.
- 68.6 “In the same way, *Bhagvān* also resides in the heart of a *sant*. Therefore, a *sant* should also be respected. In spite of that, a *bhakta* totally fails to respect him. He considers a *murti* to be merely a painting or to be made of stone or other materials. Furthermore, he looks upon that *sant* as an ordinary human being. But *Bhagvān* Himself has said, ‘I forever reside in the eight types of *murtis* and in a *sant*’. Still, that *bhakta* behaves disrespectfully before the *murtis* of *Bhagvān* and before a *sant*, not at all fearing *Bhagvān*. Does such a person have *nishchay* in *Bhagvān*, or not? That is the question.”
- 68.7 The *paramhans* replied, “As he does not realise *Bhagvān* to be *antaryāmi* and fails to respect Him, such a *bhakta* does not have *nishchay* in *Bhagvān* at all. He does not have *nishchay*, so his *bhakti* is like that of a hypocrite.”
- 68.8 Shreeji Mahārāj then asked further, “Will such a *bhakta* attain *kalyān*, or not?”

- 68.9 The *sādhus* replied, “No, he will not attain *kalyāñ*.”
- 68.10 Shreeji Mahārāj then continued, “A person who develops such a *nāstik* attitude towards the *murtis* of *Bhagvān* and a *sant*, will not stop there. He will also develop *nāstik* feelings towards the *pratyaksha svarup* of *Bhagvān* whom he worships. He will also develop *nāstik* feelings towards the *dhāms* of *Bhagvān*, such as *Golok* and *Brahmpur*. Furthermore, he will come to believe that the creation, sustenance, and destruction of this universe are due to *Kāl*, *Māyā*, and *karma*, but not due to the will of *Bhagvān*. In this way, he will become a firm *nāstik*.”
- 68.11 Muktānand Swāmi then asked, “Is this *nāstik* attitude due to a person’s past *karmas*, or due to the influence of *kusang*? ”
- 68.12 Shreeji Mahārāj explained, “The sole cause of the development of such a *nāstik* attitude is listening to the *shāstras* of *nāstiks* and keeping the company of a person who has faith in those *shāstras*. Furthermore, *kām*, *krodh*, *lobh*, *ahankār*, *mān*, and *irshyā* also cause a *nāstik* attitude to develop. A person who possesses any one of these *svabhāvs*, will not be able to believe the talks of even *sādhus*, such as *Nārad* and the *Sanakādik*.
- 68.13 “When is such a *nāstik* attitude overcome? Well, when a person listens to talks of the *leelās* of *Bhagvān*, such as the creation, sustenance, and destruction of the universe as described in *āstik shāstras*, like the Shreemad Bhāgvat, and also understands the greatness of *Bhagvān* and a *sant*, the *nāstik* attitude is overcome and an *āstik* attitude develops.”

|| End of Vachanāmrut Gadhada I || 68 || 68 ||

Gadhadā I – 69**Non-Violence****Never Think Cruelly Of Others****Do Not Associate With A *Nāstik***

- 69.1 In the *Samvat* year 1876, on *Chaitra sud* 12 [26th March, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the west-facing rooms in front on the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 69.2 Following the *sandhyā ārti* of *Shree Vāsudev-Nārāyan* and the '*Nārāyan*' *dhun*, Shreeji Mahārāj asked the *munis*, "What exactly is *dharma*? Please base your reply on the *shāstras*. The question arises because even the kings of the past who indulged in violence, did not harm those who took their refuge, nor did they allow harm to others. So, is the sin committed by killing others, considered the same as the sin of killing a person who has sought his refuge?"
- 69.3 The *munis* attempted to reply according to their own understanding, but due to queries raised by Shreeji Mahārāj, no one was able to offer a satisfactory answer. All the *munis* then said, "Mahārāj, we would like to put the same question to you. Violence (*hinsā*) performed on animals, as part of a sacrifice or some other ritual, is considered to be *dharma*. But, non-violence (*ahinsā*) is also considered to be *dharma*. Please clarify this."
- 69.4 Shreeji Mahārāj then explained, "*Dharma* involving violence is for the attainment of *dharma*, *arth*, and *kām*. Moreover, the *dharma* which permits violence is for the purpose of limiting violence. Non-violence, on the other hand, is for the attainment of *kalyān* – which is the *dharma* of a *sādhu*. *Dharma* involving violence is for fulfilling worldly desires, but it is not for the attainment of *kalyān*, whereas non-violence is solely for the purpose of attaining *kalyān*.

- 69.5 "Therefore, for both *grahasthas* and *tyāgis* only non-violence has been cited for the attainment of *kalyān*. For example, Uparichar-Vasu Rājā ruled over a kingdom and still followed a non-violent lifestyle. Therefore, a *sādhu* should not bear hatred towards anyone by thought, word, or deed. Neither should he keep any form of aggression. Instead, he should behave as a *dās* of a *dās* with all.
- 69.6 "In comparison, having an aggressive personality is the *dharma* of a wicked person, and behaving in a calm manner is the *dharma* of a *sādhu*. Someone may then ask, '*How is it possible to maintain the characteristics of a sādhu, while trying to make thousands of people follow their niyams?*' Well, the reply to the question is that Yudhishtir Rājā reigned over a kingdom stretching for thousands of miles, yet he managed to maintain the qualities of a *sādhu*. Conversely, there may be thousands like Bhimsen who intimidate others and are unable to change their ways despite being lectured. In fact, there is no shortage of people with such an aggressive nature; there are countless such people. However, to be a *sādhu*, is indeed very difficult."

|| End of Vachanāmrut Gadhada I || 69 || 69 ||

Gadhada I - 70

Saved From Death By The Prick Of A Thorn

- 70.1 In the *Samvat* year 1876, on *Chaitra sud* 15 [29th March, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhada. He had tied a white cloth with a border of silken thread around His head. He was wearing a white *khes* and had covered Himself with a white *chādar*. With His hand, He was turning a *mālā* of *tulsi* beads. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 70.2 Then, Shreeji Mahārāj said, “Senior *paramhans*, please ask questions amongst yourselves. If a *grahastha* has a question, he may ask the *paramhans*.”
- 70.3 Kākā-Bhāi, a *bhakta* from the village of Rojkā, then asked Nityānand Swāmi, “Deep within a person’s heart, something signals him to indulge in the *vishays*, while something else says ‘no’ and discourages him from indulging in them. What is it that says ‘no’, and what is it that says ‘yes’?”
- 70.4 Nityānand Swāmi replied, “It is the *jeev* that says ‘no’, and it is the mind that says ‘yes’.”
- 70.5 Shreeji Mahārāj then said, “Allow me to answer that question. From the very day we began to understand and realise who our parents were, they taught us: ‘*This is your mother and this is your father; this is your kākā and this is your brother; this is your māmā and this is your sister; this is your māmi and this is your kāki; this is your māsi and this is your buffalo; this is your cow and this is your horse; these are your clothes and this is your house; this is your mansion, this is your farm, and this is your jewellery*’. These words of *kusangis* have been imprinted in the mind. How are they imprinted? Well, it is like the small pieces of glass that women attach into works of embroidery, where the mind represents the embroidery, and the *jeev* represents the piece of glass. In this way, the words and the sights of those *kusangis*, along with the other types of *vishays*, have become imprinted in the mind.
- 70.6 “Then, after the person enters *satsang*, the *sant* talks about the glory of *Bhagvān*, how to reject the *vishays*, and also explains that the world is perishable. In this way, the words and the sight of the *sant* dwell in the person’s mind.
- 70.7 “Take the example of two armies facing each other. In the battlefield of *Kurukshetra*, the armies of the *Kauravs* and the *Pāndavs* stood facing each other and fought with arrows, spears, and various other

types of weapons. Some fought with swords, some fought with maces, and some fought with their bare hands. In the process, some lost their heads, others injured their thighs, and many were slaughtered. Similarly, in the person's *antah-karans*, there are forms of the *kusangis* standing armed with their weapons (five *vishays*). Opposite them, are also forms of the *sant* standing armed with weapons in the form of words such as, '*Bhagvān is satya, the world is perishable, and the vishays are false*'. Therefore, a mutual conflict exists between these two sets of words. When the force of the *kusangis* prevails, a desire to indulge in the *vishays* arises. When the force of the *sant* prevails, the desire to indulge in the *vishays* disappears. In this way, there is a conflict within the *antah-karans*. There is a *shlok*:

*yatra yogesh-varaha krushno yatra pārtho dhanur-dharaha
tatra shreer-vijayo bhootir-dhruva neetir-matir-mama*

"The meaning of this *shlok* is: *Only where there is Yogeshvar, Shree Krishna Bhagvān, and where there is the great archer Arjun, there is Lakshmi, victory, divine powers, and resolute morality exist*'. Therefore, a person should have the firm belief that victory belongs to the person on whose side these *sādhus* happen to be."

- 70.8 Kākā-Bhāī then asked further, "Mahārāj, by what means can the force of a *sant* increase and the force of the *kusangis* decrease?"
- 70.9 Shreeji Mahārāj replied, "The *kusangis* that reside internally and externally, are both one. Also, the *sant* residing within and the *sant* residing externally, are both one. The force of the internal *kusangis* increases with the encouragement of the external *kusangis*. In the same way, the force of the *sant* within increases with the encouragement of the *sant* residing externally. Therefore, by avoiding the company of external *kusangis*, and by keeping the company of only the *sant* residing externally, the force of the *kusangis* decreases and the force of the *sant* increases." That is how Shreeji Mahārāj answered that question.

^{70.10} Again, Kākā-Bhāī asked, “Mahārāj, there is a person who has overcome the fight against *kusangis*, and for whom only the force of the *sant* is the strongest. There is another person whose conflict is still on-going. Of the two, when the first person dies, there is no doubt that he will attain the *dhām* of *Bhagvān*. But, please tell us what will be the fate of the second person, whose conflict is still on-going, when he dies?”

^{70.11} Shreeji Mahārāj explained, “In a battle, one person may face Vāniyās or someone from a weak social-caste. As a result, he may easily win. Another person is confronted by an army of Arabs, Rājputs, Kāthis, and Kolis, who are very difficult to conquer, and are certainly not as easy to defeat as the Vāniyās. Therefore, his fight continues. In the process of such fighting, if he wins, then all is well and good. But, if while fighting he does not give in to his opponents, despite their attempts, and if he were to die at that time, would his master not be aware of his courageous efforts? Would He not appreciate that, compared to the person who faced the easy opposition of the Vāniyās, this person faced frightening opposition that was difficult to overcome? The master would indeed be well aware of both situations. In the same way, *Bhagvān* is sure to help such a person as you have described. He will believe, ‘*This person is faced with the overwhelming force of fluctuating thoughts, yet he is still putting up a brave fight. Therefore, he deserves to be congratulated*’. Realising this, *Bhagvān* does help him. For this reason, a person should remain carefree and not worry in the least. He should continue to worship *Bhagvān* in the same way, keep the *sant* the most important, and stay away from *kusangis*.” Shreeji Mahārāj replied joyfully in this way.

^{70.12} Jeevā-Bhāī, from the village Jaskā, then asked Nityānand Swāmi, “How can we develop unfaltering *nishchay* in *Bhagvān*?”

^{70.13} Nityānand Swāmi replied, “If a person avoids the company of *kusangis* and constantly keeps the company of *sādhus*, then listening to the talks of those *sādhus* will lead to the development of

unfaltering *nishchay* in *Bhagvān*. However, if he keeps the company of *kusangis*, unfaltering *nishchay* will not develop.”

^{70.14} Again Shreeji Mahārāj said, “Allow me to answer that question. A person should develop *nishchay* in *Bhagvān* for the sole purpose of the *kalyān* of his *jeev*, but not out of a desire for some material object. For example, ‘If I practice *satsang*, my ill body will recover’, or ‘If I am childless, I will have a son’, or ‘If my sons are dying, they will live’, or ‘If I am poor, I will become rich’, or ‘If I practice *satsang*, I will regain my lost land’. A person should not practice *satsang* while keeping desires for material possessions. If a person does practice *satsang* with such desires, then he may become a very loyal *satsangi* if those desires are fulfilled. However, if his desires are not fulfilled, his *nishchay* will diminish. Therefore, a person should practice *satsang* solely for the *kalyān* of his *jeev*, and should not have any desire whatsoever for any material objects.

^{70.15} “Also, 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 a person was destined to have to beg for food but received a *rotlo* to eat instead, is that a small feat? In these cases, a person 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 occur, that misery would certainly decrease slightly if a person were to keep the refuge of *Bhagvān*. However, the *jeev* fails to understand this. Also, the refuge of *Bhagvān* can save a person who is meant to be executed on a *shuli* with suffering a mere pinprick.

^{70.16} “There is a story that illustrates this: Many thieves lived in a village. One of the thieves often kept the company of a *sādhu*. Then one day, while the thief was on his way to visit the *sādhu*, a thorn pierced his foot. As a result, his foot became swollen and he was unable to accompany the other thieves in a robbery. The other thieves, who went to steal, broke into a king’s treasury and escaped with a great large amount of money, which they shared among themselves.

Naturally, a lot of money came their way. On hearing this news, the parents, wife, and relatives of the thief who used to sit with the *sādhu* and who was injured, scolded him: ‘*Because you went to the sādhu instead of going to steal, we lost out. The thieves who did go to steal returned with lots of money.*’ Meanwhile, the king’s army arrived, arrested all the thieves, and took them away to be executed on a *shuli*. The injured thief was also caught and sentenced to execution. However, all the villagers and the *sādhu* stood witness and said, ‘*This man was not involved in the theft as he had been hurt by a thorn.*’ The thief was then released.

^{70.17} “In the same way, if a person who practices *satsang* were to face the suffering of being executed on a *shuli*, it would be reduced to the pain of a mere thorn-pick. After all, I have asked 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 occur at each and every pore of my body, but no pain should distress your satsangi. Also, 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 vardāns.*’ I asked this of Rāmānand Swāmi, and he happily granted it to me. Therefore, destined worldly miseries, do not fall upon a person practicing *satsang*.

^{70.18} “So, if a person practices *satsang* with desires for temporary material objects, then doubts will certainly cloud his *nishchay*. Therefore, other than the desire for the *kalyān* of his own *jeev*, a person should practice *satsang* having no desire whatsoever. Only then will unfaltering *nishchay* develop.”

^{70.19} This is only a portion of the detailed talk delivered by Shreeji Mahārāj.

Gadhādā I - 71***Bhagvān Incarnates With His Akshardhām***

- 71.1 In the *Samvat* year 1876, on the evening of *Chaitra vad 4* [2nd April, 1820], Shreeji Mahārāj was sitting with a large, cylindrical pillow on a decorated bedstead which had been placed on the platform in front of the west-facing *medi* in Dādā Khāchar's *darbār* in Gadhādā. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *feto* around His head. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him. Muktānand Swāmi and some *sādhus* were singing *kirtans* to the accompaniment of musical instruments.
- 71.2 Then, Shreeji Mahārāj said, "Please conclude the *kirtans* for now, and begin a question-answer discussion amongst yourselves."
- 71.3 Somlā Khāchar then asked, "*Bhagvān* forgives all the mistakes of His *bhaktas*, but which one mistake does He not forgive?"
- 71.4 Shreeji Mahārāj replied, "*Bhagvān* forgives all other mistakes, but He does not forgive the mistake of insulting a *bhakta* of *Bhagvān*. Therefore, a person should never harm a *bhakta* of *Bhagvān* in any way whatsoever. Furthermore, of all the mistakes made against *Bhagvān*, to deny the *svarup* of *Bhagvān* is a very serious mistake. A person should never make this mistake; and anyone who does make this mistake, commits a sin more serious than the five great sins.
- 71.5 "Denying the *svarup* of *Bhagvān* is nothing more than understanding *Bhagvān*, who eternally is *sākār*, to be *nirākār*. In fact, *Bhagvān* who is *Purushottam*, forever resides with a *divya svarup* in His *Akshardhām*, and His divine light is like that of millions of suns and moons. Countless millions of *brahm-rup muktas* serve the holy feet of that *Bhagvān*. That *Bhagvān*, also known as *Parbrahm Purushottam*, incarnates on earth out of compassion, for the *kalyān* of the *jeevs*. When He incarnates, all *tattvas* that He accepts become

brahm. The three bodies (*sthul*, *sukshma*, and *kāran*), the three mental states (*jāgrat*, *svapna*, and *sushupti*), the ten *indriyas*, and the five *prāns*, were all apparent in *avatārs* such as *Rām* and *Krishna*. Although all of them appear to be like ordinary humans, in reality they are all *brahm*, not *māyik*. Therefore, a person should never deny the *svarup* of *Bhagvān*."

- 71.6 Mātra Dhādhal then asked, "What is the characteristic of jealousy?"
- 71.7 Shreeji Mahārāj replied, "A person who is jealous of someone cannot tolerate that person benefiting in any way. He would be pleased if misery falls upon that person. That is the characteristic of jealousy."
- 71.8 Then, Shreeji Mahārāj asked the *munis*, "A person who has *nishchay* in the *pratyaksha murti* of *Bhagvān*, worships *Bhagvān*, and behaves in accordance with the *niyams* of *satsang*, will attain *kalyān*. That is the way of *satsang*. However, what are the methods of *kalyān* according to the *shāstras*? The meanings of the Veds are indeed very difficult to understand, so they are not narrated in *kathās*. However, the Shreemad Bhāgvat Purān and the Mahābhārat contain the message of the Veds, and are easier to understand. Therefore, they are widely narrated in public *kathā*. Please explain how a person can attain *kalyān* as explained in the *shāstras*. Also, bear in mind that Shankar-Āchārya has proposed that *Bhagvān* is *nirākār*, whereas Rāmānuj-Āchārya and other āchāryas have proposed that *Bhagvān* is *sākār*. Therefore, please base your answer on the principles of the *shāstras*."
- 71.9 Using references from *shāstras*, the *munis* then disproved the view that *Bhagvān* is *nirākār*, and promoted the view that *kalyān* is only possible by the worship of *Bhagvān* with a *sākār murti*.
- 71.10 Shreeji Mahārāj then commented, "I myself also accept that view, but I would like to ask you a question regarding this. *Purushottam*

Bhagvān is greater than the *nirākār Akshar-Brahm* and He is eternally *sākār*. If a person, who has found that *Bhagvān* on this earth, still cherishes a desire to see *Brahmpur*, *Golok*, *Vaikunth*, *Shvet-Dvip*, and the other *dhāms* of *Bhagvān*, can he be said to have *nishchay* in *Bhagvān*, or not?”

- 71.11 The *munis* replied, “Despite having found *Bhagvān*, a person who constantly feels in his mind, ‘Only when I see Akshardhām and other *dhāms*, or see the light of millions and millions of suns, is my *kalyān* attained,’ does not have absolute *nishchay*.”
- 71.12 Shreeji Mahārāj argued this by asking, “What sin has he committed in having a desire to see *Brahmpur*, the other *dhāms* and the *svarup* of *brahm*, that you disqualify his *nishchay*?”
- 71.13 The *munis* replied, “Why should a person who believes that *kalyān* is attained by the mere *darshan* of *pratyaksha Bhagvān* have a dislike for *Brahmpur*, *Golok*, and other *dhāms*? After all, they do belong to *Bhagvān*. Also, without *Bhagvān*, he would have no desire for them.”
- 71.14 Shreeji Mahārāj further questioned, “Those *dhāms* and the *pārshads* residing in them, are *chaitanya* and are beyond *Māyā*. So, what flaw is there in them that a person should not desire to see them? Also, what about *Bhagvān* who is *pratyaksha* on this earth? How do you view His *pārshads*, who are in fact perishable, and the houses He lives in, which can be destroyed?”
- 71.15 The *munis* replied, “We understand those houses to be like *Brahmpur* and the other *dhāms*, and we understand those *pārshads* to be *brahm-rup*.”
- 71.16 Shreeji Mahārāj then said, “*Brahmpur* and the *pārshads* of *Bhagvān* residing in *Brahmpur* are immortal and imperishable, whereas the houses and *pārshads* of this Mrutyu-Lok are perishable. How can you possibly compare the two?”

^{71.17} Finally, Nityānand Swāmi requested, “Mahārāj, you will have to answer that question.”

^{71.18} Shreeji Mahārāj explained, “When *Bhagvān* incarnates for the purpose of granting *kalyān* to the *jeevs*, He is always accompanied by His *Akshardhām*, His *pārshads* – who are *chaitanya* – and all of His divine powers. However, they are not perceived by others. Nevertheless, when a *bhakta* acquires an *alokik* vision during *samādhi*, he does see divine light equivalent to countless millions of suns in the *murti* of *Bhagvān*. Together with the *murti*, he also sees countless millions of *muktas*, and also *Akshardhām* itself. Therefore, all of these do accompany *Bhagvān*. Despite all of this, *Bhagvān* only accepts the *sevā* of His own, earthly *bhaktas*. He stays in the houses of His *bhaktas*, which are made of mud, clay, and stone. He lovingly accepts whatever those *bhaktas* offer Him, whether it is incense, an oil lamp, food, clothes, or anything else. He does so for the purpose of elevating those earthly *pārshads* to the ranks of *divya pārshads*. All the objects that a *bhakta* offers to *Bhagvān* assume a *divya* form in the *dhām* of *Bhagvān*. Moreover, that *bhakta* also attains a *divya svarup* and attains those *divya* objects there. In this way, *Bhagvān* accepts all the offerings offered by His earthly *bhaktas* in order to allow them to experience everlasting bliss. Therefore, a *bhakta* of *Bhagvān* should realise that the *svarup* of *Bhagvān*, along with His *Akshardhām*, is present on this earth, and he should also explain this fact to others.”

|| End of Vachanāmrut Gadhada I || 71 || 71 ||

Gadhada I - 72

Nishchay Coupled With The Knowledge Of *Bhagvān*'s Greatness

^{72.1} In the *Samvat* year 1876, on *Chaitra vad* 11 [9th April, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting facing east on a decorated bedstead on the veranda outside the north-facing rooms near the

mandir of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 72.2 Then, Muktānand Swāmi said, "Mahārāj, yesterday you had a very nice talk with Dādā Khāchar. All of us very much wish to hear that talk."
- 72.3 Shreeji Mahārāj replied, "If a *bhakta* of *Bhagvān* has *nishchay* in *Bhagvān* coupled with the knowledge of His greatness, and also thoroughly realises the greatness of the *sādhus* and *satsangis*, then even if that *bhakta*'s *karmas* and *kāl* happen to be unpleasant, both *kāl* and *karma* combined are incapable of harming him due to the extreme force of his *bhakti*. On the other hand, a person lacking *nishchay* in *Bhagvān* and His *sant*, does not benefit in any way, even if *Bhagvān* wishes to do good for that person.
- 72.4 "A person who suppresses the humble, does not benefit in any way either. In fact, Bhishma-Pitā has said to Yudhishthir Rājā in the Mahābhārat, '*If you suppress the humble, you and your descendants will be burnt to ashes*'. Therefore, whether he is a *bhakta* of *Bhagvān* or not, no humble person should even slightly be pained. Moreover, if a person does hurt the humble, not only does he not benefit in any way, but he also incurs a sin equivalent to the sin of killing a *brāhmaṇ*.
- 72.5 "In the same way, the sin incurred by making false allegations against someone is also equivalent to killing a *brāhmaṇ*. Even if the allegations happen to be true, a person should constructively advise the person in private, but in no way should he be publicly humiliated.
- 72.6 "Similarly, a person who forces the five categories of women to lapse in their *dharma*, also incurs the sin of killing a *brāhmaṇ*. What are these five categories of women? First, a woman who has sought a person's refuge; second, a person's own wife who does not desire intimacy on days of *vrat* or on day of fasting; third, a woman who is a

pati-vratā wife; fourth, a widow; and fifth, a women who has placed her trust in a person. If a person commits adultery with these five categories of women, he incurs the sin of killing a *brāhmaṇa*. Of these five categories, if a widow's mind wavers towards immorality, she should be inspired to follow *dharma*."

- 72.7 The *munis* began to sing *rasik kirtans* of *Bhagvān*. Hearing them, Shreeji Mahārāj said, "When *Bhagvān* assumes a body for the sake of the *kalyān* of the *jeevs*, all of His actions are like those of humans. On seeing those actions, a *bhakta* of *Bhagvān* understands them to be *charitras*, whereas a *vimukh* or a weak-minded *bhakta* perceives *avgun*. For example, when Shukji narrated the *rās-leelā*, Parikshit Rājā had a doubt, and so asked, '*Bhagvān* had incarnated to establish the order of *dharma*. Then, why did he commit a breach of *dharma* by associating with the wives of others?' In this way, Parikshit perceived *avgun* in *Bhagvān*.
- 72.8 Shukji, on the other hand, thoughtfully began singing praises of *Bhagvān*, explaining that *Kām-Dev* has conquered *Brahmā* and other *devs* and brought them under his control. This has greatly inflated *Kām-Dev*'s arrogance. To vanquish that arrogance, *Bhagvān* challenged *Kām-Dev*. Just as a powerful king gives his own weapons to his enemy prior to fighting him, *Bhagvān* also gave his enemy (*Kām-Dev*), the necessary 'ammunition' for fighting. What was that 'ammunition'? Well, the force of *Kām-Dev* is revealed in the company of women, and that force is also greater during the nights of the monsoon season. In addition, romantic gestures of women, listening to seductive words, seeing the beauty of women, and touching women, greatly increase the force of *Kām-Dev*. After giving all of this as 'ammunition' to *Kām-Dev*, *Shree Krishna Bhagvān* conquered *Kām-Dev* and continuously remained an *urdhva-retā* like a *brahm-chāri*. In this way, he vanquished *Kām-Dev*'s arrogance. No one except *Bhagvān* possesses such magnificent powers. It was after realising this immense power of *Bhagvān* that Shukji celebrated the *charitras*

of *Bhagvān*. However, as Parikshit Rājā failed to understand this, he perceived an *avgun* in *Bhagvān*.

- 72.9 “However, someone may ask you, ‘*Being paramhans, why do you sing such rasik kirtans?*’ In that case, you should tell that person, ‘*If we do not sing rasik kirtans, and instead perceive avgun in the rasik charitras of Bhagvān, then we would also join the ranks of Parikshit Rājā and other nāstik vimukhs.* However, we do not wish to join the ranks of vimukhs. After all, Shukji, who is considered to be the guru of all paramhans, himself celebrated the rasik charitras of Bhagvān. Therefore, we must also certainly do the same’.
- 72.10 “Nevertheless, when *Purushottam Bhagvān*, who is greater than both the perishable and the imperishable, assumes a human *svarup* and travels in the *brahmānd* for the *kalyān* of the *jeevs*, His *charitras* are just like those of all humans. Just as humans possess *māyik svabhāvs* such as *kām, krodh, lobh, moh, mad, matsar, irshyā, āshā, trushnā, abhimān*, defeat, victory, fear, and grief, *Bhagvān* also exhibits the same *svabhāvs* Himself. However, they are all for the *kalyān* of the *jeevs*. So, a true *bhakta* celebrates the *charitras* of *Bhagvān* and attains *Akshardhām*, whereas a *vimukh* perceives *avgun* in them.
- 72.11 “In fact, just as *Bhagvān* is the *ātmā* of the perishable, He is also the *ātmā* of *Akshar-Brahm*, who is greater than *Prakruti* and *Purush*. With His own powers, *Bhagvān* supports both the perishable and the imperishable, yet He Himself is distinct from them both. Furthermore, the greatness of *Bhagvān* is such that within the pore of His each and every hair, countless millions of *brahmānds* appear as mere atoms. Only when that great *Bhagvān* becomes like a human for the sake of the *kalyān* of the *jeevs*, do they have an opportunity to do His *sevā*. If He were to remain exactly the same size as He really is, then even the ruling *devs* of this *brahmānd*, like *Brahmā*, would be incapable of having His *darshan* and performing His *sevā*. Then, what can be said of mere humans?

- 72.12 "Consider the *vadvānal* fire that dwells in the ocean. Despite consuming the waters of the ocean, it is so vast that even the water of the ocean cannot extinguish it. If we wished to light an oil lamp in our homes and that *vadvānal* fire were to enter our homes, instead of enjoying the light of the oil lamp, we would all be burnt and reduced to ashes. However, if that same fire were to assume the form of an oil lamp, its light would provide joy, even though the oil lamp is the very same fire. The oil lamp is so weak that it could be easily extinguished by blowing on it or smothering it by hand. Nevertheless, only it can provide comfort to us, whereas the *vadvānal* fire cannot."
- 72.13 "In the same way, *Bhagvān* may appear to be as powerless as a human, but only through that *svarup* can countless *jeevs* attain *kalyān*. The *jeevs* are incapable of even doing *darshan* of His *murti*, within who's each and every hair reside countless millions of *brahmānds*. This makes *kalyān* impossible through that *murti*. Therefore, all *charitras* *Bhagvān* performs after assuming a human *murti* are worthy of being celebrated. A person should not doubt, '*Despite being Bhagvān, why does He do this?*' In fact, to realise all of *Bhagvān's* *charitras* as *kalyān-kāri*, is the very *dharma* of a *bhakta*. Only a person who understands this can be called a perfect *bhakta* of *Bhagvān*."
- 72.14 Kākā-Bhāi, of the village Rojkā, then asked, "What are the characteristics of a person who merely has *nishchay* in *Bhagvān*, without realising His greatness? Also, what are the characteristics of person who has *nishchay* in *Bhagvān* coupled with the knowledge of His greatness?"
- 72.15 Shreeji Mahārāj replied, "A person with only *nishchay* still has the doubt, '*Although I have attained Bhagvān, will I attain kalyān or not?*' On the other hand, a person with *nishchay* coupled with the knowledge of *Bhagvān's* greatness believes, '*From the very day I had the darshan of Bhagvān, my kalyān has been guaranteed.* In fact,

kalyān is also assured to anyone who devoutly has my darshan or accepts my advice. Then, how can there be any doubt regarding my own kalyān? I am indeed absolutely fulfilled. Furthermore, whichever spiritual activity I do perform, I perform solely to please Bhagvān'. A person with such understanding should be known to have nishchay in Bhagvān coupled with the knowledge of His greatness."

72.16 Again, Kākā-Bhāi asked, "What are the characteristics of the three types of *bhaktas* of Bhagvān –*uttam, madhyam*, and *kanishth*?"

72.17 Shreeji Mahārāj replied, "The *uttam bhakta* believes himself to be the *ātmā*, and distinct from his body. He does not associate the qualities of the body (*jad*, full of misery, perishable, impure) with the *ātmā*, and nor does he associate the qualities of the *ātmā* (*achchedhya, abhedhya, avināshi*) with the body. He sees the *jeevātmā* residing in his body, as well as the *Paramātmā* dwelling within his *ātmā*. Not only that, he sees the *ātmās* residing in the bodies of the others as well. Despite having become so skilled, he realises Bhagvān and His *sant* to be superior to *ātmā-nishthā*, and does not have even the slightest pride in the fact that he has attained *ātmā-nishthā*. A person with such characteristics is said to be an *uttam bhakta*.

72.18 "In comparison, a person who becomes jealous of *bhaktas* of Bhagvān, despite having knowledge of the *ātmā* and *nishchay* in Bhagvān, should be considered to be *madhyam bhakta*. If Bhagvān were to insult this person, he develops jealousy towards Bhagvān, and feels, '*Even though Bhagvān is so great, why is He treating me this way, despite no fault of my own?*'

72.19 "Finally, a person who has *nishchay* in Bhagvān but no *ātmā-nishthā*, has love for Bhagvān as well as for the affairs of this world, and experiences joy and grief in the affairs of this world, should be considered to be a *kanishth bhakta*."

Gadhadā I – 73
Conquering Lust
The World's Greatest *Brahm-Chāri*

- 73.1 In the *Samvat* year 1876, on the night of *Chaitra vad Amās* [12th April, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the north-facing room of His residence in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *feto* around His head. At that time, four senior *sādhus*, including Muktānand Swāmi, and some fifty other *haribhaktas*, had gathered before Him.
- 73.2 Then, Gopālānand Swāmi asked, "What is the nature of lust?"
- 73.3 Shreeji Mahārāj answered, "Semen alone is the nature of lust."
- 73.4 Gopālānand Swāmi then raised a doubt, "Semen is one of the seven basic constituents of the body – the seven basic constituents of the body are: *ras* (*bodily fluids*), *rakta* (*blood*), *māns* (*muscle*), *med* (*fat*), *asthi* (*bones*), *majjā* (*marrow*), and *shukra* (*semen*). Then, how can semen alone be called the nature of lust? Also, how exactly is that semen produced?"
- 73.5 Shreeji Mahārāj explained, "The mind resides in the *mano-vahā nādi*. Whenever a thought related to women arises in the mind, semen is churned from the body, and after collecting in the *mano-vahā nādi*, it is discharged through the genitals – just as *ghee* surfaces from *yoghurt* when it is churned by a churning rod. A person whose *semen* is not discharged through the genitals is known as an *urdhva-retā* and a perfect *brahm-chāri*. When Shree Krishna Bhagvān associated with the *gopis* during the *rās-leelā*, he did not allow the discharge of semen. For this reason, he was known as an *urdhva-retā brahm-chāri*, and had therefore conquered lust. Therefore, semen alone is the nature of lust. A person who has conquered semen, has conquered lust."

- 73.6 Gopālānand Swāmi asked again, “When the body is burnt after death, its seven constituents are burnt along with it. Therefore, if semen alone is the nature of lust, then by the burning of semen along with the body, lust should also be burnt. Why then, does lust arise when the *jeev* enters another body?”
- 73.7 Shreeji Mahārāj replied, “Semen is retained in the *sukshma* body. Moreover, it is because of the *sukshma* body that the *sthul* body is produced. When a ghost, which is mainly composed of a *sukshma* body, enters into the *sthul* body of another man and associates with a woman, that woman conceives a child by that ghost. Therefore, semen is definitely retained in the *sukshma* body.”
- 73.8 Gopālānand Swāmi questioned further, “*Shivji* was an *urdhva-retā*, yet on seeing *Mohini*, semen was discharged. This implies that as long as there is semen in the body, it is sure to be discharged whenever a man associates with a woman in the *jāgrat* state or *svapna* state. So then, as long as there is semen in the body, how can a person be called a perfect *brahm-chāri*? ”
- 73.9 Shreeji Mahārāj explained, “That can be said to be a fault in *Shivji's* *yogic* powers. A person whose semen is discharged in the *jāgrat* state or *svapna* state by the thought of a woman, cannot be called a true *brahm-chāri*. That is why in this whole world, *Nar-Nārāyan Rushi* is the only one who has firm *brahm-chārya*. Since we have accepted the refuge of that *Nar-Nārāyan Rushi*, by his grace and by worshipping him, we shall also gradually become *nishkāmi* and perfect *brahm-chāris* like Him.
- 73.10 “*Yogis* try to burn the semen, which remains in the body, with great effort. However, *Shree Krishna Bhagvān* maintained perfect *brahm-chārya*, even in the midst of the company of women. Such powers are only present in *Bhagvān*. No one else is capable of remaining uninfluenced in this way. Therefore, other *yogis* should make an

effort to avoid thinking of women in both the *jāgrat* state and the *svapna* state."

- 73.11 Shuk Muni then asked, "In Dvārikā, *Shree Krishna Bhagvān* had 16,108 wives. It is said that He had ten sons and one daughter by each wife. How should one understand this?"
- 73.12 Shreeji Mahārāj clarified, "The incidents of Dvārikā are one thing, and then incidents of *Vraj* are another. In Dvārikā, *Shree Krishna Bhagvān* had adopted the philosophy of Sāṅkhya. A follower of the Sāṅkhya philosophy believes his own self to be distinct from the mind, body, and *indriyas*. While performing all actions, he does not regard himself as being the doer of those actions, nor does he experience either joy or grief from those actions. That was the principle adopted by *Shree Krishna Bhagvān*. Therefore, He was said to be uninfluenced. The Sāṅkhya philosophy adopted by *Shree Krishna Bhagvān* in Dvārikā is the very same Sāṅkhya philosophy followed by kings such as Janak, who worshipped *Bhagvān* as *grahasthas*. In the same way, *Shree Krishna Bhagvān* was also a *grahastha*, and was known as the king of Dvārikā. Therefore, because He followed the Sāṅkhya philosophy, he remained uninfluenced as well.
- 73.13 "However, in *Vrundāvan* *Shree Krishna Bhagvān* had adopted the philosophy of *Yog*, by which He maintained His vow of perfect *brahm-chārya*, despite associating with women. At that time, He displayed the powers of *Nar-Nārāyan Rushi* within Himself. In the Shreemad Bhāgvat, *Kapil-Dev* explains to Devhuti, '*No one, except Nar-Nārāyan Rushi, is capable of overcoming my māyā in the form of women*'. However, *Shree Krishna Bhagvān* conquered lust while associating with women.
- 73.14 "Now, consider the following incident: When Durvāsā Rushi came and *Shree Krishna Bhagvān* began sending all the *gopis* with dishes

filled with food for him, the *gopis* asked, ‘How shall we cross the Yamunāji River?’

73.15 “At that time, *Shree Krishna Bhagvān* said, ‘Tell Yamunāji that if *Shree Krishna* is forever a *brahm-chāri*, then make way for us’. When the *gopis* said this to Yamunāji, she made way for them.

73.16 “After feeding Durvāsā Rushi, all the *gopis* asked him, ‘Yamunāji is in our way. How shall we return home?’

73.17 “Durvāsā Rushi then asked, ‘How did you come?’

73.18 “The *gopis* explained, ‘We told Yamunāji that if *Shree Krishna* is forever a *brahm-chāri*, then make way for us. So she made way for us. But how shall we return home now?’

73.19 “Durvāsā Rushi then said, ‘Tell Yamunāji that if Durvāsā Rushi is forever fasting, then make way for us’. When the *gopis* said this to Yamunāji, she made way for them. Seeing this, the *gopis* were extremely surprised. However, they were unable to realise the greatness of *Shree Krishna Bhagvān* or Durvāsā Rushi.

73.20 “*Shree Krishna Bhagvān* played with the *gopis* while maintaining His vow of perfect *brahm-chārya* and was therefore still a *brahm-chāri*. Durvāsā Rushi also united his *ātmā* with *Shree Krishna Bhagvān*, the *ātmā* of all, and although he ate all the food offered by the *gopis*, he was still forever fasting. This was because in reality, he had fed all the food to *Bhagvān*. Therefore, the actions of the extremely great cannot be understood.

73.21 “If a person looks for followers of the Sāṅkhya philosophy, he could find thousands. However, to be an *urdhva-retā* by way of yogic powers, is only possible for *Nar-Nārāyan*. In addition, a true *bhakta* of *Nar-Nārāyan* can also gradually develop firm *brahm-chārya* by the power of his worship, but others cannot.

- 73.22 "Furthermore, if semen is discharged through the genitals in the *jāgrat* state or *svapna* state, a person cannot be called a *brahm-chāri*. Nevertheless, a person who follows the eight types of *tyāg* of women is walking on the path of *brahm-chārya*. So with time, by the grace of *Nar-Nārāyan*, he will gradually become a firm *brahm-chāri*.
- 73.23 "When I was young, I had heard that semen is also released through a person's sweat. So in order to retain my semen, I learnt two types of *jal-basti*, and also *kunjar-kriyā*. In order to conquer lust, I learnt many *yogic āsans* as well. When I slept at night, I slept in the posture of *gorakh-āsan* to prevent the discharge of semen even in the *svapna* state. To conquer lust, I made such an effort that my body stopped sweating, and I no longer felt either the cold or the heat. Then, when I came to Rāmānand Swāmi, he tried to make me sweat by pasting *āval* leaves all over my body. Even then, my body would not sweat. Therefore, conquering lust is the most difficult of all spiritual activities. However, a person who has the firm strength of *upāsanā* of *Bhagvān's svarup*, has become absolutely free from desires for the five *vishays*, and is firm in remaining free of worldly desires, becomes free of lust by the grace of *Bhagvān*."
- 73.24 Nityānand Swāmi then asked, "What is the method of becoming free of worldly desires? Is it listening to talks, or is it *vairāgya*?"
- 73.25 Shreeji Mahārāj replied, "*Vairāgya* alone cannot last; it is eventually destroyed. Therefore, after developing knowledge of the *ātmā* and complete *gnān* of *Bhagvān's svarup*, a person should think, '*I am the ātmā and sachidānand, whereas the body and the brahmānd are māyik and perishable. How can they compare to me?* Moreover, my *ishta-dev* is *Purushottam Bhagvān*, who is greater than even *Akshar*, and is the supporter of countless millions of *brahmānds*. *I have the firm refuge of that Bhagvān*'. *Vairāgya* developed from these thoughts, is said to be coupled with *gnān*. It is this *vairāgya* that is never destroyed. For example, a burning flame is extinguished when water is poured over it. However, the *vadvānal* fire, which rests in the ocean, cannot be

extinguished even by the waters of the ocean itself. Similarly, *vairāgya* coupled with *gnān* is like the *vadvānal* fire and the fire of lightning – it cannot be extinguished. Without that *gnān*, other forms of *vairāgya* cannot be trusted.

73.26 “My *vairāgya* is like that of the fire of lightning and the *vadvānal* fire. This nature of mine is known by those who have stayed extremely close to me. However, those who remain far from me, are unable to realise my nature. Furthermore, this Mulji Brahm-Chāri may appear to be naïve, yet he thoroughly knows my nature, and understands, ‘*Mahārāj is as distant as ākāsh*. *He has no prejudices against or in favour of anyone*’. Also, because he knows my nature, he possesses qualities like those of *Bhagvān*. Moreover, the *antaryāmi Bhagvān* residing within all, explains to the minds of all men and women, ‘*There is no fault whatsoever in this Brahm-Chari*’.

73.27 “The means of acquiring such great qualities is as follows: Whoever believes a great *sant* to be absolutely free of flaws becomes totally flawless himself. However, if a person perceives flaws in a great *sant*, that person’s intellect becomes polluted, and inner enemies, like *kām* and *krodh*, all come to dwell within his heart. As a result, the heart of that person who perceives faults in the *sat-purush* is greatly troubled by disturbing thoughts. Although he may practice *satsang*, he never stops being unhappy.

73.28 “Those who are wise, realise all my characteristics by staying close to me. They realise, ‘*Mahārāj has no affection for any object in this world that can awaken infatuation, such as wealth, women, jewellery, food, and drink*. In fact, *Mahārāj remains distant from all these things*. Also, when He allows someone to sit near Him or talks to him of *gnān*, it is purely out of compassion for the *kalyān* of the *jeev*’. On the other hand, those who are fools, whether they stay near or far, cannot understand my nature.

73.29 “These talks can only be understood by a person who has *ātmā-nishthā*, who offers *bhakti* to *Bhagvān* while holding His *murti* within

the *ātmā*, and who does not abandon the worship of *Bhagvān* even after becoming *brahm-rup*. Therefore, after developing *ātmā-nishthā* and understanding the greatness of *Bhagvān's murti*, no desire for any objects remains. Once worldly desires are eradicated, a person may experience pain and pleasure according to the *prārabdha* of his body, but the *indriyas* no longer remain sharp.

- 73.30 "The *indriyas* are the jagged edges of the *manomay chakra*. They become blunt only by the complete understanding of *brahm* and *Parbrahm*. For example, if a person, whose teeth have become very sensitive as a result of sucking lemons, has to chew some chick-peas, he would never be able to chew them. If he was extremely hungry, he would at most swallow them, but he would be unable to chew them. Similarly, a person who has thoroughly understood the greatness of *Bhagvān* and the *ātmā*, feels no joy whatsoever in any of the pleasures of the *vishays* of any *dhām*. While the *prārabdha* of the body continues, he may indulge in food, drink, and other objects, but he would do so in the same way as the person with sensitised teeth, swallowing whole chick-peas.
- 73.31 "To eradicate worldly desires is indeed an extremely difficult task. In fact, they remain even after mastering *samādhi*. After attaining *samādhi*, there is no way a person can return back into his body from the *svarup* of *brahm*. If he does return, it is because of one of three reasons. Firstly, he returns to his body from *samādhi* if he holds desires for worldly pleasures. Secondly, if someone is extremely powerful, he can enter into *samādhi* and return to the body according to his own will. Lastly, if there is another person who is much more powerful, then that person can bring someone back into their body from *samādhi*. These are the three ways of returning to the body from *samādhi*.

- 73.32 "When *samādhi* occurs, a person has the *darshan* of *Brahm* and sees the divine light of *Brahm* to be like that of countless millions of suns. At that time, if that person does not have much understanding, he

regards the *murti* of *pratyaksha Purushottam Bhagvān* to be inferior, and believes *Brahm* to be superior. This leads to committing a breach of *upāsanā*. That is why firm *nishchay* should be developed in the *pratyaksha murti*, because only then can all things be accomplished. I am also determined that I shall not allow any flaw whatsoever to remain in anyone who sincerely surrenders his mind to me. Therefore, I shall not allow even a little distance to remain between us.”

- 73.33 Then, Muktānand Swāmi asked, “What are the characteristics of a person who has surrendered his mind, and what are the characteristics of a person who has not surrendered his mind?”
- 73.34 Shreeji Mahārāj replied, “If a person, who has surrendered his mind to *Bhagvān*, is unable to be present while the talks of *Bhagvān* are going on, or for the *darshan* of *Bhagvān*, he experiences intense regret in his heart. Whenever he listens to the talks of *Bhagvān* and has the *darshan* of *Bhagvān*, his love for *Bhagvān* continually increases, but never does his mind recede from those talks and *darshan*. Moreover, when *Bhagvān* gives an *āgnā* to someone to stay far away, a person who has surrendered his mind would think to himself, ‘*If that āgnā was given to me, I would gladly go to Buranpur or Kāshi, or anywhere else for that matter*’. A person, who remains happy living according to the wishes of *Bhagvān* in this way, is near to me; even if he is a thousand miles away.
- 73.35 “On the other hand, a person who has not surrendered his mind in this way, is as good as being hundreds of thousands of miles away, even though he may be staying very close to me. In fact, I am afraid of even giving advice to a person who has not surrendered his mind to me, as I fear ‘*Will he accept it positively or negatively?*’ These are the characteristics of a person who has surrendered his mind and who has not surrendered his mind.”

Gadhadā I - 74***Satsang* Flourishes Or Declines By The Wish Of *Nar-Nārāyan***

- 74.1 In the *Samvat* year 1876, on the morning of *Vaishākh sud* 11 [24th April, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead under the neem tree opposite the *mandir* of *Shree Vāsudev-Nārāyan*, in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 74.2 Then, Shreeji Mahārāj said, "The extent of a person's *vairāgya* and understanding, can be measured only when he encounters *vishays*, or in times of hardship, but not otherwise. That being so, what can be said about situations of extreme happiness or hardship? For example, everyone must have realised the state of their own *antahkarans* during the minor difficulty that recently fell upon Dādā Khāchar."
- 74.3 Muktānand Swāmi then said, "It is natural that in a person's heart, he sides with *Bhagvān's bhaktas*, with the understanding that if *satsang* flourishes, many people will benefit; but if the *satsang* suffers a setback in any way, no one will benefit. That is why joy and grief are experienced."
- 74.4 Shreeji Mahārāj said, "Since we are the *dās* of *Nar-Nārāyan*, we should be pleased with whatever pleases Him. If it is the wish of *Nar-Nārāyan*, then our *satsang* will flourish; and if He wishes to make it decrease, then it will decrease. Also, if *Nar-Nārāyan* seats us on an elephant, we should be happy; and if He seats us on a donkey, then we should also remain happy. We should not have the slightest love for anything except the holy feet of *Nar-Nārāyan*. If there is a person who's mind is attached to just a minor responsibility, then what will become of him if he is given the major responsibility of taking care of the whole world?"

- 74.5 “For this reason, our lord, *Shree Nar-Nārāyan*, performs *tap* while sitting under a *bordi* tree; and He does not touch anything that gives worldly pleasures. That is why we are the *dās* of our lord, *Shree Nar-Nārāyan*. Just as a *pati-vratā* wife keeps jewellery, clothes, and food, less than her husband, we should keep less worldly pleasures than our *Shree Nar-Nārāyan*.
- 74.6 “If a *bhakta* wishes great things for *Bhagvān*, it is fine if he has these wishes while doing *bhakti*, and if he is *nishkāmi*. The *bhakta* should not wish these objects for himself. *Bhagvān* is not at all interested in the enjoyment of these worldly objects for Himself, but He sees the *bhakti* of the *bhakta*, and accepts the objects given by them.
- 74.7 “*Bhagvān* is the master of millions of universes, and the master of *Brahmpur*, *Golok*, and *Vaikunth*, and other *dhāms*, and the master of *Rādhikāji* and *Lakshmiji*. If *Bhagvān* desired worldly objects and enjoyments, why would He abandon all these things and sit under a *bordi* tree to perform *tap*? Therefore, *Bhagvān* can have no desire for worldly pleasures. In comparison to other *avatārs*, our *Nar-Nārāyan* is a greater *tyāgi*, and performs *tap* for the *kalyān* of *jeevs*.
- 74.8 “If *Nar-Nārāyan* has desires for worldly objects, then why does He eat berries and sit under a tree? There are many foolish souls in the world who are owners of land. If *Nar-Nārāyan*, who is *Bhagvān*, wanted some wealth and worldly pleasures, then should He not keep at least a few villages for His own use? However, *Bhagvān* does not want anything. Therefore, we should become a greater *tyāgi* than our master.
- 74.9 “In whatever way *satsang* flourishes by the wish of *Bhagvān*, we should remain joyful. If it is the wish of *Bhagvān*, then the whole world will become *satsangis*; or if He so wishes, then *satsang* will decline. But, under no condition, should we have grief of joy in our minds. Whatever occurs is due to the actions of *Bhagvān*. So, just as

a dry leaf blows in the air according to the direction of the wind, we should remain with *Bhagvān* and worship him, and never let any unhappiness enter our minds."

|| End of Vachanāmrut Gadhadā I || 74 || 74 ||

Gadhadā I - 75

Redeeming Seventy-One Generations

- 75.1 In the *Samvat* year 1876, on *Vaishākh vad* 11 [8th May, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a garland of yellow flowers around His neck, and was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 75.2 Surā Khāchar then asked, "It is said that seventy-one generations of a family, which consists of a *bhakta* of *Bhagvān*, attain *kalyāñ*. But, many in that family may even be enemies of *Bhagvān* and His *sant*. In what way do they attain *kalyāñ*?"
- 75.3 Shreeji Mahārāj answered, "Devhuti had profound love towards Kardam Rushi as her husband, yet she attained *kalyāñ* because of her love for him. The fifty daughters of Mandhātā Rājā who married Saubhari Rushi, were attracted to him because of his handsome appearance. Although their love for Saubhari was born out of lust, they still all attained *kalyāñ* like Saubhari Rushi himself. Therefore, if all the members of a family, in which there is a *bhakta*, believe '*We are indeed very fortunate to have a bhakta of Bhagvān in our family*', and keep love for the *bhakta* with such an understanding of his greatness, then all the members of the family will attain *kalyāñ*. Even if the *bhakta*'s ancestors, who have died and have gone to *Svarg*, realise '*We are indeed very fortunate to have a bhakta of Bhagvān in*

our family', and they also keep love for the *bhakta*, then those ancestors will attain *kalyān* as well.

- 75.4 "However, a person who keeps hatred towards a *bhakta* of *Bhagvān*, does not attain *kalyān*. As his hatred towards the *bhakta* increases, his mind becomes more and more polluted. In fact, when he dies, he falls into the same pit of *Narak* as that entered by a person who has committed the five great sins. Therefore, all those who have love for a *bhakta* of *Bhagvān*, regardless of whether they are family members or not, attain *kalyān*."
- 75.5 Then, Nājā Bhakta asked, "Suppose there is one *bhakta* of *Bhagvān* with firm *nishchay*, and another with only a little *nishchay*. Although outwardly they both appear to be good, how can the two be recognised?"
- 75.6 Shreeji Mahārāj explained, "A person who has precise *gnān* of the nature of the *ātmā*, firm *vairāgya*, and perfect *bhakti* and *svadharma*, should be known to have perfect *nishchay*. Even if one of these four factors is lacking, then despite having *nishchay*, it is still without the knowledge of *Bhagvān*'s greatness. If all four factors are totally present, then that should be known as *nishchay* in *Bhagvān* coupled with the knowledge of His greatness."

|| End of Vachanāmrut Gadhada I || 75 || 75 ||

Gadhada I - 76

A Person With *Krodh, Irshyā, Kapat, And Mān*

- 76.1 In the *Samvat* year 1876, on *sud* 11 of the first *Jyeshth* [23rd May, 1820], Swāmi Shree Sahajānandji Mahārāj was seated in His residence in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. At that time, some senior *sādhus* were seated before Him.

- 76.2 Shreeji Mahārāj said, "There are four types of people I do not get along with, even if they happen to be *bhakta*s of *Bhagvān*: A person with *krodh*, a person with *irshyā*, a person with *kapat*, and a person with *abhimān*. Of these, both *krodh* and *irshyā* are dependent on *abhimān*. Furthermore, I can never believe a person with *kām* to be a *satsangi*. In fact, even if such a person happens to be in *satsang*, he is as good as a *vimukh*.
- 76.3 "A true *satsangi* is a person who has absolutely no flaws in following the *panch-vartmān*, and who remains totally undisturbed until the end of his life, regardless of whatever strict commands I may impose, and force him to abandon his preferences and enforce my own. I effortlessly and naturally develop love for such a *bhakta*. On the other hand, I cannot develop love for a *bhakta* without these qualities, even if I try. This is because my nature is such that I can only develop love for a person who possesses perfect *bhakti* for *Bhagvān* in his heart."

|| End of Vachanāmrut Gadhada I || 76 || 76 ||

Gadhada I - 77

Not Invalidating *Dharma* Under The Excuse Of *Gnān*

- 77.1 In the *Samvat* year 1876, on *vad Amās* of the second *Jyeshth* [10th July, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the west-facing rooms in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabha* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 77.2 In the *sabha*, the *munis* were engaged in a question-answer discussion amongst themselves. During the discussion, a *muni*, out of misunderstanding, began to invalidate *dharma* on the basis of his *nishchay* in *Bhagvān*.

- 77.3 Hearing this, Shreeji Mahārāj commented, “A person who abandons *dharma* under the excuse of the *gnān* of *Bhagvān*, should be considered to be demonic. The *svarup* of *Bhagvān* possesses countless *kalyān-kāri* qualities, which *Pruthvi* has described to *Dharma* in the first *skandh* of the Shreemad Bhāgvat. Therefore, a person who has accepted the refuge of *Bhagvān* acquires these *kalyān-kāri* qualities. Moreover, a person who has *nishchay* in *Bhagvān* also acquires the thirty characteristics of a *sādhu* described in the eleventh *skandh* of the Shreemad Bhāgvat. Therefore, a person who does not possess the thirty characteristics of a *sādhu* should not be considered to be a true *sādhu*.
- 77.4 “Conversely, a person who does have *nishchay* in *Bhagvān* definitely does acquire the *kalyān-kāri* qualities of *Bhagvān* within his heart. When these qualities of *Bhagvān* are acquired by a *sādhu*, he also acquires the thirty characteristics of a *sādhu*. From today onwards, whoever abandons *dharma* (*panch-vartmān*), and solely supports the strength of *bhakti* or *gnān*, is a blasphemer of the *guru* and *guru's* word. Anyone who even talks of such a lapse in *dharma* should be called a *vimukh* and told, ‘*You have sided with demons, and we shall not accept it*’. With such words, the talks of that sinful person should be dismissed.”
- 77.5 A *sant* then asked, “Mahārāj, there may be an extremely faithful *bhakta* of *Bhagvān* who suffers great pain and who babbles meaninglessly at the time of death, whereas a person who does not seem to be a true *bhakta* appears extremely composed at the time of his death. In fact, he dies in comfort, realising the glory of *Bhagvān*, and even expressing His greatness. What is the reason behind this? Please explain why a religious person’s death appears to be unpleasant in comparison to an ordinary person’s death that appears to be pleasant?”
- 77.6 Shreeji Mahārāj explained, “A person’s mind is influenced by the eight factors of *desh*, *kāl*, *kriyā*, *sang*, *dhyān*, *mantra*, *dikshā*, and

shāstra. If these eight factors are pure, the mind becomes pure; but, if they are impure, the mind becomes impure.

- 77.7 “Also, *Bhagvān’s māyā* inspires the *dharma*s of the four *yugs* to prevail in turn within a person’s heart. At the time of death, if the *dharma* of *Satya-Yug* is prevalent, then death appears very pleasant. If the *dharma* of either *Tretā-Yug* or *Dvāpar-Yug* is prevalent, then death appears less pleasant. However, when the *dharma* of *Kali-Yug* is prevalent, death appears extremely unpleasant. In this way, the pleasantness and unpleasantness of death is also determined by *kāl*.
- 77.8 “The three mental states – *jāgrat*, *svapna*, and *sushupti* – are also factors. At the time of death, if the *jāgrat* state is prevalent, then even a sinner would die while still completely conscious. If the *svapna* state is prevalent at the time of death, then a person dies mumbling without making sense, even if he is a *bhakta* of *Bhagvān*. Furthermore, if the *sushupti* state is prevalent at the time of death, then regardless of whether a person is a *bhakta* of *Bhagvān* or a *vimukh*, he passes away unconsciously, unable to say anything, neither good nor bad. However, if a person dies while thoroughly realising his *jeevātmā* as greater than these three states and as being *brahm-rup*, he passes away displaying all the powers of *Bhagvān*. Passing away after becoming *brahm-rup* and displaying such powers, is only possible for *bhaktas* of *Bhagvān*. It is not possible for any *vimukh*. In this way, *Kāl*, as well as the three mental states, determines the pleasantness and unpleasantness present at the time of death.
- 77.9 “However, even if a *vimukh* dies speaking normally, with the *jāgrat* state being prevalent, that does not imply in any way that he will attain *kalyān*. Regardless of whether he dies pleasantly or unpleasantly, he will go only to *Narak*. Conversely, regardless of whether a *bhakta* of *Bhagvān* speaks normally, babbles without making sense, or remains silent at the time of death, he definitely attains *kalyān*. There is no doubt whatsoever in this fact. All *bhaktas*

of *Bhagvān* should realise this. Although a *bhakta* of *Bhagvān* appears to be suffering pain when passing away, he actually experiences great bliss within due to the grace of *Bhagvān*. So, even if at the time of his death a *bhakta* passes away babbling without making sense, there should be no doubts at all regarding his *kalyān*."

|| End of Vachanāmrut Gadhadā I || 77 || 77||

Gadhadā I - 78

The Affect Of *Desh, Kāl, Kriyā, And Sang*

- 78.1 In the *Samvat* year 1876, on *Ashādh sud 3* [13th July, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the west-facing rooms in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes*, and had covered Himself with a white *chādar*. He was also wearing a white *pāgh* on His head and a garland of white flowers around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 78.2 Shreeji Mahārāj then said, "All *sant*, please listen. I wish to ask a question."
- 78.3 The *sants* responded, "Please ask, Mahārāj."
- 78.4 Shreeji Mahārāj asked, "If the eight influences of *desh, kāl, kriyā, sang, mantra, dhyān, dikshā, and shāstras* are pleasant, they purify a person's mind. However, if these eight influences are unpleasant, they pollute a person's mind. But, do the *sanskārs* of the *karmas* performed in past lives have any influence on these eight factors?"
- 78.5 The *munis* answered, "It seems that the *karmas* of past lives do play a role. If a person's past *karmas* are pleasant, he is born in a pleasant *desh*. However, if the past *karmas* are unpleasant, he is born in an

unpleasant *desh*. In the same way, the other seven factors are also determined by past *karmas*. Therefore, past *karmas* appear to play a major role in all of them. The eight influences may be predominant in certain circumstances, but past *karmas* are predominant in all circumstances.”

- 78.6 Shreeji Mahārāj then questioned, “From what principle in the *shāstras* do you claim that past *karmas* play the predominant role among all the eight influences? Please quote any reference from the *shāstras*. After all, only in the Jain *shāstras*, and not in any other, does a person find the predominance of only *karmas*. Other *shāstras* explain only the predominance of the *sang* of Bhagvān and His *bhaktas*. Moreover, because you support the predominance of only past *karmas*, are you truly *nāstiks* superficially disguised as *satsangis*, or what? This is because no one except the *nāstiks* promote the predominance of *karmas*. They believe the Veds, the *shāstras*, the Purāns, and the Mahābhārat, and other historical *shāstras*, to be false. They only accept their own *shāstras*, written in the Māgdhi dialect, as authentic. Therefore, it is only out of foolishness that they only promote past *karmas*.
- 78.7 “If the eight influences vary according to past *karmas*, then why has the hundred-feet-deep underground water not risen to the surface for the many religious kings who have been born in the region of Marvad? If the influence of *desh* was controlled by past *karmas*, then the water-table should rise for people who have performed good deeds, and fall for sinners. However, this is not the case, because in the region of Marvad, both sinners and religious people suffer from the problem of water being found deep underground. In reality, each *desh* does not lose its natural characteristics. Therefore, the eight influences do not vary according to past *karmas*.
- 78.8 “Therefore, a person who desires his own *kalyān* should not uphold the predominance of *karmas* in the way that *nāstiks* do. If the eight

influences are unpleasant, he should abandon them and seek only pleasant influences.

- 78.9 "Moreover, just as pleasant and unpleasant *desh* exist outside the body, a person's body can also be a pleasant or unpleasant *desh*. If the *desh* (the body) is pleasant when the *jeev* resides within it, then *kalyān-kāri* qualities such as nobility, contentment, compassion, and *dharma*, develop. However, if the *desh* (the body) is unpleasant when the *jeev* resides within it, then flaws such as *kām*, *krodh*, *lobh*, *moh*, *mad*, and *matsar* develop instead.
- 78.10 "Also, pleasant and unpleasant *sang* should be distinguished as follows: When no distance remains between a person and the *sang* he keeps, this is known as true *sang*. Outwardly, even enemies embrace each other, yet their hearts are hundreds of thousands of miles apart. Such outward *sang* cannot be called *sang*. Only *sang* that is kept by thought, word, and deed, can be called *sang*. A person should keep such *sang* – by thought, word, and deed – only with *Bhagvān* or His *bhaktas*, as it leads to the *kalyān* of a person's *jeev*. However, a person should never keep the *sang* of a sinner."
- 78.11 Then, at midday, Shreeji Mahārāj called all the young, student *sādhus* and requested, "All of you student *sādhus*, please ask me questions."
- 78.12 Motā Shivānand Swāmi then asked, "How can a person who has firm *nishchay* in *Bhagvān*, be recognised?"
- 78.13 Shreeji Mahārāj replied, "A person with firm *nishchay* in *Bhagvān* regards all actions performed by *Bhagvān* as *kalyān-kāri*, whether they are good or bad. In fact, however many countless kinds of *kriyā* a faithful *bhakta* witnesses, whether *Bhagvān* wins or loses or runs away, or whether He shows pleasure or grief, he says, '*All kriyās of Bhagvān are for the sake of kalyān*'. If a *bhakta* speaks only in this way whenever he speaks, then he should be known to have absolute *nishchay* in *Bhagvān*."

- 78.14 Then, Nirmanānand Swāmi asked, “How can a person prevent the development of a fault-finding attitude towards *Bhagvān* and His *sādhus*? ”
- 78.15 Shreeji Mahārāj answered, “If a person possesses the previously mentioned firm *nishchay* in *Bhagvān*, then he never develops a fault-finding attitude towards *Bhagvān*. Furthermore, when he thinks of the greatness of the *dās* of such a great *Bhagvān*, he never perceives faults in the *bhaktas* of *Bhagvān* either.”
- 78.16 Then, Nirmanānand Swāmi and Nānā Pragnānand Swāmi both asked, “How can a person see the *murti* of *Bhagvān* in all the three mental states of *jāgrat*, *svapna*, and *sushupti*? ”
- 78.17 Shreeji Mahārāj replied, “If the pure *sanskārs* from a person’s previous lives are powerful, then he can constantly see the *murti* of *Bhagvān* in all three states. If a person, who continuously experiences fear, lust, or love for something, can see objects other than *Bhagvān* constantly in all three states, then what is surprising about being able to see *Bhagvān* constantly as well? He can definitely be seen.”
- 78.18 Nānā Shivānand Swāmi then asked, “How can a person with a stable foundation in *satsang* be recognised? That is the first question. The second question is: How can the enemies, like *mān*, *kām*, *krodh*, *lobh*, *mad*, *matsar*, and *irshyā*, be destroyed? ”
- 78.19 Shreeji Mahārāj explained, “A person who is absolutely loyal to *satsang* cannot at all tolerate someone speaking unkindly of *satsang*. For example, even though a person may have had a disagreement with a member of his family, he would be unable to tolerate anyone speaking unkindly of them. Therefore, just as a person is loyal to his relatives, if a person is similarly loyal to *satsang*, then his foundation in *satsang* is stable.

- 78.20 "The answer to the second question is as follows: If a person has such loyalty for *satsang*, how can he possibly hold *mān* or *irshyā* towards *sant* or *satsangis*? Therefore, all the inner enemies, like *mān*, *mad*, *matsar*, and *irshyā*, of a person who is loyal to *satsang* are destroyed. However, if a person does not have this loyalty for *satsangis*, and regards *satsangis* and *kusangis* as equal, then however highly he may be regarded in *satsang*, he is sure to become a *vimukh*."
- 78.21 Then, Nānā Ātmānand Swāmi asked, "*Bhagvān* and His *sant* may boldly tell someone whatever needs to be said, with the belief, '*Whether he is praised or lectured, he will not fall from satsang in any way*'. How can a person earn this trust of *Bhagvān* and His *sant*? That is one question. The second question is: How can a person win the love of all the *sādhus*, just as he has won the love of the *sādhu* he is presently staying with?"
- 78.22 Shreeji Mahārāj replied, "As in the answer to Shivānand Swāmi's question, if a person is extremely loyal to *satsang*, *Bhagvān* and His *sant* do not hesitate in lecturing him. They never lack faith in him, and they never feel, '*If he is lectured, he will leave satsang*'. Instead, they have firm faith and believe, '*His satsang is firm, and so there is no danger in lecturing him*'.
- 78.23 "The answer to the second question is: He may leave the person he was previously staying with because he was unable to get along with him, and subsequently go and stay with another person. Despite this, he is unable to tolerate others speaking unkindly of the person he originally stayed with. Therefore, all the *sādhus* feel, '*This person is not ungrateful. He is a very good sādhu because he has not forgotten that he is thankful to the person from whom he has learnt even a little*'. Realising this, all the *sādhus* like him. On the other hand, if he speaks unkindly of the person he originally stayed with, all the *sādhus* feel, '*This person is ungrateful. In the future, if he does not get along with any of us, he will surely speak unkindly of us too*'. As a result, no one likes him."

- 78.24 Then, Daharānand Swāmi asked, “*Bhagvān* is greater than *Akshar*, mind and speech, and He is invisible to all. Then, why can everyone see Him as *pratyaksha*?”
- 78.25 Shreeji Mahārāj replied, “*Bhagvān* – who is beyond *Akshar*, mind and speech, and who is invisible – Himself, out of compassion, decides, ‘*May all the enlightened and unenlightened people in Mrutyu-Lok see me*’. Having decided this, *Bhagvān*, who will always prevail, becomes visible to all people in Mrutyu-Lok out of compassion.”
- 78.26 Tyāgānand Swāmi then asked, “How is *Bhagvān* pleased?”
- 78.27 Shreeji Mahārāj answered, “A person who wants to please *Bhagvān* should not wish for bodily comforts. He should not even crave for the *darshan* of *Bhagvān*. To do exactly as *Bhagvān* commands, is the only way to please *Bhagvān*.”
- 78.28 Then, Lakshmanānand Swāmi asked, “With what understanding is a person able to feel the wonder of having attained the profound association of *Bhagvān* and His *sādhus*? Also, how can he feel joyful all day and night?”
- 78.29 Shreeji Mahārāj replied, “A *bhakta* realises, ‘*This Bhagvān and these sādhus all reside in Vaikunth, Golok, and Brahmpur. In fact, all of those dhāms are present wherever Bhagvān and these sādhus reside. Therefore, I am extremely fortunate in that I am able to stay in the presence of these sādhus*’. If he understands this, then he will experience happiness all day and night, and will sway in an ocean of bliss throughout the day.”
- 78.30 Paramātmānand Swāmi then asked, “How can a person acquire the thirty characteristics of a *sādhu* described in the eleventh *skandh* of the Shreemad Bhāgvat?”
- 78.31 Shreeji Mahārāj replied, “A person who regards a *sant*, who possesses the thirty characteristics, as a *guru* and as a *dev*, and associates with

him by thought, word, and deed, acquires those thirty characteristics. In fact, all the *shāstras* state, ‘*When a person serves a sant, he becomes like the sant*’.”

- 78.32 Then, Shāntānand Swāmi asked, “There is one *bhakta* who constantly maintains his *vṛutti* on the *svarup* of *Bhagvān*. There is another *bhakta* who engages in *bhajan* and *smaran*, and also listens to and engages in *kathā* and *kirtans* of *Bhagvān*. Which *bhakta* of *Bhagvān* is the better of the two?”
- 78.33 Shreeji Mahārāj explained, “A person who experiences *nirvikalp samādhi* and is not conscious of his body, is the better of the two, even if he does not engage in *kathā* and *kirtans* of *Bhagvān*. Also, there may be someone who is conscious of his body and gets up from worship of his own accord to eat, drink, and perform all bodily activities, and still does not listen to or engage in the *kathā* and *kirtans* of *Bhagvān*. In comparison to him, a person who does listen to *kathās* and *kirtans* is better.”
- 78.34 Ādhārānand Swāmi then asked, “How should we behave so that *Bhagvān* and His *sant* become pleased?”
- 78.35 Shreeji Mahārāj replied, “If we strictly follow the *panch-vartmān*, and do not allow any sort of failure in following them, *Bhagvān* and His *sant* will be pleased. There is not even the slightest doubt about this.”
- 78.36 Then, Vedāntānand Swāmi asked, “If a person has previously behaved improperly, what can a person do to please *Bhagvān* and His *sant*? ”
- 78.37 Shreeji Mahārāj answered, “*Bhagvān* and His *sant* become displeased upon seeing impure *svabhāvs* within a person. When we develop a hate towards those *svabhāvs*, a *sant* also realises this. This is because whenever a person has hatred towards someone, the whole world

knows. As a result of this, a *sant*, who himself is also an enemy of those *svabhāvs*, sides with us and imparts compassion upon us, showing us the way to conquer those *svabhāvs* by whichever means possible.

78.38 “Therefore, after developing a bitter hatred towards root *svabhāvs* that has led to a person’s disgrace, he should adopt a method that would totally remove it. When we behave in this way, *Bhagvān* and His *sant* shower total compassion upon us. Whenever *Bhagvān* and His *sant* shower their compassion, a person continues to experience extreme bliss within his heart. Also, a person’s ability to walk on the path of *kalyān* increases, and the strength of his enemies, such as *kām*, *krodh* and *lobh*, decreases. Therefore, *Bhagvān* does help a person who keeps intense hatred towards that bitter enemy which causes distress within his heart, which is why it is necessary to have hatred for the enemies, like *kām* and *krodh*. It is therefore very beneficial to develop hatred towards his enemies.”

78.39 Then, Bhagvadānand Swāmi asked, “Mahārāj, just as a person fears *Bhagvān* when he is near Him, what understanding should a person have so that he fears *Bhagvān* just as much when he is far from Him?”

78.40 Shreeji Mahārāj explained, “Just as a person maintains the respect of *Bhagvān* when He is near, the same respect remains when He is far if he thoroughly understands the greatness of *Bhagvān*. The greatness should be understood as follows: ‘*Purushottam Bhagvān – who is greater than Akshar; by whose wish, countless millions of brahmānds are created, and then supported by His powers; who is vyatirek, yet is present within everything as anvay, and while being anvay, is also vyatirek from everything; who dwells within each and every atom in His antaryāmi svarup just as He is in His pratyaksha svarup; without whose wish, not even a blade of grass is able to move; who is responsible for creating, sustaining, and destroying countless millions of brahmānds; who administers pain and pleasure to the beings*

residing in these brahmānds; who is the sole doer of all that happens – incarnates on this earth for the kalyān of the jeevs.

- 78.41 “*However, when that very Bhagvān mounts a horse, it appears that the horse is carrying Him. But in reality, it is Bhagvān who is the upholder of the horse. Furthermore, when Bhagvān sits on the earth, it seems that the earth is supporting Bhagvān, but in reality, it is Bhagvān who supports the entire earth along with its sthāvar and jangam forms of life.*
- 78.42 “*At night, the light of the moon, an oil lamp, or a torch allows a person to have the darshan of Bhagvān. During the day, the light of the sun allows a person to have the darshan of Bhagvān. In reality, however, it is that Bhagvān who provides light to the sun, the moon, and the flames of fire. These are the magnificent powers of Bhagvān. Despite this, Bhagvān has become like a human for the sake of the kalyān of the jeevs, and He is giving darshan to me’.* If a person understands the greatness of Bhagvān in this way, then he can keep the same respect for Bhagvān when he is far from Him as when he is near Him.”
- 78.43 Bhagvadānand Swāmi then asked another question: “Nothing happens without Bhagvān’s will. Everything that happens is all the work of Bhagvān alone. So, when Bhagvān or His *bhaktas* encounter difficulties, why does He not ease their distress? Why does He wish to increase their distress?”
- 78.44 Shreeji Mahārāj explained, “When Bhagvān assumes a human *svarup*, it is normal for Him to behave in absolutely the same way as humans do, and not reveal His *alokik* powers. This is how all the *charitras* of Bhagvān are described in the *shāstras*. Therefore, a person may only have doubts when Bhagvān exhibits new *charitras*. But, as long as the *charitras* of Bhagvān are like those performed by the previous *avatārs*, there should be no doubts in a person’s mind.”

- 78.45 Then, Nirmalānand Swāmi asked, “What understanding is required to thoroughly realise the greatness of a *sant* of *Bhagvān*? ”
- 78.46 Shreeji Mahārāj replied, “When a person thinks about the greatness of *Matsya*, *Kurma*, *Varāh*, *Vāman*, *Parshurām*, *Rām*, *Krishna*, and the countless *avatārs* of *Bhagvān*, and thinks, ‘*Bhagvān has freed countless jeevs through Rām, Krishna, and other avatars, and I am extremely fortunate that I have attained the profound association of a sant of that very Bhagvān*’, he begins to thoroughly realise the greatness of the *sant* day by day.”
- 78.47 Then, Nārāyanānand Swāmi asked, “How is the *jeev anvay* with the three bodies of *sthul*, *sukshma*, and *kāran*, and how is it *vyatirek* from them?”
- 78.48 Shreeji Mahārāj answered, “When the body encounters pleasures and pain, and the *jeev* takes on that pleasure and pain upon itself, the *jeev* is *anvay* with the three bodies. When it believes itself to be distinct from the pleasures and pain of the three bodies, then the *jeev* is *vyatirek* from them.”
- 78.49 Shunyātitānand Swāmi then asked, “When a person initially practices *satsang*, he has deep love for *sant* and *satsangis*. But, why does this love later decline?”
- 78.50 Shreeji Mahārāj explained, “Initially, he holds very high respect for a *sant*. Later, when he perceives a minor *avgun* in the *sant*, he regards it as a minor *avgun* because of his own malicious mind. As a result, his vicious nature flourishes, and his respect for the *sant* declines. Then, if he thoughtfully eradicates this vicious nature, he becomes as pure as he was before. However, if he does not do so, he will ultimately become a *vimukh*.”
- 78.51 Prasādānand Swāmi then asked, “What is the cause of the *jeev’s moksh*? ”

- 78.52 Shreeji Mahārāj answered, “To do exactly as a *sant* says without having any doubts, is the only cause of the *jeev’s moksh*.”
- 78.53 Then, Trigunātitānand Swāmi asked, “What methods should a person adopt when faced with unpleasant *desh*, *kāl*, *kriyā*, and *sang*? ”
- 78.54 Shreeji Mahārāj explained, “The only way to overcome unpleasant *desh*, *kāl*, *kriyā*, and *sang*, is to escape from them by any means possible.”
- 78.55 Nānā Nirvikārānand Swāmi then asked, “Despite having *nishchay* in *Bhagvān*, why is a person’s *vāsnā* not eradicated?”
- 78.56 Shreeji Mahārāj replied, “A person’s *vāsnā* is not eradicated because he has not fully realised the greatness of *Bhagvān*.”
- 78.57 Then, Motā Yogānand Swāmi asked, “Despite having perfect *nishchay* in *Bhagvān*, why does a person still not develop love for *Bhagvān* and the *kathās* of *Bhagvān*? ”
- 78.58 Shreeji Mahārāj explained, “It is because he has not yet realised the greatness of *Bhagvān* as it is. If a person thoroughly realises the greatness of *Bhagvān*, then he does not develop love for anything else besides *Bhagvān*, even if he tries. In addition, he develops constant love only for *Bhagvān*, His *sant*, and the *kathās* and *kirtans* of *Bhagvān*.”
- 78.59 Then, Pratoshānand Swāmi asked, “How can a person’s *bhakti* towards *Bhagvān* remain constant? ”
- 78.60 Shreeji Mahārāj replied, “If a person thoroughly understands the greatness of *pratyaksha Shree Krishna Purushottam* – who is the cause of the four *avatārs* of *Aniruddha*, *Pradyumna*, *Sankarshan*, and *Vāsudev*, and who is the cause of the twenty-four *avatārs* – then he

remains steady in the nine types of *bhakti* towards *Bhagvān*, like *smaran* and *kirtan*."

- ^{78.61} After answering the questions of all the *munis* in this way, Shreeji Mahārāj asked them all, "Kām, krodh, and lobh are the three gateways to Narak. All of you please reveal if you have thoroughly conquered any of these."
- ^{78.62} The *munis* then spoke about the ones they had conquered. Hearing this from the *munis*, Shreeji Mahārāj became extremely pleased. After happily imprinting His holy feet on the chests of Ātmānand Swāmi, Yogānand Swāmi, Bhagvadānand Swāmi, and Shivānand Swāmi, He added, "Just as Mahānubhavānand Swāmi and the others, are senior *munis*, these four *munis* should also be considered senior along with them. Therefore, do not allow anyone to insult them."
- ^{78.63} Having advised Muktānand Swāmi and the other senior *sādhus* in this way, Shreeji Mahārāj bid "Jay Sachidānand" to everyone and returned to His residence for His meal."

|| End of Vachanāmrut Gadhada I || 78 || 78 ||

|| End of Shree Gadhada Pratham Prakaran ||

VACHANĀMRUT
Shree Sārangpur Prakaran

Sārangpur - 1
Conquering The Mind

- 1.1 In the *Samvat* year 1877, on *Shrāvan vad* 5 [28th August, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the north-facing rooms of Jeevā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 1.2 Then, Muktānand Swāmi asked a question: "The *shlok 'jitam jagat ken mano hee yen'* explains that a person who has conquered the mind has conquered the whole world. But, how can a person know whether the mind has been conquered?"
- 1.3 Shreeji Mahārāj replied, "When the *indriyas* withdraw from the *panch-vishays* (*shabda, sparsh, rup, ras*, and *gandh*) and no desire to indulge in those *vishays* remains, then all the *indriyas* are said to be conquered. Also, when the *indriyas* do not come into contact with the *vishays*, the mind also does not come into contact with the *indriyas*, and its *vrutti* remains within the heart. In this way, a person who has rejected the *panch-vishays* with absolute determination should be known as having conquered his mind. But, if a person does have some love for the *vishays*, then even if he has conquered his mind, it should not be known as having been conquered."
- 1.4 Again, Muktānand Swāmi asked, "Can the *vishays* be defeated by *vairāgya*, or are they defeated by love for *Bhagvān*?"

- 1.5 Shreeji Mahārāj explained, “One way to defeat the *vishays* is *ātmā-nishthā*, and the other is the realisation of *Bhagvān* coupled with the knowledge of His greatness. Specifically, *ātmā-nishthā* should be of the following type: ‘*I am chaitanya, while the body is jad; I am pure, whereas the body is impure; I am imperishable, while the body is perishable; I am the embodiment of bliss, whereas the body is the embodiment of misery*’. In this way, when a person realises the *ātmā* to be totally distinct from the body in every way, he will never consider himself to be the body nor will he have love for the *vishays*. That is how the *vishays* are restrained through knowledge of the *ātmā*.
- 1.6 “Also, a person should think of the greatness of *Bhagvān* in the following way: ‘*I am the ātmā, while pratyaksha Bhagvān, whom I have attained, is Paramātmā. I have attained Shree Purushottam Bhagvān in person, the very Purushottam Bhagvān who is the lord of Golok, Vaikunth, Shvet-Dvip, and Brahmpur, as well as the master of Brahmā and the other devs, who themselves are the lords of countless millions of brahmānds. That Paramātmā forever resides in my ātmā. I would discard all of my pleasures for the vishays of countless millions of brahmānds, just for one second of darshan of that Bhagvān. Moreover, if a person were to gather together all 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 Bhagvān. In fact, in the Moksh-Dharma, it is said that the loks of the other devs are like Narak, compared to the Akshardhām of Bhagvān. It is that very Bhagvān whom I have attained in His pratyaksha svarup. So how can I possibly discard Him and wish for the pleasures of the vishays, which are like the pits of Narak? The pleasures of the vishays are nothing but the embodiment of misery*’’. So, the *vishays* can be restrained by realising *Bhagvān*’s greatness in this way.
- 1.7 “The *vairāgya* generated by knowledge of *ātmā* and *Paramātmā* is such that it eradicates desires of the pleasures of all *vishays*. A

person who has rejected the pleasures of the *vishays* by developing an understanding in this way, never again develops love for the *vishays*. Only such a person's mind can be said to be conquered.

- 1.8 "Without this understanding, it may appear that a person has love, but when he encounters an appealing *vishay*, he abandons *Bhagvān* and develops love for that object. Or, if he develops love for his son or wife, or he suffers an illness, or the pleasures of the *vishays* disappear, then his love for *Bhagvān* decreases, and he becomes confused. Just as a dog's puppy appears cute when it is young, the *bhakti* of such a person initially appears to be good, but ultimately it does not remain appealing."

|| End of Vachanāmrut Sārangpur || 1 || 79 ||

Sārangpur - 2

Developing Love For *Bhagvān*

- 2.1 In the *Samvat* year 1877, on *Shrāvan vad 6* [29th August, 1820], Shreeji Mahārāj was sitting facing north, on a decorated bedstead which had been placed on the veranda outside the north-facing rooms of Jeevā Khāchar's *darbār* in Sārangpur. He was wearing a white *khes* and had tied a white *pāgh* around His head. He had also covered Himself with a white *pachhedi*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 2.2 Then, addressing the *munis*, Shreeji Mahārāj said, "Please begin a question-answer discussion amongst yourselves."
- 2.3 Svayamprakāshnand Swāmi then asked, "How can a *bhakta* of *Bhagvān* develop intense love for the *murti* of *Bhagvān*?"
- 2.4 The *munis* then attempted to answer the question amongst themselves, but were unable to give a precise answer.

- 2.5 So, Shreeji Mahārāj replied, “Love can develop due to beauty, due to lust, due to greed, due to some selfish motives, or due to the other person’s qualities. Of these, love which stems from beauty lasts only until a person sees the disfigurement caused by leprosy in the other person’s body, or until the person develops leukoderma. After that, the love which once existed would dissolve. In the same way, love stemming from greed, lust, and selfishness also eventually dissolves. However, love developed due to the other person’s qualities, ultimately survives.”
- 2.6 Then, Somlā Khāchar asked Shreeji Mahārāj, “Which qualities are these? Are they external ones, or internal ones?”
- 2.7 Shreeji Mahārāj replied, “How is it possible to develop love due to external qualities? To be more precise, it is love stemming from the qualities of the person’s speech, thoughts, and deeds, which does not dissolve. Now, are you asking only about a *bhakta* developing love for *Bhagvān*? Or, are you also asking about *Bhagvān* developing love for the *bhakta*?”
- 2.8 Svayamprakāshānand Swāmi clarified, “We are asking about both.”
- 2.9 Shreeji Mahārāj then began to explain by saying, “A person should not hurt any living being with his speech. Also, during a question-answer discussion where principles are being debated with *Bhagvān* and a senior *sādhu*, those who are junior should give in to those who are senior. Also, in a *sabhā*, he should not ask questions that may embarrass a *sādhu* who is senior to himself. Instead, he should purposely accept defeat before *Bhagvān* and a senior *sādhu*, regardless of whether it seems appropriate or inappropriate. Of these, he would not doubt an appropriate *agnā*. But, even if it seems inappropriate and leads to doubts, he should not refuse to abide by it, at least at that time. He should certainly agree and say, ‘*Mahārāj, I will do just as you say*’. If that *agnā* is such that he cannot accept it,

and if it is the wish of *Bhagvān* and a senior *sādhu* to hear his plea, then he should fold his hands before them and say with *bhakti*, ‘*Mahārāj, the āgnā which you gave me is fine, but I have certain doubts about it*’. In this way, he should speak modestly. However, if it is not really the wish of *Bhagvān* to hear his plea, then he should say to a senior *sādhu* or a *bhakta* who is close to Him, ‘*Although Bhagvān has given such an āgnā, I simply cannot accept it*’. Then, the senior *sādhu* would find a compromise regarding that *āgnā*. However, regardless of whether the *āgnā* seems appropriate or inappropriate, he should not immediately refuse to abide by it. He should use politeness to delay the following of the *āgnā* given by those who are senior, but when initially told, he should not immediately refuse. This is how a person should behave regarding the qualities of speech. As a result, *Bhagvān* and the senior *sādhu* develop love for that *bhakta*, and the *bhakta* also develops strong love towards *Bhagvān*.

- 2.10 “Next, how should a person behave physically? Well, if his body seems to be hyperactive, he should weaken it by engaging in *bhajan* or by keeping the *chāndrāyan vrat*. Then, on noticing this, it is well and good if *Bhagvān* or a senior *sādhu* takes care of his body. However, he should knowingly take care of his own body. Also, he should physically serve *Bhagvān* and His *bhaktas*. When *Bhagvān* or a great *sādhu* notices a person behaving in this way physically, they develop love for him, and that *bhakta* also develops love for *Bhagvān*.
- 2.11 “Now, I shall describe the way in which a person should behave regarding the qualities of the mind. When a *bhakta* does *darshan* of *Bhagvān*, he should do so with a focused mind and concentrated vision. Instead, when a person, or a dog, or some other animals, or a bird, disturbs him while he is performing *darshan* of *Bhagvān*, then his *vṛutti* is broken from *Bhagvān*’s *darshan*. He begins to glance here and there, up and down, and also see them at the same time. *Bhagvān* and the senior *sādhus* are not at all pleased upon seeing a person with such wandering vision.

- 2.12 "When such a *bhakta* does perform *darshan*, how does he do it? Well, he does it just as any ordinary person does. A person who has such an ordinary vision, should be known to be like a squirrel that squeaks and raises its tail at the same time. He performs *darshan* of *Bhagvān* and notices other objects at the same time. When he begins to perform *darshan* in such an ordinary way, he does not remain as devout as he previously was, and he declines day by day. Therefore, while performing *darshan* of *Bhagvān* a person should not look from side to side.
- 2.13 "The novelty and divinity experienced in a person's heart at the time of the first *darshan* of *Bhagvān*, should remain exactly the same. Moreover, he should look at the *murti* with a fixed gaze, and then closing his eyes, he should internalise that *murti*, exactly as it, is in his heart. For example, in Dharmapur, Kushalkunvar-Bāī did my *darshan*, and at the same time, closed her eyes and internalised the *murti* in her heart. Similarly, a person should perform *darshan* with an attentive mind and a fixed gaze, but he should not perform *darshan* as other ordinary people do. If, along with the *darshan* of *Bhagvān*, he also looks at the other people, or cats, or dogs, then when he has a dream, he sees not only *Bhagvān*, but also those other objects. That is why a person should perform *darshan* of *Bhagvān* with a fixed gaze, and not with a wandering gaze.
- 2.14 "A person who performs *darshan* of *Bhagvān* while keeping his sight under control, will feel that *darshan* to be continually new. In addition, he would also feel any *āgnā* that *Bhagvān* may have given, to be new. On the other hand, a person who performs *darshan* superficially, with a ordinary vision, would feel *Bhagvān*'s *darshan* and *āgnā* to be ordinary. Although he may perform *darshan* every day, for such a person it is as if he has not performed *darshan* at all. When such a person engages in *bhajan*, his mind would not remain stable. Specifically, when he attempts to concentrate on *Bhagvān* while his thinking is dispersed, other objects he may have seen would

spontaneously come into his mind, along with *Bhagvān*. Therefore, a person should perform *darshan* only of *Bhagvān*. The mind of this person remains only on *Bhagvān* during *bhajan* and *smaran*. His thinking does not become dispersed. Instead, it becomes concentrated.

- 2.15 “Furthermore, I am able to determine when a person is performing *darshan* with wandering eyes. A great *sādhu* whose own sight and mind are kept under control also realises, ‘*This person is performing darshan in a superficial way*’. A person who performs *darshan* in such an ordinary way, then begins to decline from *satsang* day by day.”
- 2.16 “For example, a man who is overcome by *kām* fixes his gaze on a beautiful woman with a focused mind. At that time, if some animal or bird were to pass by or make a noise, he would not notice it. In the same way, a person should attach himself to *Bhagvān* with a similarly focused gaze, but he should not perform *darshan* in an ordinary way.”
- 2.17 Then, Nirvikārānand Swāmi raised a doubt, “Mahārāj, we have to travel and speak to people all over the country. As a result, our mind does not remain concentrated.”
- 2.18 In reply, Shreeji Mahārāj questioned, “I have given an *āgnā* for you to speak to people, but when have I ever given an *āgnā* for you to ignore the *darshan* of this *murti* and perform *darshan* of other things?”
- 2.19 Having said this, Mahārāj continued, “The same divinity that a person feels when he has *darshan* of the *murti* of *Bhagvān* for the first time, can be retained if he keeps his mind and gaze fixed on *Bhagvān*. So, when he behaves in this way, in accordance with the qualities of the mind mentioned previously, then the love that *Bhagvān* has for that *bhakta* remains renewed. Moreover, the love which that *bhakta* has towards *Bhagvān* also constantly remains renewed.”

- 2.20 "Also, both the eyes and ears should especially be kept under control. This is because worldly talks are prevalent everywhere. If a person is attracted towards them through the *vṛutti* of the ears, and he listens to them, then all of those worldly words would be recalled when he attempts to engage himself in *bhajan*. Furthermore, anything seen by a person who has a wandering gaze, is also recalled during *bhajan*. That is why both of these *indriyas* should be kept strictly under control. However, while performing *darshan* of *Bhagvān's murti*, if the *vṛutti* of person's eyes and ears leaves the *murti* aside and is attracted towards other things, he should lecture them, by saying, '*O fools! What are you going to achieve by looking at svarups other than Bhagvān, and by listening to words other than the talks of Bhagvān? As of yet, you have not attained siddh-dashā where you can instantly receive whatever you wish. This is because you are still in the process of attaining siddh-dashā. As a result, you are not going to be able to obtain those vishays that you desire. So, why are you pointlessly grasping for them and leaving Bhagvān aside? Moreover, even if you were to attain some insignificant vishay, then due to the sin incurred as a result, there will be no end to the beatings you will receive in Yampuri*'. In this way, a person should tell off his eyes and ears.
- 2.21 "A person should also tell them, '*When you become stabilised in the murti of Bhagvān, you will attain siddh-dashā in this very life. As a result, you will be able to naturally hear any talks occurring in any brahmāṇḍ. If you desire to have a charming svarup like that of Brahmā, Vishnu, or Shiv, then you will be able to attain such a svarup. Or, if you wish, you will become a bhakta like Lakshmi or Rādhikā. Moreover, while worshipping Bhagvān, if you do not attain siddh-dashā in this very life, you will attain siddh-dashā after death when you become a mukta. However, without attaining siddh-dashā, even if you constantly look at some beautiful object until you die, you will still not be able to attain that beauty; and even if you listen to worldly talks until you die, you will still not attain anything. Instead, your mind will become extremely polluted by it*''. In this way, a person should advise

his eyes and ears, and keep them fixed only on the *murti* of *Bhagvān*. A person, who behaves in this way, increasingly develops love for the *murti* of *Bhagvān* day by day. As a result, *Bhagvān*'s love and the great *sādhu*'s love for that *bhakta*, also increases day by day."

|| End of Vachanāmrut Sārangpur || 2 || 80 ||

Sārangpur - 3

'Shravan', 'Manan', 'Nididhyās', 'Sākshātkār'
Mānsi Pujā

- 3.1 In the *Samvat* year 1877, on the evening of *Shrāvan vad 7* [30th August, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the rooms of Jeevā Khāchar's *darbār* in Sārangpur. He was wearing a white *khes* and had tied a white *pāgh* around His head. He had also covered Himself with a black-bordered *khes*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 3.2 Svayamprakāshānand Swāmi then asked Shreeji Mahārāj a question: "Mahārāj, suppose there is a *bhakta* who physically performs *pujā* of *pratyaksha Bhagvān* with various types *pujā* items. Also, suppose there is another *bhakta* who performs *mānsi pujā* of *Bhagvān* using various imaginary items. Of the two, which *bhakta* is better?"

- 3.3 Shreeji Mahārāj replied, "If a person lovingly performs *pujā* of *Bhagvān*, with hair-raising sentiments and an emotion-filled voice, then regardless of whether he performs physical *pujā* or *mānsi pujā*, both are superior. On the other hand, if he performs *pujā* mechanically – without feeling love or excitement, and without showing emotion in his voice – then regardless of whether he performs physical *pujā* of *Bhagvān* or *mānsi pujā* of *Bhagvān*, both are inferior."

- 3.4 Then, Somlā Khāchar asked, “By what characteristics can a person recognise a *bhakta* who becomes overwhelmed with love while performing physical *pujā* or *mānsi pujā* of *Bhagvān*? ”
- 3.5 Shreeji Mahārāj replied, “Such a person has intense *shraddhā* in performing the *pujā* of *Bhagvān* and serving Him, in listening to *kathās* and talks related to *Bhagvān*, and in singing *kirtans*. He also understands the profound greatness of *Bhagvān*. With each passing day, both of these two aspects remain renewed, but never diminish. For example, Muktānand Swāmi’s *shraddhā* and understanding of *Bhagvān’s* greatness are exactly the same today and just as new as they were when I first saw him in Lojpur. They have not diminished in any way whatsoever. In the same way, such a *bhakta* should be recognised by these two characteristics.
- 3.6 “All the *Yādavs* who stayed with *Shree Krishna Bhagvān*, did not have such *shraddhā* or understanding of *Bhagvān’s* greatness. They served Him just like they would serve other kings. Therefore, they did not achieve fame and are not even regarded as *bhaktas*. On the other hand, Uddhavji served *Shree Krishna Bhagvān* with *shraddhā* and an understanding of His greatness, and therefore he has been described as a great *bhakta* of *Bhagvān* and has been extremely renowned in the *shāstras* and in the world.”
- 3.7 Then, Nirvikārānand Swāmi asked, “Mahārāj, what are *shravan*, *manan*, *nididhyās*, and *sākshātkār*? ”
- 3.8 Shreeji Mahārāj explained, “To listen to a talk through the ears, is known as *shravan*. Then, after hearing the talk, to mentally think over the talk, and to discard parts of the talk which are not needed and to retain the parts of the talk which are useful, is known as *manan*. Then, after having mentally retained the talk with *nishchay*, the practice of continuously recalling the talk day and night is known as *nididhyās*. Finally, when that talk is recalled exactly as it was, with absolute clarity and sincerity, it is known as *sākshātkār*.

- 3.9 “If a person engages in *shravan*, *manan*, and *nididhyās* about the *svarup* of the *ātmā*, then he will attain *sākshātkār* of the *ātmā*. Furthermore, if a person engages in *shravan*, *manan*, and *nididhyās* of *Bhagvān*, then he will attain *sākshātkār* of *Bhagvān*. *Sākshātkār* cannot be attained by doing *shravan* alone, without practicing both *manan* and *nididhyās*.
- 3.10 “If a person does not practice *manan* and *nididhyās* following the *darshan* of *Bhagvān’s murti*, then even if he performs *darshan* for thousands of years, he will not attain *sākshātkār* of that *murti*. This is because this kind of *darshan* is like having done only *shravan*. On the other hand, if a person has had *darshan* of *Bhagvān’s* entire body, and has then done *manan* and *nididhyās* of all the parts of His body, then he will be able to easily recall those parts even today. Conversely, a person who has performed only *darshan* of *Bhagvān’s* body would be unable to recall it, even if he attempted to recall it.
- 3.11 “Also, there are some *bhaktas* who say, ‘*We sit in meditation and try very hard to recall Mahārāj’s murti, yet we cannot visualise even a single part. Then, how can we possibly envision the whole murti?*’ The reason for this is the same as above – they merely perform *darshan* of the *murti*, without doing *manan* and *nididhyās*. So, how can it be visualised? After all, if a person has merely seen even a worldly object with his eyes, or merely listened to it with his ears, and it is not later mentally recalled, it will be forgotten. Then, how can he expect to remember the *murti* of *Bhagvān*, which is *divya* and not worldly, without doing *manan* and *nididhyās*?
- 3.12 “Therefore, if a person continuously engages in *manan* and *nididhyās* after performing *darshan* of *Bhagvān* and listening to His talks, then he will attain *sākshātkār* of them. Otherwise, even if he performs *darshan* and *shravan* for the rest of his life, he will still not attain *sākshātkār*.”

Sārangpur - 4

Ātmā And Non-Ātmā

- 4.1 In the *Samvat* year 1877, on *Shrāvan vad 8* [31st August, 1820], Shreeji Mahārāj was sitting facing north on a decorated bedstead on the veranda outside the rooms of Jeevā Khāchar's *darbār* in Sārangpur. He was wearing a white *khes*, and had tied a white *pāgh* around His head. He had covered Himself with a white *pachchedi*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 4.2 Svayamprakāshānand Swāmi then asked a question: "Mahārāj, how should a person clearly understand the distinction between the *ātmā* and non-*ātmā*, which will never cause him to mistake *ātmā* and non-*ātmā* to be one?"
- 4.3 Shreeji Mahārāj replied, "That which is understood clearly is beneficial – whether it is understood by one verse, or by two verses, or by five verses, or by a hundred verses, or even by a thousand verses. So, once a person has developed such a clear understanding, no misconception remains about the *ātmā* and non-*ātmā* being one. Furthermore, only such clear understanding leads to happiness, whereas a foolish understanding does not lead to happiness. Therefore, a person should clearly understand, '*I am the ātmā, and not a single one of my characteristics can be found in the body. Also, not one of the characteristics of the body – which is *jad*, full of misery, and perishable – can be found in me, since I am chaitanya*'. After making such a distinction and becoming totally free of worldly desires, a person should believe himself to be *chaitanya* and then think of *Purushottam Bhagvān*. Distinguishing between that which is *jad* and that which is *chaitanya* in this way should be known as true wisdom.
- 4.4 "However, a person who believes himself to be the *ātmā* for a while, but then believes himself to be the body for a while and fantasises

about women, should be known as a fool. He will not experience happiness in his heart. For example, there may be some delicious food which is comparable to *amrut*, but if just a small amount of poison were to be mixed with it, then that food would never give a person pleasure, but would in fact lead to misery. In the same way, a person may think of that *ātmā* all day, but if he believes himself to be the body and fantasises about women, even for just a moment, then all of his thoughts are useless. Therefore, a person should think only of the *ātmā*, so he can become totally free of worldly desires.

- 4.5 “Now, someone may doubt: ‘*What will become of me if I do not become totally free of worldly desires and happen to die in that imperfect state?*’ Well, a *bhakta* of *Bhagvān* should never think like that. Instead, he should realise, *If anything dies, it is this body. But as I am that ātmā, which does not age and is immortal, I will never die*'. Having developed such an understanding, he should maintain courage, keep a firm mind, and discard all desires other than those of *Bhagvān*.
- 4.6 “Then, in the process of eradicating worldly desires in this way, if a few desires do remain, he will attain the *Naraks* described in the *Moksh-Dharma*. Specifically, if a *bhakta* of *Bhagvān* retains any desires for the world, then he attains the *loks* of *Indra* and other *devs*. After migrating to those *loks*, he experiences the pleasures of *apsārās*, heavenly vehicles, palaces decorated with jewels, and other luxuries – which are like *Narak*, in comparison to the *dhām* of *Bhagvān*. However, a *bhakta* of *Bhagvān* does not go to *Yampuri*, like a *vimukh*, nor does he re-enter the cycle of births and deaths.
- 4.7 “Therefore, even if a *bhakta* of *Bhagvān* has worldly desires, if nothing else, he will become a *dev*. Then, having become a *dev*, he will become a human again. As a human, after offering *bhakti* to *Bhagvān* and becoming free of worldly desires, he will ultimately attain the *dhām* of *Bhagvān*. But, he will not have to suffer from the

miseries of *Narak* or the cycle of births and deaths, like the *vimukh*. Bearing this in mind, a *bhakta* of *Bhagvān* should not become discouraged on seeing the force of worldly desires. Instead, he should joyfully continue to worship *Bhagvān*, continue in his attempts to eradicate his desires, and maintain absolute faith in the words of *Bhagvān* and His *sant*.”

|| End of Vachanāmrut Sārangpur || 4 || 82 ||

Sārangpur - 5

Worldly Desires Are Defeated By Bhakti

- 5.1 In the *Samvat* year 1877, on *Shrāvan vad 9* [1st September, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the north-facing rooms of Jeevā Khāchar’s *darbār* in Sārangpur. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 5.2 Then, Muktānand Swāmi asked a question: “Which method of eradicating worldly desires is so powerful that it alone incorporates all other methods?”
- 5.3 Shreeji Mahārāj replied, “The worldly desires of a person will be eradicated, if he has the following four characteristics in his heart: *shraddhā*, faith in the words of *Bhagvān* and His *bhaktas*, love for *Bhagvān*, and the knowledge of the greatness of *Bhagvān*’s *svarup*. Of these, if the knowledge of *Bhagvān*’s greatness is extremely powerful and the other three – *shraddhā*, faith, and love – are weak, they will also become extremely powerful. On the other hand, although a person may appear to have intense *bhakti*, if it is not coupled with the knowledge of *Bhagvān*’s greatness, it will ultimately be destroyed. For example, a ten-year-old girl who has contracted tuberculosis will

certainly die before she matures into a young woman. Similarly, a person whose *bhakti* lacks the knowledge of *Bhagvān*'s greatness will find that his *bhakti* will be destroyed before it matures.

- 5.4 “Furthermore, if a person has *bhakti* for *Bhagvān* in his heart coupled with the knowledge of *Bhagvān*'s greatness, then even though he does not possess any other *kalyān-kāri* qualities, they will still develop in his heart. Conversely, if a person does not have *bhakti* in his heart coupled with the knowledge of *Bhagvān*'s greatness, then even though he possesses *kalyān-kāri* qualities, such as tranquillity and self-restraint, they are as good as being absent because they will ultimately be destroyed.”
- 5.5 “Therefore, even if a person has only *bhakti* coupled with the knowledge of *Bhagvān*'s greatness, his worldly desires will still be eradicated, and all the *kalyān-kāri* qualities will develop and reside within his heart. *Bhakti* of *Bhagvān* coupled with the knowledge of His greatness is the greatest and most reliable method to eradicate a person's worldly desires.”
- 5.6 Then, Svayamprakāshānand Swāmi asked, “What is the *anvay* nature of the *jeev*, and what is its *vyatirek* nature? What is the *anvay* nature of *ishvar*, and what is its *vyatirek* nature? How should *Purushottam Bhagvān* be known in His *anvay* form, and how should He be known in His *vyatirek* form?”
- 5.7 Shreeji Mahārāj explained, “When the *jeev* is said to experience births and deaths, that should be known as the *jeev*'s *anvay* form. When the *jeev* is said to be *achhedhya*, *abhedhya*, and *avināshi*, that should be known as the *jeev*'s *vyatirek* form.”
- 5.8 “When *ishvar* behaves as one with its three bodies of *virāt*, *sutrātmā*, and *avyākrut*, that should be known as the *anvay* form of *ishvar*. When *ishvar* is described as *sachidānand*, and as greater than its body (the *brahmānd*), that should be known as the *vyatirek* form of *ishvar*.

- 5.9 “The *anvay* form of *Akshar* is the inspirer of *Prakruti-Purush* and all the *devs*, such as *Surya*, and *Chandra*. The form in which there is not even a trace of the influence of *Prakruti-Purush*, and in which only *Purushottam Bhagvān* resides, should be known as the *vyatirek* form of *Akshar*.
- 5.10 “The *anvay* form of *Purushottam* is that which resides in the hearts of both bound *jeevs* and released *jeevs* as their witness. However, He remains untouched by such states of bondage and release. In the same way, He also resides in the hearts of *ishvars* and *Akshar* as their witness, but He remains unaffected by their influence. The form that is greater than *jeev*, *ishvar*, and *Akshar* should be known as the *vyatirek* form of *Purushottam*. These are the *anvay-vyatirek* natures of the various entities.”
- 5.11 Again, Muktānand Swāmi asked, “Does the importance of *Bhagvān’s darshan*, the importance of chanting His holy name, and the importance of the touch of *Bhagvān*, apply only to the *bhaktas* of *Bhagvān*, or does it also apply to all beings?”
- 5.12 Shreeji Mahārāj answered, “The modes of *darshan* are certainly different, so please listen as I explain them to you. When a person does *darshan* of *Bhagvān* with his eyes coupled with his mind, then that *darshan* could not be forgotten, even if he tired to forget it. In the same way, if the skin is coupled with the mind when he touches *Bhagvān*, then that touch will also not be forgotten. For example, the Shreemad Bhāgvat narrates the words spoken by the *gopis* to *Bhagvān*: ‘*O Bhagvān! Since the day we touched your feet, all the pleasures of the world, apart from you, have seemed like poison to us.*’ Similarly, when all the *gnān-indriyas* are coupled with the mind and are then engaged in *darshan*, listening, and touching, the experiences are never forgotten.
- 5.13 “To give another example, an ignorant person who indulges in the *vishays* when the five *gnān-indriyas* are coupled with his mind, can

never forget them, even if he wants to forget them. Similarly, only that *darshan* of *Bhagvān*, and listening to the talks of *Bhagvān*, which have been done with the mind engaged, should be known as *darshan* and listening.

- 5.14 “On the other hand, a person may do *darshan*, but it is as good as not having done *darshan* at all. This is because at the time he was doing *darshan*, his mind was wandering elsewhere. As a result, he will certainly forget that *darshan* within a day, or maybe within five days, or maybe within fifty days, or maybe within six months, or maybe after one year, or after five years; eventually, it will not remain.”

- 5.15 “Therefore, only a person who engages the five *gnān-indriyas* (eyes, ears, nose, tongue, skin) coupled with the mind, in the *darshan* and touch of *Bhagvān* with intense love and the understanding of His greatness, attains the fruits of that *darshan* and touch. Others, who have the *darshan* and touch of *Bhagvān*, attain only the seeds. However, the real importance applies only to those who engage in the *darshan* and touch, coupled with the mind.”

|| End of Vachanāmrut Sārangpur || 5 || 83 ||

Sārangpur - 6

Two States Within Each Of The Three Mental States The Four Types Of Speech

- 6.1 In the *Samvat* year 1877, on *Shrāvan vad* 10 [2nd September, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the north-facing rooms of Jeevā Khāchar’s *darbār* in Sārangpur. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 6.2 Then, Nityānand Swāmi asked, “How do the mental states remain within each of the other mental states?”
- 6.3 Shreeji Mahārāj replied, “The ‘state’ is where the *jeevātmā* dwells, when it indulges in the *vishays*. There are three types of mental states: *jāgrat*, *svapna*, and *sushupti*.
- 6.4 “Of these, the *jāgrat* state is the result of the sustenance state of *Virāt-Purush*. It is full of *sattva-gun* and is located in the region of the eyes. In that *jāgrat* state, the *jeevātmā* is known as *vishva*. Moreover, with the consciousness of its *sthul* body, via the ten *indriyas* and the four *antah-karans*, the *jeevātmā* appropriately and carefully indulges in the pleasures of the external *vishays* according to its past *karmas*. This is known as the *jāgrat* state, in which *sattva-gun* is predominant.
- 6.5 “Within the *jāgrat* state, if the *jeevātmā* indulges in the pleasures of the external *vishays* inappropriately due to some misconception, then that is known as the *svapna* state within the *jāgrat* state. In the *jāgrat* state, if the *jeevātmā* indulges in the pleasures of the external *vishays* irresponsibly, due to grief or fatigue, then that is known as *sushupti* within the *jāgrat* state.
- 6.6 “The *svapna* state is the result of the creation state of *Hiranyagarbh*. It is full of *rajo-gun* and is located in the region of the throat. In that *svapna* state, the *jeevātmā* is known as *taijas*. With the consciousness of its *sukshma* body, via the *indriyas* and *antah-karans*, the *jeevātmā* indulges in pleasurable and miserable *vishays*, which are temporary, according to its past *karmas*. This is known as the *svapna* state, in which *rajo-gun* is predominant.
- 6.7 “Within the *svapna* state, if the *jeevātmā* knowingly indulges in the pleasures of the temporary *vishays* carefully and with awareness, exactly as it does during the *jāgrat* state, then that is known as the *jāgrat* state within the *svapna* state. However, if in that *svapna* state

the *jeevātmā*, due to sluggishness, does not recognise those temporary *vishays* which it experiences, then that is known as the *sushupti* state within the *svapna* state.

- 6.8 “The *sushupti* state is the result of the destruction state of *ishvar*. It is full of *tamo-gun* and is located in the region of the heart. When the *jeev* is in that *sushupti* state, the *vruttis* of the *indriyas* and the *antah-karan*, the desires for the pleasures of the *vishays*, and its sense of knower-ship and doer-ship, all become merged in the *kāran* body. When the *jeevātmā*, which has the consciousness of its *kāran* body, and is known as *prāgna*, remains fully absorbed in the bliss of *sagun brahm* in the form of *Pradhān-Purush*, it is known as the *sushupti* state, in which *tamo-gun* is predominant.
- 6.9 “Within the *sushupti* state, if a sense of doer-ship develops due to the impressions of a person’s *karmas*, then that is known as the *svapna* state within the *sushupti* state. Then, opposing realisation of that sense of doer-ship – which disrupts the bliss of *sushupti* on account of the agony of the pain experienced during *jāgrat* and *svapna* – is known as the *jāgrat* state within the *sushupti* state.
- 6.10 “In this way, the other two states reside within each individual state. Also, that which gives knowledge of these distinctions between the states to the *jeevātmā*, and who gives the *jeev* the rewards of its *karmas* accordingly within those states, is known as *turyapad*, as the *antaryāmi*, as the *drashtā*, as *Brahm*, and also as *Parbrahm*.”
- 6.11 Again, Nityānand Swāmi asked, “How should a person understand the four types of speech – ‘*parā*’, ‘*pashyanti*’, ‘*madhyamā*’, and ‘*vaikhari*’?”
- 6.12 Shreeji Mahārāj replied, “That is a vast, as well as an extremely subtle subject, but in the eleventh *skandh* of the Shreemad Bhāgvat, *Shree*

Krishna Bhagvān explains it to Uddhavji. Please listen as I explain it in brief.

- 6.13 “At the time of the first creation, after entering the thousand-petalled lotus which lies on the head of *Virāt-Purush*, *Purushottam Bhagvān* produced the ancient divine sound – like the sound of *Akshar-Brahm*. Then, via the *sushumnā* path, that divine sound pervaded the navel of *Virāt-Purush*. Then, along with *mahā-prān*, it rose upwards, and caused *Virāt-Purush*'s lotus-navel – which was previously facing downwards – to face upwards. In this way, the divine sound produced in the navel of *Virāt-Purush* is known as the ‘*parā*’ speech. For the purpose of creating the Veds, *Bhagvān* Himself has inspired that ‘*parā*’ speech. Therefore, it is like a seed. That ‘*parā*’ speech is like a stream of light, and is the cause of the ‘*ardhamātrā*’.
- 6.14 “From there, the ‘*parā*’ speech reached the *hruday-ākāsh* of *Virāt-Purush*, where it was known by the name of ‘*pashyanti*’. From there it reached the region of the throat and became known by the name of ‘*madhyamā*’. From there, it reached the mouth of *Virāt-Purush* and received the name of ‘*vaikhari*’. It then became the form of *pranav* by becoming the three sounds of ‘A’, ‘U’, and ‘M’. It then became the fifty-two syllables, and took the form the four Veds. In this way, a person should understand the four types of speech in *Virāt-Purush* – ‘*parā*’, ‘*pashyanti*’, ‘*madhyamā*’, and ‘*vaikhari*’.
- 6.15 “Now, I shall describe these four types of speech which also dwell within the body of the *jeev*, so please listen. That same *Purushottam Bhagvān* resides in the *jeev* as *antaryāmi*. He is independent, yet interwoven with the three mental states of the *jeev*. That same *Bhagvān* assumes an *avatār* on this earth for the *kalyān* of the *jeevs*. At that time, those *jeevs* describe the *svarup* of that *Bhagvān* as well as His *dhāms*, qualities, and divine powers. They describe His *divya charitras*, make a distinction between *ātmā* and non-*ātmā*, and also individually explain the differences between *jeev*, *ishvar*, *māyā*,

Brahm, and *Parbrahm*. Such speech is known as '*parā*'. Speech that gives a complete explanation of *māyik* worldly entities and *vishays* is known as '*vaikhari*'. Speech that gives an incomplete explanation, and creates confusion of *māyik* worldly entities and *vishays*, is known as '*madhyamā*'. Finally, speech which blindly describes those *māyik* worldly entities and *vishays* as being the same, and which cannot be understood, is known as '*pashyānti*'.

- 6.16 "In this way, the details of the four types of speech can be known in the *jāgrat* state of the *jeev*. The details of those four types of speech in the *svapna* and *sushupti* states can only be known by a person who has mastered *samādhi* – it cannot be known by others."

|| End of Vachanāmrut Sārangpur || 6 || 84 ||

Sārangpur - 7 *Naimishāranya Kshetra*

- 7.1 In the *Samvat* year 1877, on the night of *Shrāvan vad* 11 [3rd September, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the north-facing rooms of Jeevā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 7.2 In the *sabhā*, Shreeji Mahārāj had requested the first *skandh* of the Shreemad Bhāgvat Purān to be read. During the reading, the following statement was encountered: '*Wherever the jagged edges of the manomay chakra are worn away, that place should be known as Naimishāranya Kshetra*'. Hearing this, Muktānand Swāmi inquired, "Mahārāj, what exactly is the *manomay chakra*, and what should a person understand its jagged edges to be?"

- 7.3 Shreeji Mahārāj explained, “A person should understand the mind to be the *manomay chakra*, and the ten *indriyas* to be its jagged edges. Wherever those jagged edges of the mind (the *indriyas*) wear away and become blunt, that place should be known as *Naimishāranya Kshetra*. Religious deeds (*jap*, *tap*, *vrat*, *dhyān*, and *pujā*) commenced in that place flourish rapidly, day by day. Furthermore, that *Naimishāranya Kshetra* should be known to be wherever *Bhagvān's ekāntik sant* resides.
- 7.4 “When the jagged edges of the *manomay chakra* are worn away, no affection remains towards any of the *panch-vishays*. Then, even if a person sees a beautiful woman, or extremely attractive clothes, or jewellery, a strong hatred develops towards them deep within his mind. However, the *vruttis* of *indriyas* would never cling to them.
- 7.5 “For example, when an extremely sharp arrow pierces and lodges into its target, it cannot be removed. However, if that same arrow, with its tip removed so that only its shaft remains, were to be shot at a wall, it would rebound and fall to the ground. It would not penetrate the wall like the sharp-tipped arrow. Similarly, when the jagged edges of the *manomay chakra* (the *indriyas*) are worn away, then no matter how appealing the *vishays* may be, the *vruttis* of the *indriyas* would not be drawn towards them. Instead, they would rebound like the blunt arrow-shaft. When a person is able to behave in this way, the jagged edges of the *manomay chakra* can be said to have been worn away.
- 7.6 “So, a person should seek *kalyān* wherever he sees such a *Naimishāranya Kshetra* in the form of the association of a *sant*, and he should remain there with an absolutely firm mind.”

|| End of Vachanāmrut Sārangpur || 7 || 85 ||

Sārangpur - 8

The Characteristics Of *Irshyā*

- 8.1 In the *Samvat* year 1877, on *Shrāvan vad* 12 [4th September, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the north-facing rooms of Jeevā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 8.2 Chaitanyānand Swāmi then asked, "Mahārāj, what are the characteristics of *irshyā*?"

- 8.3 Shreeji Mahārāj replied, "*Irshyā* develops from the *mān* that a person holds within his heart. In fact, *krodh*, *matsar*, and *asuyā* also arise out of *mān*. But the characteristic of *irshyā* is that a person cannot tolerate someone greater than himself being honoured. A person who has such a nature should be known to have *irshyā* with his heart. Moreover, a person who has extreme *irshyā* cannot tolerate anyone's greatness."

|| End of Vachanāmrut Sārangpur || 8 || 86 ||

Sārangpur - 9

The Prevalence Of The *Dharma* Of The Yugs

- 9.1 In the *Samvat* year 1877, on *Shrāvan vad* 13 [5th September, 1820], Swāmi Shree Sahajānandji Mahārāj walked from Sārangpur and arrived at Kundal to please His *haribhaktas*. There, He was sitting facing north on a decorated bedstead on the veranda outside the west-facing rooms of Amrā Patgar's home. He had tied a white *pāgh* around His head. He had covered Himself with a white *pachchedi*, and was wearing a white *survāl* and white *angarkhu*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 9.2 Muktānand Swāmi then asked, “Mahārāj, why do the *dharmas* of the *yugs* prevail in a person’s heart?”
- 9.3 Shreeji Mahārāj replied, “The *dharmas* of the *yugs* prevail because of the three *gun*. When pure *sattva-gun* is prevalent, *Satya-Yug* prevails in the heart. When *rajo-gun* is prevalent, *Tretā-Yug* prevails in the heart. When *rajo-gun* and *tamo-gun* are prevalent together, *Dvāpar-Yug* prevails in the heart. Finally, when *tamo-gun* alone is prevalent, *Kali-Yug* prevails in the heart. In this way, the prevalence of the *yugs* is due to the *gun*.”
- 9.4 Muktānand Swāmi asked further, “What causes the activities of the *gun*? ”
- 9.5 Shreeji Mahārāj replied, “The cause of the activities of the *gun* are *karmas*. Specifically, the type of *karmas* a person has performed previously, determines the *gun* that will prevail. Therefore, if a person, in whom *rajo-gun* and *tamo-gun* are prevalent, attempts to perform *dhyān* on *Bhagvān*, he will not be able to do so. In such situations, he should make use of the strength of *ātmā-nishthā* and *Bhagvān*’s greatness. He should realise, ‘I am the *ātmā*. Since I am *gunātit*, there can be no *māyik* influence within me’. Furthermore, he should realise *Bhagvān*’s greatness in the following way: ‘*Ajāmel was a terrible sinner and yet, because of his son, he uttered the name of “Nārāyan”. As a result, he was freed from all his sins and attained Akshardhām. I have attained that Bhagvān in His pratyaksha svarup, and I chant His holy name day and night. Therefore, I am fulfilled*’. Thinking in such a way, he should always remain joyful.
- 9.6 “However, a person in whom *rajo-gun* and *tamo-gun* are prevalent should not insist on performing *dhyān*. Instead, he should engage in *bhajan* and *smaran* as much as possible. Moreover, he should physically serve *Bhagvān* and His *sant* with *shraddhā*. At the same

time, he should abide by his *dharma* and believe himself to be fulfilled.”

- 9.7 Again, Muktānand Swāmi asked, “*Kali-Yug* prevails in the heart of a person who has accumulated many *tāmasi karmas*. Is there any method to eradicate those *karmas*, or not?”
- 9.8 Shreeji Mahārāj answered, “If he has intense *shraddhā* and extremely firm faith in the words of *Bhagvān* and His *sant*, then whatever type of *tāmasi karmas* he may have performed, they will be destroyed. The *dharma* of *Kali-Yug* will also vanish, and the *dharma* of *Satya-Yug* will prevail. Therefore, if a person practices *satsang* with absolute honesty, then no fault will remain in his heart, and he will become *brahm-rup* in this very lifetime.”
- 9.9 Then, Svayamprakāshānand Swāmi asked, “What can be called *sthān*?”
- 9.10 Shreeji Mahārāj replied, “An individual’s *dharma* according to the four *varnas* and the four *āshrams* should be known as *sthān*. You are all *tyāgis*, but if you were to leave this *āshram* and tread the path of *grahasthas*, then you would be known to have diverted from your *sthān*. So, even in the most difficult circumstances, or even if I were to issue an *āgnā*, you should not deviate from your *dharma*. Moreover, while *grahasthas* wish to perform my *pujā* by offering clothes and jewellery, you should not wish to do so. Instead, you should offer *pujā* by using leaves, flowers, fruits, and water, and you should experience joy by performing this *pujā*. It would not be appropriate for you to deviate from your *dharma* to perform *pujā* of *Bhagvān*. Therefore, all of you should remain within your own *dharma*, and offer *pujā* within your capacity. This is my *āgnā*, so abide by it firmly.”

|| End of Vachanāmrut Sārangpur || 9 || 87 ||

Sārangpur - 10
Dharma And Adharma

- 10.1 In the *Samvat* year 1877, on *Shrāvan vad 14* [6th September, 1820], Shreeji Mahārāj was walking with all the *sādhus* from Kundal and, along the way, they arrived at Khāmbhdā. They settled themselves under a pipal tree. The people of the village then brought a decorated bedstead for Shreeji Mahārāj to sit upon. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *sādhus* were singing *kirtans*.
- 10.2 Shreeji Mahārāj then asked the *sādhus* to stop singing, and addressed the village people, "In this world there are two types of people: Those who follow the path of honesty (*dharma*) and those who follow the path of sin (*adharma*). Of these, the person who follows the path of honesty, abandons stealing, adultery, slander and all other forms of sin. Fearing *Bhagvān*, 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. A person who follows *dharma*, likes the company of a true *sant*.
- 10.3 "On the other hand, a person who follows the path of sin(*adharma*), is engrossed in evil deeds such as stealing, adultery, eating meat, drinking alcohol, changing someone's *varna* and *āshram* by force, and having his own *varna* and *āshram* changed by force. As a result, no one in the world ever trusts him. In fact, even his own relatives do not trust him. Such a sinful person never likes the company of a true *sant*; and if someone else were to keep the company of a *sant*, the sinful person would spite him too.
- 10.4 "Therefore, a person who aims to attain *kalyāñ*, should not follow the path of sin (*adharma*). Instead, he should follow the path of honesty

(*dharma*), and keep the company of a true *sādhu*. As a result, he would certainly, without a doubt, attain *kalyāñ*."

- 10.5 Hearing this talk, many people of the village accepted the refuge of Shreeji Mahārāj.
- 10.6 Shreeji Mahārāj then returned to Sārangpur, and sat on a decorated bedstead on the veranda outside the north-facing rooms of Jeevā Khāchar's *darbār*. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 10.7 Shreeji Mahārāj then said, "If a person looks at the *dhāms* of *Bhagvān* - *Golok*, *Vaikunth*, *Shvet-Dvip*, *Brahmpur* - from a physical perspective, they appear to be very far away. However, if a person looks at them from the *ātmā*'s perspective, they are not even an atom's distance away. Therefore, the understanding of a person who views from a physical perspective is false, and the understanding of a person who views from the perspective of the *ātmā* is true. In reality, *Bhagvān* and the *dhām* of *Bhagvān* are not even an atom's distance away from a *sādhu* who believes, '*Bhagvān is forever present in my chaitanya. Just like the jeev resides in the body, Bhagvān resides within my jeev. My jeev is the sharir, and Bhagvān is the shariri of my jeev*'. Such a *sādhu* also believes that his *jeevātmā* is distinct from the three bodies - *sthul*, *sukshma*, and *kāran* - and that *Bhagvān* forever resides within his *ātmā*. Such a *sant* is like a *mukta* of *Shvet-Dvip*. When a person has the *darshan* of such a *sant*, he should realise, '*I have had the darshan of Bhagvān Himself*'. A person who has such an understanding has nothing more to attain.
- 10.8 "If a person is unable to attain such an understanding, then he should maintain profound associations with a *sant*. If that *sant* were to daily beat him five times with a pair of shoes, he should still tolerate such insults. In no way should he abandon his association with a *sant*, just

as an opium addict cannot abandon his addiction. Such a person should be known to be equal to the *sant* mentioned earlier. Also, whatever that *sant* attains, a person who continues to profoundly associate with such a *sant*, also attains.”

|| End of Vachanāmrut Sārangpur || 10 || 88 ||

Sārangpur - 11

Personal Effort

- 11.1 In the *Samvat* year 1877, on *Shrāvan vad Amās* [7th September, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the north-facing rooms of Jeevā Khāchar’s *darbār* in Sārangpur. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 11.2 Then, Muktānand Swāmi asked a question: “Personal effort is mentioned in the *shāstras*, but how much is actually achieved by personal effort, and how much is achieved by *Bhagvān’s* grace?”
- 11.3 Shreeji Mahārāj explained, “A person who, by the words of a *sadguru* and the *shāstras*, has attained firm *vairāgya*, has firm *shraddhā*, strictly follows the eight types of *brahm-chārya*, has affection towards *ahinsā*, and absolutely firmly realises himself to be the *ātmā*, is relieved of the burden of births and deaths which hangs over his head. Then, just like a grain of rice that has had its outer chaff removed does not grow, a *mukta* who has the *gun* just mentioned, is freed from eternal ignorance in the form of *māyā*. He is therefore freed from the cycle of births and deaths, and attains the state of *ātmā-nishthā*. This much can be achieved by personal effort.

- 11.4 “*Bhagvān’s* grace is only bestowed upon a person who has these characteristics. When he attains the grace of *Bhagvān*, he becomes an *ekāntik bhakta*. Even the Shrutis state:

niranjanaha paramam sāmyam-upaiti

“The meaning of this Vedic *shlok* is that a person who is free from the blemishes of *māyā*, attains qualities similar to those of *Bhagvān*. Just as *Bhagvān* is never bound by any pure or impure *karmas* that He may perform, the *mukta* is also never bound by pure or impure *karmas*.

- 11.5 “Due to her love, *Lakshmiji* sometimes becomes absorbed in *Bhagvān’s* *murti*, whereas on other occasions, while remaining separate from *Bhagvān*, she remains in *Bhagvān’s* *sevā*. In the same way, out of intense love, the *bhakta* also sometimes becomes absorbed in *Bhagvān*, and at other times he is separate and remains in *Bhagvān’s* *sevā*. Moreover, just as *Bhagvān* is independent, that *bhakta* also becomes independent. These powers can only be attained by the grace of *Bhagvān*.”
- 11.6 Then, Nityānand Swāmi asked, “*Bhagvān’s* grace is bestowed upon a person who has absorbed all these characteristics perfectly. But, what becomes of a person who has some deficiency in developing these characteristics?”
- 11.7 Shreeji Mahārāj replied, “If a person has a deficiency in any of the qualities of *vairāgya*, *brahm-chārya*, *shraddhā*, *ahinsā*, and *ātmā-nishthā*, then he does not attain *ātyantik moksh*, and *Bhagvān’s* *Akshardhām*. Instead, he attains some other *dhām* of *Bhagvān*. If he has even more worldly desires remaining, he attains the *loks* of the *devs*. In the *Moksh-Dharma*, these *loks* are described as being like *Narak* compared to the *dhām* of *Bhagvān*. Then, after being a *dev*, he returns to being a human, and from being a human he again becomes a *dev*.

anek-janma-sansiddh-stato yāti parām gatim

A yogi who has become siddh after many lives, attains Akshardhām.

"This *shlok* explains that a *bhakta* of *Bhagvān* who has worldly desires does not go to *Narak*, nor does he have to undergo births and deaths in the cycle of 8.4 million life-forms. Instead, he takes innumerable births as a *dev* and a human being. Then, only when he develops the previously described qualities of *vairāgya*, *brahm-chārya*, *shraddhā*, *ahinsā*, and *ātmā-nishthā*, does he become worthy of attaining the grace of *Bhagvān*. He then becomes an *ekāntik bhakta* of *Bhagvān*, and attains His *gunātit dhām*, *Akshardhām*.

- 11.8 "So, whether it takes one life or innumerable lives, only when a person develops the previously described characteristics and becomes extremely free of worldly desires, does he become worthy of attaining the grace of *Bhagvān*, and only then will he attain *ātyantik moksh*. Without it, he will definitely not attain it."
- 11.9 Then, Nrusinhānand Swāmi asked, "Is there a method by which a person can eradicate all of his deficiencies within this very lifetime?"
- 11.10 Shreeji Mahārāj replied, "If a person becomes extremely vigilant and determined, then all of his deficiencies can be eradicated within this very lifetime. If his deficiencies have not been eradicated while he is alive, and if he were to become free of worldly desires and develop intense love for *Bhagvān* during his last moments, then even in those last moments *Bhagvān* would shower His grace upon him, and he would attain the *dhām* of *Bhagvān*.
- 11.11 "Therefore, whether after one life, or after countless lives, or even in the last moments before a person dies, should a *bhakta*'s *vruttis* become intensely focused on *Bhagvān*, no deficiency would remain in that *bhakta*."

Sārangpur - 12

Thinking About The Ātmā

- 12.1 In the *Samvat* year 1877, on *Bhādarvā sud 1* [8th September, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the north-facing rooms of Jeevā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 12.2 Then, Nirvikārānand Swāmi asked a question: "Which qualities constantly remain in a *sādhu*, and which qualities come and go?"
- 12.3 Shreeji Mahārāj replied, "First, there is *ātmā-nishthā*; second, there is *svadharma*; and third, there is *nishchay* in the *svarup* of *Bhagvān*. These three qualities constantly remain in a *sādhu*, whereas others may come and may go. Therefore, while other qualities come and go, these three qualities will always remain."
- 12.4 Then, Muktānand Swāmi asked, "Why is it that even after understanding the distinction between the body and the *ātmā*, a person forgets that distinction, and continues to identify himself with the body?"
- 12.5 Shreeji Mahārāj explained, "Once a person has clearly understood the distinction between the body and the *ātmā*, it cannot be forgotten. Even if he believes, '*I am the body*', he can no longer accept himself as the body. Also, once he has firmly established the belief of *Bhagvān*, even if he tries to reject it, it cannot be rejected. Furthermore, the belief that his understanding of '*I am an ātmā*' has been lost, and the belief that '*I am the body*' has begun to prevail, is simply a misconception of his mind. The belief never actually returns. Such a *bhakta* with perfect *gnān* is conscious only of his *ātmā*. Also, he believes his *ātmā* to be *brahm-rup*, and that *Purushottam Bhagvān*, who is *Parbrahm*, forever resides in that *brahm-rup* *ātmā*. In addition to this, his belief of *Bhagvān* remains forever steady."

- 12.6 Then, Svayamprakāshānand Swāmi asked, “How should a person think of his *ātmā*? ”
- 12.7 Shreeji Mahārāj replied, “When the *drashtā* (the *jeevātmā*) focuses on the *antah-karan*, it becomes unaware of the outer *sthul* body, and all the *vishays* related to it. Then, with the thought that rests between the *antah-karan* and the *drashtā*, a person should realise the nature of the *man*, the *buddhi*, the *chitt*, and the *ahankār*. A person should then observe the various immoral thoughts within the *antah-karan*. Then, only when those immoral thoughts end, should a person perform *dhyān* on *Bhagvān’s murti*. However, as long as those immoral thoughts and desires persist, a person should keep observing them, but he should not perform *dhyān* at that time.
- 12.8 “In addition, when the five *gnān-indriyas* of the outer *sthul* body are drawn towards their respective *vishays*, a person should think in two ways: Firstly, he should think about the *vishay* towards which the *indriyas* have been drawn. Secondly, he should think about the *drashtā* who watches from the organ of the *indriya*. Then, when the first thought of the *vishay* and the second thought of the *drashtā* merge into one, his *vrutti* becomes completely detached from the *vishays*. However, if he does not think in this way and attempts to break his *vrutti* from the *vishays* forcefully, then the *vrutti*’s attraction towards the *vishays* will not be eradicated. On the other hand, if he withdraws his *vrutti* by applying this thought process, his *vrutti* will never again become attached to the *vishays*. Therefore, as long as the *vruttis* of a person’s *indriyas* have affection for the *vishays*, he should avoid performing *dhyān* of *Bhagvān*. Only when the *vruttis* of the *indriyas* become stable should he perform the *dhyān* of *Bhagvān*.
- 12.9 “Also, when the *drashtā* is active in the outer *sthul* body, a person should be absolutely clear in making the distinction that when he is active in the *sthul* body, he should never look towards the desires arising in the *sukshma* body; and when a person is active in the

antah-karan, he should become unaware of his *sthul* body. Moreover, using the thought which rests between the *drashtā* and *drashya*, he should realise, ‘*The drashtā and drashya are absolutely distinct*’. With this understanding, a person should assign the features of the body, to the body, and the features of the *drashtā*, which is *chaitanya*, to *chaitanya*. Also, childhood, youth, old age, fatness, thinness, birth, and death, are all aspects of the body. Therefore, they should never be thought of as belonging to the *ātmā*. On the other hand, being *achhedhya*, *abhedhya*, not aging, immortal, full of *gnān*, blissful, and eternal, are all aspects of the *ātmā*. They should in no way be considered to belong to the body. Instead, those characteristics should be understood to belong to the *ātmā*.

- 12.10 “These thoughts should not be abandoned as long as desires and immoral thoughts persist in the *antah-karan*. Take the example of a king: As long as he is confronted by an enemy, he cannot preside on his throne in peace, nor does he indulge in any pleasures. Only when all of his enemies are conquered, does he enjoy the luxuries of his kingdom. Similarly, a *bhakta* of *Bhagvān* should firmly keep these thoughts, as long as the enemies (his mind and *indriyas*) continue to trouble him. Only when all the desires of his mind and *indriyas* have diminished, should he perform *dhyān* of *Bhagvān*.”

|| End of Vachanāmrut Sārangpur || 12 || 90 ||

Sārangpur - 13 Losing *Nishchay* And Not Losing *Nishchay*

- 13.1 In the *Samvat* year 1877, on *Bhādarvā sud 2* [9th September, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the north-facing rooms of Jeevā Khāchar’s *darbār* in Sārangpur. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 13.2 Then, Muktānand Swāmi asked, “Can a person who previously had *nishchay* in *Bhagvān*, but later lost it, really be said to have had *nishchay* in the first place?”
- 13.3 Svayamprakāshānand Swāmi replied, “If a person has developed *nishchay* in his *jeevātmā*, he would not lose it by any means. However, if his *nishchay* is based on the writings in the *shāstras*, then when *Bhagvān* performs some action that is not mentioned in the *shāstras*, he would lose his *nishchay* in *Bhagvān*.”
- 13.4 “Hearing this, Shreeji Mahārāj then said, “In the *shāstras*, there are an endless variety of talks describing *Bhagvān* as being powerful as well as weak, as being the all-doer as well as a non-doer. So then, which action not mentioned in the *shāstras* could *Bhagvān* possibly have performed, which causes a person to lose his *nishchay*? Please answer this question.”
- 13.5 The *munis* replied, “No action of *Bhagvān* is outside the *shāstras*. So, what is the reason behind a person developing *nishchay* and then losing it?”
- 13.6 Shreeji Mahārāj explained, “It is only through the *shāstras* that a person develops *nischay*. This is because the *shāstras* describe the characteristics of *Bhagvān* as well as the characteristics of a *sant*. So, only *nishchay* developed through the *shāstras* remains firm. On the other hand, *nishchay* developed by a person’s own mind, without the help of the *shāstras*, eventually dissolves.
- 13.7 “The *shāstras* are also the inspiration behind the activities of *dharma*. The fact that an ignorant person, who has never heard the *shāstras*, has been able to follow the disciplines of *dharma* to this day, in the form of making distinctions between his mother, sister, daughter, and other women, is due to the *shāstras*. How is that? Well, it has been passed down through the generations after someone initially heard the talks from the *shāstras*. From that, it has spread throughout society through successive generations. Therefore, a

person who develops *nishchay* in *Bhagvān* and loses it afterwards has no *nishchay* in the words of the *shāstras*. Such a person is stubborn and a *nāstik*.

- 13.8 “On the other hand, if a person does have *nishchay* in the *shāstras*, he would never turn away from *Bhagvān*. This is because the *shāstras* describe an endless variety of *charitras* of *Bhagvān*. So, regardless of which actions *Bhagvān* performs, it will never be outside of the *shāstras*. Therefore, only a person who has *nishchay* in the *shāstras* is able to develop unshakeable *nishchay* in *Bhagvān*, and only such a person attains *kalyān*. In addition, such a person would never deviate from *dharma*.”

|| End of Vachanāmrut Sārangpur || 13 || 91 ||

Sārangpur – 14 Laziness And Infatuation

- 14.1 In the *Samvat* year 1877, on *Bhādarvā sud 3* [10th September, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting facing west on a decorated bedstead on the veranda outside the rooms of Jeevā Khāchar’s *darbār* in Sārangpur. He was wearing a black-bordered, white *khes*, and had covered Himself with a white *chādar*. He had also tied a white *pāgh* around His head. Bunches of yellow flowers were placed above His ears, and tassels of yellow flowers had been placed upon His *pāgh*. In addition to this, a garland of yellow flowers was hanging from His neck down to His navel. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 14.2 Svayamprakāshānand Swāmi then asked a question: “It is said in the Geetā that once a *bhakta* attains the *dhām* of *Bhagvān*, such as *Vaikunth*, he never falls back from it. But, which flaw causes some to fall back?”

- 14.3 Shreeji Mahārāj asked in return, “Who has attained the *dhām* of *Bhagvān* and then fallen back? Give me even one example!”
- 14.4 Svayamprakāshānand Swāmi replied, “First of all, there are Jay and Vijay, the *pārshads* of *Bhagvān* who fell from *Vaikunth*. Then, there are *Rādhikāji* and Shreedāmā, who fell from *Golok*.”
- 14.5 Shreeji Mahārāj then clarified, “Jay and Vijay did fall, but it was only because *Bhagvān* wanted to illustrate the glory of a *sādhu*. If a person insults a *sādhu*, like the *Sanakādik*, then even if he has attained a *dhām* like *Vaikunth*, he can still fall from it. That is why they fell. In addition, Jay and Vijay did return to *Bhagvān's dhām*, *Vaikunth*, in their third life. Therefore, they cannot be said to have fallen; it happened because it was *Bhagvān's* wish. In any case, a person can only be said to have fallen when he never again retains any contact with *Bhagvān*.
- 14.6 “Also, when *Rādhikāji* fell from *Golok*, that too was by *Bhagvān's* wish, as He Himself wished to incarnate in a human body to uplift countless *jeevs* and perform *kalyān-kāri* actions. Therefore, if someone claims that *Rādhikāji* fell, then *Bhagvān* could be said to have fallen along with her. That is why she cannot be said to have fallen, because it was *Bhagvān's* wish that they both came to earth from *Golok*. So, in this instance, it should be recognised as being the wish of *Bhagvān* only.
- 14.7 “Of course, if it is His wish, a *mukta* may incarnate in a body even from *Akshardhām*. Moreover, by His will, that which is *jad* can become *chaitanya*, and that which is *chaitanya* can become *jad*. After all, *Bhagvān* is extremely powerful, and whatever He wishes, occurs. Therefore, no one who has attained the *dhām* of *Bhagvān* falls back from it without it being *Bhagvān's* wish. However, a person who does fall, is a worldly incomplete *bhakta*, who falls during the course of his spiritual activities. Such a person is called '*yog-bhrasht'*. In contrast, those who have become *siddh* through *vairāgya*, *ātmā-nishthā*, *bhakti*

towards *Bhagvān*, and *brahm-chārya*, are equal to the *muktas* of *Shvet-Dvip*. They never fall.”

- 14.8 Having explained this, Shreeji Mahārāj said, “Now, I shall ask a question.”
- 14.9 The *munis* responded, “Please do ask.”
- 14.10 Shreeji Mahārāj said, “In the Udyog-Parva of the Mahābhārat, Sanat-Sujāt Rushi says to Dhrutrāshtra, ‘*He who abandons both laziness and infatuation has completely disobeyed Bhagvān’s māyā. In fact, laziness and infatuation are māyā itself.*’ Now, we are known to be *tyāgi bhaktas* of *Bhagvān*. If someone amongst us has laziness and infatuation, and if that person is not particularly vigilant in eradicating them by using the strength of *Bhagvān*’s glory, then what type of bliss does such a *bhakta* experience in this body? Also, what type of bliss does he attain after he dies? That is my question.”
- 14.11 Svayamprakāshānand Swāmi replied, “A person who is a *bhakta* of *Bhagvān* need not worry too much if his laziness and infatuation are not eradicated by the deep thought of *Bhagvān*’s glory.”
- 14.12 Shreeji Mahārāj then questioned, “What is wrong with a *bhakta* of *Bhagvān* who has laziness and infatuation and is vigilant in his efforts to eradicate them? What makes a person who is not so vigilant better than the person who is?”
- 14.13 Svayamprakāshānand Swāmi explained, “That *bhakta* of *Bhagvān* relies on the strength of *Bhagvān*, not on the strength of his spiritual activities. That is why he is better.”
- 14.14 Shreeji Mahārāj questioned further, “You are claiming that a person who is careless, despite the enemies of laziness and infatuation being prevalent in him, is superior. Well, consider the example of a *pativrata* wife. Due to the fear of her husband, and the fear of preserving

her *pati-vratā dharma*, she remains very conscious in her mind, in case she smiles at or touches another man. Moreover, in her mind lies the following fear: '*If I behave freely, my husband will think of me as an adulteress, and will no longer accept my sevā. This would be a breach of my pati-vratā dharma*'. Bearing this in mind, she remains ever vigilant. So, you are claiming that a *bhakta* who keeps *bhakti* just like the *pati-vratā* wife and who is conscious in his efforts to eradicate laziness and infatuation is at fault. Furthermore, you are suggesting that a *bhakta* who is not concerned about eradicating laziness and infatuation, like a woman who flirts with any man she fancies, and is not concerned about preserving her fidelity, is actually superior! Is this because of a misunderstanding on your behalf, or what?

^{14.15} "Remember, if a person remains careless, then even if he is a *bhakta* of *Bhagvān*, the two enemies of laziness and infatuation would not fail to hinder him. For example, when a person drinks alcohol or *bhāng*, then just as a *vimukh* becomes intoxicated, a *bhakta* of *Bhagvān* would also become intoxicated and delirious. In the same way, just as alcohol and *bhāng* in the form of laziness and infatuation affect a *vimukh*, they affect a *bhakta* of *Bhagvān* as well. However, the only difference between a *vimukh* and a *bhakta* of *Bhagvān* is that a *vimukh* cannot eradicate these two enemies, whereas a *bhakta* can overcome them if he remains vigilant in his efforts. That is the advantage a *bhakta* of *Bhagvān* has. Nevertheless, he is not better if he remains careless, even if he is a *bhakta* of *Bhagvān*."

^{14.16} Then, Shreeji Mahārāj asked another question: "How many elements is the *sthul* body composed of, and how many elements is the *sukshma* body composed of? Are there equal elements in both, or does one have more or less than the other? Please describe the nature of these two bodies."

- 14.17 Svayamprakāshānand Swāmi attempted to answer the question, but was unable to do so adequately. Then, all the *munis* said, “Mahārāj, please be kind enough to answer this question yourself.”
- 14.18 Shreeji Mahārāj then explained, “The *sthul* body is composed of the five *tattvas* known as the five *mahā-bhuts*, such as *pruthvi* and *jal*. The *sukshma* body is composed of nineteen *tattvas*: the five *gnān-indriyas*, the five *karma-indriyas*, the five *prāns*, and the four *antah-karans*. Yet, only when the *sukshma* body is interwoven with the *sthul* body, can all activities be carried out properly, but not otherwise. This is because only when the *sukshma* body, together with the *indriyas*, joins the *sthul* body – which includes the organs of the *indriyas*, such as the eyes and ears – can the *vishays* of those *indriyas* be indulged in. This is not possible by the organs of the *indriyas* of the *sthul* body alone. Therefore, the *sukshma* body composed of the nineteen *tattvas* is interwoven with the *sthul* body composed of the five *tattvas* (five *mahā-bhuts*). That is why the *sthul* body is also said to be composed of twenty-four *tattvas*.
- 14.19 “In the same way, the pleasures of the *sukshma* body can only be indulged in when the *sukshma* body behaves as one with the *sthul* body, which is composed of the five *tattvas*. That is why the *sukshma* body, which is composed of nineteen *tattvas*, is also said to be composed of twenty-four *tattvas*. Moreover, because the *sthul* body is inherent within the *sukshma* body, when a person associates with a woman through his *sukshma* body, he ejaculates semen from his *sthul* body. Therefore, there is unity between the *sthul* body and the *sukshma* body during the *jāgrat* state and the *svapna* state.”
- 14.20 Then, the *munis* remarked, “Mahārāj, this suggests that the *sukshma* body is the same as the *sthul* body. So, just as there is an effect of *karmas* on the *sthul* body, is there a similar effect on the *sukshma* body as well? Or is there a difference?”
- 14.21 Shreeji Mahārāj replied, “If a person has just as strong a belief that the *sukshma* body is ‘mine’, as he has that this *sthul* body is ‘mine’,

then the law of *karmas* would apply to the *sukshma* body just as it does to the *sthul* body. Indeed, it is only to encourage the individual that the *karmas* of the *sukshma* body have been said to be insignificant.

14.22 “In comparison, neither the *sthul* body nor the *sukshma* body of a person who has no consciousness of his *sthul* and *sukshma* bodies, is affected by *karmas*. This is because such a person behaves only as the *ātmā*. Therefore, a person who has such *ātmā-nishthā*, remains unaffected by *karmas* related to the *sthul* and *sukshma* bodies. Nonetheless, such a person would never physically perform any impure *karmas*. Furthermore, he endures any joy or pain resulting from his *prārabdha*. Even while experiencing them, he believes, ‘*I am not the one who experiences. I am the ātmā*’.

14.23 “On the other hand, a person who is ignorant and who perceives himself with the body, is affected by all *karmas* related to the *sthul* and *sukshma* bodies, and therefore he experiences joy and pain according to his *karmas*. This is because an ignorant person, while experiencing whichever *vishays* he indulges in, believes the body to be his true *svarup*, and feels, ‘*I am the one who experiences these vishays*’.

14.24 “Then, in his final moments, such an ignorant person sees *yamduts*. He then becomes unaware of his body and enters a state of unconsciousness. The *yamduts* force him to leave his body and therefore separate his *jeev*. The *jeev* then receives the body of an evil spirit, in which it suffers the torments of *Yampuri*. In comparison, a *bhakta* of *Bhagvān* possessing *gnān*, sees *Bhagvān* or His *sant* in his last moments. He also becomes unaware of his body and enters a state of unconsciousness. However, when that *bhakta* discards his body and becomes separate from it, *Bhagvān* grants him a *divya* body like that of *Bhagvān*, with which he resides in the *dhām* of *Bhagvān*.”

Sārangpur - 15
Mugdhā, Madhyā, And Praudhā Gopis

- 15.1 In the *Samvat* year 1877, on *Bhādarvā sud 4* [11th September, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the rooms of Jeevā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 15.2 Then, Shreeji Mahārāj said, "I shall ask a question. There are two types of *bhaktas* of *Bhagvān*: A person has such deep love for *Bhagvān* that he cannot bear even a second without His *darshan*. His love is very obviously noticeable. Another *bhakta* of *Bhagvān* possesses knowledge of the *ātmā* as well as total *vairāgya*. He also has love for *Bhagvān*, but his love does not appear to be like the love of the first *bhakta*. Furthermore, although the first *bhakta*'s *bhakti* is extremely appealing, he possesses neither knowledge of the *ātmā* and *vairāgya*, but his *bhakti* is not as appealing as the first *bhakta*'s. Of these two *bhaktas*, whose *bhakti* is superior, and whose *bhakti* is inferior? That is the question."
- 15.3 To this, Svayamprakāshānand Swāmi replied, "He who has intense love for *Bhagvān* is better, even if he does not have knowledge of the *ātmā* and *vairāgya*."
- 15.4 Shreeji Mahārāj then questioned, "With what understanding do you say that he who does not have knowledge of the *ātmā* and *vairāgya* is better? Such a person believes himself to be the body, and so whenever he comes upon any of the *panch-vishays* that comfort his body, he will develop affection for them. As a result, his love for *Bhagvān* will diminish. So why do you consider him to be superior?"
- 15.5 Svayamprakāshānand Swāmi clarified, "I do not consider the person who develops affection for the *vishays* to be a *bhakta* who loves *Bhagvān*. Instead, I consider the person who is like the *gopis* to be such a *bhakta*."

- 15.6 Then, Shreeji Mahārāj explained, “The *gopis* were not so naïve. They were so wise that their wisdom could go beyond the understanding of those who do possess knowledge of the *ātmā* and *vairāgya*. They also spoke as expressively as those who are educated in diplomacy. In addition, they knew *Bhagvān* precisely as He should be known. Even Uddhavji, the wisest of the *Yādavs* and *Bhagvān’s* adviser, became overwhelmed when he realised the *gopis’* understanding. That same Uddhavji later said, ‘*Bhagvān has shown great mercy to me by sending me to impart gnān to the gopis*’. He had actually gone to preach to the *gopis*, but upon hearing their words, he himself absorbed in the preaching of the *gopis*.
- 15.7 “Though you may say that the *gopis* were not very intelligent, there were three distinctions amongst them: *mugdhā*, *madhyā*, and *praudhā*.
- 15.8 “Of these, the characteristics of the *mugdhā gopis* are as follows: They would often lecture *Bhagvān* and say, ‘*We have gone out of our way doing things for you, yet you do not take even the slightest notice of us*’. Furthermore, if they were teased further, they would be upset with *Bhagvān*, and speak such harsh words that a person would feel they will soon fall from the path of *Bhagvān*. The *gopis* who are described in this way in the *shāstras*, should be known as *mugdhā gopis*.
- 15.9 “Those who are *madhyā gopis*, would never become angry with *Bhagvān* and would never speak such harsh words. However, by using their shrewdness, they would use cunning methods to conceal their selfishness from others and do whatever they please while also doing whatever pleases *Bhagvān*. Therefore, they would not do only that which pleases *Bhagvān*. Furthermore, even if they have to do something that pleases only *Bhagvān*, they would definitely use a cunning method to do whatever pleases themselves as well. The *gopis*, who are described in this way in the *shāstras*, should be known as *madhyā gopis*.

- 15.10 "In comparison, *praudhā gopis* would do only that which pleases *Bhagvān*. In no way would they use any cunning methods to satisfy their selfishness. Their only wish would be to please *Bhagvān*. Therefore, they remain happy with whatever pleases *Bhagvān*. Also, they would never become angry at, or jealous of the other *gopis* who are equal to them. They would also abandon vicious natures, such as *mān* and *matsar*, and remain alert in the *sevā* of *Bhagvān*. They would never do anything by thought, word, or deed that would displease *Bhagvān*. The *gopis* who are described in this way in the *shāstras*, should be known as *praudhā gopis*. In this way, there are three distinctions amongst the *gopis*.
- 15.11 "Overall, the *gopis* had extreme wisdom in their understanding, and therefore their love cannot be said to be without understanding. Also, they had thoroughly understood the greatness of *Bhagvān*. Due to the power of that understanding of *Bhagvān*'s greatness, the qualities of *ātmā-nishthā* and *vairāgya* naturally flourished in their hearts. Therefore, it was due to the power of understanding *Bhagvān*'s greatness that countless *kalyān-kāri* qualities, such as *ātmā-nishthā* and *vairāgya*, were fully developed in the *gopis*.
- 15.12 "The characteristics of such a *bhakta* are as follows: He wishes for only those *panch-vishays* (*shabda*, *sparsh*, *rup*, *ras*, and *gandh*) which are related to *Bhagvān*, but not for those which are related to anything else. Then, through those *vishays*, he develops intense love for *Bhagvān*. The love is so intense that even though he does not possess the qualities of *ātmā-nishthā* and *vairāgya*, he still does not have any other desire in his heart, except the desire for *Bhagvān*.
- 15.13 "Consider the following example: When it has not rained, the seeds of any types of grass cannot be seen anywhere on the earth. But, when it does rain, so much grass grows that even the earth cannot be seen. Similarly, when a person who does not possess the qualities of *ātmā-nishthā* and *vairāgya* meets with *kusang*, though he may seem to have no desire for *vishays* other than *Bhagvān*, he will begin to

have desires for those objects. Furthermore, his mind will become corrupted, and he will not remember *Bhagvān* in his heart. Instead, he will constantly crave for the *vishays*. As a result, that *bhakta* who loves *Bhagvān*, but does not possess the qualities of *ātmā-nishthā* and *vairāgya*, will feel, '*I do not have even the slightest love for Bhagvān*'. Therefore, a *bhakta* who has love for *Bhagvān*, but does not possess the qualities of *ātmā-nishthā* and *vairāgya*, is extremely inferior.

^{15.14} "In comparison, a *bhakta* whose love for *Bhagvān* seems ordinary, but who has the qualities of *ātmā-nishthā* and *vairāgya*, feels, '*The murti of Bhagvān is forever present within my jeevātmā*'. Because of this *ātmā-nishthā*, he may not seem outwardly enthusiastic for the *darshan* and touch of *Bhagvān's murti*. In fact, he may appear to be very quiet. However, the roots of his love are very deep. Moreover, his love is not the type that would diminish due to the influence of *kusang*. Therefore, this *bhakta* is superior, and is *ekāntik*."

|| End of Vachanāmrut Sārangpur || 15 || 93 ||

Sārangpur - 16

Nar-Nārāyan Dev's Tap In Badrikāshram

- ^{16.1} In the *Samvat* year 1877, on *Bhādarvā sud 5* [12th September, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside Jeevā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- ^{16.2} Paramānand Swāmi then asked a question: "It is said in the Shreemad Bhāgvat, '*While residing in Badrikāshram, Nar-Nārāyan Rushi is performing tap for the sake of the kalyān and happiness of all the people in Bharat-Khand*'. So, why is it that everyone does not walk a path of *kalyān*?"

- 16.3 Shreeji Mahārāj explained, "The answer lies in the fifth *skandh* of the Shreemad Bhāgvat. It is said, '*Bhagvān* is performing *tap*, but he does so only for the sake of his *bhaktas*, not for those who are not *bhaktas* of *Bhagvān*'.
- 16.4 "Nar-Nārāyan *Bhagvān*, who is dressed in the clothes of a *tapasvi*, performs harsh *tap* out of extreme compassion, and for the benefit of those people who realise the rarity of attaining a human body in this *Bharat-Khand*, and therefore attain the refuge of *Bhagvān* and offer *bhakti* to Him. While performing *tap*, and gifted with qualities, like *dharma*, *gnān*, *vairāgya*, *upsham*, divine powers, that are constantly present in Him to a great extent, he dwells in *Badrikāshram* until the destruction of the universe. Therefore, even if His *bhaktas* who live in *Bharat-Khand* may possess the qualities, such as *dharma* and *gnān*, to a lesser degree, they flourish greatly in just a short span of time due to the power of *Bhagvān*'s great *tap*. Then, by the will of *Bhagvān*, these *bhaktas* receive the *darshan* of the *pratyaksha murti* of *Shree Krishna Bhagvān* amidst the divine light of *Akshar-Brahm* that is in their hearts. In this way, due to *Bhagvān*'s *tap*, *bhaktas* attain *kalyān* without any difficulties. However, those who are not *bhaktas* of *Bhagvān* do not attain *kalyān*. This is the answer to your question."

|| End of Vachanāmrut Sārangpur || 16 || 94 ||

Sārangpur - 17 Differences Among *Muktas*

- 17.1 In the *Samvat* year 1877, on the evening of *Bhādarvā sud 6* [13th September, 1820], Shreeji Mahārāj was sitting facing north on a decorated bedstead on the veranda outside the rooms of Jeevā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 17.2 Then Shreeji Mahārāj said, “As the vision of a person who worships *Bhagvān* becomes increasingly weak, he realises the unlimited nature of *Bhagvān*, and he increasingly realises the greatness of *Bhagvān*. When that *bhakta* identifies himself with the body, he sees *Bhagvān* as the witness of his *jāgrat*, *svapna*, and *sushupti* states. Later, when he realises himself as beyond the *jāgrat*, *svapna*, and *sushupti* states, he realises *Bhagvān* as beyond them too. Then, as his vision becomes increasingly weak, he realises *Bhagvān* as being far beyond himself and understands the greatness of *Bhagvān* even more. Then, as his *vṛutti* attaches itself more and more to *Bhagvān* with love, his *upāsanā* of *Bhagvān* becomes even more firmly established.
- 17.3 “For example, ants, birds, men, cattle, horses, elephants, large crocodiles, and fish, all drink water from the ocean and become healthy, but the ocean’s level is not even slightly reduced. Therefore, the greater the capacity of the creature, the more it understands the vastness of the ocean.
- 17.4 “Here is another example: A mosquito, a sparrow, a kite, a hawk, an *analpakshi*, and *Garud* all fly in the sky, yet to all of them the sky is limitless. However, the greater the strength of their wings, the more they understand the vastness of the sky and their own inferiority.
- 17.5 “Similarly, a *bhakta* whose *upāsanā* is like that of Marichi and other *prajāpatis*, can be compared to the mosquito. A *bhakta*, whose *upāsanā* is higher, like that of *devs* such as *Brahmā*, can be compared to the sparrow. A *bhakta*, whose *upāsanā* is higher still, like that of *devs* such as *Virāt-Purush*, can be compared to a kite. A *bhakta*, whose *upāsanā* is higher still, like that of *Pradhān-Purush*, can be compared to a hawk. A *bhakta*, whose *upāsanā* is still higher, like that of pure *Prakruti* and *Purush*, can be compared to an *analpakshi*. A *bhakta*, whose *upāsanā* is even higher, like that of an *Akshar mukta* in *Akshardhām*, is like *Garud*. As the powers of these *bhaktas* increase, they recognise the greatness of *Bhagvān* more and more.

Moreover, as their own powers increase, their master-servant relationship with *Bhagvān* is also strengthened.

- 17.6 “Also, when the person engaged in worship and identified himself with the *jeev*, the *jeev* possessed the luminosity of a firefly. As he continued worshipping *Bhagvān*, the eight barriers (*jad prakruti*) were gradually overcome, and he became increasingly luminous – first like an oil lamp, then like a torch, then like the flames of a fire, then like the flames of a forest fire, then like lightning, then like the moon, then like the sun, then like the fire of destruction, and finally, he became as radiant as the light of *Akshar-Brahm*.
- 17.7 “In this way, the luminosity, powers, and bliss of such a *bhakta* constantly increase. In the example, the sequence from firefly to *Akshar-Brahm* refers to the difference among the level of *muktas*. As a person reaches a higher spiritual state, *Bhagvān*’s greatness is realised to a greater extent, and he attains a higher *mukta* level.”
- 17.8 Shreeji Mahārāj then bid “Jay Sachidānand” to everyone and stood up. Then, holding a branch of the tamarind tree, He stood facing east and said, “From here, the full moon appears like a small plate. But, as a person approaches it, it appears to get increasingly large. Then, when he comes extremely close to it, it becomes so vast that he is unable to see its limits. Similarly, as obstacles (*māyā*) are overcome and a person increasingly attains the proximity of *Bhagvān*, he realises the unlimited greatness of *Bhagvān*. As a result, his sense of servitude towards *Bhagvān* is increasingly strengthened.”

||End of Vachanāmrut Sārangpur || 17 || 95 ||

Sārangpur - 18 Saline Land

- 18.1 In the *Samvat* year 1877, on *Bhādarvā sud 8* [15th September, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting facing north on the

veranda outside the north-facing rooms of Jeevā Khāchar's *darbār* in Sārangpur. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *pāgh* around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 18.2 Shreeji Mahārāj then said, "If a person with *shraddhā* comes across the company of a true *sant* and develops *shraddhā* in the words of that *sant*, then all the *kalyān-kāri* qualities of *svadharma*, *vairāgya*, *gnān*, *bhakti*, and wisdom, would develop in his heart, and the vicious natures, such as *kām*, and *krodh*, would be burnt away. On the other hand, if he encounters *kusang* and develops *shraddhā* in their words, then the qualities such as *vairāgya* and wisdom would be destroyed."
- 18.3 "It is 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 the same land, then all the salt would be washed away. As a result, where there was once salt, there would now be silt. If the seeds of banyan, pipal, or other trees were to fall into that silt, they would grow into large trees. Similarly, if a person, who has the previously mentioned qualities of *svadharma*, *vairāgya*, *gnān*, *bhakti*, and wisdom, firmly rooted in his heart, and who has not even the slightest desire for the pleasures of this world, were to meet with *kusang*, then waters (*kusang*) would sweep across his heart and leave behind silt (worldly talks). Then, the seeds of vicious natures, such as *kam*, *krodh*, *lobh*, *moh*, *mad*, and *matsar*, which are dormant in the silt, would grow into large trees. Therefore, a *bhakta* of *Bhagvān* should never keep *kusang*."
- 18.4 Then, Shreeji Mahārāj continued, "If a person has some *svabhāvs* and he thoughtfully attempts to eradicate them by associating with a *sant*, then they can be destroyed. However, a person's vicious *svabhāvs* will not eradicate if he foolishly applies any other methods. When such a fool becomes depressed, he either sleeps, cries, takes out his

frustrations on someone else, or he may even do *upvās*. 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 way in which a fool attempts to overcome depression. However, such methods neither reduce the pain, nor do they eradicate a person's *svabhāvs*. On the other hand, if a person were to attempt to eradicate them with understanding, then both the distress and the *svabhāv* would be eradicated. Therefore, only those who have understanding become happy."

- 18.5 Then, Shreeji Mahārāj continued with another example and said, "Large flames of a fire are extinguished when water is poured over it, whereas even a slight flash of lightning can never be extinguished, even though it is in the midst of dense rain clouds. Similarly, regardless of how much *vairāgya* a person may have, or how much love for *Bhagvān* he may have, if he does not have understanding, then like the flames of the fire, all of his qualities will be lost due to water (*kusang*). In comparison, a person who has the understanding of *vairāgya* and love is like the fire of lightning. It may be slight, but it is never destroyed."
- 18.6 "Then, Nirvikārānand Swāmi asked, "Mahārāj, if a person has a vicious *svabhāvs*, like *kām* and *krodh*, can they be eradicated, or not?"
- 18.7 Shreeji Mahārāj replied, "Just as a merchant keeps an account of all his transactions, if a person keeps an account of his *svabhāvs* from the very day he entered *satsang*, then they can be eradicated. He should think, '*When I was not in satsang, I had these vicious svabhāvs. But, ever since I have entered satsang, they have diminished*'. Then, every year, he should check to see if he has progressed or if there is still some deficiency remaining. However, a fool does not keep an account like the merchant does. Therefore, any *svabhāvs*, which a person may have, can be eradicated if he continuously examines himself while doing *satsang*."

- 18.8 Muktānand Swāmi then asked, “If a person keeps *kusang* then it is obvious that he will develop vicious *svabhāvs*. But, why is it that such vicious *svabhāvs* arise even after a person associates with a *sant*? ”
- 18.9 Shreeji Mahārāj explained, “During his childhood, a person does not face enemies, such as *kām*, *krodh*, and *lobh*. Also, at that age, he also tends to have more love for *Bhagvān*. However, when he enters youth, the enemies increase along with the belief that he is the body. During that period, if he keeps the company of a *sādhu*, who does not have vicious natures and the belief that he is the body, then he will cross the ocean of youth. However, if the youth does not do this, the enemies will defeat him, and he will consequently turn vile.
- 18.10 “However, if an older person is spoilt while doing *satsang*, it is because whichever *avgun* he perceives in a great *sant*, all return to dwell in his own heart. Conversely, if he perceives the *gun* of a great *sant* and thinks, ‘Any *svabhāvs* the great *sant* exhibits is only for the sake of the *kalyān* of *jeevs*. In fact, He is flawless; but my identification of flaws in him is due to my own personal foolishness’, and he also asks for forgiveness for his mistakes, then his deficiencies will diminish.
- 18.11 Mahānubhavānand Swāmi then asked, “Can *rājasī*, *tāmasī*, and *sāttvik svabhāvs* be eradicated by doing *satsang*? ”
- 18.12 Shreeji Mahārāj replied, “All *svabhāvs* can be eradicated if a person tries to eradicate them.”
- 18.13 Mahānubhavānand Swāmi asked further, “If that is the case, then despite the fact that Durvāsā and others have become *muktas*, why do they still remain *tāmasī*? ”
- 18.14 Shreeji Mahārāj explained, “The qualities, like *tamo-gun*, which are seen in Durvāsā and others, are only present because they choose to keep them. They feel, ‘If someone is misbehaving, *tamo-gun* is actually

very necessary in order to lecture him. That is why we keep it. Therefore, they purposely retain these qualities. Nevertheless, when a *svabhāv* is prevalent in a person, he should have hatred towards it. He should think, '*I am a bhakta of Bhagvān, and such a vicious svabhāv does not suit me.*' In this way, by the grace of *Bhagvān*, a person's *svabhāvs* can be eradicated if he regards them as flaws and strives to discard them."

|| End of Vachanāmrut Sārangpur || 18 || 96 ||

|| End of Shree Sārangpur Prakaran ||

VACHANĀMRUT

Shree Kāriyāni Prakaran

Kāriyāni - 1

A Worm And A Bee

- 1.1 In the *Samvat* year 1877, on *Bhādarvā sud 12* [19th September, 1820], a decorated, canopied bedstead that had been brought by Jādavji Bhakta from Surat, had been placed on the veranda outside the north-facing rooms of Vastā Khāchar's *darbār* in Kāriyāni. A mattress with a white, silken cover had been placed upon the bedstead. A large, white, cylindrical pillow and red, silken knee-cushions had been placed on the mattress. Also, frills of gold fabric were dangling on all four sides of the bedstead. Shreeji Mahārāj was sitting facing north on this beautifully decorated bedstead. He was wearing a white *khes* with a black border, and had tied a white *feto* with a gold border around His head. Also, He had covered Himself with a *shelu* with a gold border. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. They were all staring at the charming appearance of Shreeji Mahārāj, just as *chakors* stare at the moon with fixed eyes.
- 1.2 Then, Shreeji Mahārāj said to the *paramhans*, "Please begin a question-answer discussion amongst yourselves."
- 1.3 Bhudharānand Swāmi then asked, "Does *nishchay* in *Bhagvān* arise in the *antah-karans* or in the *jeev*?"
- 1.4 Shivānand Swāmi attempted to answer the question, but was unable to do so satisfactorily.
- 1.5 So Shreeji Mahārāj said, "The *jeev* knows through the *buddhi*, which is the cause of all knowledge, and is greater than all. That *buddhi*

resides in the *man*, in the *chitt*, in the *ahankār*, in the ears, in the eyes, in the nose, in the tongue, in the mouth, in the skin, in the arms, in the legs, in the genitals, and in the anus. It resides in the body in this way, pervading it from head to toe. The *jeev* resides within this *buddhi*. However, the *jeev* is not felt, only the *buddhi* is felt.

- 1.6 “The following example will illustrate this: When the flames of a fire rise and fall, they do so because of the wind. The rise and fall of the flames are apparent, but the wind is not apparent. Also, when dung is placed in fire, the dung begins to burn. Then, when it is placed where there is no wind, smoke begins to rise. At that time, the rising smoke is apparent, but the wind within is not apparent. Also, the clouds that move in the sky are seen to do so because of the wind, but the wind that resides within them is not apparent. In this way, flames, smoke, and the clouds represent the *buddhi*, and the wind represents the *jeev*.

- 1.7 “What is that *jeev* like? Well, the *jeev* is the knower of the beliefs formed by the *buddhi*, and it also knows *Brahmā*, who is the cause of the beliefs in the *buddhi*. The *jeev* knows the thoughts of the *man*, and also knows *Chandra*, who is the cause of those thoughts in the *man*. The *jeev* knows the remembrance in the *chitt*, and also knows *Vāsudev*, the cause of the thinking in the *chitt*. It knows the ‘I-ness’ of the *ahankār*, and also knows *Rudra*, the cause of that ‘I-ness’. In this way, the *jeev* perceives the four *antah-karans*, the ten *indriyas*, and the *vishays*, and their presiding *devs*, who allow a person to discriminate among those *vishays*. The *jeev* does all of this simultaneously.

- 1.8 “That *jeev* appears to be in one place; it appears to be as fine as the tip of a spear; and it appears to be extremely subtle. It appears this way because it is associated with the *buddhi*. But, when that *jeev* is known as the illuminator of the body, the *indriyas*, the *antah-karans*, the *vishays*, and their presiding *devs*, it appears to be extremely vast,

and it appears to be pervasive. That is when the *jeev* is not associated with the *buddhi*.

- 1.9 "That *jeev* is not known by the *indriyas*, but is known by assumption. For example, on seeing a sword weighing two hundred kilograms, a person can infer, '*The carrier of this sword must be extremely strong*'. Similarly, the *jeev* inspires the body, *indriyas*, the *antah-karans*, the *vishays*, and their presiding *devs*, simultaneously; therefore it must be very powerful. This is how the *jeev* can be known by assumption." Shreeji Mahārāj answered the question in this way.
- 1.10 Nityānand Swāmi then asked, "Mahārāj, what is the answer to the original question in what you have just said?"
- 1.11 Shreeji Mahārāj clarified, "Well, the answer is that when the belief of *Bhagvān* has developed in the *buddhi*, a person should realise that the belief has also developed within the *jeev*. How does that happen? Well, the belief initially develops in the *indriyas*, then in the *ahankār*, then in the *chitt*, then in the *man*, then in the *buddhi*, and then finally, it develops in the *jeev*." This was Shreeji Mahārāj's reply.
- 1.12 Again, Nityānand Swāmi asked, "Mahārāj, how can a person know when there is belief of *Bhagvān* in the *indriyas*? How can a person know when there is belief of *Bhagvān* in the *antah-karans*? How can a person know when there is belief of *Bhagvān* within the *jeev*?"
- 1.13 Shreeji Mahārāj replied, "The belief of *Bhagvān* which is in the *indriyas* should be known as follows: Of all the objects in this world which are seen, heard, smelt, or touched, some are pleasant and some are unpleasant; some give pleasure and some give misery; some are liked and some are disliked; some are appropriate and some are inappropriate. If no doubts arise even when all these characteristics are apparent in *Bhagvān*, that should be known to be the belief of *Bhagvān* in the *indriyas*.

- 1.14 "Furthermore, of the various effects of the three *gun* (*sattva-gun*, *rajo-gun*, and *tamo-gun*), the effect of *tamo-gun* is laziness and sleep; the effect of *rajo-gun* is lust and anger; and the effect of *sattva-gun* is tranquillity and self-discipline. If no doubts arise even when all these are noticed in *Bhagvān*, then that should be known as the belief of *Bhagvān* in the *antah-karans*.
- 1.15 "Due to *nirvikalp samādhi*, *Rushabh-Dev Bhagvān* wandered crazily, keeping a stone in his mouth. Although his body burned in a forest fire, he remained totally unaware of it. So, if no doubts arise even when such a *gunātit* state is apparent in *Bhagvān*, then that should be known as belief of *Bhagvān* in the *jeev*.
- 1.16 "For example, ships that travel in the sea carry an iron anchor with them. When thrown into the sea, if that anchor is immediately retracted before it reaches the seabed, then not much effort is required; it comes out of the sea immediately. However, if it is allowed to reach the seabed before it is retracted, then it comes out only after great effort. But, if it is allowed to descend gradually, and it settles and lodges itself into the seabed, then it cannot be pulled up by any means; it cannot be retracted. Similarly, when a person develops the belief of *Bhagvān* in the *jeev*, that belief cannot be dislodged in any way whatsoever." Shreeji Mahārāj spoke at length in this way, but only a small section has been mentioned here.
- 1.17 Then, Chaitanyānand Swāmi asked, "Mahārāj, *Bhagvān* is greater than the mind and speech, and He is *gunātit*. So, how can the *māyik indriyas* and *antah-karans* perceive Him?"
- 1.18 Shreeji Mahārāj replied, "When the *jeev* – the knower of the body, *indriyas*, and *antah-karans* – becomes merged during the *sushupti* state, its *indriyas* and *antah-karans* also become merged in that *sushupti* state. At the time, *Bhagvān* inspires that *jeev*. When the *jeev* enters the *svapna* state from the *sushupti* state, the dream-related

locations, pleasures, *vishays*, and the *jeev* are all inspired by *Bhagvān*. He inspires them during the *jāgrat* state as well. In this way, *Bhagvān* inspires the *jeev* both when it is conscious of the body, and when it is not. Also, from *Pradhān*, *maha-tattva* was formed; from *maha-tattva*, the three types of *ahankār* were formed; from that *ahankār*, the *indriyas*, *devs*, five *mahā-bhuts*, and five *tan-mātras* were formed; all these are also inspired by *Bhagvān*. *Virāt*, who is composed of all these *tattvas* combined, is also inspired by *Bhagvān*. When all of these merge into *Māyā*, *Bhagvān* inspires that *Māyā* as well.

1.19 “That *Bhagvān* also inspires both *jeev* and *ishvar* when they identify themselves with their bodies. He inspires both *jeev* and *ishvar* even when they reside in the *sushupti* state, and are merged by *Pradhān* and are without any identify or form. He inspires *Kāl*, which causes *Māyā* and other entities to assume an identity and form, and also causes them to abandon their identity and form. So, how can that *Bhagvān* be known by the *indriyas* and *antah-karans*? Is that your question?”

1.20 Everyone confirmed, “Yes, Mahārāj, that is the question.”

1.21 Shreeji Mahārāj continued, “The answer to that is as follows: *Bhagvān* does not create and sustain the world for His own sake. In fact, it is said in the Shreemad Bhāgvat:

*buddhindriya-manah-prānan janānām-asrujat-prabhuha
matrātham cha bhavārtham cha hyātmane kalpānaya cha*

“This *shlok* means: *Bhagvān* created the *buddhi*, *indriyas*, *man*, and *prāns* of all people to enable the *jeevs* to indulge in the *vishays*, to take birth, to transmigrate to other *lokas*, and to attain *kalyān*. Therefore, *Bhagvān* created this universe for the sake of the *kalyān* of the *jeevs*; *Bhagvān* sustains it for the sake of the *kalyān* of the *jeevs*; and *Bhagvān* also causes its destruction for the sake of the *kalyān* of the *jeevs*. How is that? Well, He destroys it to allow the *jeevs* – who are

tired as a result of undergoing many births and deaths – to rest. That *Bhagvān*, who acts in all ways for the benefit of the *jeevs*, becomes like a human out of compassion. Then, when the *jeevs* maintain profound association with a *sant* of that *Bhagvān*, why should they not be able to know Him? They can certainly know Him.”

- 1.22 Then, Bhajanānand Swāmi asked, “Mahārāj, why then does the Vedic *shlok* claim:

yato vācho nivartante aprāpya manasā saha

*From where speech returns along with the mind without having attained
Brahm and Bhagvān.*

- 1.23 Shreeji Mahārāj replied in a pleased tone, “Well, in that case, the facts are as follows: *pruthvi* resides in *ākāsh*, but does not become like *ākāsh*; *jal* also resides in *ākāsh*, but does not become like *ākāsh*; *tej* also resides in *ākāsh*, but does not become like *ākāsh*; and *vāyu* also resides in *ākāsh*, but does not become like *ākāsh*. In the same way, the mind and speech do not attain *Bhagvān*.”

- 1.24 Then, Nityānand Swāmi raised a doubt: “Mahārāj, the Shrutis and Smrutis claim:

niranjanaha paramam sāmyam-upaiti

*He who is free from the blemishes of māyā, attains qualities similar to those of
Bhagvān*

bahavo gnāna-tapasā pootā mad-bhāva-māgataha

*Many who have been purified by tap in the form of gnān have attained my
qualities.*

- 1.25 Shreeji Mahārāj then said, “What I just mentioned is regarding the mind and the *indriyas* of a *vimukh*. However, the mind and *indriyas* of *bhaktas* of *Bhagvān* do become merged with *Bhagvān*. For example, at the time of destruction, *pruthvi*, which resides in *ākāsh*, becomes one with *ākāsh*; *jal* also becomes one with *ākāsh*; *tej* also becomes one with *ākāsh*; and *vāyu* also becomes one with *ākāsh*. Similarly, the

bodies, *indriyas*, *antah-karans*, and *prāns* of those who are *bhaktas* of *Bhagvān*, due to their *gnān* of *Bhagvān*, become like *Bhagvān*. This is because *Bhagvān's murti* itself is *divya*. So, the bodies, *indriyas*, and *antah-karans* of those *bhaktas* become like *Bhagvān's indriyas*, *antah-karans*, and body. That is why the bodies, *indriyas*, *antah-karans*, and *prāns* of those *bhaktas*, become *divya*.

- 1.26 “Take the following example: A bee captures a worm, stings it, and then buzzes over it. As a result, that worm – in the very same body – is transformed into a bee. Then, none of its bodily parts remain like that of a worm; it becomes exactly like a bee. Similarly, a *bhakta* of *Bhagvān*, in that very same body, becomes *divya* like *Bhagvān*.”
- 1.27 Shreeji Mahārāj then concluded by saying, “The essence of this talk that I have given is for both a person with firmness in *bhakti* coupled with *ātmā-nishthā*, and for a person with firmness in *bhakti* alone, progress is as described. However, the *indriyas* and *antah-karans* of a person with *ātmā-nishthā* only do not become *divya* like *Bhagvān's murti*; he attains only *brahm-sattā*.”
- 1.28 Having spoken in this way, Shreeji Mahārāj said, “Now, let us stop this talk, as the *sabhā* has become quiet. Someone please sing some pleasing *kirtans*.” Saying this, He Himself began to perform *dhyān*, while the *sādhus* began singing *kirtans*.

|| End of Vachanāmrut Kāriyāni || 1 || 97 ||

Kāriyāni - 2

A Cursed Intellect

- 2.1 In the *Samvat* year 1877, on *Āso sud 2* [9th October, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the north-facing rooms of Vastā Khāchar's *darbār* in Kāriyāni. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 2.2 By Shreeji Mahārāj's *āgnā*, the junior *paramhans* had come to the front of the *sabhā* and were asking and answering questions amongst themselves.
- 2.3 Then, Shreeji Mahārāj said, "Allow me to ask one question."
- 2.4 The junior *paramhans* responded by saying, "Mahārāj, please do ask."
- 2.5 Shreeji Mahārāj then said, "One person's intellect is such that since the day he joined *satsang*, he may occasionally perceive *avgun* in *Bhagvān* and His *sant*, but it does not persist, and then passes away. Day by day, he may continue perceiving *gun* and *avgun*, but he never abandons *satsang*. This is because he is wise and realises, '*There is no sant like this in the entire brahmānd, and there is no other Bhagvān besides his Mahārāj*'. As he has realised this, he remains firm in *satsang*. On the other hand, another person's intellect is such that he never perceives *avgun* in *Bhagvān* or His *sant*. But, even though the intellects of both *bhaktas* are outwardly similar, and their *nishchay* in *Bhagvān* is also similar, one person continues perceiving *avgun*, while the other does not. What is the fault in the intellect of the person who keeps perceiving *avgun*? I put this question to Nānā Shivānand Swāmi."
- 2.6 Nānā Shivānand Swāmi then attempted to answer the question, but was unable to do so adequately.
- 2.7 Then, Bhagvadānand Swāmi said, "That person's intellect is cursed."
- 2.8 At that point, Shreeji Mahārāj said, "He is correct. That is the correct answer to the question. In the world, do people not say, '*He has been cursed by someone?*' In the same way, that individual has been cursed because he may have hurt a great *sant*, he may have hurt a humble person, or he may not have served his parents. That is why his intellect is the way it is."

- 2.9 Then, Bhagvadānand Swāmi asked, “Mahārāj, how can his cursed intellect be healed?”
- 2.10 Shreeji Mahārāj explained, “This piece of cloth which I wear on my head and a thick cloth like a rug cannot be washed with the same amount of effort. This is because this thin cloth is cleaned immediately by washing it with only a small amount of soap. On the other hand, to wash a thick cloth, it must be soaked in water for two to four days, and then boiled over a fire. Only then, after it is washed with soap, does it become clean. Similarly, if a person whose intellect is cursed follows *niyams* only to the extent that everyone else does, then that *avgun* will not be eradicated. He should not only remain free of *kām*, *svād*, *lobh*, *moh*, and *mān* as others. Instead, he should become more free of *kām* than others; he should become more free of *lobh* than others; he should become more free of *svād* than others; he should become more free of *moh* than others. Also, he should go to sleep later than others; and he should chant the name of *Bhagvān* with a *mālā* more often than others; and he should wake up a little earlier than others. In this way, if he follows *niyams* more intensely than others, his cursed intellect will be healed; otherwise it will not be healed.”
- 2.11 Then, Motā Shivānand Swāmi asked Motā Yogānand Swāmi a question: “Do *karmas* have a form or are they formless?”
- 2.12 Motā Yogānand Swāmi replied, “I do not think I can answer that question.”
- 2.13 Shreeji Mahārāj then replied, “In reality, *karmas* are without a form, but the good or bad fruits which result from those *karmas* do have a form. Those who claim that *karmas* have a form are *nāstiks*. After all, a *karma* is an action, and so it cannot have a form.”
- 2.14 Shreeji Mahārāj talked a great deal in this way, but only a small portion has been mentioned here.

Kāriyāni – 3**Shuk Muni Is A Great Sādhu****A Person Cannot Be Known By His Superficial Nature**

- 3.1 In the *Samvat* year 1877, on the evening of *Āso vad 7* [14th October, 1820], Shreeji Mahārāj was sitting facing north on a decorated bedstead on the veranda outside the north-facing rooms of Vastā Khāchar's *darbār* in Kāriyāni. He was wearing a white *khes* and had tied a white *feto* around His head. He had also covered Himself with a white *chādar*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 3.2 Then, Shreeji Mahārāj said, "This Shuk Muni is a very great *sādhu*. From the day he began staying with me, his enthusiasm has been ever increasing; in fact, it has never diminished. Therefore, he is like Muktānand Swāmi."
- 3.3 Shreeji Mahārāj then continued, "The affection that people develop for each other is due to *gun*, and the hatred they experience for each other is due to *avgun*. However, those *gun* and *avgun* cannot be established from a person's external behaviour. A person outwardly may walk like a cat, fixing his eyes on the floor as he walks, but on the inside, he may have intense *kām*. On seeing him behave in this way, a person who is not wise would think, '*He is a very great sādhu*'. On the other hand, someone else may walk with wandering eyes. On seeing him, a person who is not wise would think, '*He is a fake sādhu*'. However, inwardly he may be extremely free of *kām*. Therefore, a person cannot be judged by his external, physical behaviour. He can only be judged after staying with him. By staying with him, his activities can be observed – the way he talks, the way he walks, the way he eats, the way he drinks, the way he sleeps, the way he awakens, and the way he sits.
- 3.4 "Also, *gun* and *avgun* are more apparent during the period of youth, but they are not so obvious during childhood or during old age.

Someone may be spoiled as a child, but as a youth he becomes honourable. Conversely, someone may be good in his childhood, but becomes spoiled during his youth. A person who is determined in that he feels, '*It is not good that I am having these improper thoughts*', and who makes an effort to eradicate those thoughts, and who remains determined until they have been eradicated, progresses in *satsang* in his youth. On the other hand, a person who is careless instead of being alert, will not progress. So, an honourable person can be recognised from his childhood."

- 3.5 Having said this, Shreeji Mahārāj talked at length about His fondness for *tyāg* in His childhood. He then continued, "A person who is honourable 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, and I felt, '*I want to eliminate all the parts of my mother – her flesh and blood – from my body*'. So, after many spiritual activities, I malnourished my body so much that if something pierced my body, water would come out, but never blood. In this way, a person who is honourable can be known from his childhood."
- 3.6 Then, Bhajanānand Swāmi asked, "Mahārāj, is it better to maintain this thought in the mind, or is it better to expose the body to *tap*?"
- 3.7 To that, Shreeji Mahārāj said, "The faults due to the body should be known, and the faults due to the mind should be known. Of these, which are the faults of the body? Well, repeated erections and itching of the genitals, excessive movement, rapid movement of the eyes, smelling many types of fragrances quickly, walking twenty or twenty-five miles quickly, embracing someone with such force that his bones break, ejaculating semen during dreams, and so on – all these are faults of the body, not the mind. Even if these faults of the body are greatly reduced, lustful desires, as well as desires for eating,

drinking, walking, touching, smelling, hearing, and tasting, may remain. These should be known as the faults of the mind. So, the faults of the body and mind should be distinguished in this way.

- 3.8 “Then, the faults of the body should be removed by imposing bodily restraints. Then, once the body is weakened, the remaining faults of the mind should be eradicated by thinking, ‘I am the *ātmā*, separate from desires. In fact, I am completely blissful’. A person who practices these two methods – bodily restraint and thinking of the *ātmā* – is a great *sādhu*. If a person has only bodily restraint, but does not think of the *ātmā*, then it is not appropriate. Conversely, if a person only thinks of the *ātmā*, but does not restrain his body, then that is also not appropriate. Therefore, a person who has both is the best. Moreover, if these two methods – self-discipline and thinking – are necessary for even *grahastha satsangis* to practice, then a *tyāgi* should definitely practice them.”
- 3.9 Then, Nishkulānand Swāmi asked, “Mahārāj, can a person remain like that through thinking or through *vairāgya*?”
- 3.10 Shreeji Mahārāj replied, “A person remains like that due to the company of a great *sādhu*. Furthermore, a person who is unable to do so even with the company of a great *sādhu* is a great sinner.”
- 3.11 Saying that, Shreeji Mahārāj continued, “If a *tyāgi* desires to indulge in the worldly pleasures which are appropriate only for a *grahastha*, then he is as good as an animal eating dry grass. This is because even though he is never going to acquire those objects, he still has a desire for them. It seems that he has not understood that fact properly; and as the saying goes, what is the point in asking the name of a village that a person is not going to visit? If he does have a craving for those objects that he has given up, will it be possible for him to obtain them during this lifetime? He can attain them only if he falls from *satsang*, but not while remaining in *satsang*. Therefore, a person who

maintains a desire for those pleasures, while remaining in *satsang*, is a fool. This is because whoever remains in *satsang* is required to follow the *dharma* of a *satsangi*. For example, if a woman sets out to become a *sati* but turns back upon seeing the fire, would her relatives allow her to turn back? They would force her to burn on her husband's funeral pyre. Also, if a *brāhmaṇī* lady becomes a widow but continues to dress like a married woman, will her relatives allow it? Certainly they would not. Therefore, a person who maintains indecent *svabhāv*s while remaining in *satsang* has not understood this talk. If he had understood it, such indecent *svabhāv*s would not remain."

- 3.12 Saying this, Shreeji Mahārāj bid "Jay Swāminārāyan" to everyone and departed to go to sleep.

|| End of Vachanāmrut Kāriyāni || 3 || 99 ||

Kāriyāni - 4

Awareness Of The *Jeev*, The *Buddhi*, And The Witness

- 4.1 In the *Samvat* year 1877, four-and-a-half hours after sunrise on *Āśo vad* 8 [15th October, 1820], Shreeji Mahārāj was sitting on the veranda outside the north-facing rooms of Vastā Khāchar's *darbār* in Kāriyāni. He was dressed entirely in white clothes. A *sabhbā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 4.2 Then, Shreeji Mahārāj said, "Please begin a question-answer discussion amongst yourselves."
- 4.3 Gopalānand Swami asked Bhajanānand Swami, "In this body, how much awareness is of the *jeev*, and how much awareness is of the witness (*Bhagvān*)?"

- 4.4 Bhajanānand Swami attempted to answer the question, but was unable to do so.

- 4.5 Shreeji Mahārāj then replied, “The *buddhi* pervades this body from head to toe. As a result, it is simultaneously aware of the activities of all the *indriyas*. The *jeev* resides within that *buddhi* by pervading it. Therefore, the awareness of the *buddhi* is due to the awareness of the *jeev*. Similarly, since the witness resides within the *jeev*, the awareness of the *jeev* is due to the awareness of the witness.”

- 4.6 Nityānand Swami then asked Shreeji Mahārāj, “Mahārāj, the witness does reside within the *jeev*. But, realising that a witness must possess a form, the question is how can that which possesses a form also be all-pervading?”

- 4.7 Hearing this, Shreeji Mahārāj explained, “That which possesses a form can also be all-pervading. For example, *Agni-Dev* possesses a definite *svarup* when residing in his *lok*, but through his powers, he is latent within wood. Similarly, *Bhagvān* possesses a definite form in His *Akshardhām*, but through His *antaryāmi* powers, He pervades the *jeevs* and functions as if He possesses a form. Therefore, even that *antaryāmi* form should be considered to possess a form.”

|| End of Vachanāmrut Kāriyāni || 4 || 100 ||

Kāriyāni – 5

Bhagvān's Purpose For Assuming An Avatār

- 5.1 In the *Samvat* year 1877, on Āśo vad 14 [4th November, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a bedstead with a canopy on the veranda outside the north-facing rooms of Vastā Khāchar's *darbār* in Kāriyāni. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 5.2 Then, Shreeji Mahārāj said, "I wish to ask a question."
- 5.3 The *munis* responded by saying, "Mahārāj, please do ask."
- 5.4 Then, Shreeji Mahārāj asked, "*Bhagvān* assumes an *avatār* on earth to grant *kalyān* to the *jeevs*. But, is He not capable of granting *kalyān* while remaining in His *dhām*, without assuming an *avatār*? After all, *Bhagvān* can grant *kalyān* in any way He wishes. Then, what is the purpose of Him assuming an *avatār* on earth? Furthermore, if *Bhagvān* can only grant *kalyān* when He assumes an *avatār*, and He is incapable of granting *kalyān* in any other way, it would suggest that this is a weakness of *Bhagvān*. But in reality, *Bhagvān* is capable of granting *kalyān* to the *jeevs* by assuming an *avatār*, and He is also capable of granting *kalyān* to the *jeevs* without assuming an *avatār*. Then, what is the purpose of *Bhagvān* assuming an *avatār* on earth? That is the question."
- 5.5 The senior *sādhus* answered according to their own understanding, but were unable to answer Shreeji Mahārāj's question adequately. As Shreeji Mahārāj raised doubts to their answers, their answers were all disproved. The *munis* then folded their hands and requested, "Mahārāj, only you are capable of answering this question."
- 5.6 Shreeji Mahārāj then explained, "*Bhagvān* assumes an *avatār* for only one reason: Having surrendered Himself to the *bhakti* of those *bhaktas* who have intense love for Him, *Bhagvān* assumes whichever *svarup* the *bhaktas* wish for in order to grant them bliss. He then fulfils all the desires of His *bhaktas*. Since the *bhaktas* have a physical body, *Bhagvān* also assumes a physical body, and showers love upon those *bhaktas*. In addition to this, He suppresses His powers and behaves with the *bhaktas* as a son, or as a close companion, or as a friend, or as a relative. Because of this, the *bhakta* may not maintain much courtesy with *Bhagvān*. Nonetheless, *Bhagvān* showers His love upon the *bhakta* in whichever way He desires.

- 5.7 "Therefore, the only reason *Bhagvān* assumes an *avatār* is to fulfil the desires of His beloved *bhaktas*. Along with this, He grants *kalyāñ* to innumerable other *jeevs* and also establishes *dharma*. Now, if there is any doubt in what I have just said, please speak."
- 5.8 The *munis* replied, "Mahārāj, your reply is most appropriate."

|| End of Vachanāmrut Kāriyāni || 5 || 101 ||

Kāriyāni - 6

A Person Who Possesses *Matsar*

- 6.1 In the *Samvat* year 1877, on *Āso vad Amās* [5th November, 1820], the day of *Divāli*, a row of oil lamps had been arranged around a stage which had been assembled in front of the north-facing rooms of *Vastā Khāchar's darbār* in Kāriyāni. Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated, canopied bedstead that had been placed on that stage. He was wearing a red *survāl* made of *kinkhāb* with golden embroidery. He was also wearing a black, *kinkhāb dagli* with the words '*Nar-Nārāyan-Swāminārāyan*' imprinted upon it. Around His head He had tied an orange *pāgh* with a border of golden threads. He had also tied a sky-blue coloured *feto* tightly around his waist, and garlands of yellow flowers were hanging around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 6.2 A female *bhakta* from the port of Deev had come on that occasion. She requested Shreeji Mahārāj to allow her to perform His *pujā*. Accepting her request, Shreeji Mahārāj came down from His seat, approached the *bhakta*, and accepted her *pujā*. Then, after accepting the clothes, a yellow umbrella, and a pair of wooden *chākhadis* offered by her, He returned to His seat.

- 6.3 Then, Shreeji Mahārāj said, “For so many years *bhaktas* have been offering clothes and thousands of *rupees* worth of jewellery to me, but I have never gone of my own accord to receive them as I just did. Also, I have never become as pleased by wearing the clothes and jewellery offered by others as I have just now. I have become extremely pleased upon this *bhakta* today.”
- 6.4 The *munis* commented, “That *bhakta* truly does have love.” In the meantime, Dinā-Nāth Bhatt arrived, bowed at the feet of Shreeji Mahārāj, and then sat down. Shreeji Mahārāj then gave all the richly embroidered clothes to him.
- 6.5 Muktānand Swāmi then asked, “Mahārāj, by which *gun* is *Bhagvān* pleased upon a *bhakta*?”
- 6.6 Shreeji Mahārāj replied, “*Bhagvān* is pleased with a *bhakta* who becomes free of *kām*, *krodh*, *lobh*, *kapat*, *mān*, *irshyā*, and *matsar*, and then offers *bhakti* to *Bhagvān*. But, amongst all of those, *matsar* is the root of all *avgun*. That is why in the Shreemad Bhāgvat, *Shree Vyāsji* has noted that only the *sādhu* who is without *matsar* is worthy to possess *bhāgvat-dharma*. As a result, *matsar* is fainter than all the other *avgun*. Also, it is extremely difficult to eradicate *matsar*.”
- 6.7 Then, Brahmānand Swāmi asked, “What is the method for eradicating *matsar*?”
- 6.8 Shreeji Mahārāj replied, “A person who is a *sādhu*, and treads the path of a *sādhu*, will be able to eradicate *matsar*. However, if a person does not desire to tread the path of a *sādhu*, the *matsar* within him will never be eradicated.”
- 6.9 Again, Muktānand Swāmi asked, “What causes *matsar*?”
- 6.10 Shreeji Mahārāj replied, “There are three causes of *matsar*: women, wealth, and delicious food. But, for a person who does not have any

of these three, *mān* is the cause of *matsar*. Moreover, for a person who possesses *matsar*, the fact that I have given these clothes to Dinā-Nāth Bhatt, must have led to *matsar*. Such a person would never think, ‘*The person who brought such richly embroidered clothes and offered them to Mahārāj should be commended. Mahārāj should also be commended since He immediately gave them away to a brāhmaṇ*’. Such a thought would never arise in the heart of a person who possesses *matsar*. Even if someone else gives something and someone else receives it, a person who possesses *matsar* burns with envy unnecessarily.”

- 6.11 “As for me, not even the slightest bit of *kām*, *krodh*, *lobh*, *mān*, *matsar*, or *irshyā*, enters my heart. Also, in my heart, I experience a strong hatred for the *panch-vishays* (*shabda*, *sparsh*, *rup*, *ras*, and *gandh*). In fact, I do not have even the slightest interest in any one of the *panch-vishays*.
- 6.12 “Whenever I accept food or clothes, I do so on seeing the *bhakti* of the *bhaktas*; I never accept them for own physical pleasure. All of my actions, like eating, drinking, and wearing clothes, are for the sake of all the *sādhus* and *satsangis*. If I have the feeling that it is for my own sake and not for their sake, then I would immediately discard it.
- 6.13 “The only reason I keep this physical body is for the sake of the *satsangis*; besides that, there is no other reason. *Bhaktas* such as Mulji Brahm-Chāri and Somlā Khāchar, who have been staying close to me for so many years, know my nature and realise, ‘*Besides the bhaktas of Bhagvān, Mahārāj does not have love for anything else. In fact, Mahārāj is not affected by anything, just like ākāsh*’’. In this way, those who constantly stay near me know my nature. I have sacrificed my body for the sake of those who are *bhaktas* of *Bhagvān* by word, thought, and deed. Therefore, in all ways, I am attached to whoever is a *bhakta* of *Bhagvān*. To me, the wealth of the fourteen *lokas*, without the *bhaktas* of *Bhagvān*, seems as worthless as a blade of grass.

- 6.14 “In addition, even those who are *bhaktas* of *Bhagvān* and have firm love only for *Bhagvān*, will not find pleasure in the enticing *vishays*. Although they may sustain the body with ordinary *vishays*, they immediately become miserable by attractive *vishays*. Therefore, only such a person can be considered to be a completely perfect *bhakta* of *Bhagvān*.”

|| End of Vachanāmrut Kāriyāni || 6 || 102 ||

Kāriyāni - 7
Vairāgya Due To Obsession
Ātyantik Kalyān

- 7.1 In the *Samvat* year 1877, on the night of *Kārtik sud 1* [6th November, 1820], a row of oil lamps had been arranged around a stage in front of the north-facing rooms of Vastā Khāchar’s *darbār* in Kāriyāni. Shreeji Mahārāj was sitting on a bedstead that had been placed on the stage. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 7.2 Then, Kāshidās of the village of Bochāsan asked Shreeji Mahārāj a question: “Mahārāj, *tyāgis* follow the path of *nivṛtti*; therefore, they are able to keep their *vrutti* constantly on *Bhagvān*. However, *grahasthas* follow the path of *pravṛtti*; so, they are plagued with countless worldly problems. What understanding must a *grahastha* maintain in order to fix his *vrutti* constantly on *Bhagvān*?”
- 7.3 Shreeji Mahārāj replied, “The *grahastha* should believe, *Just as I had parents, wives, and children during my past lives in the cycle of 8.4 million life-forms, I have the same in this life as well. In fact, there must be many mothers, sisters, and daughters from many past lives wandering around, and yet, just as I do not have any sense of ‘my-ness’*

for them, similarly, I should not keep any sense of ‘my-ness’ for the relations of this body either’. Thinking in this way, if he diverts his affection from everything else, maintains firm affection only towards Bhagvān, and keeps the company of a sādhu, then even a grahastha’s vrutti can remain constantly fixed on Bhagvān, just like the vrutti of a tyāgi.”

- 7.4 Hearing these words of Shreeji Mahārāj, all the *grahasthas* present in the *sabhā* folded their hands and asked, “Mahārāj, what will become of the *grahastha* who is unable to behave in that way?”
- 7.5 Shreeji Mahārāj answered, “I spoke in reference to a person who, having eradicated all desires for all objects except Bhagvān, keeps his *vrutti* constantly on Bhagvān. But, someone who is not so strong should abide by the *dharma* of *satsang*. He should also rely on the strength of Bhagvān and His *sant*, whose refuge he has taken, by believing, ‘Bhagvān is adham-udhāran and patit-pāvan, and I have attained Him in person.’” After hearing these words from Shreeji Mahārāj, the *bhaktas* became extremely pleased.
- 7.6 Shreeji Mahārāj then asked the *sant*, “What causes *vairāgya* to arise?”
- 7.7 The *sādhus* replied according to their understanding, but Shreeji Mahārāj’s question could not be answered adequately. So they said, “Mahārāj, you will have to answer that question.”
- 7.8 Shreeji Mahārāj explained, “Upon hearing the words of the *shāstras* and *sat-purush*, developing a fascination that does not diminish once developed, is the only cause for *vairāgya*; there is no other cause. Whoever is fascinated in this way, will develop *vairāgya*, regardless of whether he is *tāmasi*, *rājasī*, or *sāttvik*. On the other hand, if a person does not have such an fascination, he will not develop *vairāgya*. Also, if someone’s fascination diminishes after a few days, then the *vairāgya* that develops can cause tremendous harm. How?

Well, when he does have the fascination, he renounces and leaves his home. Then, after he becomes a *sādhu*, the fascination that he had previously developed, subsides; but the house he left behind would be in ruins. Then, like the dog of a washer-man, who is fed neither at home nor at the river, he falls from both paths. On the other hand, those who have firm *vairāgya*, attain *Akshardhām*."

- 7.9 Then, Shreeji Mahārāj asked another question to the *paramhans*, in an extremely pleased mood: "What is *ātyantik kalyān*? Also, how does a person who has attained *ātyantik kalyān* and *siddh-dashā*, feel in all of his activities?"
- 7.10 The *munis* answered according to their understanding, but Shreeji Mahārāj's question was not answered adequately. So, all the *munis* folded their hands and said to Shreeji Mahārāj, "Mahārāj, you will have to answer that question."
- 7.11 Shreeji Mahārāj then said, "During the destruction of the *brahmānd*, the twenty-four *tattvas*, which have evolved from *Prakruti*, are absorbed into *Prakruti*. Then, *Prakruti-Purush* also disappear in the divine light of *Akshar-Brahm*, after which only the concentrated light, which is *sachidānand*, remains. The *divya murti* of *Purushottam Bhagvān Vāsudev* is constantly present in that divine light. Through that *divya murti*, He Himself becomes visible to everyone, and incarnates on earth in human form for the purpose of granting *kalyān* to the *jeevs*. But, the *jeevs* on earth who are ignorant fools, claim that *Bhagvān* has *māyik* qualities within Him. In reality, he does not have any *māyik* qualities within Him; He is forever *gunātit* and has a *divya murti*. Moreover, it is that very same *Bhagvān*, who has a *murti* and is *divya*, which the Vedānt *shāstras* propound as being *nirgun*, *achhedhya*, *abhedhya*, and pervading everywhere. He has been described as being *nirgun*, in order to dismiss the *māyik* view from the mind of the *jeев*. That *Bhagvān* remains the same during the time of creation, sustenance, and destruction of the universe; He does not

undergo any changes like worldly objects do, and He always maintains a *divya svarup*. Having such a firm belief of *pratyaksha Purushottam*, is called *ātyantik kalyān*.

- 7.12 “A person who has attained *siddh-dashā* through such belief, experiences the following: Wherever he casts his eyes – among all the *sthāvar* and *jangam* forms – he sees the *murti* of *Bhagvān* as if it is before his eyes, the same *murti* that constantly remains in *Akshardhām* even after the destruction of the body, the *brahmānd* and *Prakruti-Purush*. Other than that *murti*, he does not perceive even an atom. These are the characteristics of a person who has attained *siddh-dashā*.”

|| End of Vachanāmrut Kāriyāni || 7 || 103 ||

Kāriyāni - 8

Sagun And Nirgun

- 8.1 In the *Samvat* year 1877, on *Kārtik sud 4* [9th November, 1820], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the north-facing rooms of *Vastā Khāchar*'s *darbār* in Kāriyāni. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 8.2 Then, Muktānand Swāmi asked a question: “Mahārāj, the Veds, the *shāstras*, the *Purāns*, and the historical *shāstras*, have described the *sagun svarup* of *Bhagvān* and have also described His *nirgun svarup*. So, how should a person understand the *nirgun svarup*, and how should he understand the *sagun svarup* of Shree *Purushottam*? Also, how much does a *bhakta* of *Bhagvān* benefit by understanding the *nirgun svarup* of that *Bhagvān*, and how much does he benefit by understanding the *sagun svarup* of that *Bhagvān*? ”

- 8.3 Shreeji Mahārāj replied, "The *nirgun svarup* of *Bhagvān* is much subtler than that which is subtle. It is the *ātmā* of all the *tattvas*, such as *pruthvi* and *jal*; it is the *ātmā* of *Pradhān-Purush*, which are higher than those *tattvas*; and it is the *ātmā* of pure *Purush* and *Prakruti* which are themselves higher than *Pradhān-Purush*; it is the *ātmā* of even *Akshar* who is higher than them. All these make up the *sharir* of *Bhagvān*. Just as the *jeev* is subtler, purer, and of greater luminosity than the body, in the same way, compared to all the other entities, *Bhagvān* is much more subtle, pure, unaffected, and luminous. For example, *ākāsh* pervades the four *bhuts* (*pruthvi*, *jal*, *tej vāyu*). Moreover, it remains unaffected by those four *bhuts*, and the influences of those four *bhuts* do not affect *ākāsh*. In fact, despite dwelling in those four *bhuts*, *ākāsh* remains absolutely unaffected. In the same way, *Purushottam Bhagvān* dwells in all as their *ātmā*. Despite this, He is absolutely unchanged and untainted, and He maintains His own unique characteristics; no one is capable of becoming like Him.
- 8.4 "For example, even though *ākāsh* dwells within the four *bhuts*, the four *bhuts* are incapable of becoming unaffected and untainted like *ākāsh*. Similarly, *Purushottam Bhagvān* is the *ātmā* of all, yet no one up to and including *Akshar* is capable of becoming as powerful as *Purushottam Bhagvān*. In this way, being extremely subtle, extremely unaffected, extremely pure, extremely untainted, extremely luminous, and possessing tremendous, divine powers is the *nirgun* aspect of the *murti* of that *Bhagvān*. In another example, if Mount Girnār were to be placed next to Mount Lokā-Lok it would appear extremely small. In the same way, before the vastness of *Purushottam Bhagvān*, countless millions of *brahmānds*, which are encircled by the eight barriers (*jad prakruti*), appear extremely small, like mere atoms. Those *brahmānds* do not become smaller, but before the vastness of *Bhagvān* they appear smaller. In this way, the extreme vastness of the *murti* of *Bhagvān* is the *sagun* aspect of *Bhagvān*.

- 8.5 "Then, someone may doubt, *'In His nirgun svarup, Bhagvān is subtler than the extremely subtle, and in His sagun svarup, He is more vast than the extremely vast. Then, what is the nature of the original svarup of Bhagvān, who assumes both of these svarups?'*
- 8.6 "Then, answer to that is that the *pratyaksha svarup* of *Bhagvān* visible in a human *svarup* is the eternal and original *svarup* of *Bhagvān*. His *nirgun* and *sagun* aspects are the special, divine powers of that *svarup*. For example, *Shree Krishna Bhagvān* and Arjun sat in a chariot and went to retrieve the son of the *brāhmaṇa*. After crossing Mount Lokā-Lok, they reached the darkness of *Māyā*. *Shree Krishna* pierced that *Māyā* using his *sudarshan chakra*. Then, reaching the light of *Brahm*, which is beyond that *Māyā*, he retrieved the son of the *brāhmaṇa* from Bhumā-Purush who resides there. In that situation, the chariot and horses were *māyik* and physical, but through contact with *Shree Krishna Bhagvān*, they became extremely subtle and *chaitanya*; so, they reached the *nirgun Akshardhām* of *Bhagvān*. In this way, to impart subtlety to physical objects is the *nirgun* aspect of *Shree Krishna Bhagvān's murti*.
- 8.7 "Furthermore, that same *Shree Krishna Bhagvān* showed the whole *brahmānd*, including the eight barriers (*jad prakṛti*) which encircle it, in his own mouth to his mother, Yashodāji. To Arjun, he also revealed the *Vishvarup* form in his own *svarup*. At the time, with the exception of Arjun, everyone saw the *svarup* of *Bhagvān* as being five-and-a-half feet in height. Also, when *Bhagvān* assumed the *avatār* of *Vāman*, he initially gave *darshan* in the form of a dwarf. However, after he had made Bali give up as much land as could be covered in three footsteps, he increased the size of his own *svarup* to such an extent that one footprint alone covered the seven Pātāls, with his own body covering the entire sky. With his second footprint, he covered the seven Svargs and pierced the outer shell of the *brahmānd*. Bali Rājā saw this vast *svarup* of *Bhagvān*, but others only saw the dwarf *svarup* of *Bhagvān*.

- 8.8 “In this way, *Bhagvān*’s vastness, which is even more vast than the extremely vast, is the *sagun* aspect of *Bhagvān*’s *murti*. For example, the sky is cloudless during the winter and summer, but when monsoon arrives, it becomes overcast with innumerable clusters of clouds. With time, these clouds form in the sky and later disperse again. In the same way, by His own will, *Bhagvān* reveals His divine powers from Himself in their *nirgun* and *sagun* aspects, and also withdraws them back within Himself. That *Bhagvān* appears to be like a human, but no one is able to understand the limits of His greatness. If a *bhakta* realises the *nirgun* and *sagun* aspects in *Bhagvān*’s *svarup* in this way, then *Kāl*, *karma*, and *Māyā* would be incapable of binding him, and throughout the day he would continuously experience wonder in his heart.”

|| End of Vachanāmrut Kāriyāni || 8 || 104 ||

Kāriyāni – 9 As Stubborn As A Buffalo

- 9.1 In the *Samvat* year 1877, on *Kārtik sud* 5 [10th November, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the north-facing rooms of Vastā Khāchar’s *darbār* in Kāriyāni. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 9.2 Then, Shreeji Mahārāj asked a question to Nityānand Swāmi and Brahmānand Swāmi: “Suppose there is someone who is so unkind and stubborn, that once he develops a grudge for someone, he never abandons that grudge. Instead, he continues to remain stubborn like a buffalo. Can such a person be called a *sādhu* or not?”
- 9.3 Both replied, “A person who is like that cannot be called a *sādhu*.”

- 9.4 Then, Muktānand Swāmi asked a question: “Mahārāj, there may be a *bhakta* of *Bhagvān* who perceives *avgun* in some other *bhakta*, and due to that, he develops hatred for that *bhakta*. How can he eradicate the perception of that *avgun*? ”
- 9.5 Shreeji Mahārāj replied, “A person who has the *bhakti* of *Bhagvān* in his heart and realises the greatness of *Bhagvān*, would never perceive *avgun* in a *bhakta* of *Bhagvān*, and he would never develop an unkind stubbornness towards a *bhakta* of *Bhagvān*. For example, Uddhavji had understood the greatness of *Bhagvān*, and therefore asked for a *vardān*: ‘*May I be reborn as any of the vines, or blades of grass, or shrubs in Vrundāvan in order to have the privilege of being touched by the dust of the feet of the gopis*’. Also, *Shree Krishna Bhagvān* told *Baldevji* that the trees, birds, and deer in *Vrundāvan* are extremely fortunate. Even *Brahmā* asked for a *vardān* from *Shree Krishna Bhagvān*: ‘*O Bhagvān! May I be so highly blessed to be able to serve your holy feet as your dās, either in this life, or in the life of an animal or bird*’.
- 9.6 “Therefore, a person who understands the greatness of a *bhakta* of *Bhagvān* in this way will never develop a grudge due to a person’s *avgun*. Moreover, a person who understands such greatness never takes into account even minor *avgun* that are present in a *bhakta* of the *pratyaksha svarup* his own *ishta-dev*. In fact, a person who realises the greatness of *Bhagvān* looks upon even animals, trees, and shrubs, which have come into contact with *Bhagvān*, as equivalent to *devs*. If that is so, what can be said of those people who are engaged in the *bhakti* of *Bhagvān*, abiding by the *vartmān*, and chanting the name of *Bhagvān*? He would certainly look upon them as equivalent to *devs* and would not think unkindly of them.
- 9.7 “Therefore, a person who understands the greatness of *Bhagvān* does not develop hatred towards *bhaktas* of *Bhagvān*. On the other hand, a person who does not understand such greatness does develop

hatred towards them. Therefore, a person who does not realise the greatness of *Bhagvān* and His *bhakta* should be known as being half-fallen, even if he is a *satsangi*. Only a person who understands the greatness of *Bhagvān* and the *bhaktas* of *Bhagvān* should be known to be a perfect *satsangi*."

|| End of Vachanāmrut Kāriyāni || 9 || 105 ||

Kāriyāni – 10

Checking The Pulse

A Sādhu Can Only Please Bhagvān By Performing Tap

- 10.1 In the *Samvat* year 1877, on the night of *Kārtik sud* 10 [15th November, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting in one of the east-facing rooms of Vastā Khāchar's *darbār* in Kāriyāni. A *sabhā* of ten or twelve senior *sādhus* and five or six *haribhaktas* were sitting before Him. Shreeji Mahārāj seemed to have a fever, and so he was warming Himself in front of a coal stove that had been placed before Him.
- 10.2 Then, Shreeji Mahārāj told Muktānand Swāmi, "Please check my pulse. It seems as if there is a slight illness in my body."
- 10.3 Then, after checking His pulse, Muktānand Swāmi said, "Mahārāj! It seems to be a serious illness." Saying this, he continued, "Mahārāj, it seems that the times are tough for the *satsangis* right now. After all, Mahārāj, you are as vital to the *satsangis* as their lives, and any illness in your body is the very meaning of a difficult period for all *satsangis*."
- 10.4 Hearing this, Shreeji Mahārāj said, "In order to please *Bhagvān*, Nāradji performed severe *tap* by enduring cold and heat, hunger and thirst, for many *yugs*; and due to this, he was able to please *Bhagvān*. In the same way, a person who is wise deliberately performs *tap* by restraining his body and *indriyas*. Therefore, a *sādhu* who is wise

should also behave so as to deliberately induce suffering to his body and *indriyas*. If that is so, why should he wish to relieve whatever suffering comes his way due to *Bhagvān's* wish?

- 10.5 "Moreover, a *tyāgi sādhu* should firmly maintain the following wish in his mind: '*I do not desire the pleasures of the panch-vishays found in Dev-Lok, Brahm-Lok, Vaikunth, and other loks. In this very body, or by going to Badrikāshram and Shvet-Dvip after I die, I wish to please Bhagvān by performing tap. Furthermore, even if it takes one life or two lives or a thousand lives, I wish to please Bhagvān only by performing tap.*'
- 10.6 "Furthermore, the *jeev's kalyān* is attained only by the following understanding: '*Everything happens by the will of Shree Krishna-Nārāyan, not by Kāl, karma, or Māyā*'. In this way, understanding that only *Bhagvān* is the all-doer, is the best cause of *kalyān*. Performing *tap*, however, earns *Bhagvān's* pleasure. Yet even while performing *tap*, a person should keep such feelings as *Rādhikāji* and *Lakshmiji* keep for *Bhagvān* when offering loving *bhakti*. If a person still understands only *Bhagvān* to be the all-doer, then even if he does not perform *tap*, his *jeev* overcomes the misery of births and deaths. But, without performing *tap*, *Bhagvān's* pleasure is not bestowed upon that *jeev*.
- 10.7 "There is no sinner worse than the person who does not realise *Bhagvān* to be the all-doer. In fact, he should be known to be a sinner worse than a person who has killed a cow, killed a *brāhmaṇ*, associated with the wife of his own guru, or criticised a *sadguru* who is a knower of *brahm*. This is because he believes *Kāl, karma*, and *Māyā*, to be the cause of everything; not *Bhagvān*. In fact, a person should not even stand in the shadow of such persons who are *nāstik* outcasts, nor should he listen to their talks, even unknowingly.
- 10.8 "Furthermore, by the grace of *Bhagvān*, those who are *bhaktas* of *Bhagvān* may become like *Brahmā, Shiv, Shukji*, or *Nārad*; they may even become like *Prakruti-Purush*; or they may become like *brahm* or

Akshar. However, no one is capable of becoming like *Shree Purushottam-Nārāyan*. Therefore, just like a vile person is shunned, a person should immediately shun the company of those persons and those *shāstras* that disprove the *upāsanā* of *Bhagvān* and break his master-servant relationship with *Bhagvān*.”

- 10.9 Then, Muktānand Swāmi asked, “Mahārāj, a *bhakta* who serves *Bhagvān* by offering beautiful clothes, jewellery, and various types of food, also desires to please *Bhagvān*. Yet, you are saying that a person can only please *Bhagvān* through *tap*. Then, what is inappropriate about pleasing *Bhagvān* through such offerings, without restoring to *tap*? ”
- 10.10 Shreeji Mahārāj replied, “If the person who is offering *bhakti* to *Bhagvān* with such lavish objects does so without any desires, solely for the purpose of earning *Bhagvān*’s pleasure, then it is all right. On the other hand, if he is tempted by those objects, viewing them to be *Bhagvān*’s *prasād*, and leaving *Bhagvān* aside, if he develops affection for those objects, then by indulging in the *vishays*, he will become engrossed in them and corrupted by them – that is what is inappropriate. Therefore, a *tyāgi* should realise *Bhagvān* to be the all-doer and strive to please *Bhagvān* only by performing *tap*. He should also worship *Bhagvān* by offering loving *bhakti* in the same way as *Rādhikāji* and *Lakshmiji*. That is my principle.”
- 10.11 Then, Brahmānand Swāmi asked, “Mahārāj, please tell us how we can benefit in this *lok* and in the *lok* we attain after death? ”
- 10.12 Shreeji Mahārāj replied, “The principle that I have just explained is itself the only means to attain supreme bliss, in this *lok* and in other *loks*. ”
- 10.13 Then, Gopalānand Swāmi asked, “Mahārāj, in a person’s mind, he may have great enthusiasm to develop the qualities of *tyāg* and perform *tap*. But, if some obstacle is encountered in the process, what should he do? ”

- 10.14 Shreeji Mahārāj replied, “A person who has great dedication in any activity would never be held back, even if he were to face thousands of obstacles. That should be known to be true dedication. Just see, it has been twenty-one years since I first met Rāmānand Swāmi. During this period, I have come across countless *bhaktas* who have been offering countless varieties of clothes, jewellery, food, and drink. Despite this, my mind has never been tempted by any of those objects. This is because I have dedication only for *tyāg*.
- 10.15 “Furthermore, in this world there are so many widows who, following the death of their husbands, continue to grieve. On the other hand, there are also many women who renounce their wedded husbands and engage themselves in worshipping *Bhagvān*. Similarly, there are so many foolish men who mourn the loss of their own wives and continues to have desires for other women. However, there are so many men with *vairāgya*, who renounce their own wedded wives and engage themselves in worshipping *Bhagvān*. In this way, each and every person has a different type of dedication.
- 10.16 “But, my dedication and principle is just this: A person should strive to please *Bhagvān* by performing *tap*. Also, realising *Bhagvān* to be the all-doer, he should offer *bhakti* to Him while maintaining a master-servant relationship, and he should not allow the *upāsanā* of that *Bhagvān* to be violated in any way. All of you should accept these words of mine as the most supreme principle.”

|| End of Vachanāmrut Kāriyāni || 10 || 106 ||

Kāriyāni - 11

The Characteristics Of Love

- 11.1 In the *Samvat* year 1877, on the night of *Kārtik sud* 11 [16th November, 1820], Shreeji Mahārāj was sitting on the veranda outside the east-facing rooms of Vastā Khāchar’s *darbār* in Kāriyāni. He was wearing a white *khes* and a white *dagli* made of *chhint*. He had also

tied a white *pāgh* around His head, and was wearing garlands of yellow and red *guldāvadi* flowers. Tassels of yellow flowers were also dangling from His *pāgh*. In addition to this, two barbers who were holding torches, were standing before Him on either side. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 11.2 Then, Sachidānand Swāmi asked Shreeji Mahārāj, “What are the characteristics of a person who has love of *Bhagvān*?”
- 11.3 Shreeji Mahārāj replied, “A person who has love for his beloved *Bhagvān*, will never disobey the wishes of his beloved. That is that characteristic of love. To take an example, the *gopis* had love for *Shree Krishna Bhagvān*. So, when *Shree Krishna Bhagvān* prepared to leave for Mathurā, all of them together decided, ‘*We will disobey the norms of family traditions and society, and we will keep Bhagvān here by force*’. However, at the time of *Shree Krishna Bhagvān*’s departure, they looked into his eyes and realised that it was not his wish to stay. As a result, all of them remained far away, because in their hearts, they feared, ‘*If we do not act according to Bhagvān’s wishes, His love for us will subside*’. Thinking in this way, none of them were able to utter a word.
- 11.4 “Then, after *Bhagvān* went to Mathurā, even though *Shree Krishna* was only five miles away, the *gopis* never disobeyed his wishes by going for his *darshan*. They realised, ‘*If we do go to Mathurā against Bhagvān’s wish, then the love that Bhagvān has for us will diminish*’.
- 11.5 “Therefore, the characteristic of love is exactly this: A person who has true love for someone acts according to that person’s wishes. If he realises his beloved to be pleased by his staying nearby, then he stays nearby. On the other hand, if he realises 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 love. So, since the *gopis* had true love for *Bhagvān*, they did not go for *Bhagvān’s darshan* without his *agnā*. Only when *Bhagvān* sent for

them in Kurukshetra did they have *darshan* of *Bhagvān*, but in no way did they disobey *Bhagvān's āgnā*. Therefore, a person who has love for *Bhagvān* would never disobey *Bhagvān's āgnā*. He would only act according to *Bhagvān's* wishes. That is the characteristic of love."

- 11.6 Then, Shreeji Mahārāj said, "Now let me ask a question."
- 11.7 The *munis* responded, "Mahārāj, please do ask."
- 11.8 Shreeji Mahārāj then said, "Except for those *panch-vishays* which are related to *Bhagvān*, a *bhakta* of *Bhagvān* treats all other *vishays* as worthless. Therefore, he associates only with *Bhagvān*. Now, suppose *Bhagvān* were to issue the following *āgnā* to such a *bhakta*: '*Live away from me*'. In that situation, if he keeps a selfish desire for *Bhagvān's darshan*, it would amount to disobeying the *āgnā*; and if he does not follow the *āgnā*, then the love that *Bhagvān* has towards that *bhakta* would not remain. Therefore, just as that *bhakta* has abandoned the worldly *vishays* (*shabda, sparsh, rup, ras, and gandh*), does he also abandon the *vishays* related to *Bhagvān*, or does he not? That is the question."
- 11.9 Each of the *munis* gave an answer according to his level of intelligence, but the question was not answered satisfactorily. Then, they said to Shreeji Mahārāj, "Mahārāj, you will have to provide the answer."
- 11.10 Then, Shreeji Mahārāj replied, "If a *bhakta* has deep love for *Bhagvān*, treats the worldly *panch-vishays* that are not related to *Bhagvān* as worthless, and if he is firmly attached to *Bhagvān* via the *panch-vishays*, then wherever such a *bhakta* goes by *Bhagvān's āgnā*, the *murti* of *Bhagvān* also goes with him. Moreover, just as that *bhakta* cannot remain without *Bhagvān*, in exactly the same way, *Bhagvān* also cannot remain without the *bhakta*. In fact, He does not leave the heart of the *bhakta* even for a fraction of a second. Therefore, such a *bhakta* does constantly maintain contact with *Bhagvān* in the *panch-*

vishays. This is because the same *panch-vishays* that no one can stay without, that *bhakta* has considered to be worthless. Instead, he has attached himself to *Bhagvān* in the *panch-vishays*. Therefore, that *bhakta* maintains a constant relationship with *Bhagvān*."

|| End of Vachanāmrut Kāriyāni || 11 || 107 ||

Kāriyāni – 12

Destroying The *Kāran* Body

- 12.1 In the *Samvat* year 1877, on *Kārtik sud Punam* [20th November, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the east-facing rooms of Vastā Khāchar's *darbār* in Kāriyāni. He was wearing a white *khes* and a white *dagli* made of *chhint*. He has also tied a white *feto* with a *bokāni* around His head. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 12.2 Then, Shreeji Mahārāj said, "Please begin a question-answer discussion."
- 12.3 Then, the *munis* asked questions amongst themselves for quite some time, where the topic of the three bodies of the *jeev* (*sthul*, *sukshma*, and *kāran*) and the three bodies of *ishvar* (*virāt*, *sutrātmā* and *avyākrut*) arose.
- 12.4 Shreeji Mahārāj then commented, "The *kāran* body is the *māyā* of the *jeev*. That same *kāran* body evolves into the *sthul* and *sukshma* bodies. Therefore, all three bodies –*sthul*, *sukshma*, and *kāran* – can be said to be the *māyā* of the *jeev*. In the same way, *virāt*, *sutrātmā*, and *avyākrut* can be said to be the *māyā* of *ishvar*.
- 12.5 "The *kāran* body, the *māyā* of the *jeev*, is attached so strongly to the *jeev* that they cannot be separated by any means whatsoever. However, if a person attains the company of a *sant*, realises the *svarup* of *Bhagvān* through the words of that *sant*, performs *dhyān* on

the *svarup* of *Bhagvān*, and takes in the words of *Bhagvān* in his heart, then the *kāran* body attached to his *jeev* is burnt completely.

- 12.6 “For example, the shell of a tamarind seed is firmly attached to the seed. But, when the seed is roasted over a fire, the shell is burnt and then becomes detached. It can then be peeled off easily by rubbing the seed in your hands. Similarly, when the *kāran* body is ‘roasted’ by performing *dhyān* and following the words of *Bhagvān*, it becomes separated from the *jeev* just as easily as when a person rubs off the shell of a roasted tamarind seed. However, even if a person were to try a million other methods, he would not be able to destroy the *jeev*’s ignorance in the form of the *kāran* body.”
- 12.7 Then, Shreeji Mahārāj asked a question to the *munis*: “During the *jāgrat* state, *sattva-gun* prevails and a person has knowledge of all objects. In spite of this, when a person hears something in the *jāgrat* state, it can only be strengthened if he thinks of it in the *sukshma* body. However *rājo-gun* prevails in the *sukshma* body; and during the state of *rājo-gun*, complete knowledge is not possible. However, in the *sukshma* body, when a person thinks about what he has heard during the *jāgrat* state, it becomes complete knowledge. How can this apparent contradiction be resolved?”
- 12.8 The *munis* collectively attempted to explain to the best of their understanding, but none could provide an adequate answer to Shreeji Mahārāj’s question. Therefore, they folded their hands and said, “Mahārāj, this question can only be answered by you.”
- 12.9 Shreeji Mahārāj thereupon explained, “The answer is that the *jeev*, which is the *kshetragna*, dwells within the heart. The *kshetragna* enlightens the fourteen *indriyas*. Of these *indriyas*, the *antah-karans* dwell extremely close to the *kshetragna*. As a result, whatever a person hears is consolidated when he thinks about it in the *antah-karans*. After all, the *kshetragna* is more powerful than all the *indriyas* and the *antah-karans*, and so whatever it approves becomes thoroughly strengthened.”

- 12.10 Having heard this answer, the *munis* commented, “Mahārāj, you have given a precise answer. No one besides you could have answered that question.”
- 12.11 Shreeji Mahārāj then said, “Regardless of how lustful, angry, greedy, or rude a person may be, if he listens to these types of talks with faith and love, all of his vicious natures would be eradicated. For example, if a man with teeth strong enough to chew raw chick-peas were to eat many sour mangoes, he then would not be able to chew even boiled rice. In that same way, if a person, who is strongly overpowered by vicious natures were to listen to these talks with *shraddhā*, then that person would no longer be capable of indulging in the *panch-vishays*. Moreover, the mind does not become as free of desires for *vishays* by subjecting the body to strict *vrats* such as *tapta-kruchhra*, *chāndrāyan*, as it does by listening to these talks of *Bhagvān*. In addition, your minds must not become stable while performing *dhyān* or by turning a *mālā* as perfectly as they do while you are listening to these talks. Therefore, a person should listen to the talks of *Purushottam-Nārāyan* with faith and love. There is no better method to stabilise the mind and to free it of the desires for *vishays*.”

|| End of Vachanāmrut Kāriyāni || 12 || 108 ||

|| End of Shree Kāriyāni Prakaran ||

VACHANĀMRUT

Shree Loyā Prakaran

Loyā - 1
Anger
Developing Complete *Satsang*

- 1.1 In the *Samvat* year 1877, on *Kārtik vad* 10 [30th November, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead in the residential hall of the *paramhans* in Surā Khāchar's *darbār* in Loyā. He was wearing a white, cotton-padded *survāl* and a white *dagli* made of *chhint*. He had also tied a white *feto* around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 1.2 Then, Shreeji Mahārāj asked the *munis*, "What does 'Shankar' mean?"

- 1.3 The *munis* replied, "That which gives bliss is called *Shankar*."

- 1.4 Hearing this answer, Shreeji Mahārāj said, "Last night, an hour or two before sunrise, *Shivji* granted me his *darshan* in a dream. He was seated on the big, powerful *Nandishvar*. His body was of a large build, and he had thick, matted hair; he appeared to be approximately forty years of age. Along with *Shivji* was *Pārvati*, who was wearing all white clothes. *Shivji*, like a great *sādhu*, appeared tranquil, and he showed great love towards me. However, I did not feel love for him. This is because I believe, '*Shiv* is a *dev* that is full of *tamo-gun*, whereas I worship Shree Krishna-Nārāyan who is the incarnation of tranquillity'. Therefore, I do not have much love for *devs* like *Brahmā*, *Shiv*, and *Indra*, who have *rājo-gun* and *tamo-gun*. Moreover, I have much hatred towards anger; I do not like angry men or angry *devs*. Nonetheless, why do I respect *Shivji*? I do so because he is a *tyāgi*, a *yogi*, and a great *bhakta* of *Bhagvān*.

- 1.5 "What is anger like? Well, it is like a rabid dog. If the saliva of a rabid dog touches a man or an animal, then they suffer and die, just like the constantly barking rabid dog. Similarly, a person infected by saliva in the form of anger, suffers like a rabid dog, and falls from the path of a *sādhu*.
- 1.6 "Furthermore, just like a butcher, an Arab, a cruel soldier, a tiger, a leopard, and a black snake frighten everyone and kill some, similarly, anger frightens all and takes the life of some. If such anger arises in a *sādhu*, it appears very unsuitable; after all, a *sādhu* should be calm. But, if anger were to arise, that *sādhu* would appear cruel to others. At that time, the *sādhu's* appearance would change since anger itself is ugly. Therefore, anger makes a person appear ugly."
- 1.7 Then, Shuk Muni asked, "Mahārāj, if a slight trace of anger arises but is then suppressed, is such anger disruptive, or not?"
- 1.8 Shreeji Mahārāj replied, "If a snake were to appear in this *sabhā* 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 the 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."
- 1.9 Then, Nānā Nirmanānand Swāmi asked, "By what means can *kām* be totally uprooted?"
- 1.10 To this, Shreeji Mahārāj replied, "*Kām* is uprooted if a person has extremely firmly realised himself to be the *ātmā*; and he firmly follows the *panch-vartmān*, including the vow of the eight types of *brahm-chārya*; and he thoroughly understands the greatness of *Bhagvān*. However, even after the roots of *kām* have been eradicated,

a person should not deviate from *brahm-chārya* and other *niyams* in any ways. However, the method for totally uprooting even the most vicious form of *kām* is to fully understand the greatness of *Bhagvān*."

- 1.11 Then, Bhajanānand Swāmi asked, "Mahārāj, what are the characteristics of the three levels of *vairāgya* – *kanishth*, *madhyam*, and *uttam*?"
- 1.12 Shreeji Mahārāj replied, "A person with the *kanishth vairāgya* is pure while strictly following the *niyams* related to the *tyāg* of women as described in the Dharma-Shāstras. But, if he were to see a women's body, then his would get attached to that body, and he would not remain stable. Such a person can be considered to be a person with the *kanishth vairāgya*.
- 1.13 "If a person with a *madhyam vairāgya* were to see a naked women, no disturbance would arise in his mind, just as he would not be disturbed by seeing naked animals. Moreover, his mind would not become attached to that woman. Such a person can be considered to be a person with the *madhyam vairāgya*.
- 1.14 "Now, if a person with the *uttam vairāgya* were to come across women and other worldly objects, even in solitude, he would not be tempted. Such a person can be considered to be a person with the *uttam vairāgya*."
- 1.15 Then, Bhajanānand Swāmi asked again, "What are the characteristics for the three levels of *Bhagvān's gnān* – *kanishth*, *madhyam*, and *uttam*?"
- 1.16 Shreeji Mahārāj replied, "A person with the *kanishth gnān* initially develops the *nishchay* in *Bhagvān* upon seeing His powers. However, when such powers are not seen in Him, or when nothing unpleasant happens to an evil person who slanders *Bhagvān*, then his *nishchay*

would not remain. Such a person can be described to be a person with the *kanishth gnān*.

- 1.17 “If a person with a *madhyam gnān* were to see pure and impure human actions of *Bhagvān*, he would be deceived by them, and his *nishchay* in *Bhagvān* would not remain. Such a person can be described to be a person with the *madhyam gnān*.
- 1.18 “A person with the *uttam gnān*, would not be deceived even after seeing any type of pure or impure actions performed by *Bhagvān*, and his *nishchay* would not diminish. Moreover, even if the person who initially convinced him of *Bhagvān* were to say, ‘*He is not Bhagvān*’, he would feel, ‘*This person must be mad*’. Such a person can be described to be a person with the *uttam gnān*.
- 1.19 “Of these, the person with the *kanishth gnān* becomes *siddh* after countless lives; the person with a *madhyam gnān* becomes *siddh* after two or three lives; and the person with the *uttam gnān* becomes *siddh* in the same life.” Shreeji Mahārāj replied in this way.
- 1.20 Then, Motā Shivānand Swāmi asked, “Despite having complete *nishchay* in *Bhagvān*, why does a person not feel fulfilled within?”
- 1.21 Shreeji Mahārāj replied, “A person whose *antah-karans* burns due to enemies, such as of *kām*, *krodh*, *lobh*, *svād*, *sneh*, and *mān*, would not believe himself to be fulfilled – even if he does have *nishchay* in *Bhagvān*.”
- 1.22 Then, Nityānand Swāmi asked, “What is the method for overcoming these enemies?”
- 1.23 Shreeji Mahārāj replied, “The enemies are overcome only if a person remains alert to harshly punish them. Just as *Dharma-Rāj* remains ready, day and night, to beat sinners with a stick, similarly, if the

indriyas behave immorally, then the *indriyas* should be punished; and if the *antah-karans* behave immorally, then the *antah-karans* should be punished. The *indriyas* should be punished by imposing upon them the *kruchhra chāndrāyan* and other *vrats*, and the *antah-karans* should be punished through a thought process. As a result, those enemies, like *kām* and *krodh*, would be defeated. Then, by having *nishchay* in *Bhagvān*, a person would feel himself to be completely fulfilled.”

- 1.24 Then, Muktānand Swāmi asked, “Who can be said to have developed complete *satsang*? ”
- 1.25 Shreeji Mahārāj replied, “First of all, such a person has extremely firmly realised himself to be the *ātmā*. Also, he believes his *ātmā* to be absolutely detached from the body, the *indriyas*, and the *antah-karans*; he does not believe the actions of the body and *indriyas* to be his own. Despite this, he does not permit even a slight lapse in following the *panch-vartmān*. Moreover, even though he himself behaves as *brahm-svarup*, he does not abandon his feeling of servitude towards *Purushottam Bhagvān*; he faithfully worships *Bhagvān* while maintaining a master-servant relationship with Him. Furthermore, he realises the *pratyaksha murti* of *Bhagvān* to be absolutely unaffected, like *ākāsh*.
- 1.26 “That *ākāsh* is interwoven with and pervades the other four *bhuts*; and the actions of the other four *bhuts* occur within *ākāsh*. Similarly, despite performing pure and impure actions, the *pratyaksha Shree Krishna-Nārāyan* remains unaffected, just like *ākāsh*. Also, such a person realises the countless powers of this *Bhagvān* as follows: ‘*This Bhagvān appears to be human for the kalyān of the jeevs. But, in fact, He is the creator, preserver, and destroyer of countless brahmānds. He is the lord of Golok, Vaikunth, Shvet-Dvip, Brahmpur, and other dhāms. He is also the lord of all the countless akshar-rup muktas’*. With this understanding of *Bhagvān*’s greatness, he devoutly engages in

various forms of *bhakti*, and in listening to the talks of *Bhagvān*. He also serves *Bhagvān's bhakta*s. When a person behaves in this way, his *satsang* can be said to be complete."

- 1.27 Nānā Shivānand Swāmi then asked, "At times, a person understands the greatness of a *bhakta* of *Bhagvān* extremely well, but at other times, he does not understand it so well. What is the reason for this?"
- 1.28 Then, Shreeji Mahārāj replied, "A *sant* follows the path of *dharma*. When he sees a person treading the path of *adharma*, he lectures that person. As a result, a person who identifies himself with the body will not know how to accept the advice positively and, in return, will perceive *avgun* in the *sant*, and will have hatred towards the *sant*. Therefore, a person understands the greatness of a *sant* as long as he is not lectured by him. Even when that person is given beneficial advice that may pain him, he perceives *avgun* in the *sant*, and does not retain that understanding of the *sant's* greatness.
- 1.29 "A person who perceives *avgun* in a *sant*, is unable to become pure by any form of *prāyshchit*. In fact, release from the sins, such as lust, is possible, but release from the sin of insulting a *sant* is not possible. For example, if a person contracts tuberculosis, no medicine would be able to cure the disease; he would definitely die. Similarly, a person who perceives *avgun* in a *sant* should be known as having tuberculosis; he will certainly fall from *satsang* sometime in the future. Furthermore, even if a person's hands, feet, nose, eyes, fingers, and other body parts are severed, he still cannot be described as dead. However, when the head is severed from the body, he is described as dead. Similarly, a person who perceives *avgun* in a *bhakta* of *Bhagvān*, has had his head severed. If he lapses in following other *vartmān*, then his limbs can be said to be severed – he will still live. That is, he will survive in *satsang*. But, a person who has perceived *avgun* in a *sant* will certainly, at some time, fall from *satsang*. He should be known to have had his head severed."

- 1.30 Then, Bhagvadānand Swāmi asked, "If a person has perceived *avgun* in a *bhakta*, is there any method to apologise for it, or not?"
- 1.31 Shreeji Mahārāj replied, "There is a solution, but it is extremely difficult; a person who has intense *shraddhā* can do it. When *avgun* are perceived in a *sant*, a person should think, '*I have committed a great sin by perceiving avgun in a brahm-svarup bhakta of Bhagvān*'. From such thoughts, he will feel intense regret in his heart. As a result of such regret, while eating, he will be unable to distinguish between tasty and tasteless food, and at night he will be unable to sleep. As long as the *avgun* of the *sant* is not removed from the person's heart, he will continue to experience extreme guilt, just like a fish will suffer without water."
- 1.32 "On the other hand, when he intensely perceives *gun* in that *sant*, then if that *sant* has been hurt in any way, he would please him with absolute humbleness. If this type of thought remains in a person's heart, then even if he has perceived *avgun* in that *sant*, they would still be overcome, and he would not fall from *satsang*. Apart from that, there is no other solution; this is the only solution."

|| End of Vachanāmrut Loyā || 1 || 109 ||

Loyā - 2

Faith, *Gnān*, Courage, Or Love

- 2.1 In the *Samvat* year 1877, on *Kārtik vad* 11 [1st December, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting facing south on a decorated bedstead in Surā Khāchar's *darbār* in Loyā. He was wearing a red, *kinkhāb survāl* and a black, *kinkhāb dagli* with the word '*Nar-Nārāyan*' imprinted upon it. Around His head, he had tied a sky-blue coloured *feto* with golden threads along the edges, from a town called Burānpur. He had also tied an orange *feto* around His

waist. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Muktānand Swāmi and other *paramhans* were singing *kirtans* to the accompaniment of a *dukad*, *sarodā*, *satār*, and *manjirā*.

- 2.2 After the singing had concluded, Shreeji Mahārāj said, “O *paramhans*, please listen. I wish to ask you a question.”
- 2.3 The *munis* said, “Mahārāj, please ask.”
- 2.4 Then, Shreeji Mahārāj asked, “In this *satsang*, when does a *bhakta* become free from the fear of death and become convinced of his own *kalyān* in this very life?”
- 2.5 Muktānand Swāmi replied as best as he could, but was unable to give a precise answer to Shreeji Mahārāj’s question. So, the other *paramhans* requested, “Mahārāj, you will have to answer that question.”
- 2.6 Shreeji Mahārāj then began, “While you were singing *kirtans*, I thought about this. In my mind, I feel that there are four types of *bhaktas* of *Bhagvān* who no longer fear death and who feel completely fulfilled. These four types are: first, a person who has faith; second, a person with *gnān*; third, a person with courage; and fourth, a person with love. These four types of *bhaktas* do not fear death, and they feel fulfilled while still alive.
- 2.7 “I shall now describe the characteristics of these four types of *bhaktas*. A *bhakta* who has faith, has established absolute faith in the words of *Bhagvān* and His *sant*. Therefore, by the strength of his faith in *Bhagvān*, he does not fear death. Also, he believes, ‘I have attained the *pratyaksha Purushottam Bhagvān*, and therefore I am fulfilled’.

- 2.8 “A *bhakta* with *gnān*, has the strength of *ātmā-gnān*, and believes, ‘I am brahm-svarup and a *bhakta* of *Bhagvān*’. Therefore, he too does not fear death.
- 2.9 “All the *indriyas* and *antah-karans* tremble with fear before a *bhakta* who has courage. Also, he is not afraid of anyone. So, he does not disobey any of *Bhagvān*’s *āgnā* in any way. As a result, he believes himself to be fulfilled and does not have even the slightest fear of death.
- 2.10 “The fourth, who has love, has the nature of a *pati-vratā* wife. The *vrutti* of a *pati-vratā* wife is not drawn to anyone except her own husband, and she has love only for her husband. Similarly, this *bhakta* of *Bhagvān*, like a *pati-vratā*, has love only for his master, *Bhagvān*. As a result, he believes himself to be fulfilled and does not have even the slightest fear of death.
- 2.11 “Out of these four types of characteristics, even if only one is predominant and the other three are minor, a person still overcomes the fear of births and deaths. But if a person does not have any one of the four, then his fear of death is not overcome.”
- 2.12 Having said this, Shreeji Mahārāj asked all the *paramhans* and other *bhaktas*, “Of these four, please declare which characteristic is predominant within you.” So, all the *paramhans* and *bhaktas* described whichever characteristic was predominant within them. Hearing this, Shreeji Mahārāj was very pleased.
- 2.13 Then, Shreeji Mahārāj continued, “Of these four types, all those who have the characteristic of courage may come near and bow down at my feet.” Those who had the characteristic of courage, placed Shreeji Mahārāj’s holy feet on their chests and bowed down before Him.
- 2.14 Then, Shreeji Mahārāj said, “Those who wish to ask a question, please ask.”

- 2.15 Brahmānand Swāmi then asked, "That which is the cause should be greater than its effect. Why, then does a large tree arise from the small seed of a banyan tree?"
- 2.16 Shreeji Mahārāj replied, "A cause may be small and subtle, yet it is still capable of producing a vast effect – that is the very greatness of the cause. For example, the entities evolved from *Mul-Prakṛuti* – the countless *Pradhāns* – occupy an immense region, whereas the cause – *Mul-Prakṛuti* – has the *svarūp* of a female. In the same way, smell, which is the cause of *pruthvi*, is subtle, whereas the entity evolved from it, *pruthvi*, is large. Similarly, *ākāsh* and the other four *bhūts* occupy a vast area, but their causes, such as sound and touch, are subtle. Therefore, the cause may be small, but it still has the ability to produce a vast effect; this is its capability.
- 2.17 "For example, *Agni-Dev* possesses a *svarūp* like that of a man; and his size is like that of a man; but his effect (flames of fire) is large. Similarly, the *svarūp* of *Varun-Dev* is the size of a man, but his effect (water) is very abundant. Also, the *svarūp* of *Surya* is seated in a chariot like a man, but his effect – light – pervades the entire *brahmānd*. In the same way, the cause of all, *Shree Purushottam-Nārāyan* is the size of a man, yet He is the cause of countless millions of *brahmānds*. But, a person who is a fool thinks, '*If the effect is this big, then the cause must be so much bigger!*' Actually, this is the understanding of a fool.
- 2.18 "*Bhagvān*, who is the cause of all, appears like a human being; yet by His extraordinary powers, He is able to create countless millions of *brahmānds* from His body and is able to absorb them back into Himself. For example, *Agni*, *Varun*, and *Surya* appear vast in the form of their effects, but they withdraw their effect back within themselves, and only they remain. In the same way, within each and every hair of *Bhagvān*, countless *brahmānds*, each composed of the eight barriers (*jad prakṛuti*) and fourteen *lokas* appear as mere atoms.

In this way, the cause is magnificent and full of greatness. So, a person who is wise realises, '*Bhagvān appears like a human, but, in fact, He is the cause of all and the creator of all; He is all-powerful.*'"

- 2.19 Having said this, Shreeji Mahārāj returned to go to sleep.

|| End of Vachanāmrut Loyā || 2 || 110 ||

Loyā – 3

Nishchay In Bhagvān And The Knowledge Of His Greatness

- 3.1 In the *Samvat* year 1877, on the night of *Kārtik vad* 13 [3rd December, 1820], Shreeji Mahārāj was sitting on a decorated bedstead in Surā Khāchar's *darbār* in Loyā. He was wearing a white *dagli* made of *chhint* and a white, cotton-padded *survāl*. He had also tied a white *feto* around His head, and covered Himself with a white *pachhedi*. A *sabhā* of *munis*, as well as *satsangis* from various places, had gathered before Him.
- 3.2 Then, Bhagvadānand Swāmi and Shivānand Swāmi asked Shreeji Mahārāj, "What are the characteristics of a person who has *nishchay* in *Bhagvān* and His *sant* coupled with the knowledge of their greatness?"
- 3.3 Shreeji Mahārāj replied, "What would a person who has *nishchay* in *Bhagvān* and His *sant* coupled with the knowledge of their greatness not do for the sake of *Bhagvān* and His *sant*? For them, he would leave his family, give up any fear of public ridicule, give up a kingdom, give up pleasures, give up wealth, leave his wife, and in the case of a woman, she would leave her husband."
- 3.4 Then, Shreeji Mahārāj narrated the stories of the following *bhaktas*: Rajput Galuji of the village Dadusar; Kushal-Kunvar-Bāī of Dharmapur; Parvat-Bhāī; Rājbai; Jeevu-Bāī; Lādu-Bāī; Motā Rāmbai;

Dādā Khāchar; Māñchā Bhakta; Mulji Brahm-Chāri; Lādhi-Bāi and Mātāji of Bhuj; Muktānand Swāmi; Sāmat Patel, an Āhir from the Vālāk region; Mulji and Krishnaji of the village Mankuvā; the two Kāthi *bhatkas* of the village Gundāli in the Vālāk region; and other *satsangis*. Mahārāj described in detail whatever they had done for the sake of *Bhagvān* and His *sant*.

- 3.5 Then, He added, “A person who has *nishchay* in *Bhagvān* coupled with knowledge of His greatness, never disobeys the words of *Bhagvān*; he does as *Bhagvān* says.” Having said this, He asked, “What was my nature like? Well, I was such a *tyāgi* that I could stay in one place as long as the time interval between the morning and evening milking of cows, not any longer. I had intense *vairāgya*. Moreover, I had deep love for Rāmānand Swāmi. Therefore, when Swāmi sent a message from the city of Bhuj via Mayāram Bhatt, saying, ‘If you desire to stay in *satsang*, you will have to stay by embracing its pillar’. I literally embraced a pillar. Seeing this, Mayāram Bhatt said, ‘You should live according to Muktānand Swāmi for nine months. So, a person who has the previously mentioned *nishchay* in *Bhagvān* and His *sant* can also be known by this characteristic.’ Shreeji Mahārāj then narrated the stories of Sundarji Suthār and Dosā Vāniyā.
- 3.6 After mentioning that a person who has such *nishchay* in *Bhagvān* and His *sant* has constant enthusiasm, Shreeji Mahārāj narrated the story of Rānā Rājgar.
- 3.7 Next, Shreeji Mahārāj narrated the story of Prahlād: “Prahlād said to Nrusinhji, ‘Mahārāj, I am not afraid of this terrifying svarup of yours. Moreover, I do not consider your protection of me as true protection. Instead, when you save me from my enemy’s army (the indriyas), I shall consider that to be true protection’. Therefore, a *bhakta* of *Bhagvān* would not be overjoyed if *Bhagvān* were to protect him physically;

and he would not be disappointed if he were not protected. Instead, he would remain carefree and continue to worship *Bhagvān*.

- 3.8 "Moreover, he would intensely understand the greatness of *Bhagvān* and His *sant*." Then, Shreeji Mahārāj narrated the story of the old lady from the village Kathlāl.
- 3.9 Continuing, He said, "Even if such a *bhakta* – with *nishchay* in *Bhagvān* and His *sant* coupled with the knowledge of their greatness – were to die painfully; or if a tiger were to devour him; or if a snake were to bite him; or if a weapon were to strike him; or if he were to drown in water; or if he were to die in any other horrific way; he would still believe, '*A bhakta of Bhagvān never suffers from an unpleasant outcome; he will certainly attain the dhām of Bhagvān. On the other hand, even if a vimukh were to die naturally and were to be cremated in a funeral pyre with sandalwood and the full funeral rites, he will certainly go to Yampuri*'. He would understand the difference between the two extremely clearly.
- 310 "So, a person who develops such firm belief in his heart should be known as having *nishchay* in *Bhagvān* and His *sant* coupled with the knowledge of their greatness. A person with such *nishchay* will definitely reach *Brahm-Mahol*; he would not reside in any other lower *dhām*."

|| End of Vachanāmrut Loyā || 3 || 111 ||

Loyā - 4

A Person With Doubts

- 4.1 In the *Samvat* year 1877, on *Kārtik vad* 14 [4th December, 1820], three hours after sunrise, Swāmi Shree Sahajānandji Mahārāj was sitting in Surā Khāchar's *darbār* in Loyā. He was wearing a white

survāl and a white *dagli* made of *chhint*. He had also tied a white *pāgh* around His head. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 4.2 Then, Akhandānand Swāmi asked Shreeji Mahārāj, “There are countless millions of *brahmāndas*. In those *brahmāndas*, does the *murti* of *Bhagvān* appear the same as the *murti* in this *brahmānd* at this present time, or not?”

- 4.3 Shreeji Mahārāj replied, “*Bhagvān* always resides in His *Akshardhām*. From the countless *Pradhān-Purush* pairs that evolve from *Mul-Māyā*, countless millions of *brahmāndas* evolve. Then, for the sake of His *bhaktas*, while still residing at one location in His *Akshardhām*, and by His own wish, that *Bhagvān* appears in countless *svarups* in the countless millions of *brahmāndas*.”

- 4.4 Again, Akhandānand Swāmi asked, “*Shree Krishna-Nārāyan* always has a human *svarup*, and the *svarup* of *Bhagvān* is forever *satya*. However, that same *Bhagvān* appears sometimes as *Matsya*, *Kurma*, *Varāh*, *Nrusinh*, and other countless *svarups*. How should this be understood? Furthermore, is the method of *kalyān* and the *murti* of *Bhagvān* in each *brahmānd* the same, or different?”

- 4.5 Shreeji Mahārāj replied, “The *murti* of *Bhagvān* is always the same. Even then, by His own wish, *Bhagvān* shows His *murti* wherever and in whatever *murti* is required. He also reveals His powers to whatever extent is appropriate in various places. He always has two arms, but by His wish, at times He appears with four arms, or eight arms, or even countless arms. He also appears in *svarups* like *Matsya* and *Kurma*. In this way, He incarnates in whichever *svarup* is appropriate for the place. However, He always resides in His *dhām* in one *svarup*.

- 4.6 "Furthermore, while remaining in one location, He pervades the countless millions of *brahmānds* through His *antaryāmi svarup*. For example, *Vyāsji* was one, but when he called out to Shukji, he did so by residing in all the *sthāvar* and *jangam* beings. When Shukji replied, he did so in the same way. In this way, even great *yogis* like *Shukji* are capable of pervading the entire world. Such people have attained such extraordinary powers as rewards of worshipping *Bhagvān*. But, *Purushottam Bhagvān*, who is called Yogeshvar, is the master of all extraordinary powers. So, while still remaining in one location, what is surprising about Him incarnating, by His own wish, wherever and however is appropriate? What is so surprising about *Bhagvān* possessing such abilities? People become astonished even when a magician displays simple illusions, and they cannot fully comprehend the magic. But, *Bhagvān* possesses all extraordinary powers and is the greatest source of wonder. So, how can the *jeev* know Him?
- 4.7 "The Shreemad Bhāgvat mentions, '*This many have overcome Bhagvān's māyā*'. However, it also mentions, '*No one has overcome the force of Bhagvān's māyā*'. Here, a person should realise that if even those like *Brahmā* were to doubt *Bhagvān's* extraordinary powers, then they cannot be said to have overcome the power of *Bhagvān's māyā*. What is this doubt? It is the thought, '*Why does Bhagvān behave like that?*' On the other hand, a person who understands '*Bhagvān is extremely powerful; so whatever He does is appropriate*', is said to have overcome *māyā*.
- 4.8 "In reality, the method for *kalyān* is the same; but because there are three levels in the people who worship (*uttam, madhyam, kanishth*), and because there are countless levels in their *shraddhā*, there are many differences in the path of *kalyān* taken by people. However, in reality, there is only one path of *kalyān*. After all, there is only one *svarup* of *Bhagvān*. This *Bhagvān* is extremely powerful and no one, including *Akshar*, is capable of becoming like Him. This is an established principle."

- 4.9 Then, Muktānand Swāmi said to Shreeji Mahārāj, “Today, Jhinā-Bhāi has become very upset, and he said that since Mahārāj did not come to my house, what is the point of me staying in that house?”
- 4.10 Hearing this, Shreeji Mahārāj said, “When a person loves by force and with unhappiness, that love does not survive for very long. Also, the *bhakti* and love of a person who is unhappy, is ultimately abolished. Therefore, it is a great mistake to wear a sad face due to displeasure.”
- 4.11 Jhinā-Bhāi then said, “When *Bhagvān* and His *sant* come to a person’s house, his face should glow with delight; but when they do not come, his face should definitely reflect disappointment and he should feel sorrow in his heart.”
- 4.12 Hearing this remark, Shreeji Mahārāj said, “A person should be pleased when *Bhagvān* and His *sādhus* come, but he should never grieve. If his nature is to grieve, then ultimately, something misfortunate is bound to occur. Therefore, while following his own *dharma*, a person should happily follow *Bhagvān*’s *āgnā*, but he should never become upset in order to get his own way. If *Bhagvān* issues an *āgnā* to go somewhere and the person becomes disturbed out of grief, then the *darshan* and *prasād* previously given by *Bhagvān*, the countless types of talks relating to *gnān*, and all other actions by which he had felt happiness, are all lost. Furthermore, due to the disturbance, only *tamo-guṇ* spreads throughout the mind. Therefore, he goes where he is asked to go in a state of pure misery. Then, as a result of the distress, he cannot carry out the *āgnā* completely. Therefore, a *bhakta* of *Bhagvān* should remain ever joyful and should worship *Bhagvān* with a cheerful mind. Moreover, however unpleasant his circumstances may be, he should not allow even the slightest trace of depression to enter his heart.”

|| End of Vachanāmrut Loyā || 4 || 112 ||

Loyā - 5

Controlling The *Indriyas* And The *Antah-Karans*

- 5.1 In the *Samvat* year 1877, on the night of *Kārtik vad Amās* [5th December, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting in Surā Khāchar's *darbār* in Loyā. He was wearing a white *survāl* and a white *dagli* made of *chhint*. He had also tied a white *pāgh* around His head. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 5.2 Then, Shreeji Mahārāj asked all the *paramhans*, "By revealing which thoughts can a person be considered to be honest, and by not revealing which thoughts can a person be considered to be deceitful?"
- 5.3 As the *paramhans* were unable to answer, Shreeji Mahārāj replied, "Any weakness in following the *panch-vartmān*, which cannot be overcome by a thought process, should be revealed before a *sant* who has no such weaknesses. If a person has perceived *avgun* in a *sant*, that should also be revealed. Furthermore, any doubts in his *nishchay* in *Bhagvān* should also be revealed. Only then can he be considered to be honest. If any of these internal thoughts have arisen, and they are not revealed before a *sant*, then such a person should be known to be deceitful."
- 5.4 Then, Shreeji Mahārāj asked another question: "If a person is deceitful, and also cunning, how can he be recognised?"
- 5.5 Again, the *paramhans* were unable to answer.
- 5.6 So, Shreeji Mahārāj replied, "His deceitfulness can be recognised by keeping his company; and while staying with him, by observing him while he eats, drinks, sits, stands, walks, and talks. Also, when separated from him, if another person is asked to secretly observe him, then his deceitfulness would be recognised."

- 5.7 Shreeji Mahārāj then posed another question: “Suppose there is a person who follows the *vartmān* and keeps *nishchay* in *Bhagvān* out of pretence. He is intelligent and arrogant, and he shows his *nishchay* and his observance of the *vartmān* to be more superior than the genuine *vartmān* and *nishchay* of others. So, how can a person’s false *nishchay* and observance of *vartmān* be recognised?”
- 5.8 Once again, the *paramhans* were unable to answer the question.
- 5.9 So, Shreeji Mahārāj replied, “His pretence can be recognised when his reputation is insulted. Otherwise, it cannot be recognised.”
- 5.10 Again, Shreeji Mahārāj asked, “Which thought causes a person to deflect from his *nishchay* in *Bhagvān* and observance of *vartmān*? Which type of thought would not cause a person to deflect from them? Also, if there is a time span, for what duration must these thoughts remain in order to deflect a person from his *dharma* and his *nishchay* in *Bhagvān*?”
- 5.11 Again, the *paramhans* were unable to answer.
- 5.12 So, Shreeji Mahārāj said, “If a person attempts to eradicate an improper thought related to *dharma*, but the thought still remains; or, if such a thought does not arise for fifteen days or for a month, but arises someday suddenly – then such a thought would cause him to fall from *dharma*. The same applies to a person’s *nishchay* in *Bhagvān*. However, any thought which is eradicated by applying a thought process once it arises, and which does not arise again, would not cause a person to fall from his *dharma* or his *nishchay*.”
- 5.13 Then, Shreeji Mahārāj asked, “Whose foundation in *satsang* becomes solid, and whose does not?”
- 5.14 Once again, the *paramhans* could not answer.

- 5.15 So, Shreeji Mahārāj replied, “*Dattātrey* perceived the *gun* of the five *mahā-bhuts*, the moon, various animals, a prostitute, a virgin, his own body, and many others. Similarly, if a person has the nature of perceiving the *gun* of a *sādhu*, his foundation in *satsang* will become solid. If a person does not have such a nature then even though he remains in *satsang*, his foundation is not firm.”
- 5.16 Again, Shreeji Mahārāj asked, “Can the *indriyas* and the *antah-karans* in a person be completely controlled by the company of the *sant*, by reading the *shāstras*, and by applying his own thought process? Or can they be controlled if only one of these three is present? If you say that all three must be present, then what methods should be learnt from a *sant*, what methods should be learnt from the *shāstras*, and how would a person apply his own thought process? Please explain this.”
- 5.17 Again, the *paramhans* were unable to answer.
- 5.18 Then, Shreeji Mahārāj explained, “From the *shāstras*, a person should realise the greatness of *Bhagvān* and His *sant*. From the *sant*, a person should learn methods for controlling the *indriyas*. For example, a person’s vision should be kept fixed on the nose in this way, and he should not listen to worldly talks. These and other methods should be learnt from a *sant*. By his own thought process, a person should look positively upon the methods taught by the *sant*, as being for his own *kalyān*. Then, he should behave accordingly. In this way, the *indriyas* and *antah-karans* can be overcome by these three methods.”
- 5.19 Then, Shreeji Mahārāj posed another question, “Are the *antah-karans* controlled by controlling the *indriyas*, or are the *indriyas* controlled by controlling the *antah-karans*? ”
- 5.20 Since the *paramhans* could not answer the question, Shreeji Mahārāj replied, “If a person controls the physical *indriyas* by physical *tap*, and then even after the physical *indriyas* have been controlled, if he

still firmly follows the *niyams* of the *panch-vartmān*, then the *antah-karans* can be controlled by controlling the physical *indriyas*. So, the physical *indriyas* cannot be controlled by controlling the *antah-karans* alone. However, the *antah-karans* can be controlled by controlling the physical *indriyas*. How is that? Well, if a person controls the physical *indriyas* and does not let them indulge in the *vishays*, then the *antah-karans* within would become frustrated and would think, '*This type of enjoyment is not going to be possible in this life'*'.

- 5.21 After this, Shreeji Mahārāj asked, "By what method are the physical *indriyas* controlled and by what method are the *antah-karans* controlled?"
- 5.22 Again, since the *paramhans* could not answer, Shreeji Mahārāj replied, "The physical *indriyas* can be controlled by following the *niyams* specified for a *tyāgi* in the Dharma-Shāstras; by controlling the diet; by following *vrat* like *tapta-kruchhra* and *chāndrāyan*; by deliberately tolerating cold, heat, hunger, and thirst; by engaging in the *kathā*, talks, and *kirtans* of *Bhagvān*; by engaging in *bhajan* and *smaran*; by controlling the posture; and by many other spiritual activities. The *antah-karans* of a person can be controlled by thinking of *Bhagvān*'s greatness, by performing *dhyān* upon *Bhagvān*, and by realising himself to be the *ātmā*."

|| End of Vachanāmrut Loyā || 5 || 113 ||

Loyā - 6

Purifying The Company A Person Keeps The Difficulties Of Becoming An *Ekāntik Bhakta*

- 6.1 In the *Samvat* year 1877, on the night of *Māgshar sud 1* [6th December, 1820], Shreeji Mahārāj was sitting in Surā Khāchar's *darbār* in Loyā. He was wearing a white *khes* and a white *dagli* made

of *chhint*. He had also tied a white *feto* around His head and had tied a *bokāni* with another *feto*. The *chhoglu* of the white *feto* was hanging from His head. In addition to this, He had covered Himself with a *chādar*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 6.2 Then, Shreeji Mahārāj asked the *paramhans*, “After joining *satsang*, what do you consider to be the most difficult achievement?”
- 6.3 The *paramhans* could not answer the question, so Shreeji Mahārāj replied, “For a person to become *ekāntik* is extremely difficult. What is this state of being *ekāntik*? Well, it is to do *bhakti* of *Bhagvān* along with *dharma*, *gnān*, and *vairāgya*. That is the state of being *ekāntik*.”
- 6.4 Again, Shreeji Mahārāj asked, “Which one activity related to *dharma* is such that if it is practiced, all aspects of *dharma* remain? Moreover, out of *bhajan*, *smaran*, singing or listening to *kirtans*, listening to talks, and other spiritual activities, which one activity, if it is kept even when all others are abandoned in difficult times, helps maintain all of the others?”
- 6.5 Shreeji Mahārāj answered His own question: “Of the activities related to *dharma*, if a person maintains the vow of *nishkām*, all other activities will develop. Of the spiritual activities, if a person keeps *nishchay* in *Bhagvān*, then all of the others will develop.”
- 6.6 Again, Shreeji Mahārāj asked, “Which type of thinking, if maintained constantly, is beneficial; and if altered, is destructive? Also, which type of thinking is beneficial if repeatedly altered, and destructive if not altered?”
- 6.7 Again, Shreeji Mahārāj answered His own question: “Thoughts regarding a person’s *nishchay* in *Bhagvān* should never be altered. It is beneficial if they are repeatedly reinforced by listening to the greatness of *Bhagvān*. Conversely, repeatedly altering them would be destructive. However, if a person has firmly decided in his own

mind, '*I want to do this*', then that type of thinking should be repeatedly altered on the advice of a *sādhu*. If the *sādhu* suggests, '*You should not sit here and should not do this*', then a person should not sit there and should not do that. If his own decision is altered, it would be beneficial; if it is not altered and he does as he pleases, then that would be destructive."

- 6.8 Again, Shreeji Mahārāj asked, "By sitting with and listening to which type of *satsangi* or *paramhans* would make him subject to developing faults, despite the fact that he follows *dharma*?"
- 6.9 Shreeji Mahārāj replied, "If a person has *nishchay* in *Bhagvān* and follows *dharma*, but also believes himself to be the body and has pride as well as desires for worldly activities, then if *Bhagvān* and His *sant* criticise these, he will definitely perceive *avgun* in *Bhagvān* and His *sant*. Then, he will talk about the perceived *avgun* of *Bhagvān* and His *sant* to others, and cause them to become like a *vimukh*. A *bhakta* should not associate with such a person in any way; doing so is harmful."
- 6.10 Then, Shreeji Mahārāj asked, "Which type of *sādhu*, even though he follows *dharma* and has *nishchay* in *Bhagvān*, should a person not accompany to bathe, sleep near, or hear talks from?"
- 6.11 Shreeji Mahārāj answered His own question: "A *sādhu* who discouragingly says, '*Can the vow of nishkām and other qualities really be attained in one life? They are attained only by the grace of Bhagvān; otherwise kalyān is attained after countless lives. So, can kalyān truly be attained in this very life?*' A person should shun the company of anyone who speaks such discouraging words. Conversely, someone else claims, '*We are fulfilled in this very life. The force of kām, krodh, mad, matsar, mān, and other vicious natures is small. By the grace of Bhagvān and His sant, we will destroy them all.*' A person should, by all means, seek the company of a *sādhu* who speaks in this way and is eagerly engaged in methods to destroy the vicious natures."

- 6.12 Again, Shreeji Mahārāj asked, “Which type of *sādhu*, even if he speaks encouragingly, should be shunned?”
- 6.13 Shreeji Mahārāj answered His own question: “If a *sādhu* emphasises his own efforts only and believes himself to be fulfilled by his own efforts, but does not acknowledge the strength of *Bhagvān* and does not feel, ‘*By acting in this way, I want to please Bhagvān*’, then such a *sādhu* should be shunned.”
- 6.14 Again, Shreeji Mahārāj asked, “Which type of *sādhu* should a person keep the company of, and which type should a person not keep the company of?”
- 6.15 Shreeji Mahārāj then replied, “If we are staying with a *sādhu* who follows the *vartmān* strictly and has firm *nishchay* in *Bhagvān*, but instead of lecturing us, he pampers us and lets us have our way, then even if he is considered great in public opinion, like Muktānand Swāmi, his company should not be kept. On the other hand, if a *sādhu* repeatedly lectures a person, and maintains constant awareness on any *svabhāv* he sees within him; and if he does not stop criticising that *svabhāv* until it is overcome, and does not compliment him, then even if he is not considered great in public view, a person should still keep his company.”
- 6.16 Then, Shreeji Mahārāj asked another question: “Suppose a *sādhu* possesses all the glorious qualities like *bhakti* and *gnān*. However, due to which one vicious flaw, should a person avoid his company?”
- 6.17 Again, Shreeji Mahārāj replied, “If he is very lazy, sleeps too much, and when told by others to bathe, perform *dhyān*, or to follow 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, a person should avoid his company.”
- 6.18 Shreeji Mahārāj asked another question: “A *sādhu* may speak well; but, due to which fault in his speech should his talks not be heard?”

- 6.19 Shreeji Mahārāj then replied, “Out of arrogance, if he talks about the *bhakti*, *gnān*, *vairāgya*, and *dharma* within himself to be superior; and shows the *gun* of *bhakti*, *gnān*, *vairāgya*, and *dharma* in other *sādhus* to be inferior, then a person should not listen to his talks.”
- 6.20 Once again, Shreeji Mahārāj asked, “Which type of speech should be viewed as *amrut* even though it is harsh?”
- 6.21 Shreeji Mahārāj replied, “The words of a *sādhu* who in his speech criticises his own parents, sister, brother, and *varna*, and *āshram* with harsh words, should be known to be good. This is because a person who hears those words realises the qualities of that *sādhu*, and thinks: ‘*In no way does this sādhu have attachment to his bodily relations*’. Therefore, those words should be enjoyed like *amrut*.”
- 6.22 Shreeji Mahārāj posed another question, “When should a person maintain pride, and when should a person not maintain pride?”
- 6.23 Shreeji Mahārāj answered once again: “A person should not maintain pride before a devoted follower of *Bhagvān*, even though he may be a simple and humble *haribhakta*. On the other hand, a person should certainly maintain pride before a person who has fallen back from *satsang*. In fact, a person should not become suppressed by him; and in any question-answer exchange, his words should be answered with harsh words.”
- 6.24 Then, Shreeji Mahārāj asked, “When should a person have a desire for the *darshan* of *Bhagvān* and His *sant*? When should he not have such a desire?”
- 6.25 Shreeji Mahārāj replied, “Suppose I were to ask all the *sādhus*, ‘Who will go to Burānpur and Kāshi?’ Then, when no one speaks, someone should rise in the *sabhā* and say to me, ‘Mahārāj, if you say so, I shall go’. So saying, he should follow my *āgnā* and go there. In those

situations, to gain my happiness, a person should not keep any desire for keeping the company of *sant* or my *darshan*.

- 6.26 "Moreover, when a person – who a *sādhu* or I have criticised, lectured, insulted, or expelled, and who is crying out of shock – is approached by an *ekadmal vimukh* who starts to talk about the *avgun* of the *sādhu* or me, then before him, the person should reveal tremendous love towards the *sādhu* and *Bhagvān*. He should say, '*I am his servant, and even if he were to cut me to pieces, I still would never perceive avgun in him. He will grant me kalyān'*. In that situation, he should reveal great love."
- 6.27 Again, Shreeji Mahārāj asked, "What should not be done, even if *Bhagvān* is pleased by it? What should be done, even if *Bhagvān* is displeased by it?"
- 6.28 Shreeji Mahārāj answered His own questions: "If I were to give an order which seems to be full of *adharma*, then a person should be hesitant in following it; he should take some time and not accept it immediately. For example, *Shree Krishna Bhagvān* ordered Arjun, '*Cut off Ashvatthāmā's head*'. But, Arjun did not follow that *āgnā*. Likewise, even if I am pleased by it, that type of instruction should not be followed. Also, an instruction by which the prescribed *niyams* of the *panch-vartmān* are disobeyed should not be followed. If by not obeying these two types of *āgnā*, *Bhagvān* is displeased, then a person should definitely let Him be displeased; in those cases, a person should not attempt to please Him."
- 6.29 Shreeji Mahārāj asked again, "While performing *dhyān* upon *Bhagvān*, countless different waves of vicious thoughts arises in the mind, just as large waves arise in the ocean. When such thoughts do arise, how can they be suppressed?"

- 6.30 Shreeji Mahārāj answered His own question: “When such vicious thoughts arise, a person should stop the *dhyān*, and should clap and chant ‘*Swāminarayan, Swāminarayan*’ loudly, without shame. He should pray to *Bhagvān*, ‘*O lord! You are a friend of the humble! You are an ocean of mercy!*’ Also, he should remember a great *sādhu* of *Bhagvān*, like Muktānand Swāmi, and pray to him too. As a result of this, all disturbing thoughts will be eradicated, and peace will prevail. Apart from this, there is no other method to eradicate such thoughts.”
- 6.31 Then, Shreeji Mahārāj posed another question: “Which quality should be abandoned, even if it is believed to be a great quality in this *satsang* and is being praised by all? Which fault, even though it is a fault, is suitable to be absorbed?”
- 6.32 Once again, Shreeji Mahārāj supplied the answer Himself: “A person may be like Muktānand Swāmi and may be following the *vartmān* strictly than all. However, as a result of this, if another *sādhu* feels inferior because he cannot behave on the same level, then that quality, even though it may be great, should be abandoned. Instead, he should behave on the same level as all the other *sādhус*. Even though behaving on the same level as others is a drawback, it should be done.”
- 6.33 Again Shreeji Mahārāj asked, “In these *sādhус*, which is the one flaw which, when abandoned, would cause all flaws to be abandoned? Which is the one quality which, if developed, would cause all qualities to be developed?”
- 6.34 Shreeji Mahārāj answered, “All flaws in a person reside in the flaw of perceiving himself with the body. If that is abandoned, all flaws are abandoned. Furthermore, if the sole quality of *ātmā-nishthā* (realising himself as the *ātmā*, and distinct from the body) is developed, then all qualities will develop.”

- 6.35 Shreeji Mahārāj again asked, “Which types of *panch-vishays*, when indulged in, enlighten the mind, and which types of *vishays*, when indulged in, cause ignorance to prevail in the mind?”
- 6.36 Again, Shreeji Mahārāj replied, “By indulging in *vishays* related to *Bhagvān*, the mind is enlightened; and by indulging in worldly *vishays*, ignorance prevails in the mind.”
- 6.37 Next, Shreeji Mahārāj asked, “Which *desh*, which *kāl*, which *sang*, and which *kriyā* should a person not associate with, even if it is *Bhagvān’s āgnā*?”
- 6.38 Shreeji Mahārāj again supplied the answer Himself: “Even if it is *Bhagvān’s āgnā*, a *sādhu* should not stay in a place where he has frequent contact with his bodily relations. Also, if I seat him where women can also be seen while having *darshan*, and if I were to say, ‘*Do my darshan*’, then he should not sit in that place. Instead, he should make an excuse and leave. In addition, if unpleasant *kāl* is prevailing and riots are taking place, then even if it is *Bhagvān’s āgnā* to stay, a person should leave that place; but he should not stay there and suffer beatings.”
- 6.39 Then, Shreeji Mahārāj asked another question: “Which *shāstras* should be heard and studied, and which *shāstras* should not be heard or studied?”
- 6.40 Once again, Shreeji Mahārāj answered Himself, “*Shāstras* which do not promote *Bhagvān* possessing a *svarup* and do not describe *Bhagvān’s avatārs*, but instead discuss pure Vedānt and propose a single, formless entity, should never be studied or heard; even if they have been written by someone very intelligent. On the other hand, simple *kirtans*, like those composed by Ranchhod Bhakta, should be sung and heard if they describe *Bhagvān’s murti*. Such *shāstras* should only be studied and heard.”

Loyā - 7

The Indriyas, The Antah-Karans, And Experience

- 7.1 In the *Samvat* year 1877, on *Māgshar sud 3* [7th December, 1820], Shreeji Mahārāj was sitting on a decorated bedstead in Surā Khāchar's *darbār* in Loyā. He was wearing a white *pāgh*, with the *chhoglu* hanging on one side. He was wearing a white *dagli* made of *chhint* and a white, cotton-padded *survāl*. He had also covered Himself with a white *pachchedi*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 7.2 In the *sabhā*, Nityānand Swāmi brought the Vachanāmrut manuscript and presented it to Shreeji Mahārāj. Shreeji Mahārāj examined the manuscript and was extremely pleased by it. He then said to the *paramhans*, "Today, please ask complex questions so that we may have a discussion."
- 7.3 Then, Muktānand Swāmi asked, "The Shrutis state:

*rute gnāna-na muktihi
There is no kalyān without gnān.*

*tameva veditvāti-mrutyumeti nānyaha panthā vidyate-yanāya
Only by knowing Him does a person go beyond death; there is no other path
for attaining kalyān.*

"These *shloks* state that the *jeev* attains *kalyān* only when it realises the true *gnān* of *Bhagvān*. If *kalyān* can only be attained by *gnān*, why do the *shāstras* also prescribe other spiritual activities for attaining *kalyān*?"

- 7.4 Hearing this question, Shreeji Mahārāj said, "*Gnān* means 'to know'."
- 7.5 At this point, Nityānand Swāmi raised a doubt. He said, "If *gnān* means merely 'to know', then the whole world knows *Bhagvān* through the *shāstras*. However, not everyone attains *kalyān*."

- 7.6 Hearing this, Shreeji Mahārāj raised a question, "Just as a person does not attain *kalyān* by knowing the previous *avatārs* of *Bhagvān* through the *shāstras*, do you think all those who actually had the *darshan* of *Rām*, *Krishna*, and other *avatārs* of *Bhagvān* with their own eyes attained *kalyān*?"
- 7.7 Muktānand Swāmi replied, "Those who merely see the *pratyaksha svarup* of *Bhagvān* only attain *kalyān* after several lives."
- 7.8 Shreeji Mahārāj added, "Those who know *Bhagvān* through the *shāstras* also receive *kalyān* after several lives. This is because the *Bhagvān* that these people know through the *shāstras* is the same *Bhagvān* other people see with their eyes; and the *Bhagvān* that other people see with their eyes is the same *Bhagvān* that people know through the *shāstras*. Therefore, the resulting rewards of both are equal, and both attain *kalyān* after several lives."
- 7.9 "After all, is not hearing *Bhagvān* with the ears, *gnān*? It is, but that can be said to be merely hearing *Bhagvān*. Is not touching *Bhagvān* with the skin, also *gnān*? It is, but that can be said to be merely touching *Bhagvān*. Is not seeing *Bhagvān* with the eyes, *gnān*? It is, but that can be said to be merely seeing *Bhagvān*. Is not smelling *Bhagvān* with the nose, *gnān*? It is, but that is merely smelling *Bhagvān*. Does not describing *Bhagvān* with the tongue also constitute *gnān*? It does, but that is merely having described *Bhagvān*. In this way, *gnān* can be attained through the physical *indriyas*. It can also be attained through the *antah-karans*, as well as directly from the experienced *gnān* of the *jeev*, which is greater than both the *indriyas* and the *antah-karans*. Of these, which *gnān* are you speaking of?
- 7.10 "In order to create the universe, *Bhagvān* assumed the *svarup* of *Aniruddha*; and within *Aniruddha* dwells the *sthāvar* and *jangam* world, along with *ākāsh*. In the *svarup* of *Sankarshan*, *Bhagvān*

destroys the universe. In the *svarup* of *Pradyumna*, He sustains the universe. He also assumes various *avatārs*, such as *Matsya* and *Kurma*. He assumes these *svarup* according to whichever task needs to be accomplished in whichever place. Some of these tasks are invisible to the *indriyas* and *antah-karans*, and can only be known by experience. For the successful completion of these tasks, *Bhagvān* assumes a suitable *svarup*. On the other hand, some of these tasks are visible to the *indriyas* and *antah-karans*. For the successful completion of these tasks, again *Bhagvān* assumes an appropriate *svarup*. Therefore, the *gnān* of which of *Bhagvān's svarup* is instrumental in attaining *kalyān*? Is that your question?"

- 7.11 Nityānand Swāmi confirmed, "We are saying that *kalyān* is attained by the *gnān* of *Bhagvān* whose *svarup* can be realised by the *indriyas*, the *antah-karans*, and experience."
- 7.12 Shreeji Mahārāj then explained, "That *Bhagvān* is *Shree Krishna*. He has said of himself:

yasmāt-ksharama-teetohama-kshāradapi chottamaha
I am greater than all this is perishable, and I am greater than the
imperishable.

vishtabhyāham-idam krutsnam-ekānshena sthito jagat
I sustain the entire universe with a single fragment of myself.

mattaha parataram nānyat-kinchid-asti dhananjaya
mayi sarvam-idam protam sutre maniganā iva
O conqueror of wealth (Arjun). There is nothing at all that is greater than me.
All this creation is strung upon me – like a series of gems on a thread.

pashya me pārth rupāni shatasho-tha sahasra-shaha
nānā-vidhyāni divyāni nānā-varna-kruteeni cha
O Son of Prutha (Arjun)! Behold my hundreds and thousands of divya svarups
that are of various types and of assorted colours and shapes.

- 7.13 “In these and many other *shloks*, He describes Himself as invisible to the *indriyas* and the *antah-karans*. Therefore, knowing *Bhagvān* perfectly means knowing *pratyaksha Bhagvān* through the *indriyas*, the *antah-karans*, and experience. Only then can a person be said to possess perfect *gnān*. However, if any one of these three types of *gnān* is lacking, a person cannot be said to have realised *ātyantik gnān*, nor can he overcome the cycle of births and deaths. In fact, even though someone may have attained the *brahm-svarup* state through his personal activities, if he does not realise *pratyaksha Bhagvān* in this way, he cannot be said to possess perfect *gnān*. That is why it is said in the Shreemad Bhāgvat:

*naishkarmyama-pyachuta-bhāva-varjitam na
shobhate gnān-malam nirajanam*

Even pure gnān, in which all karmas have been rejected, is not elegant if it does not have bhakti towards Bhagvān.

- 7.14 “The Geetā also states:

*karmano haypi boddhavyam boddhavyam cha vikarmanaha
akarmanash-cha boddhavyam gahana karmano gatihī*

*The nature of karma should be understood, the nature of prohibited karmas should be understood, and the nature of non-karma should also be understood.
Indeed, the way of karma is very complex.*

“Even in the state of non-karma (*gnān*), there is still something left to be realised. That is to say, even after a person has become *brahm-rup*, he still has to realise *Parbrahm Purushottam*. Only a person who is *brahm-rup* has the right to offer *bhakti* to *Purushottam*.

- 7.15 “Now, what constitutes *bhakti*? It is when a person becomes *brahm-rup* and performs the *bhakti* of *pratyaksha Bhagvān* with sandalwood paste, flowers, *shravan*, and *manan* – just as the *niranna-muktas* of *Shvet-Dvip*, having become *brahm-rup*, perform *pujā* of *Parbrahm Nārāyan* by offering various types of offerings, such as sandalwood paste and flowers. Therefore, *Bhagvān* has mentioned in the Geetā:

*brahma-bhootaha prasannātmā na shochati na kankshati
samaha sarveshu bhooteshu mad-bhaktim labhate param*

A person who has become brahm-rup remains joyful, grieves nothing, desires nothing, behaves equally with all beings, and attains my supreme bhakti.

- 7.16 “Therefore, a person who does not offer *bhakti* to *Parbrahm* after becoming *brahm-rup*, cannot be said to have attained *ātyantik kalyāñ*.

*bhoomir-aponalo vāyuhu kham mano buddhir-eva cha
ahankāra iteeyam me bhinnā prakruti-rashtadhañ*

These are my eight forms of prakruti – pruthvi, jal, tej, vāyu, ākāsh, man, buddhi, and ahankār.

“This describes the all-pervaded *jad prakruti*.

- 7.17 “Furthermore,

*apareyam-itās-tvanyam prakrutim viddhi me parām
jeeva-bhootam mahābaho yayedam dharyate jagat*

*But O mighty-armed Arjun! Also, know my other prakruti, the very element of life (*chaitanya*), by which this world is upheld. Such is the all-pervasive chaitanya prakruti.*

“This describes the all-pervasive *chaitanya prakruti*.

- 7.18 “That *pratyaksha Bhagvān* is such that He is the supporter of both the eight forms of *jad prakruti* and also of the *chaitanya prakruti* that pervades within. For example, *ākāsh* is the supporter of the other four elements – *pruthvi*, *jal*, *vāyu*, and *tej*. Whenever *pruthvi* contracts, *ākāsh* contracts along with it. When the *pruthvi* expands, *ākāsh* also expands along with it. Similarly, *ākāsh* also contracts and expands along with the contraction and expansion of *jal*, *tej*, and *vāyu*. However, *pruthvi* and the other *tattvas* all contract and expand within *ākāsh*. In the same way, *Bhagvān* expands and contracts along with the expansion and contraction of the two *prakrutis*, while they themselves contract and expand within *Bhagvān* Himself. That *Bhagvān* is the *ātmā* of all. This fact is stated in the Shrutis:

antah-pravishthaḥ śāstā janānam sarvātmā

Bhagvān, who enters within all, is the controller and ātmā of all beings

yasyāksharam shareeram...

esha sarva-bhootāntarātmā-pahata-pāpmā divyo, deva eko nārāyanaha

He, whose sharir is the imperishable, is the indwelling ātmā of all beings, is without all evil, and is the one divya Bhagvān Nārāyan

yasyātmā shareeram ya ātmānam-antaro

yamayati sa ta ātmāntaryam-yamrutaha

He, whose sharir is the ātmās, and who governs all ātmās from within, is your ātmā, the antaryāmi, and immortal

yasya pruthivi shareeram yaha

pruthiveem-antaro yamayati sa ta ātmāntaryām-yamrutaha

He, whose sharir is pruthvi and who governs it from within, is your ātmā, the antaryāmi, and is immortal.

- 7.19 “Furthermore, even food, the mind, knowledge, and bliss have been described as *brahm*; various such types of *brahm-vidyā* have been mentioned. What is the significance of this? Well, those things have been called *brahm* because *Bhagvān* is the cause of all and the supporter of all. However, they are all the *sharir*, and their *shariri* is *pratyaksha Shree Krishna Purushottam*. Both the *jad* and *chaitanya prakrutis*, along with their entities that have evolved in their expanded and contracted states, dwell easily within *Bhagvān*. Moreover, *Bhagvān* dwells within them all as their *antaryāmi* and as their cause. It is that very *Bhagvān* who is *pratyaksha*. To know and see *Bhagvān* with such an understanding of greatness is called perfect *gnān*.”
- 7.20 Then, Muktānand Swāmi asked, “If a person cannot experience the greatness of *Bhagvān* in this way, but does have a firm belief of it in his *antah-karans*, then can that be said to be perfect *gnān*, or not?”
- 7.21 Shreeji Mahārāj replied, “In a dark house, a person can faintly see the grain-store and the pillars; but due to the darkness, they cannot be

said to have been seen totally. In the same way, both the *jad* and *chaitanya prakrutis* reside within *Purushottam Bhagvān*, and He dwells within them as well. But, if a person experiences this only by assumption and does not actually see it, then he cannot be said to possess perfect *gnān*. Nevertheless, because he has such a firm *nishchay*, he surely must have experienced some sort of *alokik* powers of *Bhagvān* in the past; if not, he will experience them in the future.

- 7.22 “Despite having such a doubtless *nishchay*, if he does not experience the *alokik* powers, he should think, ‘*Bhagvān possesses all those powers, but He does not reveal them to me because that is His wish*’. If a person offers *bhakti* to *Bhagvān* with such understanding and remains fulfilled, then he can also be said to possess perfect *gnān*.
- 7.23 “Therefore, a *bhakta* with *gnān* is a person who thoroughly knows *Bhagvān* through the *indriyas*, the *antah-karans*, and experience. Such a *bhakta* has been praised in the Geetā as the best of all *bhaktas*:

*ārto jignāsur-arthārthee gnānee cha bharatar-shabha
teshām gnānee nitya-yukta eka-bhaktir-vishishyate*

O supreme among the descendants of Bharat (Arjun). Four types of people worship me: a person who is distressed, a person who seeks knowledge of the ātmā, a person who desires material objects, and a person who has gnān. Of these, the one with gnān is the best because he is always engaged in me and is devoted to me alone.

- 7.24 “A *bhakta* with *gnān*, faithfully serves *pratyaksha Bhagvān* – who eternally has a *svarup* – realising Him as greater than *Prakruti*, *Purush* and *Akshar*, and as being the cause and supporter of all. This understanding constitutes *gnān*; and such *gnān* leads to *ātyantik moksh*. Those who do not understand this, merely claim ‘*aham-brahmāsmi*’ – I am brahm – from the *shāstras*. They proclaim, ‘I am the *svarup* of brahm, and Ram and Krishna are merely *avatārs* originating from me’. Such blasphemous and unorthodox *vedāntis* of

today are extremely evil and great sinners. At death, they are sent to *Narak*, and they will never be released from there."

|| End of Vachanāmrut Loyā || 7 || 115 ||

Loyā - 8

Hyperactive *Indriyas*

- 8.1 In the *Samvat* year 1877, on the night of *Māgshar sud* 5 [10th December, 1820], Shreeji Mahārāj was sitting in Surā Khāchar's *darbār* in Loyā. He was wearing a white *khes* and had tied a white *feto* around His head. He was also wearing a white *dagli* made of *chhint*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 8.2 Then, Muktānand Swāmi asked Shreeji Mahārāj, "On seeing some inappropriate *svabhāv* of a *sādhu*, a person who is thoughtless may perceive *avgun* in the *sādhu*. But, why does a person who is wise perceive *avgun* in the *sādhu*?"
- 8.3 Shreeji Mahārāj replied, "If a person is wise and has noticed an inappropriate *svabhāv* within himself, has a hatred towards it, and is continually acting to overcome that *svabhāv*, then when he sees that very same *svabhāv* in another *sādhu*, he develops a dislike towards that *sādhu*. On the other hand, a fool does not overcome his own *svabhāvs*, and when he sees that same *svabhāv* in another *sādhu*, he perceives *avgun* in that *sādhu*. Such a person should be considered a fool."
- 8.4 Then, Shreeji Mahārāj gathered the junior *paramhans*, and He Himself asked and answered questions.
- 8.5 First, Shreeji Mahārāj asked, "The intensity and mildness of the force of *kām*, *krodh*, *lobh*, and other enemies is due to the phases of

childhood, youth, and old age. In childhood the force is weak; in youth, the force is intense; then in old age the force becomes weak again. Therefore, the intensity and mildness of the inner enemies can be noticed; but can they be weakened by any thought process?"

- 8.6 Shreeji Mahārāj Himself replied, "The force of the enemies can be weakened by a thought process, which is as follows: The mildness of those *svabhāvs* in childhood, their greater intensity in youth, the mildness once again in old age, is due to food. Specifically, in childhood, since the dietary intake is small, the force of *kām* is mild. Similarly, in old age, a person's dietary intake is small, so again the force of *kām* is mild. But in youth, as the dietary intake increases, *kām* also increases. Therefore, in youth, if a person's food intake is decreased, and if he deliberately tolerates cold, heat, rain, and hunger, then by maintaining such a thought process, and by maintaining profound association with a great *sant*, the force of *kām* is weakened – even in the period of youth."
- 8.7 Again, Shreeji Mahārāj asked, "People become addicted to many different types of substances, like *bhāng*, cannabis, opium, and alcohol. Are these addictions due to a person's *kriyamān* or *prārabdha karmas*?"
- 8.8 Replying, Shreeji Mahārāj said, "These addictions are developed not by *prārabdha*, but by habit. Therefore, if a person maintains courage, keeps *shraddhā*, and is determined to defeat the addiction, then it can be overcome. But, if he has no *shraddhā* and is cowardly, then that addiction cannot be overcome."
- 8.9 Then, Shreeji Mahārāj asked, "Some children have a mature nature like elder people, whereas some have an extremely fidgety nature. Is that nature due to company, or is it inherent within the *jeev*?"
- 8.10 Shreeji Mahārāj answered, "For the most part, a good or bad nature is due to the company kept by a person; but in some cases, it is due to past *karmas*."

- 8.11 Then, Kapileshvarānand Swāmi asked, “Mahārāj, how can a person recognise a *svabhāv* which has formed in a past life, and how can he recognise a *svabhāv* which has formed in this life?”
- 8.12 Shreeji Mahārāj replied, “A recently formed *svabhāv* is overcome by staying in the company of a devout *sādhu* and by making a little effort to eradicate it. Just as grass growing on a wall dries up when there is no rain for five days, similarly, a recently formed *svabhāv* can be overcome in a few days. However, a *svabhāv* that has remained for a long time is difficult to overcome, even after great effort is made to eradicate it. For example, if there are strong weeds or a *bordi* tree in the soil, then even if they are set on fire and burnt by a farmer, they will still grow. However, if a person uses a hoe to uproot them from their roots, they can be removed. Similarly, if a person remains in the company of a devout *sādhu* and persists with great effort, even an established *svabhāv* can be overcome; but only with great effort.”
- 8.13 Then, Shreeji Mahārāj asked, “For a person whose *indriyas* are hyperactive, what are the individual methods by which that hyperactivity can be overcome?”
- 8.14 Shreeji Mahārāj replied, “To overcome the hyperactivity of the eyes, a person should fix his gaze on the tip of his nose and not look elsewhere. While studying, he should also engage in *bhajan* and *smaran*. While doing this, if he continues to keep his eyes open without blinking for half an hour or so – until his eyes begin to burn intensely and tears flow – and he does not hold a improper thought even if he happens to notice a woman or other objects, then even if his eyes are hyperactive, they will become controlled.
- 8.15 “The nose does not like the odours coming from someone’s body, mouth, or clothes. At that time, a person should think, ‘*My own body appears attractive superficially, but it is filled with blood, flesh, and bones; and in the abdomen there are faeces, urine, and the intestines*’. If he thinks in this way, the hyperactivity of the nose is eradicated.

- 8.16 "The hyperactivity of the ears can be eradicated as follows: When a person hears some humorous talks or gossip, he develops a keen interest to listen to them; whereas, while listening to the *kathās* and *kirtans* related to *Bhagvān*, he falls asleep. In that situation, a person should rise and suppress sleep and laziness. He should also keep faith in and maintain a keen interest in listening to the *kathās* of *Bhagvān*. The ears can be controlled in this way.
- 8.17 "The sense of touch can be controlled by deliberately tolerating the cold, heat, and rain; by lying down anywhere; by keeping a blanket as a pillow and using it for covering the body only when it is very cold. Therefore, the skin becomes numb, and the hyperactivity of the sense of touch is eradicated.
- 8.18 "To overcome the hyperactivity of the hands, a person should keep a *mālā* in his hand whenever the hands are idle, and turn it while chanting the name of *Bhagvān* in rhythm with the inhaling and exhaling of his breath. However, he should not turn the *mālā* hurriedly. Some say, '*A person can chant the name of Bhagvān more quickly mentally*'. That principle is wrong, as the mind can only chant the name of *Bhagvān* as many times as the tongue can chant the name of *Bhagvān*. So, by applying this method, the hyperactivity of the hands is eradicated.
- 8.19 "If the legs are hyperactive, they can be controlled by controlling the sitting posture.
- 8.20 "Hyperactive genitals can be controlled as follows: When a person gets scabies or ringworm, and he scratches himself, the itching is not relieved until bleeding occurs. However, if he does not scratch the affected area, then the itching decreases by itself. Therefore, even if an itching sensation arises on the genitals, it should not be scratched. Moreover, in the case of it becoming frequently excited, if a person decreases his diet, does *upvās*, and physically weakens the body, then the genitals can be controlled.

- 8.21 “To conquer the tongue, it should not be given items that it likes, and the diet should be restricted. In this way, the hyperactivity of the tongue is eradicated.
- 8.22 “Finally, the hyperactivity of a person’s speech can be eradicated by not interrupting with wise remarks when people like Muktānand Swāmi are speaking or narrating from the *shāstras*. Moreover, if a person does happen to interrupt, he should turn a *mālā* twenty-five times. By this method, the hyperactivity of speech can be eradicated.”
- 8.23 Then, Shreeji Mahārāj asked, “Of all these *indriyas*, which one, if fully controlled, leads to control over all the other *indriyas*?”
- 8.24 Shreeji Mahārāj answered His own question, “If the tongue is fully suppressed, then all the other *indriyas* can be suppressed.”
- 8.25 Again, Shreeji Mahārāj asked, “If *kām* pervades a person’s heart, and even though his genitals are covered by his clothes, how can a person realise that he has been pervaded by *kām*?”
- 8.26 Shreeji Mahārāj Himself replied, “When *kām* pervades a person, his eyes, and all of his other *indriyas* become hyperactive. In this way, a person can realise that he has become overwhelmed by *kām*.”
- 8.27 Once again, Shreeji Mahārāj asked, “A person who has a hyperactive nature should become calm, and a person who has a calm nature should become active. By which thought process can this be achieved?”
- 8.28 Shreeji Mahārāj Himself replied, “If a person who is hyperactive thinks, ‘I am the ātmā, brahm, genderless, and stable like ākāsh’, and he attains the *upsham* state through such thoughts, then he becomes calm. If a person who is calm wishes to become more active, then he should realise the greatness of *Bhagvān* and His *bhaktas*. When he realises the greatness of *Bhagvān*, he engages in the nine forms of

bhakti, and performs basic service of the *bhaktas* of *Bhagvān*. As a result of this, his nature becomes more active.”

- 8.29 Then, Shreeji Mahārāj asked, “Is there anything in the eight *shāstras*, such as the Shreemad Bhāgvat, which should be ignored, or should everything be remembered?”
- 8.30 Replying to His own question, Shreeji Mahārāj said, “In all of those *shāstras* there are countless *charitras*, and through all of those *charitras*, the strengths of the *bhaktas* who have attained *Bhagvān* are described. Therefore, they are all suitable to be remembered. However, among all these *charitras*, only those *charitras* that match a person’s own strengths should be remembered. The others may be ignored with the following understanding: ‘*These talks are true, but they are for the benefit of other bhaktas; they are not for me!*’”
- 8.31 Once more, Shreeji Mahārāj asked, “All of you youngsters are seated here; and from amongst you, all the *sādhus* praise some and do not praise others. Now, all of you are of a similar age and all have the same company. In fact, you all have the same food, clothing, *upāsanā*, *shāstras*, and *mantra*, and all listen to the same talks. So, what is the reason for the difference in levels amongst you? Moreover, he who is a *sādhu*, follows *dharma* completely, is unbiased, and views all equally; therefore, he would describe everyone as they truly are. So, please answer the question.”
- 8.32 Again, Shreeji Mahārāj provided the answer, “Only he who has *shraddhā* is praised by a *sādhu*; and that is also why he follows *dharma* more strictly. Also, he has *shraddhā* in serving a *sant*, and in listening to the talks of *Bhagvān*. He also has faith in the *sant*. Therefore, he has progressed. On the other hand, he who has not progressed, despite staying in such company, should be known to lack *shraddhā*.”

|| End of Vachanāmrut Loyā || 8 || 116 ||

Loyā - 9

Development Of Dharma, Gnān, Vairāgya, And Bhakti

- 9.1 In the *Samvat* year 1877, on *Māgshar sud 6* [11th December, 1820], Shreeji Mahārāj was sitting in Surā Khāchar's *darbār* in Loyā. He was wearing a white *dagli* made of *chhint*, and a white *survāl*. He had also tied a white *feto* around His head. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 9.2 Then, Shreeji Mahārāj requested, "May all the *paramhans* please engage in a question-answer discussion amongst themselves."
- 9.3 Ātmānand Swāmi then asked Akhandānand Swāmi, "What are the factors that lead to the development of *vairāgya*, *gnān*, *bhakti*, and *dharma*?"
- 9.4 Shreeji Mahārāj answered, "*Vairāgya* is developed when a person comes to understand the nature of *Kāl*. What is this nature of *Kāl*? Well, it is to know the process of *nitya-pralay*, *nimit-pralay*, *prākrut-pralay*, and *ātyantik-pralay*, as well as the lifespan of all beings from *Brahmā* to the smallest blade of grass. After knowing this, if a person understands the body, the *brahmānd*, and all other objects to be subject to the force of *Kāl*, then *vairāgya* would arise.
- 9.5 "*Gnān* arises if a person listens to the Upanishads, such as the Bruhadāranya Upanishad, Chhāndogya Upanishad, and Kathvalli Upanishad, the Bhagvad Geetā, the Vāsudev Mahātmya, the Vyās Sutras, and other *shāstras* from a *sat-purush*.
- 9.6 "*Dharma* arises if a person listens to the Yāgnavalkya Smṛuti, Manu Smṛuti, Parāśhar Smṛuti, Shankh-Likhit Smṛuti, and other Smṛutis. By doing so, *dharma* will arise, and a person will develop belief in those *shāstras*.

- 9.7 “*Bhakti* arises if a person understands the *avatārs* of *Bhagvān*. How should he understand them? Well, when he hears about the *murti* of *Bhagvān* that are in each *khand*; and when he hears about the *dhāms* of *Bhagvān* – *Golok*, *Vaikunth*, *Brahmpur*, *Shvet-Dvip*; and when he listens with a sense of admiration to the talks of the *leelās* of *Bhagvān* describing the creation, sustenance, and destruction of the universe; and when he listens with keen interest to the narration of the *leelās* of *Rām*, *Krishna*, and the other *avatārs* of *Bhagvān*, then *bhakti* towards *Bhagvān* would develop.
- 9.8 “Now, even though a person in his initial stages has an immature mind, if he listens to the ceremonial *Smrutis*, *dharma* would develop. Later, after becoming firm in his observance of *dharma*, if he listens to *shāstras* that explain *upāsanā*, then all three (*gnān*, *bhakti*, and *vairāgya*) would develop. These are the factors which lead to the development of the four qualities.”

|| End of Vachanāmrut Loyā || 9 || 117 ||

Loyā – 10

Remaining Without *Moh*

- 10.1 In the *Samvat* year 1877, on the morning of *Māgshar sud* 8 [13th December, 1820], Shreeji Mahārāj was sitting on a decorated bedstead in Surā Khāchar’s *darbār* in Loyā. He was wearing a white *dagli* made of *chhint* and white *survāl*. He had also tied a white *feto* around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 10.2 Then, Nityānand Swāmi said, “In this world, there are some men who have such love for women and other objects, that if they were to be separated, they would not be able to live. There are others who have love for women and other objects, but it is not as intense. So, if they

were to be separated, they would survive. In this way, there are two types of people. Now, if the first type of person, who involves himself in worldly life with love, were to meet *Bhagvān*, he would become attached to *Bhagvān* in the same way; if he were to be separated from *Bhagvān*, he would not be able to survive. Moreover, if the second person, with less love for worldly life, were to meet *Bhagvān*, he would have less love for *Bhagvān* as well. Is the difference between these two types of people due to *karmas*, or is it eternal?"

- 10.3 Hearing this, Shreeji Mahārāj replied, "Those differences are not inherently present in the *jeev*; instead, they arise as a result of *karmas*. How does this happen? Well, when a *jeev* performs a *karma*, the force of its *vruttis* can be of three levels: mild, medium, and intense. The force with which the *vruttis* attach themselves to the object, determines the effect of the *karma* upon the *jeev*. As a result, three levels of love arise due to these *karmas*."
- 10.4 Again, Nityānand Swāmi asked, "Do the three levels in the force of the *vruttis* occur as a result of the *gun*, or is there some other reason?"
- 10.5 Shreeji Mahārāj replied, "The three types of differences are not due to the *gun*; to be more precise, when only the *indriyas* indulge in an object, then a mild force results. When the *indriyas* indulge in an object along with the mind, a medium force develops. When all three – the *indriyas*, the mind, and the *jeev* – combine and indulge in an object, the *vruttis* develop an intense force. Even if that intense force affects only the eyes, the other *indriyas* would follow, and the force would affect them as well. In this way, whichever *indriya* is primarily affected by the intense force, the other *indriyas* follow. Moreover, that intense force affects all three types of people – *rājasī*, *sāttvik*, and *tāmasi*. In fact, such intense force is present in each of the *indriyas*; therefore, love for objects arises."
- 10.6 Then, Nityānand Swāmi asked, "Why does he not develop love for *Bhagvān* with such an intense force?"

- 10.7 Shreeji Mahārāj said, “Good and bad behaviour is determined by the factors of *desh*, *kāl*, *kriyā*, *dhyān*, *shāstras*, *dikshā*, *mantra*, and *sang*. So, if a person attains pleasant factors, then he develops love for *Bhagvān* quickly. But, if he encounters unpleasant factors, then he would develop love for objects other than *Bhagvān*.”
- 10.8 Then, Chaitanyānand Swāmi asked, “What should a person do in difficult times?”
- 10.9 Shreeji Mahārāj replied, “Whenever and wherever times are difficult, a person should abandon that place for another location; he should not stay where the factor of *kāl* is unpleasant. In actual fact, *kāl*, in the form of *Satya-Yug*, *Tretā-Yug*, *Dvāpar-Yug*, and *Kali-Yug*, exists both externally and internally. So, when *Kali-Yug* is prevalent within a person’s heart, he should not visualise the *murti* of *Bhagvān* within his heart; instead, it should be seen externally, before his eyes.”
- 10.10 Then, Muktānand Swāmi asked, “How can a person distinguish whether a mild, a medium, or an intense force prevails within someone’s heart?”
- 10.11 Shreeji Mahārāj replied, “When the force is mild, a person would have the same feelings on seeing a young girl, a young woman, or an old woman. This is because only the *vruttis* of the *indriyas* have become involved. As a result, a mild force has developed. When the mind unites with the *indriyas* and they see the three types of women, then no improper thoughts arise towards the young girl or the old woman; but indecent thoughts certainly do arise towards the young woman, and a disturbance is experienced. This should be known as a medium level force. When both the mind and the *jeev* combine with the *indriyas* and look at the three types of women, then improper thoughts arise towards all three types of women, and a disturbance is experienced. In fact, a person would experience such improper

thoughts even on seeing his own mother or sister. This should be known as an intense force.”

10.12 Then, Brahmānand Swāmi asked, “Suppose a person notices the distinction between the three types of women, and notices their beauty and ugliness, yet he does not experience any improper thoughts. Which type of force is that?”

10.13 Shreeji Mahārāj said, “Having realised an object to be the cause of intense misery and having reflected upon that fact, a person assigns serious flaws to that object. The reflection of those disadvantages in the mind then leads to those flaws being acknowledged by the *jeev*. The witness (*Bhagvān*), who is greater than the *jeev*, also confirms those flaws, and so an extremely firm belief in those flaws is developed. Therefore, when the *vruttis* of the *indriyas* enter the object, the mind and *jeev* also go along with the *vruttis*; but since the *jeev*'s deep belief of the flaw in the object pierces the mind and *indriyas*, even though the object is seen and fully recognised, an intense hatred still arises for it. For example, if a snake's venom is dropped into a bowl of sweet milk, and a person sees the venom being added, then even though the milk appears exactly as before, an intense hatred for it prevails in his heart. This is because he has realised, '*If I drink the milk, I will die*'. Similarly, such a person has realised, '*This beautiful woman is an obstacle on the path of kalyān; and she is the cause of extreme misery in this lok and in the higher lokas*'. *In fact, I have attained the company of women countless times in past lives in various life-forms, and if I still do not worship Bhagvān, I will attain the company of countless more females. Therefore, this attainment is not rare. However, the company of Bhagvān and His sant is extremely rare, and this woman is a major obstacle in the attainment of that*'. A person who has realised this and has intensely realised the flaws in the object, will never be infatuated on seeing a woman, regardless of how beautiful she may be.

10.14 “Furthermore, there is another way to remain free of infatuation: Janak the Videhi, who was a great king and a *bhakta* of *Bhagvān*, stayed in his kingdom and, due to his firmness in *gnān*, remained free of infatuation even while indulging in attractive *vishays*. Similarly, a *bhakta* with *gnān* like Janak, has the thought, ‘*I am the ātmā – pure, chaitanya, unchanging, blissful, and imperishable. However, vishays like women and other objects, are full of misery; they are worthless, perishable, and jad*’’. With this thought, he believes only his own self, the *ātmā*, as being blissful. Also, he believes, ‘*The pleasure and charm which are apparent in the vishays are only experienced due to the ātmā. But, when the ātmā leaves the body, that which was once pleasurable becomes miserable*’. He reflects upon his *ātmā* in this way.

10.15 “He also reflects upon *Paramātmā*, who is greater than the *ātmā*, as follows: ‘*I have attained this gnān of the pure ātmā, which is greater than māyā, by the grace of the sant. That sant is a bhakta of Bhagvān. Moreover, that Bhagvān is the ātmā of even brahm, who is ātmā of all. He is the ātmā of Akshar, and is also the ātmā of the countless millions of muktas. I am the brahm-rup dās of that Parbrahm Purushottam Nārāyan*’.

10.16 “Also, he understands the greatness of *Bhagvān* by realising:

*dyupataya eva ten a yayur-antam anantatayā
tvamapi yad-antarānda-nichayā nanu sāvaranāhā*

Even the masters of the higher loks cannot understand your greatness, because it is endless. Neither can you yourself understand your own greatness.

In your each and every hair, countless brahmānds and their barriers (jad prakruti) fly simultaneously at immense speed – like specks of dust flying in the air. Even the Shrutis, ultimately perish in you, and fail to praise your glory.

“Such shloks have greatly explained the greatness of *Bhagvān*.

10.17 “When a person, who has *gnān* of his own self and of *Bhagvān*, attains a *vishay*, his mind would not even be slightly affected by it, regardless

of how appealing it may be. He indulges in the essential *vishays* without becoming dependent upon them. Instead, he indulges in them independently of his own accord. Just as a spider spreads its own web and then it independently retracts it when necessary, in the same way, a *bhakta* possessing *gnān* engages the *vruttis* of his *indriyas* in the *vishays* and retracts them on his own accord. Such a person feels as if he is in the forest, even if he is amongst people; and though he may be in the forest, he experiences more happiness there than a person does from ruling a kingdom.

10.18 “The *bhakta* may reside in a kingdom, thousands of people may be under his command, and he may be wealthy; but he himself does not feel, ‘*I have become very great*’. Furthermore, if the kingdom is destroyed and he begs for food from house to house with a clay bowl, he does not feel, ‘*Now I have become poor*’. This is because he remains absolutely carefree in his own bliss, and he knows the greatness of his own self and that of *Bhagvān*. Therefore, he views gold, dirt, iron, and stones as equal; he also feels calmness in praise and insult. Since his vision has become broad, and he knows all worldly objects to be worthless, no objects are capable of binding a person with *gnān*. For example, when a man who was initially poor receives a kingdom, his vision becomes broad. At first, he may have been selling bundles of wood or doing various other insignificant jobs, but he forgets them all and he begins to do important tasks related to his kingdom. Similarly, to a person with *gnān*, all objects become worthless; and due to that *gnān*, his vision becomes broad. A person with such an understanding becomes happy.

10.19 “Also, if a person has faith, and he believes, ‘*Whatever such a great sant and Bhagvān say is the truth; there is no doubt in it*’, and with this belief he does as *Bhagvān* and His *sant* instruct him to do, then that person remains happy. These are the two types of people who are happy; apart from them, everyone is unhappy. This is also described in the following *shlok*:

*yash-cha mudhatamo loke yash-cha buddheha param gataha
tāvubho sukhām-edhete klishya-tyantarito janaha*

In this world, there are two types of people who experience the bliss of Bhagvān: those who are utterly ignorant and have blind faith in Bhagvān, and those who are perfectly enlightened and have realised Bhagvān. Those who are in between, are troubled.

10.20 “Also, in the Bhagvad Geetā, it is said:

*vishayā vinivar-tante nirāhārasya dehinaha
rasa-varjam rasopyasya param drushtva nivartate*

The sense objects recede for a person who refrains from indulging in them. However, the longing for them does not subside. The longing subsides only when his vision reaches Bhagvān.

“This means that all objects, except Bhagvān, become worthless to a person whose vision becomes *alokik* in this way. Moreover, the meaning of these two *shloks* is the same.”

10.21 Then, Muktānand Swāmi said, “Mahārāj, now please ask the question you were going to ask.”

10.22 So, Shreeji Mahārāj asked, “Is there only misery in *māyā*, or is there also some happiness in it? That is the question.”

10.23 Muktānand Swāmi replied, “*Māyā* causes only misery.”

10.24 Then, Shreeji Mahārāj said, “Of the three *gun* – *sattva-gun*, *rajo-gun*, and *tamo-gun* – which arise from *Māyā*, *sattva-gun* is said to give happiness. Furthermore, in the Shreemad Bhāgvat it is said:

*sattvam yad-brahma-darshanam
Sattva-gun leads to the vision of Bhagvān.*

“It is also said that the products of *sattva-gun* are *gnān*, *vairāgya*, wisdom, tranquillity, and discipline. How is *māyā* in this form a cause of misery? Furthermore, it is stated in the eleventh *skandh*:

*vidyavidye mama tanu viddhyud-dhava shareerinam;
bandha-mokshakari ādye māyayā me vinir-mite*

O Uddhav! Realise my two forms – both of which have been created from my māyā: the ancient vidya and avidya, which free and bind people respectively.

“So, how is *māyā* in the form of knowledge, which leads to *moksh*, a cause of misery?”

- 10.25 Hearing the question, Muktānand Swāmi and all the other *paramhans* said, “Mahārāj, we are unable to answer, so please have mercy, and give the answer yourself.”
- 10.26 Hearing this, Shreeji Mahārāj said, “To a sinful person, the *svarup* of *Yam-Rāj* appears frightful and terrible, with large teeth and a large, frightening mouth; he appears black like soot, huge like a mountain, and horrific like death. In this way, his *svarup* appears dreadful. However, to a good person, the *svarup* of *Yam-Rāj* appears very pleasant, like *Vishnu*. Similarly, to those who are *vimukhs*, *māyā* causes attachment and intense misery, while to a *bhakta* of *Bhagvān* that same *māyā* is the cause of intense happiness. Also, the entities that have evolved out of *Māyā* – the *antah-karans*, the *indriyas*, and their presiding *devs* – all support the *bhakti* of *Bhagvān*. Therefore, for a *bhakta* of *Bhagvān*, *māyā* is not a cause of misery; it is a source of great happiness.”
- 10.27 Then, Muktānand Swāmi asked, “If *māyā* is a cause of happiness, why is it that when a *bhakta* of *Bhagvān* visualises the *murti* of *Bhagvān* and engages in worship, *māyā*, in the form of the *antah-karans*, causes misery by generating many disturbing thoughts?”
- 10.28 Shreeji Mahārāj replied, “*Māyā*, in the form of the *antah-karans*, does not cause misery to a person who thoroughly understands the greatness of *Bhagvān* and has an absolutely firm refuge of *Bhagvān*; but it does cause misery to a person who does not have this refuge. For example, a *kusangi* would attempt to dislodge only a weak

satsangi; but no one would dare to dislodge a firm *satsangi*. In fact, no one would be able to speak unkindly of *satsang* in his presence. Similarly, *māyā*, in the form of the *antah-karans*, would never entertain a desire to intimidate a person who has a firm refuge in *Bhagvān*. Instead, it would help his *bhakti* to flourish. However, *māyā* does deflect a person who has a slight deficiency in his refuge in *Bhagvān*, and does cause him misery. However, when that person develops a complete refuge in *Bhagvān*, *māyā* is not able to disturb him or cause him pain. Therefore, the answer is that if a person has complete *nishchay* in *Bhagvān*, *māyā* is not capable of causing him misery.”

|| End of Vachanāmrut Loyā || 10 || 118 ||

Loyā – 11

Beliefs Of A Sat And An Asat Person

- 11.1 In the *Samvat* year 1877, on the morning of *Māgshar vad* 8 [27th December, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting in Surā Khāchar’s *darbār* in Loyā. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 11.2 Then, Shuk Muni asked Shreeji Mahārāj, “What understanding does an *asat-purush* adopt from the Shreemad Bhāgvat, the Bhagvad Geetā, and other sacred *shāstras*? ”
- 11.3 Shreeji Mahārāj replied, “The answer is as follows: An *asat-purush* person believes that all the *sthāvar* and *jangam* male and female *svarups* in this world have been created through *Māyā* and the *Purush*, *Virāt*, and *svarup* of *Bhagvān*. This implies that all these *svarups* are manifestations of *Bhagvān* Himself. For this reason, a person aspiring for *kalyān* should initially conquer his mind; and

then, if his mind is attracted towards a higher or lower *svarup* of either a male or female, he should perform *dhyān* upon that very *svarup* in order to attain instantaneous *samādhi*. If the mind perceives any flaws in that *svarup*, then he should believe that *svarup* to be *brahm* by thinking, ‘The whole world is *brahm*’. Thinking in this way, he should disprove the perception of those flaws. In this way, to accept only the words regarding experiences from the *shāstras* is the understanding of an *asat-purush*. Such a misunderstanding reflects the wicked nature of his mind, and at the end of his life, he is sent to the deep regions of *Narak* and the cycle of births and deaths.”

- 11.4 Then, Shuk Muni requested, “Now, please explain what understanding a *sat-purush* person adopts from the sacred *shāstras*.”
- 11.5 Shreeji Mahārāj answered, “The answer to this question is given in the sacred *shāstras* themselves. Specifically, those desiring *kalyān* should not perform *dhyān* upon – with the exception of *Purushottam Nārāyan* – any *devs*, such as *Shiv* and *Brahmā*. Instead, among all humans and *devs*, they should perform *dhyān* only upon *murtis*, such as *Rām* and *Krishna*, which are *avatārs* of *Purushottam Nārāyan*. Furthermore, the wise *bhaktas* consider all the places where *Bhagvān’s murti* of *Rām* and *Krishna* reside to be *Vaikunth*, *Golok*, *Shvet-Dvip*, and *Brahmpur*. They consider the *pārshads* that dwell in those *loks* to be the *pārshads* of *Rām* and *Krishna*, such as *Hanumān* and *Uddhav*.
- 11.6 “They also regard the *divya murtis* of *Bhagvān* in those *loks*, which are radiant with the light of countless millions of suns, moons, and flames of fire, to be *murtis* of *avatars* such as *Rām* and *Krishna* in their *dhāms*. Therefore, a person who adopts such an understanding from the sacred *shāstras*, and performs *dhyān* on the human *svarup* of *Bhagvān* with a sense of divinity, never equates the *svarups* of *Bhagvān’s avatārs* and other *svarups*. In reality, all *murtis* of *Bhagvān’s avatārs* have only two arms. However, for the sole reason

of dismissing any similarity that a person lacking wisdom may perceive between *Bhagvān's svarup* and other *svarups*, they are often described as having four arms or eight arms.

- 11.7 "Moreover, a person should only perform *dhyān* on the *murti* of *Bhagvān* that he has attained, not on the *murtis* of the previous *avatārs*. Therefore, like a woman who keeps the vow of fidelity, a person should remain totally faithful to the *murti* of *Bhagvān* that he has attained. *Pārvati* has also said,

koti janma-laga ragad hamāri; varu Shambhu, ke rahu kumāri
For a million lives I have done so; I'll marry Shambhu, or remain unwed.

"Such a vow of fidelity has also been mentioned in order to dismiss the similarity that a person lacking wisdom perceives between the *svarup* of *Bhagvān* and other beings. This is because if someone strays from the *murti* of *Bhagvān* which he has attained, and instead performs *dhyān* on the previous *avatārs* of that very *Bhagvān*, then he may later even abandon *Bhagvān* and perform *dhyān* upon other *devs* of other human *svarups*. That is why the vow of fidelity has been mentioned, not because there is any difference between the *murtis* of *Bhagvān* themselves. This is the understanding of a *sat-purush*. Therefore, a person should only hear the sacred *shāstras* from a *sat-purush* person, but never from an *asat-purush*."

|| End of Vachanāmrut Loyā || 11 || 119 ||

Loyā - 12

Savikalp And Nirvikalp Nishchay

- 12.1 In the *Samvat* year 1877, on the night of *Māgshar vad 9* [28th December, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting in Surā Khāchar's *darbār* in Loyā. He was dressed entirely in white clothes, and was also wearing a red, woollen *dagli*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 12.2 Then, Shreeji Mahārāj raised a question: “*Nishchay* in *Bhagvān* is of two types: *savikalp nishchay* and *nirvikalp nishchay*. In each type of *nishchay* there are three sub-categories: *uttam*, *madhyam*, and *kanisht*. Please describe the distinguishing characteristics of each of these six sub-categories.”
- 12.3 The *paramhans* were unable to answer, so Shreeji Mahārāj said, “The characteristics of a person with the *kanisht savikalp nishchay* are as follows: As long as *Bhagvān* exhibits *kām*, *krodh*, *lobh*, *mān*, and *svād*, to the same extent as other humans, the person’s *nishchay* in *Bhagvān* remains. However, if *Bhagvān* were to display these *svabhāvs* more so than others, his *nishchay* would be shattered.
- 12.4 “The *nishchay* of someone with the *madhyam savikalp nishchay* remains firm even if *Bhagvān* exhibits *kām* and *krodh* to a double degree than that of humans.
- 12.5 “Finally, a person with the *uttam savikalp nishchay* would never doubt any action of *Bhagvān*, even if *Bhagvān* were to behave crudely like a person of a low *varna* and *āshram*; or exhibit anger or violence; or indulge in drinking alcohol, meat-eating, or adultery. This is because he understands *Bhagvān* to be the all-doer, the supreme lord, and the experience of everything. Such a person realises that whatever actions take place in the world are the result of *Bhagvān*, who is *anvay* within all beings as their controller. If He were to indulge in some shameful deed, it would not affect Him at all since He Himself is the all-doer. In this way, a person who has realised *Bhagvān* as the lord of all, is known as a *bhakta* of *Bhagvān* with the *uttam savikalp nishchay*.
- 12.6 “As for a *bhakta* with the *kanisht nirvikalp nishchay*, no matter what good or bad deeds he witnesses being performed by *Bhagvān*, he understands that in all actions *Bhagvān* performs, He is still a non-doer, since He is *brahm*. That *brahm* is like *ākāsh*; everything resides in *ākāsh* and all actions take place within it. The *bhakta* realises such qualities of *brahm* of *Bhagvān*. For example, during the narration of

the *rās-leelā*, Parikshit Rājā asked Shukji, ‘*Bhagvān assumes an avatār to uphold dharma. Then, why did He associate with the gopis?*’ Shukji replied, ‘*Shree Krishna is radiant like fire; whatever actions He performs, good or bad, are burnt to ashes.*’ In this way, a person who understands *Bhagvān* as *brahm*, and unaffected by the actions He performs, is said to have the *kanishth nirvikalp nishchay*.

- 12.7 “A person who becomes like the *niranna-muktas* of *Shvet-Dvip* – who are free from the *shad-urmi* (six physical and emotional feelings) – and worships *Vāsudev*, is said to possess a *madhyam nirvikalp nishchay*.
- 12.8 “Finally, a person possessing the *uttam nirvikalp nishchay* realises that countless millions of *brahmānds*, each encircled by the eight barriers (*jad prakruti*), appear like mere atoms before *Akshar*. Such is the greatness of *Akshar*, the *dhām* of *Purushottam Nārāyan*. A person who worships *Purushottam* realising himself to be *akshar-rup*, can be said to possess the *uttam nirvikalp nishchay*.”
- 12.9 Then, *Chaitanyañand* Swāmi asked, “Mahārāj, how have these distinctions in *nishchay* arisen?”
- 12.10 Shreeji Mahārāj replied, “When a *mumukshu* initially approaches a *guru*, several factors cause distinctions in his *nishchay*: the pleasantness and unpleasantness of *desh*, *kāl*, *sang*, *dikshā*, *kriyā*, *mantra*, and *shāstras*, with regards to the *guru*; as well as the intensity of his own *shraddhā*. Therefore, a person should always associate with pleasant *desh*, *kāl*, *kriyā*, and *sang*. Moreover, a person should acquire wisdom from a speaker who is calm and faultless.”
- 12.11 *Chaitanyañand* Swāmi asked further, “If under such circumstances a person develops the *kanishth nishchay*, can it later develop into the *uttam nishchay*? ”

- 12.12 Shreeji Mahārāj replied, “If the listener possesses extreme *shraddhā*; and if he encounters pleasant *desh*, *kāl*, *kriyā*, and *sang*; and if he encounters a *guru* with the *uttam gnān*, then the highest *nishchay* will develop. Otherwise, such *nishchay* would develop after many lives.”

|| End of Vachanāmrut Loyā || 12 || 120 ||

Loyā – 13

Not Being Overcome By Unpleasant Circumstances

- 13.1 In the early morning of *Māgshar vad* 10 [30th December, 1820], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead in Surā Khāchar’s *darbār* in Loyā. He was wearing a red, woollen *dagli* and a white *khes*. He had tied a white *feto* around His head, and had tied a *bokāni* with another white *feto*. In addition to this, He had covered Himself with a white *chofāl*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 13.2 Shreeji Mahārāj then told the senior *paramhans* to ask questions amongst themselves. So, Gopālānand Swāmi asked Brahmānand Swāmi, “What type of person is overcome by unpleasant *desh*, *kāl*, *kriyā*, and *sang*; and what type of person is not overcome? After all, it is said that even *Brahmā* was infatuated upon seeing Sarasvati, as was *Shivji* when he saw *Mohini*. So, please answer carefully, because even such great *devs* have been overcome by unpleasant circumstances.”
- 13.3 Brahmānand Swāmi attempted to answer, but could not give an adequate reply.
- 13.4 So, Shreeji Mahārāj explained, “A person who has withdrawn his *nādis* and *prāns*, and by way of his *nirvikalp* state remains at the holy

feet of *Bhagvān*, would not be overcome by unpleasant *desh*, *kāl*, *kriyā*, and *sang*, even if he was an insignificant being. In fact, if *Brahmā* and other *devs* behave in this way; they would also not be overcome. However, if he has not developed such a state, and instead, behaves as if he is the body, then average beings, as well as great *devs*, would be overcome. If this were not so, then the meaning of the following *shlok* would not be true:

***tat-shrushta-shrushta-shrushteshu konvakhandita-dheehee pumān
rushim nārayanam-rute yoshin-māyyeha māyayā***

Of the progeny of Brahmā (Marichi), and their progeny (Kashyap), and their progeny (humans and devs) – whose mind in this world, besides that of Nārāyan Rushi, can be distinguished as being unaffected by the māyā and attractive charm of women?

- 13.5 “Therefore, *Bhagvān* alone is not overcome by those influences. While all others, no matter how great they may be, if they are not engrossed in the holy feet of *Bhagvān*, would be overcome; those who do remain engrossed are not overcome. This is a universal principle that I have firmly established within myself.
- 13.6 “Moreover, it is mentioned in the Shreemad Bhāgvat:

***etad-eeshanam-eehasya prakrutisthopi tad-gunahee
na yuyjate sadātmasthair-yathā buddhis-tad-āshrayā***

*Just as a person's buddhi (knowledge of *Bhagvān*) is not affected by the characteristics of the body (such as birth, death, age, illness), similarly, *Bhagvān*, who pervades Prakruti, is forever unaffected by their influences and the influences of ātmās. This is the ability of *Bhagvān*.*

- 13.7 “Krishna *Bhagvān* has also said:

***daivee hyeshā guna-mayee mama māyā duratyayā
mām-eva ye prapadyante māyām-etam taranti te***

My māyā, which I have created and is composed of the three gun, is indeed difficult to rise above. However, those who take refuge in me alone can rise above that māyā.

- 13.8 "Therefore, only *Bhagvān* remains unaffected by *māyā*; and a person who has realised *Bhagvān* through a *nirvikalp* state is also not overcome by *māyā*. On the other hand, someone who has realised *Bhagvān* through a *savikalp* state would still be overcome, no matter how great he may be."
- 13.9 Then, Nityānand Swāmi asked, "Mahārāj, as long as a *mukta* is associated with the three *gun* (*sattva-gun*, *rajo-gun*, *tamo-gun*), he is affected by *desh*, *kāl*, *kriyā*, and *sang*. However, it is accepted that *Bhagvān* is not influenced by *desh*, *kāl*, *kriyā*, and *sang* – even while He remains with the *gun*. However, when all the *muktas* are free from the association of the *gun*, and have become *nirgun*, they dwell in *Akshardhām* along with *Bhagvān* – who dwells there in the same way; and all the *muktas* are *nirgun*, and composed of *chaitanya*. Also, as explained by '*mama sādharmya-māgatāha*', they have attained qualities similar to those of *Bhagvān*. Then, how should we understand the distinction between the *muktas* and *Bhagvān*?"
- 13.10 Shreeji Mahārāj answered, "Look at the moon and the stars. Is there not a difference between the two? They are not similar in terms of brightness, and there is a vast difference between the intensity of their rays. All the herbs are nourished by the moon, but not by the stars. Also, it is the moon that dispels the darkness of the night, not the stars. *Bhagvān* and the *muktas* differ in the same way."
- 13.11 "Also, a king and his servant are both the same, as they both are humans; yet the authority, power, beauty, and charm of the king are far more superior. His servant, regardless of how great he may be, cannot achieve what the king can achieve. In the same way, *Purushottam Nārāyan* is the all-doer, the cause of all, the controller of all; He is extremely attractive, extremely radiant, and extremely powerful; also, He possesses *kartum*, *akartum*, and *anyathā-kartum* powers. If He wishes, He can conceal all the *muktas* of *Akshardhām* by His own divine light and prevail alone. Also, if He wishes, He can

accept the *bhakti* of the *muktas* and reside with them. He can conceal even *Akshar*, in the *svarup* of *Akshardhām*, in which He dwells, and preside alone. If He so chooses, He is capable of supporting the countless *muktas* by His own power, without even needing *Akshardhām*. For example, *Pruthu Bhagvān* told *Pruthvi*, '*I can kill you with the arrow from my bow and still be able to support the whole world by my powers*'. Likewise, through His powers, *Bhagvān* reigns as the supreme lord. A person who equates *Bhagvān* with *Akshar* and the other *muktas* should be regarded as evil-minded and as a great sinner. A person should avoid even looking at him. In fact, merely looking at such a person is as sinful as committing the five great sins.

13.12 "Of course, by considering their association with *Bhagvān*, it is acceptable to grant greatness upon anyone. *Brahmā*, *Shiv*, *Nārad*, the *Sanakādik*, and *Uddhav* can all be called *Bhagvān* because of their association with *Bhagvān*. At present, even a *sādhu* like *Muktānand Swāmi* can be considered to be like *Bhagvān* because of his association with *Bhagvān*. However, without *Bhagvān*, even *Akshar* cannot be called *Bhagvān* – let alone anyone else.

13.13 "This Vedic *shlok* reflects the same truth:

*aparimitā dhurvās-tanubhruto yadi sarvagatās-tarhi
na shāsyateti niyamo dhruva netarathā*

O loyal Bhagvān! If the embodied jeevs, which are innumerable and eternal, are believed to be all-pervasive, then they would not be governable. Not believing them as all-pervasive would not cause any discrepancies.

"If this were not so, then why would we – despite regarding ourselves to be *brahm-rup*, and distinct from the body, and possessing *gnān* and *vairāgya* – try to please *Bhagvān* by staying up day and night, clapping, singing *kirtans*, and chanting His holy name tirelessly? Why would we engage in *kathās* and talks day and night, and encourage others to do so as well? Why would we make so much effort if we could become like *Bhagvān*? Therefore, only *Bhagvān* is like

Bhagvān; no one can become like Him. The Vedic *shlok* ‘*ekam-evādviteeyam brahm*’ also explains that *Bhagvān* alone is like *Bhagvān*. This is the principle of all the *shāstras*.”

- 13.14 In this way, Shreeji Mahārāj addressed the *bhaktas* for their benefit, when in reality He Himself is *Purushottam Nārāyan*.

|| End of Vachanāmrut Loyā || 13 || 121 ||

Loyā – 14

Personal Preference Of Shreeji Mahārāj

- 14.1 In the *Samvat* year 1877, on *Māgshar vad* 11 [31st December, 1820], Shreeji Mahārāj was sitting on a decorated bedstead in Surā Khāchar’s *darbār* in Loyā. He was wearing a white *khes*, and had tied a white *feto* around His head. He had covered Himself with a white *chādar*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 14.2 Then, Shreeji Mahārāj said to the *paramhans*, “All the *āchāryas* of the past have had differing beliefs. Of them, Shankar Swāmi seems to have leaned predominately towards the Advait principle. Rāmanuj’s principle is that *jeevs*, *Māyā*, and *Purushottam* are eternal; *Purushottam* is the controller of the *jeevs* and *Māyā*; He is the ultimate cause of all; He forever dwells in His *Akshardhām* in a *divya svarup*; all *avatārs* originate from Him; and it is this *Purushottam Nārāyan* that should be worshiped. This seems to be the understanding of Rāmanuj. Vallabh-Āchārya seems to have intense faith only in *bhakti*. All these *āchāryas* have occasionally referred to other principles in their own *shāstras*, but ultimately, in one way or another, they have leaned towards their own personal preference. Their views can be accurately understood from the statements in their *shāstras*.

- 14.3 “In the same way, having listened to my talks, what have all of you realised my personal preference to be? Just as a thread passes through the eye of a needle, or a thread runs through each and every bead of a *mālā*, which principle is consistently interwoven in all of my talks? Please state your beliefs.”
- 14.4 All the senior *paramhans* spoke according to their understanding.
- 14.5 Then, Shreeji Mahārāj said, “Here, allow me to reveal my own principles and preferences.
- 14.6 “First of all, I like the fact that although *Rushabh-Dev Bhagvān* had attained oneness with *Vāsudev*, and despite being *Bhagvān* Himself, when *siddhi* appeared before Him, He did not accept them because He wished to set an example for all *tyāgis*. Also, the Shreemad Bhāgvat states: ‘Even an accomplished yogi should never trust his mind – even though he may appear to have conquered it’.

- 14.7 “There are also these *shlokas*:

*na kuryat-karhichit-sakhyam manasi hyanavasthite
yadvistram-bhāchirāch-cheernam chaskanda tapa aishvaram
Never befriend the mind because it is very unstable; it has even destroyed the
tap of the devs that were accumulated after extensive activities over a great
period of time.*

*nityam dadāti kāmasya-chhidram tam-anu yerayaha
yoginaha kruta-maitrasya patyur-jāyeva punshchalee
The minds of those yogis who have befriended their minds continuously allow
kām to enter. Other enemies, such as krodh, lobh, and moh, follow the kām
into the mind. In this way, the mind brings about the downfall of the yogis,
just as an unfaithful wife brings about the downfall of her trusting husband.*

“In this way, I like a *tyāgi* who does not trust his mind.

- 14.8 “Also, in my mind I do not like other *lokas* as much as I like *Shvet-Dvip* and *Badrikāshram*. In fact, I feel that it would be very good to go there to perform *tap* without any food. I would prefer not to indulge in the various types of pleasures of the other *lokas*.
- 14.9 “Furthermore, I realise that the many *avatārs* are all ultimately of *Bhagvān*; yet, among these *avatārs*, I like *Rushabh-Dev* greatly. I also like *Kapil-Dev* and *Dattātrey* equally, but to a lesser extent than *Rushabh-Dev*. But, more than these three, I have a million-fold more love for the *avatār* of *Shree Krishna*. I feel, ‘*This avatār is greater and more powerful than all the others. Also, in him, a person cannot make the distinction of the avatār and the source of the avatār*’. On the other hand, I do not have a great liking for the other *avatārs* of *Bhagvān*, such as *Matsya* and *Kurma*.
- 14.10 “In addition to this, my understanding is as follows: There is a great mass of divine light, which cannot be measured from above, below, or in any of the four directions; it is endless. Amidst this mass of light lies a large *sinhāsan*, upon which presides the *divya murti* of *Shree Nārāyan Purushottam Bhagvān*. Countless millions of *muktas* are seated around that *sinhāsan*, enjoying the *darshan* of *Bhagvān*. I constantly see Him accompanied by the *muktas*. Moreover, that *Bhagvān* is extremely luminous. At times, when I cannot see *Bhagvān* with the *sabhā* of *muktas* due to this luminosity, I feel deeply hurt. Despite being able to constantly see this mass of divine light, I am not fascinated by it; I experience profound bliss only from the *darshan* of *Bhagvān’s murti*. This is my *upāsanā*.
- 14.11 “Moreover, I like the *bhakti* that the *gopis* had towards *Bhagvān*. For this reason, I continuously observe people, and having seen the love a lustful woman has for a man, or a lustful man has for a woman, I feel, ‘*It would be good to have such love for Bhagvān*’. Also, whenever I see someone having great love for their son, or their money, I again feel, ‘*It would be good to have such love for Bhagvān*’. That is why whenever I hear someone singing, I would either send someone to

that person, or I would personally go there, and I would feel, ‘*What he is doing, is very good*’.

14.12 “Also, I only get along with a person who has no *svabhāvs*, such as *kām, krodh, lobh, mān, irshyā, kapat, svād, sneh, dambh*; a person who follows *dharma* as prescribed in the Dharma-Shāstras; and a person who has *bhakti* towards *Bhagvān*. I enjoy the company of only such a person. If a person is not like that, then I do not get along with him, even if he is staying close to me. In fact, I feel a dislike towards them.

14.13 “Initially, I had a strong dislike for anyone with *kām*. However, now I have a strong dislike for those who have *krodh, mān*, or *irshyā*. The reason is that a person with *kām* passes his days in *satsang* by being humble – like a *grahastha bhakta*; but as for those who have *krodh, mān*, or *irshyā*, they can be seen to definitely regress in *satsang*. For this reason, I am deeply saddened by these types of people.

14.14 “What is *mān* like? Well, a person with *mān* remains arrogant even before those who are superior to him; he cannot become humble and serve them.

14.15 “Now, allow me to summarise my preferences in brief. I do not agree with Shankar Swāmi’s belief of Advait principle. Rāmānuj Swāmi describes *Purushottam Bhagvān* as greater than the perishable and the imperishable; I worship that *Purushottam Bhagvān*. My *bhakti* towards that *Purushottam Bhagvān* is like that of the *gopis*, and the qualities of *vairāgya* and *ātmā-nishthā* within me are like Shukji’s and Jadbharat’s. These are my principles and preferences. Intelligent *bhaktas* can realise this if they analyse my talks as well as the *shāstras* of our *sampradāy* which have been accepted by me as trustworthy.”

14.16 Therefore, Shreeji Mahārāj spoke for the sake of His *bhaktas*, while He Himself is *Purushottam Nārāyan*.

Loyā - 15
Ātmā-Darshan

- 15.1 In the *Samvat* year 1877, on the night of *Māgshar vad* 13 [2nd January, 1821], Shreeji Mahārāj was sitting in Surā Khāchar's *darbār* in Loyā. He was wearing a warm, red *dagli* and a white *khes*. He had tied a white *feto* around His head, and had tied a *bokāni* with another white *feto*. In addition to this, He had covered Himself with a *chofāl* and a *pachchedi*. A *sabha* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 15.2 Then, Shreeji Mahārāj said out of compassion, "The *jeev* pervades the entire body from head to toe through its three powers of *adhyātma*, *adhibhut*, and *adhidev*. Through the *indriyas*, and their presiding *devs*, it experiences the *vishays*, but it cannot experience anything by being distinct from the presiding *devs* and the *indriyas*."
- 15.3 Then, Nityānand Swāmi raised a doubt: "Mahārāj, it is said that the *jeev* pervades the whole body in general, but resides specifically within the heart. So, how should a person understand the fact that awareness is not present everywhere equally?"
- 15.4 Shreeji Mahārāj answered, "The sun pervades each and every object equally by its rays, but its light is seen according to the object it shines upon. For example, pure sunlight is not experienced as intensely on stone or sand or in dirty water as it is on a floor made of glass or in clean water. Therefore, just as a person experiences a greater and lesser intensity in the sun's light, in the same way, even though the *jeev* resides equally in the *indriyas*, the *antah-karans*, and the organs of the *indriyas*, a person experiences its power more intensely in the *indriyas* because of their purity. For example, does a person experience as much sensation in his nose and ears as he does in his eyes? Certainly not. Furthermore, the four *antah-karans* are even purer than the *indriyas*, and so the *jeev*'s power can be

experienced there even more intensely. In comparison, it is experienced to a lesser degree in the *indriyas*. Nevertheless, the *jeev* does pervade the entire body equally.”

- 15.5 Then, Brahmānand Swāmi asked, “Many see the *jeev* to be like a star, or like the flame of an oil lamp, or like the flash from a firecracker. How should a person understand these differences in experiences?”
- 15.6 Shreeji Mahārāj explained, “Just as a person who has mastered *akshividyā* can see the *jeev* and the *murti* of *Bhagvān* within with his eyes, a person who has realised the *ātmā* through the *indriyas* sees the *ātmā* in a similar way. For example, if there was a glass-statue shaped in the *svarup* of a human – with all of its limbs, hair, and vessels made of glass – and if it were filled with light, then the light would be seen only according to the size and shape of the tubes within; it would not be seen everywhere. In the very same way, people describe the nature of the *jeev* according to however they have seen it. However, because they have not attained *nirāvaran drashti*, they do not see the *ātmā* as it is. However, when a person who has not attained *nirāvaran drashti* and is one with his *ātmā*, he no longer perceives the divisions of the different organs of the *indriyas*; instead, he realises the *ātmā* as it truly is.
- 15.7 “Just as a person who has attained the viewpoint of *ākāsh* does not perceive the other four *bhuts*, similarly, a person with *nirāvaran drashti* does not perceive differences in the *jeev*’s light arising from its *indriyas*, their organs and presiding *devs*, and the *antah-karans*; instead, he realises the *jeev* precisely as it is. On the other hand, a person who perceives distinctions does not realise the *jeev* as it is. For example, from a group of people, one person saw the tail of a cow, one person saw its mouth, one person saw its hoof, one person saw its belly, and one person saw its udder. Whichever part of the cow was seen, belonged to the cow, yet no one saw the cow completely. However, because at least one part was seen, it can be

said that the cow was actually seen. In the same way, a person can be said to have had the *darshan* of the *ātmā* to the extent to which he has seen the light of the *ātmā* through his *indriyas* or *antah-karans*. However, this cannot be said to be perfect *darshan* of the *ātmā*. Therefore, I have explained the general and the specific experiences of the *jeev* in this way.”

- 15.8 At that point, Nityānand Swāmi questioned, “Mahārāj, you have described the *jeev* as being *nirākār*. Therefore, when *Bhagvān* dwells within the *jeev*, does He reside without a *svarup*, or does He possess a *svarup*?”
- 15.9 Shreeji Mahārāj clarified, “*Bhagvān* dwells as the refuge of the *indriyas*, the *antah-karans*, their presiding *devs*, and the *jeev*. For example, *Shree Krishna Bhagvān* made Uddhavji explain to the *gopis*, ‘I am near to you by being the refuge of your *indriyas*, *antah-karans*, their presiding *devs*, and the *jeev*. Just as the very same five *mahā-bhuts* which reside in the *brahmānds* are also within everyone’s body, similarly, I reside in Mathurā like the *mahā-bhuts* reside predominantly in the *brahmānds*; but just like those *mahā-bhuts* reside subtly in the bodies of the *jeevs*, I also reside within all of you. The fact that I cannot be seen is to keep the *vrutti* of your mind confined within me; that is why I cannot be seen. Nevertheless, I reside within you, and I possess a definite *murti*’.”
- 15.10 Hearing this, Nityānand Swāmi questioned further, “Mahārāj, does *Bhagvān*, who resides as the refuge of the *indriyas*, *antah-karans*, their presiding *devs*, and the *jeev*, reside in the *svarup* of *Purush*, *Akshar*, or as *Purushottam* Himself?”
- 15.11 Shreeji Mahārāj replied, “The light of the *jeev*, *Purush*, *Akshar*, and *Purushottam* is very similar in terms of luminosity. So much so, that no one is capable of distinguishing between their light. However, they are absolutely distinct from each other, but no one is capable of

seeing these distinctions. Only a person who receives a divine body composed of divine light by the grace of *Bhagvān* realises, ‘*This is my own self, this is Purush, this is Akshar, and this is Purushottam – who is distinct from all*’. In this way, a person can see them separately, and their light distinctly. However, no one else is capable of distinguishing between them. Therefore, *Bhagvān* may reside in whichever *svarup* He chooses, but it is He Himself who resides within the *jeev* – no one else.’

- 15.12 Then, Shreeji Mahārāj continued, “There are three sets of *shāstras* which are eternal and which describe only the *svarup* of *Shree Krishna Bhagvān*. They are *Yog*, *Sāṅkhya*, and *Vedānt* (the Upanishads). I shall now explain the principles of each, so please listen.
- 15.13 “Those belonging to the *Sāṅkhya* philosophy propose the existence of twenty-four *tattvas* and believe that *Bhagvān* is greater than them; that is, *Bhagvān* is the twenty-fifth *tattva*. However, they do not accept *jeev* and *ishvar* as being distinct from the twenty-four *tattvas*. Their reasoning is that the *tattvas* cannot be sustained without the *jeev*; so the *jeev* is imagined only as a form of the *tattvas* because of its close co-existence with them. As a result, they do not consider the *jeev* to be distinct. Also, just as they regard the *jeev* as a form of the *tattvas*, they regard the *ishvars* as a form of the twenty-four *tattvas*. In this way, they imagine both *jeev* and *ishvar* among the twenty-four *tattvas*, and therefore count them together with the twenty-four *tattvas*; they do not consider them as being distinct from the *tattvas*. This, along with believing *Bhagvān* to be the twenty-fifth *tattva*, is the philosophy of *Sāṅkhya*.
- 15.14 “Despite this, a person should not conclude that there is no *jeev* at all, because the proposers of *Sāṅkhya* have prescribed the six spiritual activities (*shat-sampatti* – *sham, dam, uparati, titikshā, samādhān, and shraddhā*) as well as *shravan, manan, and nididhyās*, for the *jeev*.

By behaving in this way, the *jeev* attains a thought that eventually leads to the realisation of its distinction from the *tattvas*. Then, a person engages in the worship of *Bhagvān*, realising himself to be *brahm-rup*. This is the Sāṅkhya philosophy. It is also mentioned in the Moksh-Dharma, where *Nāradji* explains to Shukdevji:

*tyaja dharmam-adharma cha ubhe satyanrute tyaja
ubhe satyanrute tyaktvā yena tyajasi tat-tyaja*

“The meaning of this *shlok* is that when a *mumukshu* prepares to think about his *ātmā*, he should abandon all thoughts of *dharma* and *adharma*, *satya* and *asatya*, which disturb him. In fact, he should also abandon the thought by which he abandons these other thoughts. In this way, he should behave as *brahm-rup*. However, the *shlok* does not suggest that a person should physically abandon the *niyams* in the form of *dharma*. This is the correct interpretation of the *shlok*.

15.15 “Next, proposers of the Yog philosophy promote the twenty-four *tattvas* distinctly from the *jeev* and *ishvar*, whom they regard as the twenty-fifth *tattva*, and *Bhagvān* as the twenty-sixth. With the power of discrimination they distinguish the twenty-fifth *tattva* (*jeev*) from the other *tattvas*, and after firmly resolving that to be their form, they gather the *vruttis* of the twenty-four *tattvas* and forcefully attach them to the twenty-sixth *tattva* (*Bhagvān*); they do not allow them to be drawn towards the *vishays*. They believe, ‘*If my vruttis abandon Bhagvān and wander elsewhere, I will have to pass through the cycle of births and deaths*’. Therefore, they forcibly keep the *vruttis* of their *indriyas* and *antah-karans* on *Bhagvān*.

15.16 “In comparison, the proposers of Sāṅkhya believe, ‘*I have no indriyas or antah-karans, so where shall the vruttis go?*’ Therefore, they consider themselves to be *brahm-rup* and remain fearless. Those belonging to the Yog philosophy remain constantly fearful. For example, if a person had to carry a pot filled to the brim with oil up some stairs without spilling any oil at all, and if two swordsmen with

drawn swords were on both sides trying to frighten him, that person would be extremely afraid. Followers of Yog remain just as afraid of the *vishays* and strive to keep their *vrutti* fixed on *Bhagvān*. This is the philosophy of Yog.

^{15.17} “Vedānt (the Upanishads) explains only *Bhagvān*, who is the ultimate cause of all, as being the truth; they claim all else to be false. Just as when a person attains the viewpoint of *ākāsh*, he does not perceive the other *tattvas*, in the same way, a person who sees only *brahm*, perceives nothing else. That is the philosophy of Vedānt.”

|| End of Vachanāmrut Loyā || 15 || 123 ||

Loyā – 16

Worldly Desires Becoming Blunt And Uprooted

- 16.1 In the *Samvat* year 1877, after the *sandhyā ārti* on *Māgshar vad* 14 [3rd January, 1821], Shreeji Mahārāj was sitting on a decorated bedstead in Surā Khāchar’s *darbār* in Loyā. He was wearing a white *khes* and a warm, red *dagli*. He has also tied a white *feto* around His head, and had tied a *bokāni* with another white *feto*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 16.2 Then, Shreeji Mahārāj said, “May the *paramhans* please engage in a question-answer discussion.”
- 16.3 Then, Mahārāj Himself asked a question: “What are the characteristics of a person whose worldly desires have not become blunt, whose worldly desires have become blunt, and whose worldly desires have been completely uprooted?”
- 16.4 Muktānand Swāmi began to answer the question, but could not reply adequately.

- 16.5 So, Shreeji Mahārāj said, “The *vruttis* of the *indriyas* of a person whose worldly desires have not become blunt, cling to the *vishays*. In fact, they cannot be dislodged even by a thought process. In comparison, the *vruttis* of a person whose worldly desires have become blunt do not enter the *vishays* immediately. If the *vruttis* were to enter the *vishays*, and he attempts to withdraw them, they would withdraw instantly; they would not remain attached to the *vishays*. However, a person whose worldly desires have become completely uprooted is unaware of the *vishays* during the *jāgrat* state, just as he is during the *sushupti* state. He would regard all pleasant and unpleasant *vishays* as equal and would behave as a person who is *gunātīt*.”
- 16.6 Then, Gopālānand Swāmi asked, “A person’s worldly desires may have become blunt, but what is the reason for them not being removed from their roots?”
- 16.7 Shreeji Mahārāj explained, “The answer is that if a person has perfectly absorbed the following four qualities, then his worldly desires will become uprooted: *gnān* in the form of knowledge of that *ātmā*; *vairāgya* in the form of detachment from all things that have evolved out of *Prakṛti*; *dharma* in the form of *brahm-chārya*; and *bhakti* coupled with the knowledge of *Bhagvān*’s greatness. Any deficiency in these four qualities leads to a deficiency in uprooting a person’s worldly desires.”
- 16.8 Having given the reply, Shreeji Mahārāj said, “Now, allow me to ask a question. Countless spiritual activities have been prescribed for a *mumukshu* to perform in order to attain *Bhagvān*. Out of all of them, by which one powerful activity can all flaws be eradicated and all *gun* be acquired?”
- 16.9 The *paramhans* could not answer the question.

- 16.10 So, Shreeji Mahārāj revealed, "If a person has *bhakti* coupled with the knowledge of *Bhagvān's* countless powers as described by *Kapil-Dev* to Devhuti, then all of his flaws would be eradicated:

mad-bhayād-vāti vāto-yam suryas-tapati mad-bhayāt

It is by fear of me that Vāyu (wind) blows, Surya (sun) shines, Indra (clouds) rains, Agni (fire) burns, and Yam (death) devours the living

"Moreover, even if a person does not possess *gnān*, *vairāgya*, and *dharma*, he still attains them. Therefore, this spiritual activity is the best of all."

- 16.11 Then, Shreeji Mahārāj asked another question: "A person with *kapat*, who is also clever, cunningly conceals his *kapat*. Please explain how such a person's *kapat* can be recognised?"

- 16.12 Brahmānand Swāmi answered, "Such a person can be recognised by the fact that he keeps the company of someone who is an enemy of *satsang* and who speaks unkindly of *Bhagvān* and His *sant*. Such a person cannot be known by any other means."

- 16.13 Shreeji Mahārāj accepted the answer, but questioned further, "Yes, but how can such a person be recognised if he does not keep the company of such people?"

- 16.14 Brahmānand Swāmi then added, "His *kapat* would be exposed in times of difficult circumstances."

- 16.15 Shreeji Mahārāj confirmed, "That is the correct answer to the question."

- 16.16 Then, Shreeji Mahārāj asked another question: "Which single *avgun* transforms all of a person's *gun* to *avgun*?"

- 16.17 Shreepāt Devānand Swāmi replied, "If someone criticises a *bhakta* of *Bhagvān*, then all of his *gun* become as good as *avgun*."

- 16.18 Shreeji Mahārāj clarified, “That is true, but I had another answer in mind. A person may well be endowed with each and every *gun*, but if he believes *Bhagvān* to be *nirākār*, then that is a great flaw. So much so, that because of this *avgun*, all of his *gun* become *avgun*.”
- 16.19 Then, Shreeji Mahārāj asked, “Why does a person perceive *avgun* in a *sādhu*? ”
- 16.20 The *paramhans* attempted to answer the question, but were unable to give a precise answer.
- 16.21 So, Shreeji Mahārāj answered the question Himself: “A person with *mān* perceives *avgun* in a *sādhu*. This is because it is the very nature of someone who has *mān*, that if someone praises him, even though that person may have a hundred *avgun*, he would overlook them and would instead greatly highlight a single *gun*. Conversely, if a person does not praise him, then even though that person may have a hundred *gun*, he would overlook all of them and highlight an utterly insignificant *avgun*. Consequently, he would initially spite the person mentally, then verbally, and ultimately physically as well. Therefore, *mān* is a great flaw. However, do not think that only the wise have *mān* and the naïve do not. In actual fact, the naïve have more *mān* than the wise.”
- 16.22 Then, Muktānand Swāmi asked, “Mahārāj, how can *mān* be eradicated? ”
- 16.23 Shreeji Mahārāj explained, “A person who thoroughly realises the greatness of *Bhagvān* does not have *mān*. Look at Uddhavji, and how wise he was! He was skilled in the Niti-Shāstra, and had physical characteristics like that of a king. However, as he had understood the greatness of *Bhagvān*, he put aside his *mān* upon seeing the love of the *gopis* for *Bhagvān*, and prayed, ‘May I become a tree, a vine, a blade grass, or maybe a shrub – anything that has been touched by the dust from the feet of the *gopis*’.

16.24 “Tulsidās has also said:

*tulsee jyake mukhanse bhoole nikase rām
tāke pag kee paheniyām mere tan kee chām*

“This means that even if someone utters the name of *Bhagvān* unintentionally, a person who realises *Bhagvān*’s greatness would make shoes from his own skin and offer them to that person. If that is so, would he have any *mān* before a *bhakta* of *Bhagvān* who constantly engages himself in worship and in chanting the name of *Bhagvān*, who bows down to *Bhagvān*, and who realises the greatness of *Bhagvān*? Certainly not. Therefore, *mān* is eradicated when a person realises the greatness of *Bhagvān*, but without understanding the greatness of *Bhagvān*, *mān* simply cannot be eradicated. Therefore, whoever wishes to eradicate *mān* should realise the greatness of *Bhagvān* and His *sant*.”

|| End of Vachanāmrut Loyā || 16 || 124 ||

Loyā - 17 Not Perceiving Avgun

17.1 In the *Samvat* year 1877, on the night of *Māgshar vad Amās* [4th January 1821], Shreeji Mahārāj was sitting on a decorated bedstead in Surā Khāchar’s *darbār* in Loyā. He had tied a white *feto* around His head, and had tied a *bokāni* with another white *feto*. He was also wearing a warm, red *dagli* with a white *angarkhu* inside. He was also wearing a white *khes*. In addition to this, He had covered Himself with a *chofāl*, over which He had wrapped a yellow *rajāi*. Shreeji Mahārāj was in a pleasant mood. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

17.2 Then, of His own will, Shreeji Mahārāj said, “See how powerful the force of *Bhagvān*’s *māyā* is! It can cause great wickedness. Someone

who previously seemed very good, can suddenly become extremely evil."

- 17.3 So saying, Shreeji Mahārāj urged the *paramhans*, "Ask questions today, so that we can talk."
- 17.4 Then, Nityānand Swāmi asked, "Mahārāj, the very same person who was previously good and who prays to *Bhagvān*, later begins to criticise Him. How can a good person remain good and never let his understanding become impaired, amidst even the most unpleasant *desh*, *kāl*, *kriyā*, and *sang*?"
- 17.5 Shreeji Mahārāj answered, "If a person is indifferent to his body, has firm *ātmā-nishthā*, maintains *vairāgya* towards the *panch-vishays*, and has absolute *nishchay* in *Bhagvān* coupled with the knowledge of His greatness, then his mind will never become distorted – even amidst the most unpleasant circumstances imaginable. On the other hand, a person who believes himself to be the body, and does not have an intense hatred for the *panch-vishays*, would spite a *sādhu* if he were to criticise the *vishays*, even though the *sādhu* may be senior. Such a person would ultimately spite *Bhagvān* as well. Furthermore, if someone has firm *nishchay* in *Bhagvān*, but lacks an extreme hatred towards the *vishays* and is still attracted to them, then even if a person like Muktānand Swāmi were to criticise those objects, he would go as far as to cut off the person's head with a sword in order to harm that person."
- 17.6 "Nityānand Swāmi then asked, "Someone may identify himself with the body and may be attracted to the *panch-vishays*; yet he seems to survive in *satsang*. How can this be explained?"
- 17.7 Shreeji Mahārāj replied, "He survives in *satsang* only as long as he is not confronted by an unpleasant situation. If a great *sādhu* or *Bhagvān* were to criticise his *mān*, *svād*, *lobh*, *kām*, *krodh*, or his belief that he is the body, then he would surely develop a dislike for the *sādhu*. Then, he would certainly insult the *sādhu*, and therefore fall

from *satsang*. For example, whoever has drank sweetened milk that has been poisoned by the venom of a snake, even though he may be living at present, is sure to die – within half an hour, in the morning or in the evening, today or tomorrow; eventually, he will die. In the same way, he who identifies himself with the body, will definitely dislike the *sādhu*, and will eventually fall from *satsang* – either after one month or after two months; after one year or after two years or even after ten years; or maybe at the time of death or even after death – but he will certainly fall.

- 17.8 “In comparison, there is a person who does not identify himself with the body and believes, ‘*I am the ātmā, due to which this body functions; I am sachidānand; I enlighten the indriyas and antahkarans. I am not a person who becomes happy by possessing wealth and women; nor am I a person who is saddened by not possessing them*’. Such a person never dislikes a *sādhu*, no matter how strongly the *sādhu* criticises the *panch-vishays* or the belief that he is the body. Furthermore, he would never quarrel with the *sādhu* over insignificant issues, and nor would he hold a grudge against him.”
- 17.9 Then, Nityānand Swāmi asked again, “How can a person recognise someone who has a hatred for the *panch-vishays*? ”
- 17.10 Shreeji Mahārāj answered, “A person with a hatred for the *panch-vishays* can be recognised by the following characteristics: When he receives luxurious food, he would eat it, but he would not enjoy it as much as he would enjoy eating simple food. In fact, he would be troubled by it. Also, he would become upset wearing fine clothes; he would not enjoy them as much as he would enjoy wearing tattered, coarse clothes. In fact, his mind becomes troubled by fine clothes. If he were to receive a luxurious bed, or if someone were to honour him, or if he were to receive any sort of pleasant object, his mind would become troubled by it; in no way would he be pleased by it. On seeing such a person, a person should realise, ‘*He has a hatred for the vishays*’.”

- 17.11 Then, Muktānand Swāmi asked another question, “Mahārāj, how can a hatred for the *panch-vishays* be developed?”
- 17.12 Shreeji Mahārāj explained, “The most important method for developing such a hatred for the *panch-vishays*, is the knowledge of *Bhagvān’s* greatness, followed by *ātmā-nishthā* and *vairāgya*.
- 17.13 “Now, what is this greatness of *Bhagvān*? Well, it is due to the fear of *Bhagvān* that *Indra* rains; that the sun, the moon, and flames of fire emit light; that the earth supports one and all; that the oceans do not exceed their boundaries; and that the herbs produce fruit in their appropriate seasons. Also, it is *Bhagvān* who is the creator, sustainer, and destroyer of the world, and whose powers include *Kāl*, *Māyā*, *Purush*, and *Akshar*. Then, what object in the world can attract someone who has understood the greatness of *Bhagvān* in this way? Well, not even *kām*, *krodh*, *lobh*, *mān*, *irshyā*, *svād*, fine clothes, wealth, women, and none of the *panch-vishays* can bind him. This is because he has assessed everything. He knows, ‘*Bhagvān is like this, and these are the rewards of engaging in Bhagvān’s worship and listening to kathās and talks. Akshar is like this, and the bliss associated with him is like this. Furthermore, the pleasures of Golok, Vaikunth, and Shvet-Dvip are like this, the pleasures of Prakruti and Purush are like this, the pleasures of Brahm-Lok are like this, the pleasures of Svarg are like this, and the happiness of a kingdom is like this’*’.
- 17.14 “In this way, a person who has understood the happiness hidden within everything, realises the bliss of *Bhagvān* to be the highest and then attaches himself to Him. Is there any object in the world that can draw him away from the holy feet of *Bhagvān*? There is none. For example, take a piece of iron. Once touched by a *pārasmani*, it is transformed into gold. It cannot be transformed back into iron; not even by the *pārasmani* itself. Similarly, a person who has realised the greatness of *Bhagvān* cannot be made to fall from the holy feet of

Bhagvān, not even by *Bhagvān* Himself. Then, how could he be made to fall by any other object? Of course he cannot.

17.15 “In addition to realising the greatness of *Bhagvān*, such a person also deeply realises the greatness of a *sant* who worships *Bhagvān*. He feels, ‘*This sant is truly great because he is a true bhakta of Bhagvān*’. For example, Uddhav was very educated, but as he had understood the greatness of *Bhagvān*, he did not become arrogant due to his intelligence. In fact, he yearned for the dust from the feet of the *gopis*, and therefore asked to be reborn as a vine. The reason for this was that he had witnessed the profound love the *gopis* had towards *Bhagvān*, whom even the *shloks* of the Veds seek. So, how can a person who realises the greatness of a *sant* of *Bhagvān* hold any arrogance before a *sant*? Why could he not bow down to him? In actual fact, he would behave as a *dās* of a *dās* before a *sant*. Even if a *sant* were to repeatedly physically mistreat him, he would tolerate it and would believe, ‘*It is my great fortune that I am bearing the hatred of such a sant. Due to my prārabdha, I would have been forced to endure the abuses of my wife and children, my parents, and the king. I may even have had to eat the leaves of spinach and moss. At least here, in the company of the sant, I am fortunate enough to be able to keep the vow of nisvād. Due to my prārabdha, I may have been forced to wear tattered clothes or rags; but at least here with the sant I am fortunate enough to have a blanket to cover myself with*’.

17.16 “Conversely, if a person enters a *sabhā* of *sādhus* and is not appropriately honoured by a *sant*, and if he then has a dislike towards that *sant*, it implies that he has not realised the greatness of the *sant*; otherwise he would not have a dislike towards the *sant* in that way. 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. This is because the poor man has realised the importance of the

British official, and thinks, ‘*He is the ruler of the land, and I am a mere pauper*’. For this reason, he does not become upset. In the same way, if a person has realised the greatness of a *sant*, then regardless of how much the *sant* hates him, he would never become upset with that *sant*. If fact, if he does find an *avgun* in anyone, he would find it in himself, but in no way would he perceive an *avgun* in the *sant*. Therefore, a person who has realised the greatness of *Bhagvān* and His *sant* has a firm foundation in *satsang*. Conversely, a person cannot be certain about someone who has not realised such greatness.”

|| End of Vachanāmrut Loyā || 17 || 125 ||

Loyā – 18

Nishchay In Bhagvān

- 18.1 In the *Samvat* year 1877, on the night of *Posh sud 1* [5th January, 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead in Surā Khāchar’s *darbār* in Loyā. He was wearing a white *khes* and a warm, red *dagli*. In addition to this, He had covered Himself with a *chofāl* and a *rajāi*. He had tied a white *feto* around His head, and had tied a *bokāni* with another white *feto*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 18.2 Then, after the *paramhans* had finished the *sandhyā ārti* and prayers, Shreeji Mahārāj said, “Please sing a *kirtan*.” Then, Muktānand Swāmi and some other *paramhans* sang *kirtans* while playing musical instruments.
- 18.3 Shreeji Mahārāj then said, “Please conclude the singing as I wish to talk. If any doubts arise in what I say, please ask.”
- 18.4 So saying, He began, “To develop *nishchay* in *Bhagvān* is more difficult than anything else. Also, as this topic of *nishchay* is

extremely complex, I am afraid of discussing it. I feel, '*Upon discussing this topic, what if someone was to misunderstand it? What if, due to this discussion, any characteristic that a person may have firmly developed were to be destroyed or uprooted?*' However, there is no alternative but to reveal this fact. If a person does not interpret it correctly, many problems can arise. But, until a person has not understood this fact, a great deficiency will remain in his understanding. That is why I wish to deliver this talk.

- 18.5 "When *Bhagvān* assumed the *svarup* of *Varāh*, His *svarup* as a boar was very ugly. During the *avatār* of *Matsya*, His *svarup* was exactly like that of a fish. During the *Kurma avatār*, His *svarup* was exactly like that of other turtles. In the *Nrusinh avatār*, His *svarup* was as frightening as a lion. During the *Vāman avatār*, His *svarup* was like a dwarf, with short hands and legs, a board waist and a plump body. During the *Vyās avatār*, He appeared black, with lots of body hair and a foul body odour.
- 18.6 "All those who attained *Bhagvān* in whichever *svarup* He had taken, performed *dhyān* on that particular *svarup*. As a result of that meditation, they attained a *svarup* similar to that *svarup* of *Bhagvān*. Now, did those who attained *Varāh*, see *Bhagvān* exactly like a boar in His *dhām*? Did those who attained *Matsya*, see *Bhagvān* exactly like a fish in His *dhām*? Did those who attained *Kurma*, see *Bhagvān* exactly like a turtle in His *dhām*? Did those who attained *Nrusinh* see *Bhagvān* exactly like a lion in His *dhām*? Did those who attained *Hayagriv* see *Bhagvān* exactly as a horse in His *dhām*? Did those who worshipped *Varāh* as if He were their husband become a female boar? Did those who worshipped Him with the love of a friend become a boar? Did those who worshipped *Matsya* as if He were their husband become a female fish? Did those who worshipped Him with the love of a friend become a fish? Did those who worshipped *Kurma* as if He were their husband become a female turtle? Did those who worshipped Him with the love of a friend become a turtle? Did those who worshipped *Nrusinh* as if He were their husband

become a lioness? Did those who worshipped Him with the love of a friend become a lion? Did those who worshipped *Hayagrīv* as if He were their husband become a female horse? Did those who worshipped Him with the love of a friend become a horse? If the original *svarup* of *Bhagvān* was exactly like that of the *avatār*, then by meditating on them, the *bhaktas* of each *avatār* should attain that same *svarup*, and all that I have just mentioned should happen. However, this is not the case.

- 18.7 "Then, you may ask, '*What is the svarup of that Bhagvān like?*' Well, the answer is that *Bhagvān* is *sachidānand*, and possesses a *murti* full of divine light. In every single pore of His body, there is light equivalent to millions and millions of suns. Moreover, that *Bhagvān* is so handsome that He puts even millions of *Kām-Devs* to shame. He is the lord of countless millions of *brahmānds*, the king of kings, the controller of all, the *antaryāmi* of all, and extremely blissful. In comparison to His bliss, the pleasure of seeing countless beautiful women fades into insignificance. In fact, before the bliss of the *murti* of the *Bhagvān*, the pleasures of the *vishays* of this *lok* and the higher *loks* fade into insignificance. Such is the *svarup* of *Bhagvān*. That *svarup* always has two arms, but by His wish, He may appear to have four arms, or sometimes may appear to have eight arms, or He may even be seen as having a thousand arms.
- 18.8 "Furthermore, it is that very *Bhagvān* who assumes the *svarup* such as *Matsya*, *Kurma*, *Varāh*, and the *svarup* of *Rām* and *Krishna*, for the purpose of fulfilling some task. However, he does not abandon His original *svarup* to assume the *svarup* of these *avatārs*. That *Bhagvān* Himself assumes the *svarups* like *Matsya* and *Kurma*, possessing countless divine powers and great strength. Then, once the task for which He assumed a body is completed, He abandons that body. For this reason, it is said in the *Shreemad Bhāgvat*:

*bhu-bhāraha kshapito yena tām tanum vijahāvajah
kantakam kantakena dvayam chāpeeshituhu samama*

"This *shlok* explains that through whichever physical body *Bhagvān* relieved the burden of the earth, after removing the 'thorn' (the belief that a person is the body) which has pierced the *chaitanya* of the beings, *Bhagvān* also abandoned His own physical body, which was the 'thorn' used to remove the other 'thorn'.

- 18.9 "Also, *Bhagvān* assumed the *svarup* of *Nrusinh* for the purpose of killing a demon. After completing that task, He decided to abandon that particular body. But, who could kill a lion? So, by *Bhagvān*'s own will, *Shiv* (in the form of *Kāl*), came assuming the *svarup* of a *sharabh*. *Nrusinh* then fought the *sharabh*. As a result, both left their physical bodies. That is how *Shiv* came to be known as Sharbheshvar Mahādev, and the location where *Nrusinhji* left his body became Nārsinhi Shilā.
- 18.10 "Moreover, wherever paintings of *Matsya*, *Kurma*, and other *avatārs* of *Bhagvān* are portrayed, the lower portions of the paintings depict the *svarup* as the *avatār*, like a fish or a turtle. However, the upper portions of the paintings depict the *murti* of *Bhagvān* with a *shankh*, a *chakra*, a *gadā*, a *padma*, a *vaijayanti* garland, silk garments, a crown, and the *shrivatsa* mark, as well as other symbols. Therefore, the *murti* of *Bhagvān* is eternally like this.
- 18.11 "Initially, at the time of His birth, *Shree Krishna Bhagvān* gave *darshan* in a four-armed *svarup* to Vasudev and Devki. He also gave *darshan* to Akrur in water in a four-armed *svarup*. When Rukmani fainted, He again gave *darshan* in a four-armed *svarup*. Arjun has also said:

tenaiva rupena chatur-bhujen sahasra-bāho bhava vishvamurte
O one whose form is the svarup! O thousand-armed!
Please return to your original four-armed svarup!

"So, Arjun also saw Him as having a four-armed *svarup*. When *Shree Krishna Bhagvān* was seated under a pipal tree after the Yadavs had

slaughtered themselves, Uddhavji and Maitreya Rushi saw the *svarup* of *Bhagvān* having four-arms, along with a *shankh*, a *chakra*, a *gadā*, a *padma*, and silk garments. Moreover, *Shree Krishna Bhagvān* was dark in complexion, yet His beauty is described as being capable of putting millions of *Kām-Devs* to shame.

- 18.12 "Therefore, although *Bhagvān* appears to be like a human, the previously mentioned luminosity and bliss are all inherent within Him. A person who has the strengths of *dhyān*, *dhārnā*, and *saṁādhi*, sees that very *svarup* of having the light of millions and millions of suns; such a person does not need to resort to using a torch or an oil lamp. Moreover, even though *Bhagvān* is so luminous, the fact that this divine light cannot be seen is due to *Bhagvān's* wish. If *Bhagvān* wished, '*May the bhaktas see me full of divine light*', then that same *svarup* would be seen as luminous. So, a person who has the *nishchay* in *Bhagvān* realises, '*The divya powers, riches, and pārshads of the dhāms of Golok, Vaikunth, Shvet-Dvip, and Brahmpur, all accompany Bhagvān*'. Also, the *bhaktas* who serve Him include *Rādhikā* and *Lakshmi*'. He sees *Bhagvān* in such a glorious way. However, those who are fools see Him as a human. *Shree Krishna Bhagvān* has also mentioned in the Geetā:

*avajānanti mām moodhā mānusheem tanum-āśhritam
param bhāvam-ajānanto mama bhoota-maheshvaram*

*Fools describe me as having a human svarup, but they do not realise my
magnificent svarup as the great lord of all beings.*

"Therefore, those who are fools fail to realise such greatness of *Bhagvān*; instead, they perceive human traits in *Bhagvān*, seeing Him as a human like themselves.

- 18.13 "What is meant by perceiving human characteristics? Well, it is when all the feelings of the *antah-karans*, like *kām*, *krodh*, *lobh*, *moh*, *mad*, *matsar*, *āśhā*, *trushnā*; and all the characteristics of the physical body, like bones, skin, faeces, and urine; as well as birth, childhood, youth, old age, and death; and all other human characteristics may appear to

have a *nishchay* in *Bhagvān*, but his *nishchay* is flawed. As a result, he will surely fall from *satsang*.

18.14 "That *Bhagvān's svarup* is supremely *divya* – there is not even the slightest trace of human characteristics in *Bhagvān*, and a person should instead not perceive human traits in *Bhagvān*, and he should instead initially view Him as a *dev*; then he should view Him as *Brahmā*; then as *Pradhān-Purush*; then as *Prakruti-Purush*; then as *Akshar*; and finally as *Purushottam*. For example, upon seeing the incredible *charitras* of *Shree Krishna Bhagvān*, the cow-herds of Vraj initially viewed Him as a *dev*. Then, after listening to the words of Garg-Āchārya, they viewed Him as *Bhagvān*. Then, they said, 'You are *Bhagvān*. So, show us your *dhām*'. They were then shown *Akshardhām*. A person who believes *Bhagvān* to be *divya* in this way should be known to have to complete *nishchay*.

18.15 "Sometimes people say, 'Initially, this person did not have the *nishchay* in *Bhagvān*, but now he does'. Does that mean that he did not see *Bhagvān* initially? Well, he certainly did see Him, but he perceived human characteristics in Him. Later, after he develops *nishchay*, he does *darshan* believing *Bhagvān* to be completely *divya*; that is known as having developed the *nishchay* in *Bhagvān*. Moreover, if a person does not believe *Bhagvān* to be completely *divya*, then he repeatedly becomes upset and constantly perceives *gun* and *avgun*. He thinks, '*Bhagvān* is favouring that person, but not me', or 'He often calls that person, but not me', or 'He has more love for that person, and less for me'. In this way, he continues perceiving *gun* and *avgun*. As a result, his heart becomes more and more miserable day by day, and ultimately he falls from *satsang*. Therefore, a person should certainly not perceive human characteristics in *Bhagvān*.

18.16 "A person should not perceive *avgun* even in the *bhaktas* of *Bhagvān*. This is because physically a *bhakta* may be blind, disabled, deaf, old, unattractive, or he may have leukoderma; but when he dies, does he still remain blind or disabled in the *dhām* of *Bhagvān*? Certainly not.

Those are all features of humans. After leaving these features behind, he assumes a *divya svarup* and becomes *brahm-rup*. Therefore, if a person should not perceive *avgun* in the *bhaktas* of *Bhagvān*, then how can he possibly perceive them in *Bhagvān*?

- 18.17 “Regardless of whether you understand this fact today or you understand it after a hundred years, it must be understood. In actual fact, there is no alternative but to understand it and remember it firmly. Therefore, all *bhaktas* should remember this principle of mine and discuss it amongst each other. Furthermore, whenever someone suffers a setback due to some misunderstanding, he should be alerted by mentioning this. A person should discuss this principle of mine regularly, at least once a day – this is my *agnā*. So, please do not forget it; please, please, do not forget it!”
- 18.18 Saying this, Shreeji Mahārāj bid “Jay Swāminarayan” to all the *bhaktas* and returned to His residence smiling. After listening to Shreeji Mahārāj’s talk, all the *sādhus* and *bhaktas* realised Shreeji Mahārāj is the cause of all *avatārs*, the ‘*avatāri*’, and greatly strengthened their *nishchay* in Him as being completely *divya*.

|| End of Vachanāmrut Loyā || 18 || 126 ||

|| End of Shree Loyā Prakaran ||

VACHANĀMRUT

Shree Panchālā Prakaran

Panchālā - 1

The Happiness Of Akshardhām

- 1.1 In the *Samvat* year 1877, on *Fāgan sud 4* [3rd March 1821], Shreeji Mahārāj was sitting on a decorated bedstead that had been placed on a platform in Jhinā-Bhāi's *darbār* in Panchālā. He was wearing a white *angarkhu* and a white *khes*. He had tied a white *feto* around His head, with its end hanging on the right side. He had also covered Himself with a thin, white *pachchedi*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 1.2 Then, after the *sandhyā ārti*, Shreeji Mahārāj sat on a large, cylindrical pillow and said, "I wish to ask a question to all these senior *paramhans* and senior *bhaktas*: A person may have love for *Bhagvān*, and also the determination to follow *dharma*. However, if he has not applied a thought process, then the extremely attractive *vishays* (*shabda*, *sparsh*, *rup*, *ras*, and *gandh*) will never be considered equivalent to the extremely repulsive *vishays*; nor will they be considered inferior to them. So, which thought must be applied so that the extremely attractive *vishays* seem equivalent to or inferior to the extremely repulsive *vishays*? I ask this question to all the senior *bhaktas*. Whoever has, through whichever thought, realised the attractive *vishays* to be like the repulsive *vishays*, or has realised them to be far more repulsive than even the repulsive *vishays*, please reveal your thoughts."

- 1.3 Then, all the *paramhans* and all the *bhaktas* disclosed their thoughts.

- 1.4 Shreeji Mahārāj then said, "Having heard your thoughts, I shall now tell you about the thought which I have maintained. Consider the

following example: If someone sends a letter from a distant land, the intelligence of the writer of that letter can be revealed by reading the letter. Now, the appearance and style of speech of the five Pāndavs, Draupadi, Kuntāji, Rukmani, Satyabhāmā, Jambavati, and other queens of *Bhagvān*, of *Bhagvān*'s son, Sāmb, and of other *bhaktas*, are written in the *shāstras*. By hearing those *shāstras*, the description of their appearance allows us to visualise them as if having direct *darshan*. Also, their intelligence can be revealed from the words of the *shāstras*. In the same way, a person hears from the Purāns, the Mahābhārat, and other *shāstras* that *Bhagvān* is the all-doer – is responsible for the creation, sustenance, and destruction of this universe – and that He eternally has a *svarup*. If He did not have a *svarup*, He could not be called the all-doer. Furthermore, *Akshar-Brahm* is the *dhām* in which *Bhagvān* resides. It is that *Bhagvān* who has a *divya murti*; who is luminous and blissful; and who, at the time of creation, gives a *buddhi*, *indriyas*, a *man*, and *prāns* to the *jeevs* that had been merged in *Māyā* along with their *kāran* bodies at the time of destruction. Why does He give these to the *jeevs*? He does so to enable them to indulge in the *uttam*, *madhyam*, and *kanishth* types of *vishays* as well as for the purpose of attaining *moksh*.

- 1.5 “*Bhagvān* has created enjoyments and places of enjoyment for the sake of those *jeevs*; but within that, the creation of the *uttam vishays* are for the purpose of reducing the miseries of the inferior *vishays*. For example, a wealthy merchant may have had trees planted on both sides of a road to provide shade; he may have had water-houses constructed; he may have also had charity-houses and guest-homes constructed. He does all of this for the poor. Similarly, before *Bhagvān*, *Brahmā*, *Shiv*, *Indra*, and other *devs* are as poor as those paupers of *Samvat* 1847 who boiled the fruits of pipal trees and then ate them. It is *Bhagvān* who has created those *uttam vishays* for the happiness of *Brahmā* and the other *devs*, and for humans. Also, since the rich merchant builds facilities for the sake of the poor, it is obvious that compared to those, the luxuries in the merchant's own

home must be far greater. Similarly, *Bhagvān* has created happiness for *Brahmā* and others; so it is obvious to an intelligent person that compared to those, the bliss of His own *dhām* must be far more superior. An intelligent person can then conclude that there is an extreme amount of bliss in the *dhām* of *Bhagvān*. As a result, the attractive *vishays* become repulsive for him.

- 1.6 “Furthermore, all the happiness related to *vishays* which is apparent in this world, be it for animals, humans, *devs*, or ghosts, is only due to some relation with *Bhagvān*, and when the happiness is coupled with *dharma*. However, the bliss that is in *Bhagvān* Himself cannot be found anywhere else. Consider the following example: The light from this burning torch which falls a short distance away is not as intense as the light in the vicinity of the torch. Very far away, there is not light at all. In the same way, elsewhere there is only a little bliss, but absolute bliss is only available in the vicinity of *Bhagvān*. The further a person is distanced from *Bhagvān*, the less bliss he experiences. Therefore, a person who is a *mumukshu* realises, ‘*The further away I am from Bhagvān, the more miseries I will face, and ultimately I will become extremely miserable. On the other hand, even the slightest association with Bhagvān will provide immense bliss. I shall experience the highest form of bliss*’’. A person who thinks in this way, keeps a desire for the bliss of *Bhagvān*, and employs any means to maintain very close association with *Bhagvān*, can be called intelligent.

- 1.7 “Moreover, the happiness of humans exceeds the happiness of animals; and the happiness of a king 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 *Bhagvān*’s *Akshardhām* is far more superior.

- 1.8 “In this way, realising the intensity of the bliss of *Bhagvān*, a person who is intelligent realises all other pleasures related to *vishays* to be

insignificant. Compared to the bliss of *Bhagvān*, the pleasures of others are like that of a poor man who begs with a clay pot at the door of a rich *grahastha*. When I think of the bliss of the *dhām* of that *Bhagvān*, I become uninterested in all other forms of happiness, and I feel, ‘*When will I leave this body to experience that bliss?*’ Moreover, when I naturally indulge in the *panch-vishays*, I think about no particular thought; but, if I were to sense some pleasure in an object, my thoughts would immediately be diverted to the bliss of *Bhagvān*, and my mind would become extremely uninterested.

- 1.9 “These thoughts can only be fully realised by a person who is intelligent. In fact, I have love towards a person who is intelligent. This is because I myself am intelligent, as is my thought process. Moreover, a person who is intelligent will also think similarly. In this way, it appears to me that my thought is superior to all of your thoughts; therefore, all of you should firmly remember this thought of mine in your hearts. Without applying this thought, if a person’s *vrutti* does become attached to appealing *vishays*, it will only just become detached – and only after much effort. However, for a person who has applied this thought, very little effort is involved in withdrawing his *vrutti*; he can easily realise how worthless the *vishays* are.

- 1.10 “This fact can only be understood by a person who has a sharp intelligence, and a craving for higher happiness. For example, a penny is worth more than a cowry-shell, and a rupee is worth more than a penny; a gold coin is more valuable than a rupee, and a *chintāmani* is more valuable than a gold coin. Similarly, wherever there are pleasures of the *panch-vishays*, the bliss of *Bhagvān* in His *dhām* is far more superior in comparison. Therefore, this thought only settles in the heart of a person who is intelligent and who thinks in this way. When this thought does firmly settle in the heart, even if he happens to be in a forest, he would feel, ‘*I am surrounded by countless people and the wealth of the kingdom*’, and he would not

believe himself to be miserable. Conversely, if he were in *Indra's lok*, he would feel, '*I am sitting in a forest*', and he would not be gratified by the pleasures in the *lok* of *Indra*. In fact, he would realise those pleasures to be worthless.

- 1.11 "Therefore, keeping this thought in mind, all of you should decide, '*Now we want to reach only the dhām of Bhagvān; we do not want to be tempted by the worthless pleasures of the panch-vishays along the way*'. So, please keep this determination in your mind, as what I have told all of you is my principle; please embed it firmly in your lives."

|| End of Vachanāmrut Panchālā || 1 || 127 ||

Panchālā – 2 Sāṅkhya And Yog

- 2.1 In the *Samvat* year 1877, on *Fāgan sud 7* [10th March, 1821], Shreeji Mahārāj was sitting on a decorated bedstead that had been placed on a platform in Jhinā-Bhāi's *darbār* in Panchālā. He was wearing a white *khes* and had covered Himself with a white *pachchedi*. He had also tied a white *feto* around His head. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 2.2 Then, Shreeji Mahārāj said, "Please bring the Moksh-Dharma *shāstras* so that we can arrange for a *kathā* on the chapter of Sāṅkhya and the chapter of Yog." Then, the *shāstras* were brought to the *sabhā*, and Nityānand Swāmi commenced the reading.
- 2.3 Shreeji Mahārāj then said, "The followers of Yog consider *jeev* and *ishvar* to be the twenty-fifth *tattva*, and *Paramātmā* to be the twenty-sixth *tattva*. On the other hand, followers of Sāṅkhya include *jeev* and *ishvar* with the twenty-four *tattvas*, and consider *Paramātmā* to be the twenty-fifth *tattva*. Of the two, the followers of Yog believe that

regardless of however much a person thinks of the *ātmā* and non-*ātmā*, or however much effort he makes, without accepting the refuge of *pratyaksha Bhagvān*, he cannot attain *moksh*. On the other hand, followers of *Sāṅkhya* believe that if a person understands the ultimate fate of all *devs* and humans, develops *vairāgya* for the *vishays*, and realises his *ātmā* as greater than the three bodies (*sthul*, *sukshma*, *kāran*), then he becomes a *mukta*. However, since each of these two types of beliefs has their own deficiencies, a person should employ certain methods of understanding for the purpose of resolving those deficiencies.

- 2.4 “The flaw of the Yog philosophy is that both the *jeev* and *ishvar* have been considered as the twenty-fifth *tattva* and both have been said to have bodies comprised of twenty-four *tattvas*. As a result, both the *jeev* and *ishvar* seem equal. This would suggest that the *sthul* body is the same as *virāt*, the *sukshma* body is the same as *sutrātmā*, and the *kāran* body is the same as *avyākrut*. It also suggests that the *jāgrat* state is the same as that of sustenance, the *svapna* state is the same as that of creation, and the *sushupti* state is the same as that of destruction. Moreover, *vishva*, *taijas*, and *prāgna*, would be considered equal to *Vishnu*, *Brahmā*, and *Shiv* respectively. As a result, those followers would worship the twenty-sixth *tattva* with such understanding.

- 2.5 “To remove this deficiency of equating *jeev* and *ishvar*, a person should learn the following method of interpretation from a wise person: The five *bhuts* residing in the body of *ishvar* are known as *mahā-bhuts*, and those *bhuts* sustain the bodies of all *jeevs*. On the other hand, the five *bhuts* in the body of the *jeev* are minor and are incapable of sustaining others. Also, the *jeev* possesses limited knowledge compared to *ishvar*, who is all-knowing. A person should learn such a method of interpretation so that the *jeev* and *ishvar* are not understood to be equal to each other. If a person has not done that and some opponent were to ask a question in a debate, then he

would find it difficult to reply. As a result, his own understanding would become confused. But, if he has learnt such a method, then even if someone were to raise a question, he would not allow the *jeev* and *ishvar* to be considered as being equal. Also, he should only listen to words that strengthen this belief.

- 2.6 “Next, the flaw of the followers of the Sāṅkhya philosophy is that they consider *Paramātmā* to be the twenty-fifth *tattva*, who is greater than the twenty-four *tattvas*. They consider the twenty-four *tattvas* as being false and *Paramātmā* as being *satya*. If that were so, who would attain that *Paramātmā*? After all, the *jeev*, who is the achiever, is not considered distinct from the *tattvas*.
- 2.7 “To remove that deficiency, a person should learn the following method of interpretation from a wise person: *Jeev* and *ishvar* have been included with the *tattvas* because those twenty-four *tattvas* cannot exist without the *jeev* and *ishvar*. But, in reality, *jeev* and *ishvar* are distinct from those *tattvas*, and do attain *Paramātmā*. A person should learn such a method of interpretation. If he has not done so, and an opponent in a debate were to ask a question, doubts would arise, and he would think, *If the tattvas are truly false, then what is the purpose of prescribing the observance of dharma, such as brahm-chārya, and spiritual activities such as shravan, manan, and nididhyās, to attain Paramātmā?* Therefore, *jeev* and *ishvar* have been included with the *tattvas* because they have attained oneness with the *tattvas*; however, they are totally distinct from those *tattvas* and do attain *Paramātmā*. In this way, followers of the Sāṅkhya philosophy should learn such methods of interpretation from a wise *sādhu*.
- 2.8 “Moreover, the followers of Yog propose the following methods: *Moksh* is attained by performing *dhyān* on the *pratyaksha murtis* of the *avatārs* of *Bhagvān* such as *Matsya*, *Kurma*, *Varāh*, *Nrusinh*, *Vāman*, *Rām*, and *Krishna*. However, the followers of Sāṅkhya accept

methods which claim that *moksh* is attained when a person fully realises the *svarup* of *Bhagvān*, through experience, as described by the various Shruti *shāstras*:

yato vācho nivartante aprāpya manasā saha

*From where speech returns along with the mind without having attained
Bhagvān.*

“Both philosophies are good and have been accepted by the great, and a person who follows both of them appropriately does attain *Akshardhām*. In both of these philosophies, the same spiritual activities have been prescribed, but the method of worship in each is not the same; in fact, it is extremely different.”

- 2.9 Having spoken in this way, Shreeji Mahārāj then told the *paramhans*, “Now please sing *kirtans*.”
- 2.10 Then, Muktānand Swāmi and some other *paramhans* began singing *kirtans* to the accompaniment of musical instruments. Following this, Shreeji Mahārāj said, “Now, please stop the *kirtans*. While you were singing, I thought over the philosophies of both Sāṅkhya and Yog. Please listen as I explain.
- 2.11 “For a person who follows Yog, the luminous, *divya svarup murti* of *Bhagvān* which resides in *Akshardhām* at the time of *ātyantik-pralay* is worthy of performing *dhyān* upon. Moreover, *Bhagvān* in the form of *Prakṛti-Purush* is also worthy of performing *dhyān* upon, but to a lesser extent. To a lesser extent than that, *Bhagvān* in the form of the twenty-four *tattvas*, which have evolved from *Prakṛti-Purush*, is also worthy of performing *dhyān* upon. To a lesser extent than that, Hiranyagarbh; and to a lesser extent than that, *Virāt* – who has evolved from the twenty-four *tattvas* – is also worthy of performing *dhyān* upon. Still to a lesser extent than that, *Brahmā*, *Vishnu*, and *Shiv*, as well as the *avatārs* of *Bhagvān* on this earth, such as *Matsya*, *Kurma*, *Nrusinh*, and *Varāh*, as well as *shāligrām* and other *murtis* of

Bhagvān – are all worthy of performing *dhyān* upon. While I was thinking, I realised that this is the essence of the philosophy of Yog.

- 2.12 “Then, I thought over the Sāṅkhya philosophy. They have done away with all those *svarups*, and it appears that they believe, ‘*The cause of all thoughts is the jeev, and since there is nothing as pure as the jeev, it is appropriate to perform dhyān upon the jeev*’. In order to disprove this view of Sāṅkhya, I again thought of Yog. Specifically, *Purushottam Bhagvān*, who is greater than everything, has an *anvay* relationship with *Prakṛti* and *Purush* and all other entities. Therefore, they are all *Bhagvān*; all possess a *divya svarup*; all are *satya* and worthy of performing *dhyān* upon. Certain Vedic *shloks* also support this fact:

sarvam khalvidam brahma
The whole universe is brahm, the svarup of Bhagvān.

neha nānāsti kinchana
There is nothing in this universe that is not the svarup of Bhagvān.

idam hi vishvam bhagavān-ivetaro yato jagat-sthāna-nirodha-sambhavāha
This universe is as another svarup of Bhagvān – who is the cause of the creation, sustenance, and destruction of the world.

- 2.13 “Therefore, a *mumukshu* who follows the path of Yog encounters no obstacles. This is because that path is easy and relies on the *pratyaksha murti* of *Bhagvān*. For this reason, through that path, even an ordinary person can attain *kalyān* without any difficulty.
- 2.14 “However, there is one flaw on that path: Entities, such as *Prakṛti* and *Purush*, are thought of as being the components of *Purushottam Bhagvān*. This could cause the following belief to develop: *Prakṛti* and *Purush* are components of *Bhagvān*, and their components are *Hiranyagarbh* and *Virāt*. If such an understanding develops, then that is a major flaw since a person feels *Bhagvān* is divisible and has

components. However, *Bhagvān* is indivisible, without components, unchanging, imperishable, and whole. Therefore, such a misunderstanding should not be allowed to arise.

- 2.15 “Also, a person should understand, ‘*Bhagvān* is one and unparalleled, while others, such as *Prakruti* and *Purush*, are His bhaktas and perform *dhyān* upon Him. That is why they are referred to as *svarups* of *Bhagvān*. Just as a great *sādhu* who performs *dhyān* upon *Bhagvān* is known as a *svarup* of *Bhagvān*, in the same way *Prakruti* and *Purush* are also *svarups* of *Bhagvān*. Moreover, *Purushottam Shree Krishna*, who is greater than everything, Himself assumes the forms of *Vāsudev*, *Sankarshan*, *Pradyumna*, and *Aniruddha*, and assumes *avatārs* such as *Ram* and *Krishna*. Therefore, He is worthy of performing *dhyān* upon’. If a person has such an understanding, then that path of Yog is absolutely free of obstacles and is the best path.
- 2.16 “Now, the flaw of the *Sāṅkhya* philosophy is that it claims, ‘All that is grasped via the *antah-karans* and the *indriyas* is false, while all that is grasped through experience is *satya*’. Therefore, they propose all *svarups* as being false. Along with that, they also consider the *svarups* of *Bhagvān* that have incarnated for the *kalyān* of the *jeevs*, as being false. In fact, they also view the *svarups* of *Aniruddha*, *Pradyumna*, and *Sankarshan* as being false. They only accept *Vāsudev*, who is *nirgun*. That is their major flaw.
- 2.17 “Therefore, it suits the followers of *Sāṅkhya* to believe, ‘After absorbing the thoughts of *Sāṅkhya* and considering whatever has evolved from *Prakruti* and *Purush* as being perishable, a person should realise his own *ātmā* as being distinct from all, as being pure, and *brahm-rup*. Then, understanding the *svarup* of *Bhagvān* that has incarnated for the *kalyān* of the *jeevs* as being *satya*, he should perform *dhyān* upon Him’. In this way, these two types of thoughts can be known if a person learns from someone who is wise, like myself; otherwise, even if a person studies or listens to the *shāstras*, he cannot understand them.

- 2.18 “In reality, the teachings of Yog are actually for a person who has become *brahm-rup* by initially having practiced thoughts of Sāṅkhya. Therefore, it is said:

*brahma-bhutaha prasannātmā na shochati na kānkshati
samaha sarveshu bhuteshu mad-bhaktim labhate parām*

A person who has become brahm-rup remains joyful, grieves nothing, desires nothing, behaves equally with all beings, and attains my supreme bhakti.

*ātmārāmash-cha munayo nirgranthā apyurukrame
kurvantya-haitukeem bhakti-mittham-bhuta-guno hariha*

Despite being engaged only in the ātmā, and despite having overcome all improper natures – the munis still offer selfless bhakti to Bhagvān, as Bhagvān possesses such divya qualities.

*parinishthitopi naирgunya uttam-shloka-leelayā
gruheeta-chetā rājarshe ākhyanam yad-adheetavān*

O King (Parikshit)! Despite being perfectly poised in the nirgun state, having been attracted by the leelās of Bhagvān, I (Shukdevji) studied the Shreemad Bhāgvat.

- 2.19 “In this way, the Sāṅkhya philosophy is dependent on Yog. This is because through that Sāṅkhya philosophy, the followers of Sāṅkhya realise all *vishays* that can be indulged in via the five *indriyas* and four *antah-karans* – which are distinct from a person’s own ātmā – to be totally worthless. Therefore, such a person is not tempted 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 antah-karans; and that which the indriyas and antah-karans perceive is asatya and perishable*’. This is the firm understanding of a follower of Sāṅkhya, who also realises his own ātmā as pure. Such a person should perform *dhyān*, *upāsanā*, and offer *bhakti* to Bhagvān according to the path of Yog. If he does not adopt this, that would be a major flaw in him.

- 2.20 “In this way, I have described the eternal philosophies of the Sāṅkhya *shāstras* and the Yog *shāstras* having thoroughly thought about them.

However, the followers of Yog and Sāṅkhya have corrupted both paths. Those who are followers of Yog try to establish the truth of *svarups*, and in the process they realise all people, the *svarups* of *Brahmā*, *Vishnu*, and *Shiv*, as well as *svarups* of *Rām*, *Krishna*, and other *avatārs* as equal to each other. Followers of Sāṅkhya criticise all *svarups*, and in the process they also criticise places of pilgrimage, *vrat*, *murtis*, *yam* and *niyam*, forms of *dharma* such as *brahm-chārya*, as well as *Brahmā*, *Vishnu*, and *Shiv*, and *Rām*, *Krishna*, and other *avatārs*. Therefore, both the followers of Sāṅkhya and the followers of Yog have deviated from the correct path. As a result, they will be sent to *Narak*."

|| End of Vachanāmrut Panchālā || 2 || 128 ||

Panchālā – 3

Intelligence Is Instrumental In Attaining Kalyān Love Is Māyā

- 3.1 In the *Samvat* year 1877, on *Fāgan sud* 8 [11th March, 1821], Shreeji Mahārāj was sitting on a decorated bedstead in Jhinā-Bhāi's *darbār* in Panchālā. He was wearing a white *khes* and had covered Himself with a white *pachchedi*. He had also tied a white *feto* around His head. A *sabhā* of *paramhans*, as well as a *sabhā* of *haribhaktas* from various places, had gathered before Him.
- 3.2 Then, Shreeji Mahārāj said to the *paramhans*, "Please begin a question-answer discussion."
- 3.3 Then, Muni Bāvā asked Brahmānand Swāmi, "We have attained this *satsang*, as well as the association of *Bhagvān*. All other flaws have been eradicated, and we also have enthusiasm to do *satsang*. Despite this, why do *mān* and *irshyā* still remain?"
- 3.4 Brahmānand Swāmi then began to supply an answer, but was unable to do so satisfactorily.

- 3.5 Then, Shreeji Mahārāj said, “Such a person lacks intelligence. This is because a person who is intelligent realises all of his *gun* and *avgun*, as well as the *gun* and *avgun* of others. On the other hand, a person who is not intelligent only acknowledges his own *gun*, but fails to realise his *avgun*; he feels himself to be as distinguished as the *Sanakādik*, and he views other renowned people to be inferior to himself. However, a person who is intelligent realises his own *avgun*, and thinks ‘I possess many *avgun*.’ Then, maintaining an intense hatred towards those *avgun*, he eradicates them. Also, if a *sādhu* were to speak to him about eradicating those *avgun*, he would accept that advice as beneficial. As a result, *avgun*, such as *mān* and *irshyā*, will not remain in him.
- 3.6 “On the other hand, someone may appear to be very intelligent, but if he does not recognise his own flaws, then his intelligence should be known to be merely worldly. Outwardly, that intelligence appears to be very sharp, but he cannot be called intelligent. Actually, he should be known to be an utter fool, and his intelligence is useless for attaining his own *moksh*. In comparison, someone else may possess only a little intelligence, but if he attempts to eradicate his *avgun* after recognising them, then even his limited intelligence is useful in attaining *moksh*. In fact, only he can be called intelligent. Therefore, a person who never perceives his own *avgun* and perceives only his own *gun* should be known as a fool; and a person who acknowledges his own *avgun* should be known to be intelligent.”
- 3.7 Then, Shreeji Mahārāj instructed, “Now, please sing *kirtans*.” The *paramhans* then commenced singing ‘*Sakhi Āj Mohan Deethā Re, Sheriye Āvta Re...’*”
- 3.8 Following this, Shreeji Mahārāj spoke again, “Now, please stop the singing. The *kirtans* that you have just sung are full of love. While you were singing, I thought about the nature of love, and realised that love is a great quality; and to worship *Bhagvān* with love is

admirable. After deep thought, I realised, '*Love itself is the māyā of Bhagvān*'. This is because if two women are casually talking to each other, looking at each other, or casually touching each other, then that is a different type of love. Or, if two men are talking to each other, looking at each other, or casually touching each other, then that is also a different type of love. However, if a man is looking at a woman, embracing her, listening to her talks, and enjoying her fragrance, then the love and mental attraction he develops for her is a type of love that does not develop between two men. Also, if a woman is looking at a man and embracing him, then the love she develops for him through his association, with her mind being totally attracted towards him, is a type of love that does not develop between two women. Therefore, that which is the cause of the continuance of the world, and the cause of bondage and the cycle of births and deaths, is the *māyā* of *Bhagvān*, which takes the form of love.

- 3.9 "Then, I thought, '*Shabda, sparsh, rup, ras, and gandh are the panch-vishays. After having regarded everything else as perishable, if those vishays are directed only towards Bhagvān, realising Him to be the only source of ultimate bliss, then that is fine – that is not māyā*'. But, then I thought that even that is not appropriate. After all, if a person perceives *shabda, sparsh, rup, ras, and gandh*, to be better in other objects compared to those that are in *Bhagvān*, he will abandon *Bhagvān* and will develop love for other objects. For example, *Shree Krishna Bhagvān's* 16,100 wives, who were *apsārās* in past lives, had asked for the following *vardān* from *Brahmā*: '*O Mahārāj! We have experienced the touch of devs, demons, and humans, but we have not experienced the touch of Bhagvān as our husband. Therefore, please grace us so that He becomes our husband*'. So, *Brahmā* replied, '*Perform tap and Bhagvān will become your husband*'. So, they performed intense *tap*, after which *Ashtāvakra Rushi* and *Nārad Muni* both became pleased and granted the following *vardān*: '*Bhagvān will become your husband*'. In this way, by performing many *tap* in

other lives, they attained *Shree Krishna Bhagvān*. However, on perceiving more beauty in Sāmb than in *Bhagvān*, they became infatuated by Sāmb. Therefore, it is not appropriate for a person whose mind is not steady to develop love for *Bhagvān* through the pleasures of the *vishays* of the five *indriyas*. However, if a person's mind does remain steady, without having any doubts, then it is appropriate.

- 3.10 "Moreover, a person who is intelligent should develop love for *Bhagvān* in the following way: A person should realise his *jeev* as being distinct from the twenty-four *tattvas*. Then, after uprooting the *vruttis* of the five *indriyas* that are firmly embedded in the *jeev*, and while remaining as the *jeev* alone (without *vruttis* of the *indriyas*) he should remain *nirgun* and develop as much love for *Bhagvān* as possible.

- 3.11 "What do I mean by *nirgun*? Well, the ten *indriyas* are the products of *rajo-gun*; the *antah-karans* and their presiding *devs* are the products of *sattva-gun*; and the five *bhuts* and the *panch-vishays* are the products of *tamo-gun*. A person who believes himself to be distinct from the products of those three *gun* and from the three *gun* themselves, and remains as the *jeev* alone, is known as *nirgun*. So, he should become *nirgun* in this way and develop love of *Bhagvān*. Therefore, it is said:

nairgunyasthā ramante sma gunānu-kathane hareha

Although the munis had attained the nirgun state, they still engaged themselves in praising the glory of Bhagvān.

***parinishthitopi nairgunya uttam-shloka-leelayā
gruheeta-chetā rājarshe ākhyanam yad-adheetavān***

O King (Parikshit)! Despite being perfectly poised in the nirgun state, having been attracted by the leelās of Bhagvān, I (Shukdevji) studied the Shreemad Bhāgvat.

- 3.12 “Those who possess *gnān* after having realised the nature of the *kshetra* and the *kshetragna* attain ātmā-nishthā and develop love for *Bhagvān*. What is the *kshetra*? Well, the three bodies (*sthul*, *sukshma*, and *kāran*) and the three mental states (*jāgrat*, *svapna*, and *sushupti*), are the *kshetra*. Such a person realises the *kshetra* to be distinct from his own ātmā, and he feels, ‘*Those can never be any part of me; I am the knower; I am extremely pure, formless, genderless, and chetan, while the kshetra is extremely impure, jad, and perishable*’. Understanding this firmly, a person who develops vairāgya towards everything else, and offers *bhakti* to *Bhagvān* while following *svadharma*, is known to possess *ekāntik bhakti* and *gnān*. A *bhakta* possessing this *gnān* is superior to all. In fact, *Bhagvān* has said:

*teshām gnānee nitya-yukta eka-bhaktir-vishishyate
priyo hi gnānino tyartha-maham sa cha mama priyaha*

Of these – a person who is distressed from having fallen from the path of attaining siddh-dashā, and therefore still wishes to attain them; a person who seeks knowledge of the ātmā; a person who desires material objects, material pleasures and powers; and a person who has gnān – the person with gnān is the best, as he is always engaged in me and is devoted to me alone. I am exceedingly dear to a person with gnān, and he is dear to me.

udārāha sarva evaite gnānee tvātmaiva me matam

They are all noble, but I consider the one with gnān to be my very ātmā.

- 3.13 “Realising this, a person should uproot the *indriyas*, the *antah-karans*, and the *vishays* from the *jeev*, and develop love for *Bhagvān* – only that is appropriate. As long as a person has not uprooted them, he should extract work from them in the form of the *darshan* or touch of *Bhagvān*. Moreover, they should not be regarded as supporters; instead, they should be regarded as enemies. In fact, a person should never feel gratitude towards them by thinking, ‘*They are beneficial to me in offering bhakti to Bhagvān*’. He should not feel that the eyes enable a person to listen to the *kathā* of *Bhagvān*; the skin enables a person to experience the touch of *Bhagvān*; the nose enables a person to experience the fragrance of *Bhagvān*’s *mālā* and *tulsi*; the

mouth enables a person to engage in *kathās* and sing *kirtans* in praise of *Bhagvān*; and the tongue enables a person to experience the taste of *Bhagvān's prasād*. A person should not understand them to be helpful in performing *bhakti* of *Bhagvān*. They should not be given gratitude, nor should they be trusted. Instead, they should be regarded only as enemies. This is because what if in the process of experiencing happiness through the *darshan* or touch of *Bhagvān*, they lure a person to believe that there is pleasure in the *darshan* or touch of women and other objects? That would be very damaging. Therefore, those enemies (the five *indriyas*) should be confined, and work in the form of *bhakti* to *Bhagvān* should be extracted from them. For example, a king who has captured his enemy keeps him chained and extracts work from him; never does the king free him or trust him. If he were to free him or trust him, then the enemy would definitely kill the king. In the same way, if a person trusts his enemies (the *indriyas*), and frees them and does not keep them confined, they will definitely make him fall from the path of *Bhagvān*. Therefore, they should never be trusted.

3.14 “Also, just as the British arrest a criminal and keep him standing in a witness box to question him, without freeing him or trusting him, in the same way, the *indriyas* and the *antah-karans* should be kept in a witness box and in chains (the *niyams* of the *panch-vartmān*), and then they should be made to offer *bhakti* to *Bhagvān*. However, they should not be given any gratitude; they should be looked upon only as enemies. If the *indriyas* and the *antah-karans* are regarded as supporters, given gratitude, and seen to be useful in *bhakti*, then in the process of experiencing the happiness of the *darshan* or touch of *Bhagvān*, they will lure a person to believe that there is some pleasure in women and other objects. As a result, all efforts he has made will become useless. For example, if one spark of fire were to fall on a large pile of gunpowder, then that gunpowder would be completely reduced to ashes. In this way, the stability of a person's *indriyas* is not certain.

- 3.15 "Therefore, it is only appropriate that a person develops love for *Bhagvān* while behaving as the *ātmā*. That is my principle, and a person who develops love for *Bhagvān* in this way is dear to me. Moreover, he should think, '*The beauty of Bhagvān cannot be found anywhere else; the touch of Bhagvān cannot be found anywhere else; the bliss experienced from hearing Bhagvān cannot be found anywhere else; and the tastes related to Bhagvān cannot be found anywhere else*'. In this way, a person should tempt the *indriyas* and the *antah-karans*, and divert them away from other *vishays*. This understanding is appropriate."
- 3.16 Then, Svayamprakāshānand Swāmi said, "Mahārāj, in which place should a person stay and develop all these thoughts?"
- 3.17 Shreeji Mahārāj replied, "A person should think: '*I am not the sthul body, the sukshma body, or the kāran body; I do not have the jāgrat, svapna, or sushupti states; I am not the five gnān-indriyas, the five karma-indriyas, the four antah-karans or their presiding devs; in fact, I am distinct from all these. I am chaitanya; I am a bhakta of Bhagvān*''. If the *indriyas* and *antah-karans* misbehave in some way, they should be disciplined in the following way: '*Do you wish to see the beauty only of Bhagvān, or do you also wish to see the beauty of others? Do you wish to listen to sounds related only to Bhagvān and experience smells related to Him, or do you also wish to listen to other sounds and experience other smells? If you do crave after the vishays leaving Bhagvān aside, then what is there between you and me? Who are you and who am I? I will have absolutely nothing to do with you. Whatever you do, you will have to bear the consequences*'.
- 3.18 "Lecturing the *indriyas* and *antah-karans* in this way, a person should pray to *Bhagvān*: '*O Mahārāj! O Swāmi! You intensely love your bhaktas! You are an ocean of mercy! The fault lies with the indriyas and antah-karans. I am distinct from them. In fact, they are my enemies. So, please protect me from their influence*'. A person should

constantly offer prayers in this way; and understanding his own *kshetragna* to be composed of *chaitanya*, he should offer love and *bhakti* to *Bhagvān*."

|| End of Vachanāmrut Panchālā || 3 || 129 ||

Panchālā - 4

Perceiving Divinity In The Human Traits Of *Bhagvān*

- 4.1 In the *Samvat* year 1877, on *Fāgan vad 3* [21st March, 1821], Shreeji Mahārāj was sitting on a decorated bedstead that had been placed on a platform in Jhinā-Bhāi's *darbār* in Panchālā. He was wearing a white *khes* and had covered Himself with a white *pachchedi*. He had also tied a white *feto* around His head. In addition to this, He was turning a *mālā* of *tulsi* beads in His hand. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, was gathered before Him.
- 4.2 Then, Shreeji Mahārāj said to the *paramhans*, "Please begin a question-answer discussion amongst yourselves."
- 4.3 Then, Muni Bāvā asked a question to Brahmānand Swāmi, "Initially, a person may have the belief of *Bhagvān* and may engage in *bhajan* and *smaran*; but later, on seeing the human-like actions of *Bhagvān*, doubts arise in that belief. What is the cause of this?"
- 4.4 Brahmānand Swāmi then began to answer that question but was unable to do so satisfactorily.
- 4.5 Then, having thought for some time, Shreeji Mahārāj spoke, "I shall answer that question." Continuing, He said, "The Veds, the Purāns, the Mahābhārat, the Smṛutis, and the other *śāstras* state that the original *svarup* of *Bhagvān*, which is eternal, without a beginning, and *divya*, resides in His *Akshardhām*. They also mention what that

Bhagvān is like. His *svarup* is not like any *svarup* that can be seen by the eyes; His sound is not like any sound that can be heard by the ears; His touch is not like any touch that can be felt by the skin; His smell is not like any smell that can be smelt by the nose; and the tongue cannot describe that *Bhagvān*. He cannot be imagined by the *man*; He cannot be thought of by the *chitt*; He cannot be understood by the *buddhi*; nor can the *ahankār* fully claim, '*I am Bhagvān's and Bhagvān is mine*'. In this way, *Bhagvān* remains beyond the reach of the *indriyas* and the *antah-karans*.

- 4.6 "Moreover, the beauty of *Bhagvān* is such that it cannot be compared to any other object in this *brahmānd* – including everything from *Brahmā* to the smallest blade of grass; His sound is such that it cannot be compared to any other sounds in this *brahmānd*; The smell of *Bhagvān* is such that it cannot be compared to any other smell in this *brahmānd*; The touch of *Bhagvān* is such that it cannot be compared to any other touch in this *brahmānd*; The tastes related to *Bhagvān* are such that they cannot be compared to any other taste in the *brahmānd*; and the *dhām* of *Bhagvān* is such that it cannot be compared to any other place in this *brahmānd*. Specifically, out of all the various places in the seven *dvips* and the nine *khangas*, the extremely beautiful places of *Brahmā* and others on Mount Meru, the various places on Mount Lokā-Lok, the *lokas* of *Indra*, *Varun*, *Kuber*, *Shiv*, and *Brahmā*, and many other places, not one of them can compare to the *dhām* of *Bhagvān*. The bliss experienced by the *bhaktas* of *Bhagvān* residing in that *dhām* is such that it cannot be compared to any other type of bliss in this *brahmānd*.
- 4.7 "The *svarup* of that *Bhagvān* is such that it cannot be compared to the *svarup* of anyone in this *brahmānd*. This is because all the *svarups* in this *brahmānd* which evolved from *Prakruti* and *Purush* are *māyik*, whereas *Bhagvān* is *divya*. So, since the two are totally different, how can they possibly be compared? For example, we can compare a person to something by saying, '*This man is like a buffalo, like a snake, like a sparrow, like a donkey, like a dog, like a crow, or like an*

elephant'. But in reality, such comparisons are not appropriate for humans. This is because all of those animals are in a completely different group compared to humans. Even between a human and a human, there is no exact similarity where a person can claim, '*This person is exactly like that person*'. If he were exactly like the other person, then how could the original person be recognised?

- 4.8 "Therefore, despite the fact that all humans belong to the same group, no two are exactly alike. Just look at Bhago and Mulo – the two are said to be identical; but, if a person stays with them for a few days, he can distinguish between them and say, '*This is Bhago and this is Mulo*'. But, if there were no difference, how could they be recognised? So, if there is no great similarity between that which is *māyik* and that which is not *māyik*, what can possibly be compared to *Bhagvān* and the *dhām* of *Bhagvān*? After all, all *śāstras* claim, '*Bhagvān is beyond the reach of the indriyas and the antah-karans*'.
- 4.9 "When that *Bhagvān* does not wish to give His *darshan* to beings, He stays in this way in His own *Akshardhām* with a *divya svarup*, and as a result He remains beyond reach. That *Bhagvān* is the lord of all lords, He is surrounded by countless *divya* luxuries and countless *divya pārshads*, and He is the lord of countless millions of *brahmānds*.
- 4.10 "Take the example of a great world-emperor whose kingdom stretches from where the sun rises to where it sets. This emperor, by the strength of his own *tap*, has attained *divine* powers like those of the *devs*, and is ruling over the *loks* of *Svarg*, *Mrutyu-Lok*, and *Pātāl* – just like Arjun, who remained on the throne of *Indra* in *Svarg-Lok* for many years with his own body, and Nahush Rājā, who also became *Indra*. The emperor is so powerful, that it is not possible to count the villages in his kingdom, as they are innumerable. The chiefs of these villages also cannot be counted, as they are also innumerable. Furthermore, the countless chiefs of those villages come to his *darbār* to make requests. The emperor's money, property, pleasures, palaces, and wealth are also countless.

- 4.11 "Just like the emperor, *Bhagvān* is the king of the kings of countless villages (*brahmānds*). Moreover, the chiefs of those villages (*brahmānds*) are *Brahmā*, *Vishnu*, and *Shiv*. Just as in one village one chief is senior and the whole population of that village bows before him and follows his *agnā*, and just as the chief in turn bows before the king, similarly, in each *brahmānd*, *Brahmā*, *Vishnu*, and *Shiv* are senior, and the others in that *brahmānd*, that are the *devs*, demons, humans, *rushis*, and *prajāpatis* of that *brahmānd*, worship them and follow their *agnā*. But, *Brahmā*, *Vishnu*, and *Shiv* in turn worship *Purushottam Bhagvān* and follow His *agnā*. Furthermore, all the *Brahmās*, *Vishnus*, and *Shivs* of all the *brahmānds* pray to *Bhagvān*, '*Mahārāj! Please have compassion on us and visit our brahmānd*' – just as the chief of a village requests the world-emperor, '*Mahārāj! I am poor. Please visit my house. I shall serve you to the best of my ability*'. In the same way, *Brahmā*, *Vishnu*, and *Shiv* pray to *Bhagvān*, '*Mahārāj! Please have mercy upon us and grace us with your darshan; visit our brahmānd*'. Only then does *Bhagvān* assume a body in that *brahmānd*.
- 4.12 "Moreover, He assumes a body based on the task to be performed there, and He also behaves accordingly. If He assumes the body of a *dev*, then He behaves exactly like a *dev*. If He assumes the body of an animal, then He behaves exactly like an animal. For example, when *Bhagvān* assumed the *svarup* of *Varāh*, He found the earth by smelling it. When He became *Hayagrīv*, He started to neigh like a horse. When He assumed the bodies of water creatures, such as *Matsya* and *Kurma*, He moved only in water, but not on land. When He became the *svarup* of *Nrusinh*, He behaved exactly like a lion, not like a human.
- 4.13 "When that *Bhagvān* assumes the *svarup* of a human being, He behaves exactly like a human. During *Satya-Yug*, the lifespan of humans is one hundred thousand years, so *Bhagvān* also lives for one hundred thousand years. Also, just as people in *Satya-Yug* can indulge in any object their mind desires, *Bhagvān* also indulges in

objects in the same way; He does not behave in any extraordinary way. In *Tretā-Yug*, the lifespan of humans is ten thousand years. So, when *Bhagvān* is born in *Tretā-Yug*, He also lives for ten thousand years. In *Dvāpar-Yug*, the lifespan of humans is one thousand years, and humans possess the strength of ten thousand elephants. So, *Bhagvān* also possesses the same strength and has the same lifespan. Finally, when *Bhagvān* is born in *Kali-Yug*, He assumes the lifespan and strength of humans according to the humans of *Kali-Yug*.

4.14 "Just as a child is conceived, then develops in the womb, then is born, then undergoes the phases of childhood, youth, and old age, and eventually dies, *Bhagvān* also undergoes the same process, exactly like a human. Also, just as humans possess *svabhāvs* – such as *kām*, *krodh*, *lobh*, *svād*, *mān*, *sneh*, *mad*, *matsar*, *irshyā*, *moh*, *āshā*, *trushnā*, hatred, attachment, infatuation, happiness, misery, fear, fearlessness, bravery, cowardice, hunger, thirst, sleep, prejudice, a feeling that this belongs to others, a feeling that this belongs to me, *tyāg*, *vairāgya* – in the same way, all of those *svabhāvs* are apparent in *Bhagvān* when He assumes a human body. All the *śāstras* have also described that human *svarup* of *Bhagvān* along with His original, *divya svarup*. A person, who has developed a firm *nishchay* of both of those *svarups* through intense *shravan* and *manan*, never has any doubts; whereas a person who lacks this type of understanding does have doubts about *Bhagvān*.

4.15 "When that *Bhagvān* – who possesses a *divya svarup* – assumes a human body, He behaves with *svabhāvs* similar to humans. However, an intelligent person realises, '*He possesses kām, but it is not like that of other humans. In fact, krodh, lobh, svād, mān, and other human svabhāvs are also present in Bhagvān, but they are certainly not like those possessed by other humans*'. An intelligent person also realises that there is something *divya* about that *Bhagvān*, and with this understanding, he develops the belief of Him being *Bhagvān*. For example, Shankar-Āchārya entered the body of a king in order to gain

knowledge of certain affectionate details. Therefore, at that time, his bodily gestures and his emotions were all affectionate like those of the king. However, the queen was intelligent and realised, ‘*My husband did not possess such powers; therefore, some other jeev has entered his body*’. In the same way, *divya* qualities are apparent in *Bhagvān* in human *svarup*. As a result, a person develops the *nishchay* in Him being *Bhagvān*.

- 4.16 “Then you may say, ‘*If someone develops the nishchay in Bhagvān on noticing something divya, then if He were to display divya qualities, many people would develop the same belief*’. However, the fact of the matter is as follows: All the *shāstras* refer to the sun by saying, ‘*It is Bhagvān*’. Moreover, that sun is visible to everyone, and people do its *darshan* daily. Despite this, no person has ever been convinced of his or her own *kalyāñ* as a result of its *darshan*, and they do not believe, ‘*I have attained kalyāñ*’. On the other hand, after having the *darshan* of *Rām*, *Krishna*, and the other *avatārs* in human *svarup*, and of *Nārad*, *Shukji*, and other *sādhus*, people do attain the belief that my *kalyāñ* is certainly guaranteed, and I am fulfilled. Even though there is no divine light in that *Bhagvān* and those *sādhus*, and a person can only have their *darshan* after lighting an oil lamp, he still becomes convinced of his own *kalyāñ*.
- 4.17 “Consider another example: Fire is also a visible *svarup* of *Bhagvān*, as *Bhagvān* has said:

*aham vaishvānaro bhootvā prāninām deha-māshritaha
prānāpāna-samāyuktaha pachāmyanam chaturvirdham*

Remaining in the bodies of all being as Vaishvanar (the fire of digestion), I digest the four types of food (chewable, drinkable, lickable, and suckable) with the help of prān vāyu (inhaled air) and apān vāyu (air that pushes food downwards).

- 4.18 “The *darshan* of that fire is available to all, but that does not grant people belief of their own *kalyāñ*, whereas with the *darshan* of

Bhagvān and His *sādhu*, they do gain belief of their own *kalyān*. The reason for this is that there is a difference between humans, and the sun and fire; as a result, a person is not convinced of his *kalyān* upon having the *darshan* of the sun or fire. Instead, if someone touches fire, he will be burnt. Furthermore, when Kuntāji called upon *Surya* using the *mantra* given by Durvāsā, *Surya* came to Kuntāji in a human *svarup* just like Kuntāji's own *svarup*. As a result, she was able to enjoy his intimacy, and therefore conceived Karna. In actuality, *Surya* is extremely luminous; and if he had come with all of his light, Kuntāji would have been burnt to death, and she would not have been able to enjoy his intimacy. Also, when *Surya* used to come to Satrājit Yādav, he came as a human. However, when he came to Kuntāji and came to Satrājit, did he leave his place in the sky? He remained in the sky; but assuming another *svarup*, that very same *Surya* came to Kuntāji and Satrājit. Moreover, there was just as much luminosity in that *svarup* as there is in the sun, but he suppressed that luminosity and came as a human.

- 4.19 “In the same way, if *Bhagvān* were to give *darshan* to beings with all of His *divya* qualities, then humans would not find it suitable, and they would wonder, ‘Is this a ghost, or what?’ Therefore, *Bhagvān* suppresses His own *divya* powers and gives *darshan* exactly like a human. But, at the same time, He still remains present in His own *dhām*. Only when *Bhagvān* comes as a human are people able to do His *darshan*, touch Him, and offer the nine types of *bhakti*.

- 4.20 “If *Bhagvān* does not become like a human and instead behaves with complete *divya* qualities, then people would not be able to develop love or feelings of friendship for Him. This is because a human develops love and friendship for another human, and animals develop mutual love and friendship for other animals; but humans and animals do not develop the same love and friendship for each other. Therefore, those belonging to the same group develop love

towards each other, but not towards those belonging to a different group.

- 4.21 "Similarly, *Bhagvān* suppresses His *divya* qualities and becomes exactly like a human so that His *bhaktas* can develop love for Him. He does not exhibit His *divya* qualities. Exhibiting His *divya* qualities would place Him in a different group, and as a result, *bhaktas* would not be able to develop love and friendship towards Him. It is for this reason that when *Bhagvān* appears in human *svarup*, He remains extremely cautious to ensure that His *divya* qualities remain hidden. However, if He were to become a little impatient in some task, His *divya* qualities would become apparent. Occasionally, by His own wish, He may reveal His *divya* qualities to some *bhakta*. For example, as *Shree Krishna Bhagvān* became impatient to kill Bhishma, He forgot his human-like nature and reverted to His *divya* powers. As a result, the earth was incapable of bearing the burden. When He revealed His *divya* qualities to Arjun, it was revealed as a result of His own wish. However, Arjun did not experience bliss due to that *divya* qualities, and he became very uneasy. Then, when *Shree Krishna Bhagvān* gave *darshan* to Arjun in His human *svarup*, Arjun experienced bliss and said:

*drusht-vedam mānusham rupam tava saumyam janārdana
idaneem-asmi samvruttaha sachetāha prakrutim gataha*

Vanquisher of the evil (Krishna)! Having seen your gentle human svarup, I am now calm and have been restored to my original nature.

- 4.22 "Therefore, a person only finds it suitable when *Bhagvān* behaves like a human; otherwise he would not. Yet, when *Bhagvān* behaves as a human, a person who does not have this understanding would find it difficult to accept His human-like nature. Moreover, if *Bhagvān* were to behave with only *divya* qualities, a person would be unable to understand all that is beyond the reach of the mind and speech. For this reason, the *shāstras* have described *Bhagvān* in both ways. A person who has fully realised Him in this way would not

develop any doubts; but, doubts would certainly arise in a person who does not understand in this way.

- 4.23 “Someone may claim, *'I have realised Bhagvān, and I have nishchay in Bhagvān'*. But, if he has not understood this talk, then his *nishchay* is still imperfect. For example, a person may have learnt a *shlok* or a *kirtan*. If he were asked, *'Have you learnt this shlok or kirtan?'* he would reply that he has, and he would also be able to recite it. But, if he were to forget that *shlok* or *kirtan* after a few days, then it can be said that when he originally learnt the *shlok*, he had not learnt it properly. This is because that *shlok* or *kirtan* was not fully imprinted in his *jeev* through intense practice, and through *shravan* and *manan*. However, if something is learnt in childhood thoroughly, then it can be recalled when required, even during youth or old age. In the same way, when that person attempted to develop the *nishchay* in *Bhagvān*, some deficiencies remained. If no deficiencies had remained, and if he had done *shravan*, *manan*, and intense repetition in his *jeev*, then he would never have had any doubts at all.”

|| End of Vachanāmrut Panchālā || 4 || 130 ||

Panchālā – 5 Pride And Humility

- 5.1 In the *Samvat* year 1877, on *Fāgan vad 8* [27th March, 1821], Shreeji Mahārāj was sitting on a decorated bedstead that had been placed on a platform in Jhinā-Bhāi’s *darbār* in Panchālā. He was wearing a white *khes* and a warm, red *dagli*. He had also tied a white *feto* around His head. In addition to this, He had covered Himself with a white *chādar*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, has gathered before Him.
- 5.2 Then, Svayamprakāshānand Swāmi asked a question: “When is pride appropriate, and when is it not appropriate? When is humbleness appropriate, and when is it not appropriate?”

- 5.3 Shreeji Mahārāj replied, “It is appropriate to have pride before a person who spites *satsang*, or speaks offensively of *Bhagvān* or His great *sant*. If someone does speak offensively, a person should retaliate with words as sharp as an arrow; but in no way should he become humble before a *vimukh*. In such a situation, that is appropriate. On the other hand, it is not appropriate to have pride before *Bhagvān* or His *sant*. Before them, putting pride aside, behaving as a *dās* of a *dās*, and becoming humble, is the only appropriate behaviour.”

|| End of Vachanāmrut Panchālā || 5 || 131 ||

Panchālā - 6

Those With Firm *Upāsanā* Attain *Kalyān*

- 6.1 In the *Samvat* year 1877, on the night of *Fāgan vad 9* [28th March, 1821], Shreeji Mahārāj was sitting on a decorated bedstead that had been placed on a platform of Jhinā-Bhāi’s *darbār* in Panchālā. He was wearing a warm, red *dagli* along with a white *angarkhu*. He had also tied a white *feto* around His head. In addition to this, He was wearing a white *khes* and had covered Himself with a thin, white cloth. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 6.2 Then, Shreeji Mahārāj said, “I thought for quite some time, and having mentally skimmed through all the *shāstras*, it has become apparent that there has not been any *avatār* as powerful as *Shree Krishna*. This is because *Shree Krishna* has exhibited the characteristics of all of His other countless *svarups* within Himself.
- 6.3 “Firstly, after Devki gave birth to Him, He gave *darshan* in a four-armed *svarup* holding a *shankh*, a *chakra*, a *gadā*, and a *padma*, thereby revealing in Himself the characteristics of the husband of

Lakshmi, Bhagvān. To His mother Yashodā, He showed the *Vishvarup* form in His own mouth, which revealed the characteristics of *Aniruddha* in Himself through His thousand-headed *svarup*. He gave *darshan* to Akrur in the river Yamunā, thereby revealing the characteristics of Shesh-Shāyi. He showed the *Vishvarup* form to Arjun on the battlefield:

*pashya me pārth rupāni shata-shotha sahastra-shaha
O Son of Pruthā (Arjun). Behold my hundreds and thousands of divine
svarups.*

“*Shree Krishna* showed countless *brahmānds* and revealed the characteristics of *Purushottam*.

- 6.4 “Moreover, *Shree Krishna* has said:

*yasmāt-ksharama-teeto-hama-ksharād-api chottamaha
atosmi loke vede cha prathitaha Purushottamaha
I am greater than all that is perishable, and I am greater than even the
imperishable. Therefore, I am known in the Smritis and Veds as
'Purushottam'.*

“In this way, He revealed Himself as *Purushottam*. Also, He was the *Shree Krishna* who resides in *Golok* with *Rādhikā*.

- 6.5 “When *Shree Krishna* went to retrieve the *brāhmaṇa's* son, He gave *darshan* to Arjun as *Bhumā-Purush*. It was *Vāsudev*, who resides in *Shvet-Dvip* who Himself assumed that *avatār*. Moreover, throughout the *Mahābhārat* and the *Shreemad Bhāgvat*, *Nār-Nārāyan* has been referred to as that *Shree Krishna* Himself. Therefore, the *murtis*, strength, and *divya* powers of that same *Bhagvān*, which reside in that *avatār* of *Shree Krishna* in various ways, are complete. Therefore, that *avatār* was very great. After all, other *svarups* possessed a few *divya* powers, whereas *Shree Krishna* was filled with all *divya* powers. Therefore, there is no *avatār* like the *avatār* of *Krishna*; that *avatār* reigns as *sarvopari*. Only some powers have

been revealed through the other *avatārs*. However, this *avatār* has revealed all *divya* powers and strengths. Therefore, this *avatār* is the greatest of all.

- 6.6 “If a person has a firm belief of the *pratyaksha Shree Krishna* in this way, and if that belief never changes in any way, then even if he happens to disobey an *agnā* due to the influence of *kusang*, he would not fall from the path of *kalyān*; he would certainly attain *kalyān*. Therefore, if all of you *paramhans* and *haribhaktas* also develop such firmness of the *upāsanā* of *Bhagvān* in this way, then even if you happen to slightly disobey an *agnā*, you will still ultimately attain *kalyān*.”

- 6.7 Hearing this *talk*, all the *sādhus* and *haribhaktas* realised Shreeji Mahārāj as the cause of all, which strengthened their *upāsanā*.

|| End of Vachanāmrut Panchālā || 6 || 132 ||

Panchālā – 7

The ‘Māyā’ Of A Magician

- 7.1 In the *Samvat* year 1877, about two-and-a-half hours after sunrise on *Fāgan vad* 11 [29th March, 1821], Shreeji Mahārāj was sitting on a decorated bedstead that had been placed on a platform in Jhinā-Bhāi’s *darbār* in Panchālā. He was wearing a warm, red *dagli* and a white *khes*. He had also tied a white *feto* around His head. In addition to this, He had covered Himself with a white *pachchedi*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 7.2 In the *sabhā*, Shreeji Mahārāj had Nityānand Swāmi read a passage from the first *skandh* of the Shreemad Bhāgvat. The first *shlok* he read was:

*janmādyasya yatah-nvayad-itaratash-chārtheshvabhignaha svarāt
 tene brahma hrudā ya ādikavaye muhyanti yat-soorayah
 tejo-vāri-mrudām yathā vinimayo yatra trisargo mrushā
 dhāmnā svena sadā nirasta-kuhakam satyam param dheemahi*

- 7.3 Then, Shreeji Mahārāj Himself began to explain the meaning of the third line of that *shlok*: “A person should realise that the entities evolved out of the three *gun* of *Māyā*, which are the five *bhuts*, the *indriyas*, the *antah-karans*, and their presiding *devs*, are never present in *Bhagvān* at any time – past, present, or future. Also, a person should interpret the last line as the *shlok*, as follows: *Bhagvān*, via His own *svarup* (*dhām*), destroyed the deception (the products of *māyā*). This is the supremely *satya svarup* of *Bhagvān*. Moreover, just as the *svarup* of *Bhagvān* in *Akshardhām* is magnificent with countless divine powers and divine light at the end of *ātyantik-pralay*, a person should realise exactly the same regarding *pratyaksha Bhagvān* in human *svarup*. A person who realises this is said to have known *Bhagvān* perfectly.
- 7.4 “However, when a foolish person looks at *pratyaksha Bhagvān* with a *māyik* vision, he sees a human like himself. Also, just as he himself is born, becomes a child, becomes a youth, becomes old and dies, in the same way, he believes *Bhagvān* to undergo the same process. But, when he worships *Bhagvān* with the sincerity, having faith in the words of the *ekāntik sant* of *Bhagvān*, his *māyik* vision disappears. Then, a person realises that same *svarup* of *Bhagvān* as being the supreme *chaitanya*, which is *sachidānand*. The Shreemad Bhāgvat also mentions:
- sa veda dhātuha padaveem parasya duranta-veeryasya rathāṅga-panehe
 yo-māyayā santa-tayānu-vruttya bhajeta tat-pāda-saroja-gandhamā*
- He who, having become free from māyā, serves the holy feet of Bhagvān, will constantly follow His wishes, and attain the state of Bhagvān – who holds a chakra in His hand, has infinite powers, and is the supporter of the universe.*
- 7.5 “The phases of childhood, youth, and old age apparent in *Bhagvān*, as well as His birth and death, are all seen due to His extraordinary

powers of creating an illusion. In reality, *Bhagvān* remains absolutely unchanged. For example, a skilled magician arms himself with weapons and ascends to the sky to fight against the warriors of the demons – the enemies of *Indra*. Then, having been cut to pieces, he falls to the ground. Then, the magician's wife gathers those pieces together and burns herself on his funeral pyre. After a short while, the magician appears out of the sky, armed with weapons, exactly as he appeared before. He then asks the king for a reward and requests, '*Please return my wife*'. Having seen such an astonishing performance, if a person is unable to comprehend the '*māyā*' of even a magician, how then can the extraordinary powers of *Bhagvān* possibly be comprehended? A person who does comprehend that '*māyā*' of the magician, realises: '*That magician has not died, nor has he been burnt. In reality, he is exactly the same as he was before*'. In a similar way, a person who is said to have realised the *svarup* of *Bhagvān* perfectly, understands *Bhagvān* to be eternal and imperishable, and absolutely unchanging. For example, when *Shree Krishna Bhagvān* left His body, Rukmani and the other wives of *Bhagvān* took His body and burnt themselves along with Him. At that time, the ignorant people thought, '*Now He is dead*'. On the other hand, those who possessed *gnān*, thought, '*He has disappeared from here and has gone elsewhere*'. They understood *Bhagvān* as being eternal. As a result, *Shree Krishna* Himself has said:

*avajananti mām moodha mānusheem tanum-āshritam
param bhāvam-ajānanto mama bhoota-maheshvaram*

*Fools mock me as having a human svarup, but they do not realise my divya
svarup as the great lord of all beings.*

- 7.6 "So, if a fool understands *Bhagvān* as being *sākār*, then he understands Him as being merely like a human; or he understands *Bhagvān* as being *nirākār* so that He is not considered *māyik* like other *māyik svarups*. In this way, a fool misunderstands on both accounts.

- 7.7 “But, if *Bhagvān* did not have a *svarup*, then what about the fact that Shrutis have said that during *ātyantik-pralay*, ‘*sa ikshata*’, meaning, ‘*That Bhagvān saw...*’. If *Bhagvān* ‘saw’, then He had to have a *svarup*, possessing eyes, ears and other organs. Moreover, it is said:

purushenātām-bhootena veeryamā-dhatta veeryavānā
Purushottam became the svarup of Purush and impregnated Māyā.

“Therefore, *Bhagvān* has always had a *svarup*.

- 7.8 “Moreover, when that *Purushottam Nārāyan* takes the *svarup* of *Purush* for some task, that *Purush* is hidden by the divine light of *Purushottam*, and only *Purushottam* remains. In the same way, when *Purushottam* takes the form of *Māyā*, that *Māyā* is also hidden by the divine light of *Purushottam*, and only *Bhagvān* remains in that *svarup*. Then, *Bhagvān* takes the *svarup* of *maha-tattva*, then the *svarups* of others evolved from *maha-tattva*, then the *svarup* of *Virāt*, then the *svarup* of *Brahmā* and others created from that *Virāt-Purush*, and then the *svarup* of *Nārad* and the *Sanakādik*. In this way, in whomever that *Purushottam Bhagvān* ‘enters’ for the purpose of fulfilling many types of tasks, He hides that entity by His own divine light, and He Himself reigns supreme through that entity. Moreover, in whomever He resides, He suppresses their own light and displays His own divine light – just as when fire enters iron, it suppresses the quality of coldness and the black colour of that iron, and exhibits its own quality.
- 7.9 “Also, when the sun rises, the light from all the stars and the moon, merges into its own light, and only the sun’s light remains. In the same way, *Bhagvān* overpowers the light of whoever He ‘enters’ and exhibits His own divine light to a greater degree. Then, after completing that task for which He had ‘entered’ that entity, He separates from the entity; and the entity remains as it was before. Therefore, the additional powers that the entity appeared to have should be known to actually be the power of *Purushottam Bhagvān*.

- 7.10 “In this way, the *pratyaksha Purushottam Nārāyan* is the cause of all; He is forever *divya* and is *sākār*. A person should not perceive any type of imperfections in that *murti* – it is like a *murti* made of *sākar*. Also, he should perform *dhyān*, *bhajan*, and offer *bhakti* only to the *murti* that he has seen. Furthermore, whichever human traits seem apparent in that *Bhagvān* should be understood to be like the ‘*māyā*’ of a magician. A person who has such an understanding does not develop delusion for that *Bhagvān* in any way.
- 7.11 “These talks can be understood by a person with the following firm belief: ‘Even at the time of ātyantik-pralay, *Bhagvān* and His *bhaktas* remain in *Akshardhām*, where the *bhaktas* enjoy *divya* bliss, having attained a *divya murti*. Moreover, the *murti* of that *Bhagvān* and the *svarups* of the *bhaktas* of *Bhagvān* possess divine light that is equivalent to the light of countless suns and moons’. Only a person with such firm understanding is able to understand these talks.
- 7.12 “Also, that *Bhagvān* – who has a luminous and *divya murti* – becomes like a human out of compassion, to give *kalyān* to the *jeevs* and to allow those *jeevs* to offer the nine types of *bhakti* to Him; and He always does so with all of His strength, divine powers, and *pārshads*. Even then, those who realise this complex truth understand the human *svarup* of *Bhagvān* on this earth as being exactly the same as the *svarup* of *Bhagvān* residing in *Akshardhām* – they do not feel that there is even a slight difference between that *svarup* and this *svarup*. A person who has known *Bhagvān* in this way can be said to have known *Bhagvān* perfectly. For him, *māyā* can be said to have been eradicated. A person who realises this is called a *bhakta* with *gnān* and an *ekāntik bhakta*. Moreover, if by chance a person possessing such firm *upāsanā* of *pratyaksha Bhagvān* were to behave inappropriately due to the influence of *kusang* or due to the influence of his own *prārabdha karmas*, even then he would attain *kalyān*. On the other hand, a person who has doubts in realising *Bhagvān* in this way, even if he is a strict *urdhvaretā naishtik brahm-chāri* and a great *tyāgi*, attaining *kalyān* would still be extremely difficult for him.

- 7.13 “If a person has, from the beginning, developed a firm belief that *Bhagvān* is *sākār* even at the end of *ātyantik-pralay*, and if he were to listen to *shāstras* describing *Bhagvān* as being merely full of divine light and *nirākār*, or if he were to hear such talks from someone, even then he would not have doubts. This is because he has realised, ‘*Bhagvān* is eternally *sākār* and is never *nirākār*. Furthermore, that very *Bhagvān* assumes different *murtis*, such as *Rām* and *Krishna*’. A person with such firm understanding should be known to have perfect *nishchay*.”
- 7.14 In this way, for the purpose of enlightening His *bhaktas*, Shreeji Mahārāj talked about the unparalleled *nishchay* of His own *svarup*. On hearing this, all the *paramhans* and *bhaktas* strengthened their *nishchay* in Shreeji Mahārāj’s *svarup* as described.

|| End of Vachanāmrut Panchālā || 7 || 133 ||

|| End of Shree Panchālā Prakaran ||

VACHANĀMRUT

Shree Gadhadā Madhya Prakaran

Gadhadā II – 1

The Elimination Of *Moh*

- 1.1 In the *Samvat* year 1877, on *Jyeshth sud Punam* [15th June 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the west-facing rooms in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *pāgh* around His head, and was wearing a garland of white flowers. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *paramhans* were singing *kirtans* to the accompaniment of a *jhānjh* and *mrudang*.

- 1.2 Shreeji Mahārāj then said to the *paramhans* who were singing *kirtans*, “Please stop singing for the time being, and conduct a question-answer discussion.”

- 1.3 Then, Muktānand Swāmi bowed to Shreeji Mahārāj with folded hands and asked, “Mahārāj, what is that nature of *moh*? Also, how can *moh* be eliminated?”

- 1.4 After thinking for a short while, Shreeji Mahārāj replied, “It seems that a feeling of illusion which often appears in the mind is the very nature of *moh*. When *moh* intensifies in a person's heart, the illusion in his mind also intensifies. He then loses all sense of judgment of what should be done and what should not be done.

- 1.5 “In fact, just today, I was thinking about the reason behind the development of *moh*. Last night, I awoke in the middle of the night

and slept facing north. Upon seeing the Dhruv Star, the following thought arose: *'This is the northern Dhruv, but the shāstras also mention a southern Dhruv. Where could that be?'* Then, I looked for the southern Dhruv and I saw it as well. Just as there is a pulley for drawing water from a well, I saw a similar large pulley between the two Dhruv stars. The tips of the two supports of the wheel were touching the Dhruv stars, just as wooden pillars are held up by iron rods hammered between them. Also, just as a rope is wound around a rope-wheel which is studded with brass ornaments, similarly, I saw the positions of all the stars, the *devs*, and the nine planets, arranged around that rope-wheel. I also saw the sun and moon rise and set from the same direction. Then, looking within, I saw that all things that are in the *brahmānd* are also all in the body. I saw the *kshetragna* that resides in the body. I also saw *Purushottam Bhagvān*, who resides within that *kshetragna*. On seeing that *Bhagvān*, my *vṛutti* became so deeply engrossed in His *svarup*, that returning out of *samādhi* seemed impossible. But, a *bhakta* then came near and prayed to me. It was only out of compassion that I was able to return into this body.

- 1.6 “Then, the following thought arose in my mind: *'I was able to return from samādhi due to compassion, but what could be the reason for others coming out of samādhi?'* It seemed to me that they come out of *samādhi* because there is still an attachment for some *vishays*.
- 1.7 “Therefore, the *panch-vishays* are the cause of *moh*. Moreover, there are three levels of those *vishays* – *uttam*, *madhyam*, and *kanishth*. Of these, if a person who has obtained *uttam vishays* encounters someone who obstructs him from them, then that person becomes angry with him. From that anger, *moh* develops.
- 1.8 “Generally, the ears have a constant relationship with sounds, and the skin has a constant relationship with touch. In this way, the five *gnān-indriyas* are related to the *vishays*. Therefore, if a person who

has casually seen an object wishes to break his *vrutti* from that object and keep it focused on the *svarup* of *Bhagvān* instead, then no effort is required; his *vrutti* would become detached quite easily from the *vishays* and remain on the *svarup* of *Bhagvān*. On the other hand, if a person has seen an extremely charming object, such as a woman, and his *vrutti* has become fixed on that, then even if he attempts to keep this *vrutti* on *Bhagvān*'s *svarup*, it will not stay there; and nor will his *chitt* remain steady. Therefore, as long as the *chitt* is attracted by charming *vishays*, *moh* cannot be eradicated. Moreover, if a *sant*, or his *guru*, or his *ishta-dev* (*Bhagvān*) criticises a *vishay* which has attracted his *chitt*, he would become upset with them and even insult them; he would not be able to accept their words. Such an experience in a person's heart should be known as *moh*. In addition, *Bhagvān* has said in the Geetā:

*dhyāyato vishayan-punsaha sanga-steshu-pajāyate
sangat-sanjāyate kāmaha kāmāt-krodho-bhijāyate
krodhād-bhavati sammohaha sammohāt-smṛuti-vibhramaha
smṛuti-bhranśād-buddhi-nāsho bhudhi-nashāt-pranashyati*

A person thinking about the sense objects develops attachment toward them. From the attachment, desires develop; from the desires, anger develops; from anger, delusion develops; from delusion, confusion of the mind develops; from confusion of the mind, loss of buddhi develops; and as a result of the loss of buddhi, he perishes.

"These words spoken by *Shree Krishna Bhagvān* are universal principles. When the *chitt* is attracted to *vishays*, no matter how intelligent a person may be, his *buddhi* becomes unstable and he becomes like an animal. Therefore, *moh* is generated due to attachment to the *vishays*.

1.9 "Now, if a person who wishes to detach his *chitt* from those *vishays*, he should firstly strengthen his knowledge of the *ātmā* - '*I am the ātmā, not this body*'. Secondly, he should understand the nature of how the universe is created, sustained, and destroyed. Thirdly, he should thoroughly understand the greatness of *Bhagvān*. He should

think, ‘The *panch-vishays* have been created by Bhagvān; therefore, there must be much more bliss in Bhagvān than there is in them. How is that? Well, sounds contain only pleasures related to sounds; the pleasures of the other four types of *vishays* cannot be found in sounds’. In the same way, only the pleasures of touch and no other *vishays* can be found in touch. Similarly, only the pleasures of sight exist in sights. The same applies for tastes and smells in that only their own pleasures exist, but the pleasures of all the *panch-vishays* cannot be experienced in just one *vishay*.

- 1.10 “On the other hand, in *Bhagvān’s svarup*, all pleasures exist at the same time. Therefore, even if a *bhakta* only has *darshan*, he still feels totally satisfied. Similarly, touch and other types of contact with *Bhagvān* also make His *bhaktas* feel totally fulfilled. Also, the worldly pleasures related to *vishays* are all perishable, whereas the bliss related to *Bhagvān* is everlasting. Such thoughts of the greatness of *Bhagvān* should be strengthened. So, attachment to the *vishays* is eradicated through these three types of thoughts.

- 1.11 “When attachment to the *vishays* is eradicated, a person no longer makes distinctions between pleasant and unpleasant *vishays* – an ugly woman appears the same as a beautiful woman. In the same way, he sees everything – animals, birds, wood, dung, stones, and gold – to be the same; he is not infatuated on seeing a pleasant object. This is how he views the *panch-vishays*; and no distinctions between pleasantness and unpleasantness remain in his mind. A person who behaves like this is known to be free of *moh*. *Shree Krishna Bhagvān* has also mentioned this in the Geetā:

sama-loshtāshma-kāñchanaha

*He who regards a lump of earth, a stone, and gold as equal, is said to be
gunātit.*

- 1.12 “A person with such characteristics has realised *Bhagvān* perfectly; and only he can be called an *ekāntik bhakta*. He should be known to

have qualities like that of a *pati-vratā* who abides by the vow of fidelity, and only he should be known to possess *gnān*. Also, *Bhagvān* becomes pleased upon him. Such a *bhakta* is extremely dear to *Bhagvān*; that is why *Bhagvān* has said in the Geetā:

*priyo hi gnānino-tyartha-maham sa cha mama priyaha
I am very dear to a person with gnān, and he is dear to me.*

- 1.13 “So, only such *bhaktas* of *Bhagvān*, who have qualities like that of a *pati-vratā*, are extremely dear to *Bhagvān*. Moreover, it is not as if such qualities are only acquired by a person who is clever; it is acquired by all those who have an intense desire for them – just like in the world, naïve wives may be faithful, while shrewd wives may be unfaithful. Therefore, it does not matter whether a person is shrewd or naïve; instead, it is those who have an intense desire for *kalyān* that keep the qualities of a *pati-vratā* and offer *bhakti* to *Bhagvān*.
- 1.14 “The state in which a person views pleasant and unpleasant *vishays* as equal and becomes free of *moh*, cannot be attained in just one day. Such an achievement cannot be accomplished so hastily; only a person who attempts to do so gradually and earnestly accomplishes it. Take the example of a stone placed on the edge of a water-well. Due to the constant drawing of water with a rope, after a long period of time that rope causes a groove to form in the stone, despite the rope being soft. Even if an iron chain were to be used to draw the water, such a groove would still not form immediately. Therefore, those who wish to strive for *kalyān* should eradicate attachment to the *vishays*, and they should not become frustrated or upset. This is also mentioned in the Geetā:

*anek-janma-sansiddh-stato yāti parām gatim
A yogi who has become siddh after many lives, attains Akshardhām.*

- 1.15 “Therefore, a person should think, ‘I will eradicate as much attachment to the *vishays* as is possible in this life, and if in the process,

some attachment still remains, then it can be eradicated in a future life. Moreover, since I am a bhakta of Bhagvān, I do not desire to enter the cycle of births and deaths'. In this way, a bhakta should remain courageous and continue to gradually uproot moh.

- 1.16 “As long as pleasant and unpleasant *vishays* do not appear to be equal, a *bhakta* of *Bhagvān* is said to be in *sādhan-dashā*. When they do appear to be equal, that *bhakta* should be known to have attained *siddh-dashā*. When a person abandons his attachment to *vishays* and attains *siddh-dashā*, he should be known to have become fulfilled. This is the very essence of all the *shāstras*. Furthermore, this talk which I have delivered before you is the fundamental principle of all the *shāstras*. Therefore, all *bhaktas* should firmly remember it in their lives.”

|| End of Vachanāmrut Gadhadā II || 1 || 134 ||

Gadhadā II – 2

Overcoming The *Panch-Vishays*

- 2.1 In the *Samvat* year 1877, on *Shrāvan sud 3* [1st August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a silken, square cushion in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *munis* were singing *kirtans* to the accompaniment of a *jhānjh* and *mrudang*.
- 2.2 Then, Shreeji Mahārāj said, “Please stop singing as I wish to speak to you.” Shreeji Mahārāj continued, “A person who wishes to attain ultimate *kalyān* and hopes to become a *sādhu* like *Nārad* and the *Sanakādik*, should think, ‘The *jeev* resides in the body; and the *indriyas* and *antah-karans* have attached themselves to that *jeev*’. They have

also attached themselves externally to the *panch-vishays*. However, due to ignorance, the *jeev* believes those *indriyas*, and the *antah-karans* to be its own form, whereas in actual fact, it is distinct from them. The *vishays* are also distinct from the *antah-karans*, but because of constant association with them, they appear to have become one with the *antah-karans*.

- 2.3 “In fact, the desire to indulge in the *vishays* actually arises because of the *indriyas*, not because of the *antah-karans*. For example, extreme heat or cold first comes into contact with the outer *indriyas*, and then enters the body via those *indriyas*. In other words, it is not generated from within; it is generated outside and then enters within. In the same way, desires for the *panch-vishays* are not initially generated in the *antah-karans*; the *indriyas* first come into contact with the *vishays* externally, and then those *vishays* enter the *antah-karans*. To give another example, when an ulcer develops externally on the skin, it can be soothed only by applying medication externally, not by merely hearing talks. Also, hunger and thirst can only be relieved by eating and drinking, but not by merely talking about food and water. In the same way, the disease (*panch-vishays*) can only be cured when medication is applied externally.
- 2.4 “The method of applying that medication is as follows: When a person’s skin touches a *vishay*, like women and other objects, that object ‘enters’ the *antah-karans* via the skin. Then, via the *antah-karans*, it ‘enters’ the *jeev*. The *vishay* was not initially generated from within the *jeev* or from the *antah-karans*. In fact, all *vishays* which currently spring forth from the *antah-karans* have definitely ‘entered’ from outside through the *indriyas* – in a previous life. Therefore, the medicine for eradicating attachment to the *vishays* is as follows: A person should refrain from touching objects like women and other tempting objects via the skin; he should not look at their beauty via the eyes, nor talk about them using the tongue; he should not listen to them or about them via the ears; he should not

smell their fragrance through the nose. Through the five *indriyas*, if a person firmly abstains from the *vishays* in this way, then the ‘flow’ of the *vishays* cannot enter within from outside. For example, a water-well can only be cleaned when the small streamlets of water that flow into the well are clogged from their entrance with cloth rags. In the same way, by keeping control over the external *indriyas*, the external *vishays* cannot enter the *antah-karans*.

- 2.5 “A stomach illness can only be cured when medicine enters the stomach. In the same way, the *vishays* that have already accumulated in the *antah-karans* by the way of the *indriyas* should be eradicated by thinking of his own self as the *ātmā*. He should think, ‘I am the *ātmā*. The *indriyas* and the *antah-karans* have absolutely no relationship with me’. With such firm thinking, by seeing Bhagvān’s *murti* in that *chaitanya (jeev)*, and through the bliss of the *ātmā*, he should remain fulfilled. Take the example of a water-well that is completely full of water. The water in the well will prevent the flow of new water from entering the well. However, if the well is emptied by drawing water from it, then new water from outside will enter it. Similarly, through the bliss of the *ātmā*, a person should remain fulfilled within. Externally, he should obstruct the ‘inflow’ of the *vishays* through the *indriyas*. This is the only definite method for overcoming vicious natures, such as *kām* and *krodh*; they cannot be overcome by *upvās* alone. So please remember this thought firmly in your lives.”

|| End of Vachanāmrut Gadhadā II || 2 || 135 ||

Gadhadā II – 3 The Rasik Path The Knowledge Of The *Ātmā*

- 3.1 In the *Samvat* year 1878, on *Shrāvan sud 4* [2nd August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a square cushion in front

of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *paramhans* were singing *kirtans* to the accompaniment of a *jhānjh* and *mrudang*.

- 3.2 Then, with a gesture of His eyes, Shreeji Mahārāj silenced the audience and said, "Those of you who are senior *paramhans*, please come to the front as I wish to speak to you."
- 3.3 So saying, Shreeji Mahārāj continued, "For those who worship *Bhagvān*, there are two paths that lead to greatness, and there are also two paths that lead to downfall, all of which I shall now explain. One path is to offer *bhakti* to *Bhagvān* via the *rasik* path, and the other path is knowledge of the *ātmā*. Both can lead to greatness, but both can also lead to downfall. Of these, thousands have fallen from the *rasik* path, with only a few attaining *Bhagvān*. Even the great *āchāryas* have encouraged the offering of *bhakti* via the *rasik* path. However, many have been ruined by it, and only a few have benefited.
- 3.4 "The reason for this is that when *Bhagvān* is described in a *rasik* way, *Rādhikāji* and *Lakshmiji*, along with their companions, are also described together with *Bhagvān*. When women are described, obviously their physical features are also described. Then, how can the mind of the person who is describing them possibly remain undisturbed? In fact, the nature of the *indriyas* is such that they only develop affection for those *vishays* that are seductive. No woman in all the *loks* possesses beauty that matches the beauty of *Rādhikāji* or *Lakshmiji*, nor is there anyone who has such a sweet voice as theirs; even the fragrance radiating from their bodies is unrivalled. Therefore, upon seeing or hearing about such beauty, how can a person not become infatuated? It is inevitable. Even if a person's mind is only slightly disturbed, he still falls from the path of *kalyān*.

Therefore, all of this proves to be a great obstacle for those who worship *Bhagvān* via the *rasik* path.

- 3.5 “Now, *brahm-gnān* (knowledge of the *ātmā*) can also give rise to the following incorrect understanding: *brahm* itself assumes the *svarup* of *Prakruti-Purush*. Then, that *brahm* itself assumes the *svarup* of *Brahmā*, *Vishnu*, and *Shiv*. Thereafter, *brahm* assumes the *sthāvar* and *jangam svarups* of creation. Subsequently, *brahm* also becomes the *jeevs* residing in those *sthāvar* and *jangam svarups* of creation. By misunderstanding *brahm-gnān* in this way, a person then believes his own *jeev* to be *Bhagvān*, which causes him to betray his *upāsanā*. As a result, he also falls from the path of *Bhagvān*. So, in the path of *brahm-gnān*, such a betrayal of his *upāsanā* is a major obstacle. This is because the very *Bhagvān* who is to be understood as the cause and master of everything has been insulted. Therefore, a person with this understanding should also be known to have fallen from the path of *kalyān*.
- 3.6 “Now, while these two paths do lead to *kalyān*, the obstacles along the way are also extremely damaging. So, what should a person who desires *kalyān* do? Please answer this question.”
- 3.7 All the *paramhans* then began to think, but no one was able to supply a suitable answer.
- 3.8 Shreeji Mahārāj then said, “The answer to the question is as follows: A person’s mind does not become infatuated on seeing his own mother, sister, or daughter, even if they are very beautiful. Moreover, even though he may talk with them, or even touch them, his mind is not even slightly infatuated. In the same way, if a person were to consider all female *bhaktas* of *Bhagvān* as his own mother, sister, or daughter, then infatuation would not arise in any way at all. Then, by worshipping *Bhagvān* via the *rasik* path, he would attain *kalyān*.
- 3.9 “However, when a person does not have such understanding, and has lustful thoughts on seeing some great female *bhaktas* of *Bhagvān*, his

character becomes extremely flawed. Furthermore, the flaw arising from lustfully looking at other women is eradicated by having the *darshan* of a *bhakta* of *Bhagvān*. However, the *shāstras* mention no method of eradicating the flaw arising from lustfully looking at a *bhakta* of *Bhagvān*. The same applies for a female who look at a male *bhakta* of *Bhagvān* and has lustful thoughts; they too can never be redeemed of that sin. This is described in the following verse:

*anya-kshetre krutam pāpam tirth-kshetre vina-shyati
tirth-kshetre krutam pāpam vajra-lepo bhavi-shyati*

*Sins committed elsewhere are destroyed at a place of pilgrimage,
but sins committed at a place of pilgrimage are as though etched in iron.*

“The verse means: ‘*Sins committed elsewhere can be removed by going to Bhagvān or a bhakta of Bhagvān. However, if a person commits a sin before Bhagvān or His bhakta, then it is like committing a sin at a place of pilgrimage; it becomes irredeemable, as if etched in iron*’. Therefore, a person who wishes to worship *Bhagvān* via the *rasik* path, should keep his mind pure, as I have explained.

- 3.10 “Now, a person on the path of *brahm-gnān*, should understand that *brahm* is not subject to change and is indivisible. Therefore, it does not undergo change, and it cannot be divided. When that *brahm* is equated with all *svarups*, it is because that *brahm* is the cause of *Prakruti-Purush*, and the cause of all. It is their supporter, and it pervades all through its *antaryāmi* powers. Furthermore, that which is the cause, the supporter, and which pervades everything, cannot be distinct from its effect. It is in reference to this context that the *shāstras* equate that *brahm* with all forms. However, a person should not believe that *brahm* itself undergoes change and assumes the forms of all *sthāvar* and *jangam* beings.
- 3.11 “Also, greater than that *brahm* is *Parbrahm Purushottam Nārāyan*, who is distinct from *brahm*, and is the cause, the supporter, and the controller of *brahm*. With this understanding, a person should

develop oneness with his *jeevātmā* and with that *brahm*, and worship *Bhagvān* while maintaining a master-servant relationship with Him. With this understanding, *brahm-gnān* also becomes an unobstructed path to attaining *Akshardhām*."

|| End of Vachanāmrut Gadhadā II || 3 || 136 ||

Gadhadā II – 4

The Loss Of *Dharma* And *Bhakti*

- 4.1 In the *Samvat* year 1878, on *Shrāvan sud 5*[3rd August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the west-facing *medi* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *paramhans* were singing *kirtans* in the *malār rāg* to the accompaniment of a *dukad*, *sarodā*, and *satār*.

- 4.2 Then, Shreeji Mahārāj said, "Please stop the singing, and let us now talk about *Bhagvān*."

- 4.3 The *paramhans* responded, "Very well, Mahārāj."

- 4.4 Then, Shreeji Mahārāj asked, "Suppose a person, who follows *dharma* as prescribed in the *shāstras* and also offers *bhakti* to *Bhagvān*, is faced with such unpleasant circumstances that if he tries to maintain *bhakti*, he is forced to lapse in his observance of *dharma*, and if he tries to maintain his observance of *dharma*, then he is forced to abandon *bhakti*. In such a case, which should he maintain, and which should he abandon?"

- 4.5 Brahmānand Swāmi replied, "If *Bhagvān* is pleased by upholding *bhakti*, then *bhakti* should be upheld; and if He is pleased by upholding *dharma*, then *dharma* should be upheld."

- 4.6 Hearing this, Shreeji Mahārāj countered, “For those who have found *pratyaksha Bhagvān*, it is of course appropriate for them to do only that which pleases *Bhagvān*. But, what should a person do when *Bhagvān* is not *pratyaksha*?”
- 4.7 Muktānand Swāmi attempted to answer, but he was unable to do so satisfactorily.
- 4.8 Shreeji Mahārāj then said, “If a person faces unpleasant circumstances when *Bhagvān* is not *pratyaksha* and there is no one else left to turn to, if he constantly thinks only about *Bhagvān*, he will not fall from the path of *Bhagvān*.”
- 4.9 Then, Shreeji Mahārāj asked another question, “A person who thoroughly understands the greatness of *Bhagvān* feels, ‘*No matter how many sins a person may have committed, if he merely utters the name of Bhagvān even once, all of his sins will be burnt to ashes*’. What understanding should a person with this belief develop, so that he never falters from the observance of *dharma*?”
- 4.10 Again, Muktānand Swāmi attempted to answer, but was unable to do so satisfactorily.
- 4.11 So, replying to His own question, Shreeji Mahārāj said, “A person who thoroughly realises *Bhagvān*’s greatness can still abide by *dharma* if he develops the following understanding: ‘*I want to constantly think about Bhagvān and become an ekāntik bhakta. However, if my vrutti is drawn towards vicious natures, such as kām, krodh, and lobh, then that will be an obstruction in my thoughts of Bhagvān*’. Realising this, he remains extremely cautious of treading the wrong path. As a result, he would never do anything related to *adharma*. If a person has this understanding, then even though he thoroughly realises the greatness of *Bhagvān*, he would never falter in his observance of *dharma*.

- 4.12 "Indeed, it is not a small deed to be able to think about *Bhagvān* constantly; if a person were to leave his body while thinking about *Bhagvān*, he would attain *Akshardhām*."
- 4.13 Then, Brahmānand Swāmi asked, "We do realise this, yet we still cannot constantly think about *Bhagvān*. What is the reason for this?"
- 4.14 Shreeji Mahārāj explained, "First of all, to be able to constantly think about *Bhagvān*, a person needs *shraddhā*. If he does not have such *shraddhā*, it implies that there is a deficiency in realising *Bhagvān*'s greatness. When there is this deficiency, it suggests that there is also a deficiency in his *nishchay* in the *svarup* of *Bhagvān*. So, if a person realises the greatness of *Bhagvān* and also has *shraddhā*, then he will be able to constantly think about *Bhagvān*.
- 4.15 "Furthermore, *Bhagvān*'s greatness should be understood as follows: *Bhagvān*, who is greater than *Prakruti-Purush*, is the very same when he enters them; He still retains His *divya* powers. Even after He enters the entities evolved from *Prakruti-Purush*, like the *brahmānd*, He retains the very same powers; but, in no way do traces of *Māyā* affect *Bhagvān*'s *murti*. For example, consider the difference between gold and other metals. When they are buried together in the ground for a long period of time, all the metals other than the gold will decompose into the dirt surrounding them. In comparison, the longer the gold stays in the ground, the more valuable it becomes, as it does not decompose in any way.
- 4.16 "Similarly, *Bhagvān*, *devs* such as *Brahmā* and others, or other *munis* are not all the same. This is because when they come into contact with dirt (*vishays*), then all except *Bhagvān* become engrossed in those *vishays*, regardless of how great they may be. Moreover, although *Bhagvān* seems to be like a human, there is no worldly object capable of affecting Him. Regardless of how attractive a *vishay* may be, He is never tempted by it. This is the *alokik* power of

Bhagvān. If a person realises this greatness, he will be able to constantly think about *Bhagvān*.

- 4.17 “However, as long as a *bhakta* is attracted to *vishays*, he has not realised *Bhagvān’s* *alokik* greatness at all. For example, *Bhagvān* said to Uddhavji, ‘*O Uddhav! You are not even slightly lesser than me*’. This was because Uddhavji had realised *Bhagvān’s* *alokik* greatness, and therefore was not attracted by the *panch-vishays*.
- 4.18 “For a person who realises the greatness of *Bhagvān*, to rule a kingdom or to have to beg for food, are both equivalent. He also feels the same towards a young girl, a 16-year-old girl, and an 80-year old woman. In fact, he views all the attractive and repulsive objects in this world as being equal; he does not get tempted by an attractive object as a moth does by a lamp. In fact, he is not tempted by any object except for *Bhagvān*; he is only attracted to the *murti* of *Bhagvān*. A *bhakta* who behaves in this way, never becomes bound by *vishays*, regardless of how tempting they may be.
- 4.19 “However, if a person has not understood this key principle, then it would be very difficult for him to detach his mind from even a torn waistcloth or a water-pot. Therefore, without realising *Bhagvān’s* greatness in this way, even if a person makes an effort in a million other ways, he will still not be able to constantly think about the *murti* of *Bhagvān*. Only a person who realises the greatness of *Bhagvān* is able to constantly think about Him.”

|| End of Vachanāmrut Gadhadā II || 4 || 137 ||

Gadhadā II – 5 Fidelity And Courage

- 5.1 In the *Samvat* year 1878, on *Shrāvan sud 7*[5th August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a square cushion which

had been placed on the platform in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *paramhans* were singing *kirtans* to the accompaniment of a *mrudang*.

- 5.2 Then, with a gesture of His eyes, Shreeji Mahārāj stopped the *kirtans* and said, "Everyone please listen, as I wish to speak. A *bhakta* of *Bhagvān* should firstly maintain *pati vratā*, and secondly maintain courage. For example, consider a *pati-vratā* wife who abides by the vow of fidelity. Even if her husband is old, sick, poor, or ugly, the mind of that *pati-vratā* wife would never sway upon seeing the qualities of another man. Even if a beggar's wife, who observes this vow, were to see a great king, her mind would not waver. In a similar way, a *bhakta* of *Bhagvān* should follow the vow of *pati vratā* with *Bhagvān*.
- 5.3 "Furthermore, if someone were to speak ill of a woman's husband, then she will not remain timid and quiet. Instead, she will reply very courageously. In this way, a *bhakta* of *Bhagvān* should not become suppressed by evil people; he should be courageous.
- 5.4 "It is generally said that a *sādhu* should view everyone equally. However, this is not the principle of the *shāstras*, as *bhaktas* like *Nārad*, the *Sanakādik*, Dhruv, and Prahlād, have taken the side of only *Bhagvān* and His *bhaktas*; they have never taken the side of *vimukhs*. A person who does side with a *vimukh*, will himself definitely become a *vimukh* as well, either in this life or in the next. Therefore, a *bhakta* of *Bhagvān* should certainly side with *Bhagvān's bhaktas* and abandon the side of *vimukhs*. Please firmly remember this talk of mine."

Gadhadā II – 6
Vidhi And Nishedh
The Nature Of The Chitt

- 6.1 In the *Samvat* year 1878, on *Shrāvan sud 8* [6th August 1821], Swāmi Shree Sahajānandji Swāmi was sitting on a square platform in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *paramhans* were singing *kirtans* to the accompaniment of a *mrudang*.

- 6.2 Then, Shreeji Mahārāj said, "Please stop the singing and lets us now talk about *Bhagvān*."

- 6.3 Then, all the *munis* sat with their hands folded. Shreeji Mahārāj then continued, "In this world, there are many people who are like *nāstiks*. They believe, '*Water from the Gangā and other water seems the same; shāligrāms and other stones seem the same; tulsi and other trees seem the same; a brāhmaṇ and a shudra seem equal; food which is the prasād of Bhagvān and other food seems the same; to do upvās on the day of Ekādashi and to go hungry on any other day seems the same; and a sādhu and a non-sādhu also seem the same.* Despite this, why have those great men made distinctions in the form of *vidhi* and *nishedh* in the *shāstras*?' This is what is said by people with evil minds. That is why I put this question to all of you *sādhus*: Are those distinctions, in the form of *vidhi* and *nishedh* prescribed in the *shāstras* by great men, genuine or fictional? May the junior *paramhans* answer this question."

- 6.4 The junior *paramhans* replied, "The distinctions in the form of *vidhi* and *nishedh* are indeed genuine. If this were not so, how could there be a distinction as to who deserves to attain Svarg-Lok and who deserves to attain *Narak*?"

- 6.5 Hearing this, Shreeji Mahārāj commented, “They are young, but they understand well.” Shreeji Mahārāj then elaborated upon the answer Himself. “Whatever the great men of the past have prescribed in the *shāstras* is genuine. Take the example of a wealthy businessman. If he writes a cheque 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 the merchant cashes the cheque the businessman had signed, does the merchant subsequently receive a large sum of money from that very same cheque. Similarly, although at the time there may not seem to be any benefit in following the *vidhi* and *nishedh*, a person who does follow *dharma* by the *āgnā* of a great *sant*, ultimately attains *kalyāñ* – just as a person receives cash from cheques.
- 6.6 “Moreover, a person who does not trust a cheque signed by a wealthy businessman should be known to be a fool – because he does not realise the wealth of that businessman. Similarly, a person who does not trust the words of great *bhaktas*, such as *Nārad*, the *Sanakādik*, *Vyās*, and *Vālmik*, should be known as a *nāstik* and a great sinner.
- 6.7 “Furthermore, a person who has such a *nāstik* attitude believes, ‘*What is the difference between Bhagvān’s murti and other stones? All stones are one and the same. What is the difference between a married woman and an unmarried woman? All women are equal. What is the difference between a person’s wife, mother, or sister? After all, they all look alike. In fact, even all the avatārs of Bhagvān, such as Rām and Krishna, look like humans. Surely, the concept of them being greater or lesser has been created by man’s imagination. But, what can we do? We have to live with such people, so we have to agree with whatever they say. Nevertheless, the vidhi and nishedh prescribed by the shāstras are definitely nonsense’’. This is the understanding that sinners such as the *nāstiks* have in their minds. If a person hears such words from someone, then the listener should be known as a sinner and a *nāstik*; and realising him to be an outcast, he should by no means keep his company.”*

- 6.8 Shreeji Mahārāj then began another topic. He said, “The *chitt* of all people is like honey, or like water saturated with sugar. For example, if a fly or an ant were to fall into that honey or water saturated with sugar, it would become stuck in it. Even if a person were to touch the honey or saturated water, it would stick to the person’s finger as well. The nature of the *chitt* is similar to this; it sticks to whatever object it recalls. In fact, the *chitt* even attaches itself to things that are utterly insignificant, such as stones, or rubbish, or dog excrement – things in which there is not even the slightest pleasure. If it recalls such useless things, it will then also think about them. This is its sticky nature.
- 6.9 “Furthermore, just as the reflection of a great *sādhu* will be seen in a large, glass mirror if he stands before it, the reflection of a dog, a donkey, or an outcaste will also be seen if they stand before it. Similarly, the *chitt* is extremely pure; it can visualise whichever object it recalls, regardless of whether it is appealing or not. Therefore, a *mumukshu* should not think, ‘As I do not possess *vairāgya*, objects such as women and other attractive *vishays* develop in my *chitt*’. In actual fact, objects develop naturally even in the *chitt* of a person who does possess *vairāgya*. Therefore, *vairāgya* or the lack of it is not the reason behind this. Instead, the nature of the *chitt* is such that whatever it recalls; whether it is good or bad, the *chitt* thinks about. When it thinks about an object, it appears just as it would appear in mirror. That is why a person should realise, ‘I am distinct from the *chitt*. I am the *ātmā*, the observer of the *chitt*’. Realising this, he should not become frustrated by the pure and impure thoughts arising in the *chitt*. Instead, he should realise himself to be distinct from his *chitt*, engage in the worship of *Bhagvān*, and always remain joyful.”

|| End of Vachanāmrut Gadhadā II || 6 || 139 ||

Gadhadā II - 7

Eradicating *Svabhāvs*

- 7.1 In the *Samvat* year 1878, on the night of *Shrāvan sud 11* [9th August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 7.2 Then, Muktānand Swāmi asked Shreeji Mahārāj, "A *bhakta* of *Bhagvān* decides in his mind, '*I do not want to retain a single svabhāv which may obstruct me in worshipping Bhagvān*'. However, inappropriate *svabhāvs* still remain within him. What is the reason for this?"
- 7.3 Shreeji Mahārāj replied, "If a person has a deficiency of *vairāgya*, then even if he has the *shraddhā* to eradicate his *svabhāvs*, they will not be eradicated. For example, a poor man may wish for lots of delicious food and lavish clothes, but how can he acquire them? Similarly, a person who lacks *vairāgya* may wish in his heart to acquire the qualities of a *sādhu*, but it is very difficult for him to do so."
- 7.4 Muktānand Swāmi then asked, "If a person does not possess *vairāgya*, what method should he adopt to eradicate those vicious natures?"
- 7.5 Shreeji Mahārāj replied, "If a person lacks *vairāgya*, but intensely serves a great *sant*, and obeys the *agnā* of *Bhagvān*, then *Bhagvān* will look upon him with an eye of compassion, and feel, '*This poor man lacks vairāgya; and the vicious natures, like kām and krodh, are harassing him very much. So, may all of those vicious natures be eradicated*'. As a result, they will be eradicated immediately. In comparison, if he were to attempt other methods, those *svabhāvs*

may be eradicated, but only 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 *Bhagvān*."

|| End of Vachanāmrut Gadhadā II || 7 || 140 ||

Gadhadā II – 8

Ekādashi

Gnān-Yagna

Antar-Drashti

- 8.1 In the *Samvat* year 1878, in the early morning of *Shrāvan sud 12* [10th August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a square cushion in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *paramhans* were singing *kirtans* to the accompaniment of a *mrudang*.

- 8.2 Then, addressing the *sādhus*, Shreeji Mahārāj said, "A person should keep the *Ekādashi vrat* because of the following story: Once, *Bhagvān* was sleeping with his ten *indriyas* and the mind (eleventh *indriya*) drawn inwards. At that time, Mur-Dānav, the son of Nādi-Jandh, came to do battle with *Bhagvān*. A young woman was then created from the divine light of *Bhagvān*'s eleven *indriyas*. Seeing her, Mur-Dānav proposed to her, '*Please marry me*'. The young woman replied, '*I have taken a vow that I will only marry the person who defeats me in a battle*'. This resulted in a battle between Mur-Dānav and the young woman, in which the young woman cut off Mur-Dānav's head with a sword. *Bhagvān* was pleased with her and said, '*Ask for a *vardān**'. The young woman requested, '*On my day of vrat, no one should eat grains. Furthermore, as I was born from the divine light of your eleven indriyas, my name is Ekādashi. As I am a *tyāgi*, on my day of vrat, no one should indulge in any of the vishays related to the eleven indriyas*,

*which includes the mind'. Hearing Ekādashi's wish, Bhagvān granted her that *vardān*. This is the story as it is narrated in the Purāns.*

- 8.3 "The Dharma-Shāstras also state: '*The Ekādashi vrat should be kept. On that day, a person should not allow impure thoughts, such as kām, krodh, and lobh, to arise in the mind; nor should he physically engage in any immoral activities*'. This is what the *shāstras* prescribe. In agreement with those *shāstras*, I also say that on the day of *Ekādashi*, a person should not merely do *upvās*, but he should also abandon the 'food' of the eleven *indriyas*. Only then can the *Ekādashi vrat* be considered true; without that, it should be known as mere *upvās*.
- 8.4 "Just as the *prāns* have their diet (food), the ears have a diet of sounds, the eyes have a diet of sights, the tongue has a diet of tastes, the nose has a diet of smells, and the mind has a diet of thoughts and desires. In this way, the eleven *indriyas* have their diets. To give up all these is called *Ekādashi vrat*. However, to allow the eleven *indriyas* to roam freely along the path of immorality and indulge in their 'foods' is not truly *Ekādashi* according to the *shāstras*. Therefore, when keeping an *Ekādashi vrat*, the eleven *indriyas* should not be allowed their 'foods'. As this *vrat* arrives once every fifteen days, a person should definitely make a point of keeping it. In return, *Bhagvān* will become pleased. Without this, merely doing *upvās* does not please Him.
- 8.5 "The residents of *Shvet-Dvip*, who are called *niranna-muktas*, are continuously keeping this *vrat*, and they never allow it to be broken. That is precisely why they are called *niranna muktas*. We too should have such aspirations as, '*I want to become like those niranna-muktas in Shvet-Dvip*'. However, a person should not lose courage. Only if he keeps courage and keeps the *Ekādashi vrat* in the way I have mentioned, listens to *kathās* and *kirtans* of *Bhagvān*, and also stays awake at night, is the *vrat* considered to have been kept properly. This is the very definition of the *Ekādashi vrat* as mentioned in the *shāstras*."

- 8.6 Having said this, Shreeji Mahārāj became silent. The *sādhus* then began to sing *kirtans*.
- 8.7 Then, Shreeji Mahārāj again said, "When *Brahmā* carried out the very first creation, he told all the people, 'You should all perform *yagnas*. Through them you will attain all the *purushārths*, and the process of creation will also flourish. Therefore, be sure to perform these sacrifices'. *Brahmā* then demonstrated the many different types of *yagnas*, along with their rituals, as described in the *Veds*. To those who had adopted the path of *pravrutti*, *Brahmā* demonstrated the *rājasī* and *tāmasī yagnas*. To those who had adopted the path of *nivrutti*, he demonstrated *sāttvik yagnas*. These *yagnas* have also been described by *Shree Krishna Bhagvān* in the *Bhagavad Geetā*. Since we have adopted the path of *nivrutti*, we should perform *sāttvik yagnas*, not *rājasī* or *tāmasī yagnas* in which animals are slaughtered.
- 8.8 "A person can perform a *sāttvik yagna* by withdrawing the ten *indriyas* and the mind (the eleventh *indriya*) from whichever *vishays* they have become attached to, and then offering them into *brahm-agni*. This is called a *yog-yagna*. By continuously making these offerings, *Parbrahm Shree Purushottam* incarnates Himself with the *brahm-svarup* self of the person who performs a *yoga-yagna*, just as *Bhagvān* grants *darshan* to the performer of a *yagna*. In fact, this is the reward of the *yog-yagna*.
- 8.9 "Also, when a *bhakta* of *Bhagvān* engages in *antar-drashti*, it is called a *gnān-yagna*. Someone may ask, 'What is *antar-drashti*?' The answer is: To direct a person's internal or external *vrutti* towards the *murti* of *Bhagvān* is itself *antar-drashti*. Without doing this, even if a person is sitting and seemingly engaged in *antar-drashti*, it is still *bāhya-drashti*. Therefore, physical activities related to *Bhagvān*, such as having the *darshan* of *Bhagvān*, performing His *pujā* or engaging in *kathā* and *kirtans* of *Bhagvān*, are all forms of *antar-drashti*. All of these are aspects of a *gnān-yagna*. In addition, to see that *murti* of

Bhagvān within the heart, to perform its *pūjā*, and to bow before it, is also *antar-drashti*, and they are also aspects of a *gnān-yagna*. For this reason, all *satsangis* are continuously performing *gnān-yagna*. However, it is by the wish of *Bhagvān* that some attain *samādhi* and others do not. Sometimes it could also be that the *bhakta* himself has some sort of deficiency.

- 8.10 “There are foolish people who say, ‘*Do not sing kirtans which describe the gopis; sing only nirgun kirtans*’. Those same fools claim that a person who roams around naked is *nirgun*. But, if a person could become *nirgun* by merely walking around naked, then even dogs, donkeys, and other animals would be called *nirgun*. This is the understanding of fools.
- 8.11 “In comparison, a *bhakta* possessing *gnān* understands that only the *svarup Bhagvān* is *nirgun*, and all those who have some relation to *Bhagvān* are followers of the *nirgun* path. Furthermore, any *kathā* or *kirtan* associated with *Bhagvān* is also considered *nirgun*. However, *kathā* or *kirtan* which are not associated with *Bhagvān* possess *māyik* qualities, and should be considered to be *sagun*. So, if a person has not been graced with the attainment of *Bhagvān*, then even if he walks around naked, he cannot be called *nirgun*; whereas even if a *grahastha* has been graced with the attainment of *Bhagvān*, he can still be called *nirgun* – as can a *tyāgi*.’ Therefore, the path to attaining *Bhagvān* is itself the *nirgun* path, and all activities related to *Bhagvān* are therefore also *nirgun*.
- 8.12 “As for a person who has come into contact with *Bhagvān*, there is no limit to his good fortune. However, such a relationship with *Bhagvān* is not the result of rewards from one life alone. That is why *Shree Krishna Bhagvān* has stated in the *Bhagvad Geetā*:

anek-janma-sansiddh-stato yāti parām gatim
A yogi who has become siddh after many lives, attains Akshardhām.

"The meaning of this *shlok* is: '*A person becomes a yogi and attains Akshardhām after the good deeds of many lives have accumulated*'. What is this *Akshardhām*? Well, the attainment of the *pratyaksha Bhagvān* is itself *Akshardhām*.

- 8.13 "Shree Krishna Bhagvān has also said:

*mamai-vānsho jeev-loke jeev-bhootaha sanātanaha
manaha-shashthā-neendriyāni prakruti-sthāni karshati*

"This *shlok* means: '*In this world, those jeevs who are bhaktas of Bhagvān withdraw their mind and five gnān-indriyas away from the panch-vishays and keep them suppressed. On the other hand, those who are not bhaktas of Bhagvān are drawn by their indriyas and are taken where the indriyas wish to go*'. As we are not led astray by our *indriyas*, we should realise ourselves to be *bhaktas* of *Bhagvān*. With this understanding, we should remain joyful, should engage in the worship of *Bhagvān*, and should offer all the *vruttis* of our *indriyas* to *Bhagvān*. We should continuously perform a *gnān-yagna* in this way.

- 8.14 "Without performing such *yagnas*, there is no way to attain *kalyāñ*. The four Veds, the Sāṅkhya *śāstras*, the Yog *śāstras*, the Dharma-*śāstras*, the eighteen Purāns, the Mahābhārat, the Rāmāyan, the Nārad Panch-Rātra, and all other *śāstras*, share the principles that *kalyāñ* cannot be attained without performing *yagnas*.

- 8.15 "It is also my *āgnā* that all *paramhans* and all *satsangis* should continue performing a *gnān-yagna*. While performing a *gnān-yagna* in this way, a person ultimately has the divine *darshan* of *Parbrahm* within his own self, which is *brahm*. This is the reward of the *gnān-yagna*. The highest point of the *gnān-yagna* ritual is when a person becomes like a *niranna-mukta* of Shvet-Dvip. As long as a person has not attained this state, he should realise that the *gnān-yagna* is incomplete. In fact, he should have a strong desire to become like a *niranna-mukta*. In the process, he should not lose faith, and he

should not consider himself to be unfulfilled. Since he has been graced with the attainment of *Bhagvān*, he should consider himself to be absolutely fulfilled, and he should attentively continue performing the *gnān-yagna*."

|| End of Vachanāmrut Gadhadā II || 8 || 141 ||

Gadhadā II – 9

Never Insult The Svarup Of Bhagvān

- 9.1 In the *Samvat* year 1878, on *Shrāvan sud 14* [12th August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a square cushion in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. Ānandānand Swāmi had just performed His *pūjā*. Shreeji Mahārāj was wearing a red *survāl* and *dagli* made from *kinkhāb*. He had tied an orange *reto* with a golden border around His head, and had tied an embroidered *shelu* around His waist. On His shoulder was a sky-blue coloured *reto*. Several *rākhadis* were tied around His wrist. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 9.2 Then, Muktānand Swāmi suggested, "Let us sing *kirtans*."
- 9.3 Shreeji Mahārāj said, "Let us talk about *Bhagvān*." He then continued, "The path of *gnān* should be understood in a way that does not cause a person to criticise the *svarup* of *Bhagvān* in any way. In fact, a person should not worry if at some time or other he has disobeyed *Bhagvān's* *āgnās*; but he should never criticise the *svarup* of *Bhagvān*. If he does disobey *Bhagvān's* *āgnās*, then he can still be freed from that sin by praying to *Bhagvān*. However, there are no means of release for a person who has criticised the *svarup* of *Bhagvān*. Therefore, a person who is wise should certainly abide by *Bhagvān's* *āgnās* to the best of his ability. However, he should also intensely maintain the strength of belief in *Bhagvān's* *svarup*: '*I have attained*

the very svarup of Bhagvān who reigns supreme, who forever possesses a divya svarup, and who is the ‘avatāri’ – the cause of all the avatārs’. If a person realises this, then even if he may have left *satsang*, his love for *Bhagvān’s svarup* will not diminish. In fact, even though he is out of *satsang* at present, when he leaves his body, he will go to *Bhagvān’s Akshardhām* and stay near *Bhagvān*.

- 9.4 “On the other hand, a person may be in *satsang*, and he may even be abiding by the *agnās* prescribed in the *shāstras*. However, if his belief of *Bhagvān* is not firm, then when he leaves his body, he will either go to the *lok* of *Brahmā* or to the *lok* of some other *dev*; but he will not go to the *dhām* of *Purushottam Bhagvān*. Therefore, a person should believe that the *pratyaksha Bhagvān* that he has attained possesses a *divya svarup*, and is the ‘avatāri’ – the cause of all the *avatārs*. However, if a person does not have this belief, and instead believes *Bhagvān* to be *nirākār* or like the other *avatārs*, then that is regarded as committing blasphemy against *Bhagvān*.
- 9.5 “Now, consider the following: Arjun’s spiritual strength was based on his belief of *Bhagvān*, whereas Yudhishthir’s source of strength was his faith in the words of the *shāstras*. Then, when the Mahābhārat war was fought, *Shree Krishna Bhagvān* said to Arjun:

*sarva-dharmān-parityajya mām-ekam sharanam vraja
aham tvam sarva-pāpebhyo mokshayi-shyāmi mā shuchaha*

“The meaning of this *shlok* is, ‘O Arjun! Abandon all the various types of *dharma* and surrender only to me. I shall deliver you from all sins, so do not grieve’. By keeping faith in these words, Arjun never became disheartened, despite committing countless misdeeds during the war. He maintained firm faith in *Bhagvān*. Conversely, Yudhishthir had not committed any sins, but because he had faith in the words of the *shāstras*, he felt, ‘I shall never attain *kalyān*’. Even when all the *rushis*, *Vyāsji*, and even *Shree Krishna Bhagvān* Himself attempted to explain to him, still he did not abandon his guilt. Yudhishthir only developed

some faith when *Shree Krishna Bhagvān* took him to Bhishma and had him listen to Bhishma's *kathā* on the true meaning of the words of the *shāstras*. However, he did not become totally free of doubt like Arjun. Therefore, a person who is intelligent should maintain intense belief of the *svarup* of *Bhagvān*.

- 9.6 “Even the slightest strength based on the belief of *Bhagvān*, will protect a person from great dangers. *Shree Krishna Bhagvān* has also said,

svalpa-mapyasya dharmasya trāyate mahato bhayāt

“This shlok means, ‘If a person has the slightest strength based on the belief of *Bhagvān*, it will protect him from great misfortune. For example, when Arjun fought in the Mahābhārat war, he encountered many types of severe dangers in the form of *adharma*. However, he was spared from those dangers because of his belief of *Bhagvān*. Therefore, only he can be called an *ekāntik bhakta* whose strength is based on the belief of *Bhagvān* more than anything else; and only he can be called a perfect *satsangi*. The Shreemad Bhāgvat also mentions: ‘If a person strays from the dharma stated in the Shrutis and Smṛutis, he should not worry. However, he should never abandon the refuge of *Bhagvān*’.

- 9.7 “As a result, some may feel, ‘If we promote such talks, dharma will become irrelevant.’ However, this principle is not intended to make *dharma* irrelevant; its purpose is as follows: *Desh, kāl, kriyā, sang, mantras, shāstras, updesh*, and *devs*, can be of two types – pure and impure. Of these, if a person were to encounter the impure, and if as a result some difficulties were to arise, then if he has the firm belief of *Bhagvān*, he would never fall from the path of *kalyāñ*. Conversely, if there is a deficiency in his belief of *Bhagvān*, then whenever he falters from *dharma*, he would feel, ‘I am destined to fall into Narak’. Therefore, only a person whose strength is based on the belief of *Bhagvān* is a loyal *satsangi*. Without this, a person is merely

appreciative of *satsang*. Even the *shāstras* mention that only a person who firmly maintains the belief of *Bhagvān* is called an *ekāntik bhakta*.”

- 9.8 “Also, if *Nārad*, the *Sanakādik*, and the *devs*, were to hear the talks being presently delivered in *satsang*, they would say, ‘*We have never heard such talks before, and we shall never hear them again*’. These talks can be described as:

na bhooto na bhavishyati

Never before have there been, and never again will there be.

“Although these talks are extremely small, even a person of average intelligence can understand them. It is as if these talks are personified. Therefore, there is no limit to the rewards of a person who, at this present time, has a belief of *satsang*. Realising this, those who are *satsangis* should consider themselves to be totally fulfilled. Moreover, a person who has profound love for *Bhagvān*, regardless of whether he understands this talk, has nothing left to do. On the other hand, if a person does not have such profound love for *Bhagvān*, then he should definitely realise the greatness of *Bhagvān*. Therefore, a person who is wise should think about this talk, understand it, and then take extremely firm refuge in *Bhagvān*. This principle alone is the very essence of all essences.”

|| End of Vachanāmrut Gadhadā II || 9 || 142 ||

Gadhadā II – 10

Nishchay In Bhagvān

- 10.1 In the *Samvat* year 1878, on *Shrāvan vad 3* [16th August 1821], Swāmi Shree Sahajānandji Mahārāj arrived at Lakshmi-Vādi on horseback from Dādā Khāchar’s *darbār* in Gadhadā. He then sat facing north on the square platform under a mango tree in the middle of a field of

flowers. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 10.2 Then Shreeji Mahārāj said, "The Shreemad Bhāgvat proclaims that *Brahm* is *sākār*. However, if those who read it do not have *bhakti* of *Bhagvān*, they will understand *Bhagvān* to be *nirākār*, even from reading the Shreemad Bhāgvat. Also, from the second *skandh*, which describes the characteristics of the refuge of *Bhagvān*, those who are lacking in *bhakti* will again understand *Bhagvān* to be *nirākār*. In reality, *Bhagvān* is not *nirākār*. This is because it is through *Bhagvān* that everything *sthāvar* and *jangam* is created. Now, if *Bhagvān* was *nirākār*, then how could He create something that is *sākār*? For example, ākāsh is *nirākār*. Therefore, trees, mountains, and other forms that can be created from *pruthvi* cannot be created from that ākāsh. In the same way, since *Brahmā* and the rest of creation is *sākār*, *Bhagvān*, their creator, is also definitely *sākār*.
- 10.3 "Also, the Shreemad Bhāgvat states: '*The supporter of adhyātma, adhibhut, and adhidev, is Bhagvān*'. Now, I shall explain how, so please listen carefully. *Adhyātma* (the *indriyas* of *Virāt*), *adhibhut* (the five *mahā-bhuts* of *Virāt*), and *adhidev* (the presiding *devs* of the *indriyas* of *Virāt*), all entered *Virāt*. Despite this, *Virāt* was unable to awaken. Then, *Vāsudev Bhagvān* assumed the *svarup* of *Purush* and entered *Virāt*, which caused *Virāt-Purush* to awaken. *Bhagvān* therefore acts with oneness with the *adhyātma*, *adhibhut*, and *adhidev* of *Virāt-Purush*. However, in reality He is distinct from *Virāt*, and only this *svarup* of *Bhagvān* is said to be worthy of seeking refuge.
- 10.4 "For example, fire in the form of light is *nirākār*, while *Agni* himself possesses a definite *murti*. Moreover, when *Agni* suffered from indigestion (unable to digest *ghee* in the fire), he came to *Krishna* and *Arjun* in his personified *svarup*. Then, when he went to burn the

Khāndav forest of *Indra*, that same *Agni* assumed the *svarup* of flames and spread throughout the whole forest. In the same way, *Purushottam Bhagvān* pervades all through His *antaryāmi* powers, which are *brahm-rup*. However, possessing a definite *murti*, He is also distinct from all. *Brahm* itself is a ray of the light of *Purushottam Bhagvān*, while *Bhagvān* Himself always possesses a *murti*. Therefore, a person who aspires to attain *kalyān* should realise *Bhagvān* to possess a definite *murti* and should maintain His firm refuge.

- 10.5 “Also, he should speak in such a way that does not break someone’s refuge of *Bhagvān*. For example, just as a woman who carries a foetus in her womb attains a child, person who carries a foetus (*nishchay*) in *Bhagvān*, attains *Bhagvān’s Akshardhām*. Therefore, a person should practice methods that never endanger the foetus. He should also talk to others in such a way that that foetus (*nishchay*) in *Bhagvān* does not miscarry.”
- 10.6 Then, Shreeji Mahārāj returned to Dādā Khāchar’s *darbār* from Lakshmi-Vādi. He sat on a decorated bedstead on the veranda outside the east-facing rooms. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 10.7 Shreeji Mahārāj then summoned the junior *paramhans* and began a discussion amongst them. Achintyānand Swāmi then asked a question: “From *gnān*, *vairāgya*, and *bhakti*, which one plays a more significant role in the development of love for *Bhagvān*? ”
- 10.8 No, one was able to answer that question. So, Shreeji Mahārāj said, “I shall answer that question, and I shall also describe the characteristics of *gnān*, *vairāgya*, and *bhakti*.
- 10.9 “All people have a tendency such that on seeing an attractive object, their affection for any object that is not as attractive will naturally

diminish. Therefore, before the bliss of *Bhagvān's Akshardhām*, these worldly pleasures seem artificial; permanent bliss can only be found in the *dhām* of *Bhagvān*. For that reason, if a person realises the bliss of *Bhagvān* while listening to talks about *Bhagvān*, then everything that has evolved from *Māyā* will appear worthless. For example, a man with a copper coin in his hand will lose affection for it when someone offers him a gold coin in exchange. In the same way, when a person realises the bliss related to *Bhagvān*, he develops *vairāgya* towards all worldly pleasures, and he develops love only for the *murti* of *Bhagvān*. That is the characteristic of *vairāgya*.

10.10 “Now, I shall describe the characteristics of *gnān*. There are two sets of *shāstras* that explain *gnān*: One set is the Sāṅkhya *shāstras*, and the other set is the *Yog shāstras*.

10.11 “Of these, the philosophy of the Sāṅkhya *shāstras* is as follows: Ākāsh pervades *pruthvi*, *jal*, *tej*, and *vāyu*, and there is not even a tiny speck that is not filled with Ākāsh; still the shortcomings of *pruthvi*, *jal*, *tej*, and *vāyu*, do not effect Ākāsh at all. In the same way as Ākāsh, no *māyik* flaw can affect *Purushottam Bhagvān*. This fact is mentioned in the Krishnatāpni Upanishad as follows: When Durvāsā Rushi came to Vrundāvan, *Shree Krishna Bhagvān* told the gopis, ‘*Durvāsā Rushi is hungry; so all of you take dishes of food and go to him*’.

10.12 “Then, the *gopis* replied, ‘*But, the Yamunā flows along the way. How shall we be able to cross it?*’

10.13 “*Shree Krishna Bhagvān* replied, ‘*Tell Yamunāji that if Shree Krishna is forever a brahm-chāri, then please make way for us*’.

10.14 “Laughing, the *gopis* went to the banks of the Yamunāji and said this. Immediately, Yamunāji gave way. The *gopis* fed the *rushi*, and he in turn ate all the food. Then the *gopis* asked him, ‘*How shall we return home, as the Yamunā flows along the way?*’

- 10.15 "The *rushi* then asked them, 'How did you get here?'
- 10.16 "The *gopis* then explained, 'Shree Krishna had told us that if he has been a *brahm-chāri* since childhood, then ask Yamunāji to give way. Therefore, Yamunāji gave way, and we have come to you'.
- 10.17 "Hearing this, the *rushi* said, 'Tell Yamunāji that if Durvāsā is continuously fasting, then please give way to us'.
- 10.18 "Again, laughing, the *gopis* said this. Immediately, Yamunāji gave way. On seeing these two incidents, the *gopis* were totally astonished.
- 10.19 "Therefore, the *svarup* of *Bhagvān* is unaffected in the same way as *ākāsh*. Despite being the doer of all actions, *Bhagvān* still remains a non-doer; and although He is associated with all, He remains absolutely detached. In this way, the Sāṅkhya *shāstras* describe *Bhagvān* as being unaffected. To understand this, is *gnān* according to the Sāṅkhya philosophy.
- 10.20 "Now, I shall explain the philosophy of the Yog *shāstras*, so please listen. The philosophy of Yog is that whoever wishes to perform *dhyān* on *Bhagvān* should first stabilise his vision. To stabilise the vision, it should first be fixed upon the *murti* of *Bhagvān* or some other object. Then, while staring at the same object, the vision becomes steady; and with it, the *antah-karans* also becomes steady. When the *antah-karans* becomes steady, *Bhagvān's murti* should be visualised in the heart. This would not be difficult for the *yogi* who attempts to visualise the *murti*; he can behold it quite easily. However, if a person does not stabilise his *antah-karans* through practice from the beginning, then when he performs *dhyān* on *Bhagvān*, many other types of disturbing thoughts arise and obstruct his path.
- 10.21 "Therefore, the principle of the Yog *shāstras* is as follows: 'The *vrutti* should first be stabilised through practice before it is attached to

Bhagvān'. Realising this is *gnān* according to the Yog *shāstras*. Therefore, to strengthen a person's understanding through the philosophies of these two *shāstras*, is known as *gnān*.

- 10.22 "Now, the method of practicing *bhakti* is as follows: When the ocean was churned, *Lakshmiji* emerged from the ocean. After taking a marriage garland in her hand, *Lakshmiji* thought, '*Who is suitable for marriage? I shall marry him*'. Then, wherever she looked and examined, whoever was handsome lacked qualities, and whoever possessed qualities lacked beauty. In this way, she noticed great deficiencies in many. She also saw deficiencies in all the *devs* and all the demons. Finally, seeing that it was only *Bhagvān* who was complete with all qualities, without any faults at all, and the source of all bliss, *Lakshmiji* developed profound *bhakti* towards *Bhagvān*. With intense love, she placed the marriage garland around *Bhagvān*'s neck, and married *Bhagvān*. Therefore, to realise such *kalyān-kāri* qualities in *Bhagvān* and to seek His firm refuge is known as *bhakti*."
- 10.23 Hearing this, Muktānand Swāmi asked, "Mahārāj, I have not yet quite understood which of the three (*gnān*, *vairāgya*, or *bhakti*) has the greater power in developing love for *Bhagvān*."
- 10.24 Then, Shreeji Mahārāj replied, "*Bhakti* has a lot of power; and while *gnān* and *vairāgya* also have power, it is not as much as in *bhakti*. However, true *bhakti* is extremely rare. The characteristics of those who possess *bhakti* are as follows: When *Bhagvān* assumes a *svarup* like a human and travels on this earth for the sake of the *kalyān* of the *jeevs*, many of *Bhagvān*'s *charitras* are *divya*, and many appear to be *māyik*. When *Bhagvān* assumed the *avatār* of *Krishna*, He gave *darshan* to Devki and Vasudev in a four-armed *svarup*; He also lifted Mount Govardhan; He cleaned Yamunā's waters of poison by removing Kāliyā-Nāg; He suppressed the infatuation of *Brahmā*; and gave *darshan* to Akrur in the waters of the Yamunā. He also dispersed the grief of all the Yādavs by killing the wrestlers, an

elephant, as well as wicked persons like Kans. Similarly, in the *avatār* of Rām, He broke the bow and also dispersed the grief of the devs by killing wicked persons such as Rāvan. These and other such *leelās* are known as the *divya charitras* of *Bhagvān*.

10.25 “However, when *Sitā* was abducted, *Rāmchandrajī* appeared to have become insane due to constant crying. In the *avatār* of *Krishna*, He fled from Kālyavan, was defeated by Jarāsandh, and also had to surrender His kingdom in Mathurā to go and settle on an island in the sea. These and other similar actions of *Bhagvān* appear to be human-like. Even a sinner would perceive *divya* qualities in the *divya charitras* of *Bhagvān*. However, a true *bhakta* of *Bhagvān* would perceive *divya* qualities even when *Bhagvān* performs human-like *charitra*. In the Geetā, *Bhagvān* has said:

*janma karma cha me divyam-evam yo vetti tattva-taha
tyaktvā deham punar-janma naiti mā-meti sorjuna*

“This *shlok* means: ‘*O Arjun! My birth and my actions are divya. Whoever realises them as divya will not take another birth when he leaves his body; instead, he will attain me*’. So, whenever *Bhagvān* performs *divya charitras*, they appear *divya* to both a *bhakta* and to a person who is not a *bhakta*. However, when *Bhagvān* performs human-like actions, a true *bhakta* still perceives *divya* qualities in them, but by no means does he perceive *avgun* in the human-like *charitras* of *Bhagvān*. Having this understanding is known as having *bhakti* towards *Bhagvān*. In fact, only such *bhaktas* earn the rewards mentioned in the above *shlok*.

10.26 “The *gopis* were *bhaktas* of *Bhagvān*, and they never perceived *avgun* in *Bhagvān* in any way. On the other hand, King Parikshit perceived *avgun* in *Bhagvān* just by listening to the talks about the *gopis*. Shukji then explained those *avgun* to be false by illustrating the powers of *Bhagvān*. Therefore, it is very rare to have *bhakti* in which a person perceives all the *charitras* of *Bhagvān* as being *divya*, as the *gopis* did,

and never perceives *avgun* by understanding them to be human-like. In fact, it is not achieved by merely doing good deeds for one or two lives. Only when the pure *sanskārs* of many lives accumulate, does *bhakti* like that of the *gopis* develop. In fact, this *bhakti* is itself *Akshardhām*. It is this type of *bhakti* that is greater than *gnān* and *vairāgya*. If a person has such *bhakti* in his heart, what would be lacking in his love for *Bhagvān*? Nothing would be lacking.”

|| End of Vachanāmrut Gadhadā II || 10 || 143 ||

Gadhadā II – 11

All *Karmas* Becoming A Form Of *Bhakti*

- 11.1 In the *Samvat* year 1878, on *Shrāvan vad* 5 [18th August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead under the neem tree in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 11.2 Then, Shreeji Mahārāj said, “After listening to all the *shāstras*, some people believe that they only deal with *dharma*, *arth*, and *kām*. Thinking this, they themselves also perform religious *karmas*, such as *yagnas* and *vrats*, only for the attainment of *dharma*, *arth*, and *kām*. As a result, they enjoy the rewards of these *karmas* in Dev-Lok, Brahm-Lok, or Mrutyu-Lok. Then, they return to the cycle of births and deaths. Therefore, the religious *karmas* that a person performs while holding a desire for *dharma*, *arth*, and *kām*, all become *sāttvik*, *rājasī*, and *tāmasī*; and the rewards of those *karmas* are enjoyed while staying in the *loks* of Svarg, Mrutyu-Lok, and Pātāl. However, they do not attain the *gunātit dhām* of *Bhagvān*. As long as a person does not attain *kalyān*, the miseries of births, deaths, and *Narak* do not diminish.

- 11.3 “So, if a person abandons the desire for the rewards related to *dharma*, *arth*, and *kām*, and if he performs religious *karmas* only to please *Bhagvān*, then those religious *karmas* become a form of *bhakti* and aid in the attainment of *kalyān*. This is described in the following *shlok*:

*āmayo yena bhootā-nām jāyate yash-che suvrat
tad-eva hyāmayam dravyam na punāti chikit-sitam
evam nrunam kriyā-yogāha sarve sansruti-hetavaha
ta evātma-vināshāya kalpante kalpitāha pare*

*O observer of religious vows (Vyās)! Does not that same food which causes illness in beings – if purified and prescribed by a qualified doctor – cure that illness? Similarly, if all of a person’s *karmas* – which normally cause him to pass through births and deaths – are offered to *Bhagvān* instead, those same *karmas* are destroyed, and are no longer capable of causing birth and deaths.*

*Instead, they lead to his *kalyān*.*

“The essence of this *shlok* is as I have described earlier.

- 11.4 “However, this fact is actually very complex, and if it is not fully understood, then on seeing a *bhakta* of *Bhagvān* behaving in the same way as all ignorant people do, a person would perceive *avgun* in him. As a result, the person who perceives the *avgun* would be sent to *Narak*.
- 11.5 “But, there is a vast difference between the actions of a *bhakta* of *Bhagvān* and the actions of a *vimukh*. How? Well, all actions of a *vimukh* are for pampering his *indriyas*, whereas all actions of a *bhakta* of *Bhagvān* are solely for serving *Bhagvān* and His *bhaktas*. As a result, the *bhakta*’s actions are a form of *bhakti*.
- 11.6 “Moreover, *bhakti* is like *gnān* in the sense that both are a form of non-*karma*. Therefore, all of a *bhakta*’s actions are in a form of *karmas* that do not cause attachment. This is described in a *shlok* in the *Bhagvad Geetā*:

*karmanyā-karma yaha pashyed-akarmani cha karma yaha
sa buddhimān-manushyeshu sa yuktaha krutsna-karma-krut*

“The meaning of this *shlok* is as follows: If a person sees non-*karma* (*gnān*) in the *karmas* performed by the *bhaktas* of *Bhagvān* for the purpose of pleasing *Bhagvān*, and he sees a *vimukh* who has adopted the path of *nivṛtti* as living by non-*karmas*, then such a person is said to possess *gnān* and is the most intelligent amongst all people; he is a *yogi*; he is worthy to attain *kalyān*, and is *krutsna-karma-krut* (has performed all *karmas*).

- 11.7 “Therefore, if a person perceives *avgun* in a *bhakta* of *Bhagvān* who, by *Bhagvān*’s *agnā*, performs *karmas* for the purpose of pleasing *Bhagvān*, then *adharma* and its followers will enter and reside in his heart.”

|| End of Vachanāmrut Gadhada II || 11 || 144 ||

Gadhada II – 12

The Art Of Ruling

- 12.1 In the *Samvat* year 1878, on *Shrāvan vad 6* [19th August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting in front of the *mandir* of *Shree Vāsudev-Nārāyan* on the veranda outside the west-facing rooms of Dādā Khāchar’s *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 12.2 Then, Shreeji Mahārāj said, “I wish to talk to you, so please listen. In the talk I am about to deliver, I shall describe only one spiritual activity for attaining *kalyān*, but it is so powerful that all other spiritual activities are incorporated within it. It is as follows:

- 12.3 "The *jeev*, which resides in the body, feels, '*Kām, krodh, and other vicious natures are attached to my jeev*'. In this way, depending on which of the vicious natures is predominant in a person, he believes his *jeev* to be full of that nature due to his association with it. However, not a single one of these vicious natures lies within the *jeev*; the *jeev* has merely believed itself to possess them out of its own foolishness.
- 12.4 "Therefore, a person who wishes to attain *Akshardhām* should make an effort, but he should not relax or lose courage. Also, he should think, *'Just as the four antah-karans, the ten indriyas, and the five prāns reside in this body, similarly, I am the jeevātmā, 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 antah-karans 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. Also, 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.
- 12.5 "In this analogy, the king symbolises the *jeev*, the members of the household symbolise the *antah-karans*, and the people of the village and kingdom symbolise the *indriyas*. So, if the *jeev* becomes discouraged and relaxes its authority, then when it wishes to use its power over the *antah-karans* and adjust them towards *Bhagvān*, the *antah-karans* will not follow. Also, if it wishes to control the *indriyas*, even the *indriyas* will not comply. Then, even though the *jeev* is the king of the kingdom (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 use his authority at all. Likewise, in the kingdom (body) of the *jeev*, the vicious natures – who

are not the king – take control. Then, they do not allow the *jeev* to have any power.

- 12.6 "Therefore, a person who aspires to attain *kalyān* should never become timid, and should employ whatever measures are necessary to force the *indriyas* and *antah-karans* to accept his authority – like a king who studies books about the art of ruling and then uses authority over his kingdom, but is not suppressed by his subjects. However, if the king did not know the art of ruling, the people would not obey his orders. Instead, they would become unhappy, or he himself would behave miserably because no one would obey his rule. In this way, not knowing the art of ruling results in two unfortunate consequences. Similarly, if the *jeev* were to attempt to rule the kingdom (body) without understanding the art of ruling, then it would never become happy."
- 12.7 Then, Muktānand Swāmi asked Shreeji Mahārāj, "How should a person, who wishes to attain *kalyān*, learn the art of ruling?"
- 12.8 Shreeji Mahārāj replied, "The art of ruling should be learnt in the following way: First of all, a person should thoroughly realise the greatness of *Bhagvān*. Then, he should conquer his mind by performing *dhyān* on *Bhagvān's murti*. He should conquer his ears by listening to talks related to *Bhagvān*, but he should not allow worldly talks to be heard by the ears. In the same way, the skin should only be allowed to touch *Bhagvān* and the *bhaktas* of *Bhagvān*. The eyes should only be allowed to do *darshan* of *Bhagvān* and His *bhaktas*. The tongue should forever sing the praises of *Bhagvān* and taste only the *prasād* of *Bhagvān*. The nose should only be allowed to smell the fragrance of flowers and other objects that have been blessed by *Bhagvān*. None of the *indriyas* should be allowed to follow the unrighteous path. When a person behaves in this way, no one can overthrow his authority in the kingdom (body).

- 12.9 “Only a person who makes an effort in this way and totally discards timidity is said to be walking on the path of *kalyān*. This is an extremely great method for overcoming his *svabhāvs*. If this method of personal effort is practiced vigilantly, then all spiritual activities for attaining *kalyān* are incorporated within the one activity. Therefore, personal effort itself is the greatest of all spiritual activities for attaining *kalyān*.”

|| End of Vachanāmrut Gadhadā II || 12 || 145 ||

Gadhadā II – 13

The *Svarup* Within The Divine Light

- 13.1 In the *Samvat* year 1878, on *Shrāvan vad Amās* [27th August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a square cushion on the veranda outside the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *pāgh* around His head. A *sabhbā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 13.2 Raising both arms in the air, Shreeji Mahārāj signalled the *sabhbā* to settle down and listen. Turning to the *sādhus* who were humbly praying before Him with folded hands, Shreeji Mahārāj said, “O *paramhans*! All the senior *sādhus*, along with those who are wise, please come to the front. Please listen very carefully to what I am about to say. What I am about to say to you, I am not saying out of any pretence, or out of any pride, or to spread my own greatness. To be more precise, it is because I feel that amongst all of you *sādhus* and *bhaktas*, if someone can understand my message, it will tremendously benefit him; that is my purpose in narrating it. Moreover, this talk is based on what I have seen and realised through my own experience. In fact, it is also in agreement with the *shāstras*.

Although I feel that it is not appropriate to discuss this in public, I shall tell you nonetheless.

- 13.3 "I naturally remain in a state in which even if I wished to engage my mind in the most charming sounds, the most charming touch, the most charming smells, the most charming tastes, and the most charming sights of this world, I could not do so; I remain absolutely unhappy towards them. In fact, all the attractive *vishays* and the repulsive *vishays* are the same to me. Also, a king and a beggar are the same to me; and to rule all the *loks* and to beg for food with a broken begging bowl are the same to me; and sitting with honour on an elephant and walking on foot are the same to me. Whether someone honours me with sandalwood paste, flowers, fine clothes, and ornaments, or throws dirt on me – all are the same to me. Whether someone praises me or insults me – both are the same to me. Gold, silver, diamonds, and waste are all the same to me. Moreover, I look upon all *bhaktas* of *Bhagvān* as being equal – I do not differentiate one *bhakta* as being superior and another *bhakta* as being inferior.
- 13.4 "I have intense *vairāgya* in my *antah-karans*, yet I am not burdened by it. I do not feel burdened like a person who carries a heavy rock on his head or ties a purse full of money and gold coins around his waist. My strict observance of *svadharma* does not burden me, nor does the understanding that I am *brahm* burden me. When I superficially praise an object or criticise another, I do so purposefully. Whenever I forcefully engage the *vruttis* of my *indriyas* towards objects, they remain there unwillingly; as soon as I relax that force, they withdraw immediately. It is like throwing a stone into the air – it goes as high as it can depending on the force of the throw, but ultimately it falls back to earth. Also, consider the example of a weak animal. It can stand only as long as a man forcefully supports it; but as soon as he withdraws the support, the animal slumps onto the ground. In addition, imagine a very strong man who is able to crack a

betel nut between his teeth. However, after sucking ten or twenty very sour lemons, he would have great difficulty chewing even roasted chick-peas. In this way, it is only when I forcefully engage my *vruttis* in the *vishays* that they remain engaged in them.

- 13.5 “What is the cause of my behaving like this? Well, it is because the *vruttis* of my *indriyas* constantly remain inverted towards my *hruday-ākāsh*. In that *hruday-ākāsh*, I see extremely luminous divine light. Just as the clouds cover the entire sky during the monsoon season, only that light pervades my heart.
- 13.6 “Amidst that divine light I see the extremely luminous *murti* of *Bhagvān*. The *murti* is dark, but due to the intensity of the light, it appears to be fair, not dark. The *murti* has two arms and two legs, not four, eight or a thousand arms; and its appearance is very charming. The *murti* is very tranquil; it has a human *svarup*; and it appears young like a teenager. Sometimes the *murti* in the divine light is seen standing; sometimes sitting; and at other times, it is seen walking around. It is surrounded by groups of *muktas* on all four sides, who are seated facing Him, and who are engaged in looking at that *murti* of *Bhagvān* with a fixed gaze. I see that *murti* in its *pratyaksha svarup* before me at this very moment. I saw it before I came into this *satsang*; I could see it when I was in my mother’s womb; in fact, I could see it even before I entered my mother’s womb. Moreover, I am speaking to you while sitting there (*hruday-ākāsh*). I do not see this village of Gadhada or even this veranda. I see all of you sitting there as well.
- 13.7 “Whoever realises this *svarup* will never be drawn towards the pleasures of the *vishays*. In fact, you also see this *svarup* of *Bhagvān*, but you do not fully understand it. However, when you come to understand this fact, you will not come across any difficulty in suppressing the desires of the *panch-vishays* and *svabhāvs*, such as *kām* and *krodh*; they will be suppressed easily.

- 13.8 "That consistent divine light is referred to as the *ātmā*, *Brahm*, or *Akshardhām*. The *murti* of *Bhagvān* within the light, is called the essence of the *ātmā*, *Parbrahm*, or *Purushottam*. It is that same *Bhagvān* who, for the *kalyān* of countless *jeevs*, incarnates on this earth in different *yugs*, in the *avatārs* such as *Rām* and *Krishna*. In this *lok*, He appears to be like a human being, but He is not; He is the lord of *Akshardhām*. *Shree Krishna Bhagvān* has said in the Geetā:

*na tad-bhāsyate suryo na shashanko na pāvakaha
yad-gatva na nivartante tad-dhāma paramam mama*

*My supreme dhām is not illuminated by Surya, or by Chandra, or by Agni.
Having attained my dhām, no one returns from it.*

"Therefore, even though *Shree Krishna Bhagvān* appeared to be like a human, He is still greater than *Akshar* and is *divya*.

- 13.9 "Whoever performs *dhyān* on the human *murti* of *Bhagvān* sees the luminous, *divya murti* seated in *Akshardhām*. A person, who performs *dhyān* in this way, passes through *Māyā* and attains *Akshardhām*. So, even though *Bhagvān* assumes a human body, He is still *divya*, and the place where He resides is also *nirgun*. His clothes, jewellery, vehicles, *sevaks*, food, drinks, and any other objects which become associated with Him, are all *nirgun*. A person, who realises *Bhagvān's svarup* in this way, does not have any affection for the *panch-vishays*, just like I do not. He becomes independent.

- 13.10 "It is this *Purushottam*, who is greater than *Akshar*, and who is the cause of all *avatārs*. All *avatārs* originate from *Purushottam*, and they merge back into *Purushottam*. When *Bhagvān* leaves this earth to return to His *dhām* after assuming a human *svarup*, sometimes His physical body remains on earth like a human being – like when Rukmani took *Shree Krishna's* body into her lap and was engulfed along with it in the fire. Similarly, *Rushabh-Dev's* body was burnt in a raging forest fire. In other instances, His bones and flesh become *divya*, and He returns to His *dhām* without leaving behind any

remains. When He incarnates, He may sometimes be born of a woman, or He may sometimes appear from whatever He wishes. In this way, *Bhagvān's* method of birth and death are not always in accordance with the ways of this world. When you thoroughly realise *Bhagvān* in this way, you will come across no obstacles on the path of *kalyān*. Without this firm understanding of the nature of *Bhagvān*, a person will never be able to overcome his weakness, regardless of the amount of *tyāg* he maintains or the number of *upvās* he performs.

13.11 “Then you may say, ‘We have firm understanding of that *Bhagvān* just as you have described. Then, why do our *prāns* and *indriyas* not become engaged in *Bhagvān*?’ Well, a person should understand that as being *Bhagvān's* wish. In reality, such a person has nothing left to accomplish; he is fulfilled and has reached the end of all spiritual activities. If a person has a firm belief in *Bhagvān*, then even if there is a slight flaw in remaining *nirmāni*, *nirlabhi*, *nishkāmi*, *nisvādi*, or *nisnehi*, there is still nothing to worry about. However, if any deficiency remains in understanding *Bhagvān*, then that flaw will never be eradicated. Therefore, a person should attempt to understand this principle by any means within this lifetime.

13.12 “If a person has completely understood the essence of this talk, then regardless of whether a person is reborn in a lower or higher life-form due to his *prārabdha karmas*, like Vrutrāsur, he will not forget this *gnān*. Also, when Bharatji was reborn as a deer, he retained *gnān* from his previous life. That is the profound greatness of this *gnān*. In fact, it is even narrated continuously in the *sabhās* of *sādhus* such as *Nārad*, the *Sanakādik*, and *Brahmā* and other *devs*.

13.13 “However, talks regarding the nature of *Bhagvān* cannot be understood by a person on his own; not even from the *shāstras*. Even though these facts may be in the *shāstras*, it is only when the *sat-purush* manifests on this earth, and a person hears them being

narrated to him, that he understands them. However, they cannot be understood by a person's intellect alone, even from the *shāstras*.

13.14 “A person who has completely understood the *svarup* of *Bhagvān*, and who is also able to see the past, present, and future, still does not have the slightest pride regarding this fact. He would not grant anyone a *vardān*, and nor would he curse anyone; but sometimes, he may grant a *vardān* or give a curse. At times, he remains fearless, and at other times, he may even become frightened. Despite that, he would never allow emotions such as happiness or depression to come into his mind. A person who has such an unflinching refuge of *Bhagvān* would never knowingly perform a bad deed. However, if due to unpleasant circumstances an improper deed is performed, a person with such a refuge would still not fall from the path of *kalyān*. Therefore, there is no other obstacle-free path like that of having the firm refuge of *Bhagvān*.

13.15 “A person who has understood this fact, has only pure intentions. I have absolutely no selfish expectations from my *paramhans* and *satsangis*. The only reason I may call someone, lecture someone, or send someone away, is that if by any means a person realises this fact; it will be very beneficial to them. So, all of you should firmly remember this talk.

13.16 “Also, you should all understand that the *murti* amidst the divine light is this Mahārāj visible before you. If you cannot do that, then at least realise, ‘Mahārāj sees the *murti* which is amidst that akshar-rup light’. Even if you can understand this much, you will be able to maintain love for me. As a result, you will attain *ātyantik kalyān*. Keep this principle constantly new and fresh in your minds; never forget it out of pride. 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 *Bhagvān*, be sure to implant the seeds of this principle. This is my *āgnā*. 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 *divya svarup*, you should recall it. This principle, which I have revealed before you, is the very essence of all the *shāstras*, and it is my own firm experience. I have talked to you having seen it with my very own eyes. In fact, I take oath on all of you *paramhans* that I have seen these facts with my own eyes."

- ^{13.17} In this way, Shreeji Mahārāj indirectly described His true identity as *Purushottam*. Upon hearing this revelation, the *sādhus* and *bhaktas* accepted the fact that the *murti* described amidst the divine light is, in fact, Shreeji Mahārāj Himself.

|| End of Vachanāmrut Gadhadā II || 13 || 146 ||

Gadhadā II – 14

Nirvikalp Samādhi

- ^{14.1} In the *Samvat* year 1878, on *Bhādarvā sud 1* [28th August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on veranda outside the north-facing rooms near the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes*, and had covered Himself with a white *chādar*. Around His head, He had tied a white *feto* in which a *chhoglu* of red *karnikār* flowers had been inserted. A beautiful, *kum-kum chāndlo* also adorned His forehead. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- ^{14.2} Then, Muktānand Swāmi asked, "When a *sādhu* attains oneness with the *svarup* of *Bhagvān*, does he attain it through *samādhi*, or can he also attain it through some other method?"
- ^{14.3} Shreeji Mahārāj replied, "Once a person has known that this is a *neem* tree, he never has the doubt in his mind, '*Is this a neem tree, or not?*' Similarly, if a person has a total understanding of *Bhagvān's svarup* as I described yesterday, if he no longer has any doubts about it, and if

his mind in no way causes his belief of *Bhagvān* to waver regardless of the type of company he may encounter or the type of *shāstras* he may hear, then such absolute *nishchay* is what I call oneness.

- 14.4 "Such oneness is attained through profound association with an *ekāntik bhakta* of *Bhagvān*, but not by *samādhi* alone. In fact, such oneness is itself *nirvikalp samādhi*. Moreover, the *sādhu* who has such *nirvikalp samādhi* is also called *nirgun brahm*. Regardless of whether he follows the path of *nivṛutti* or the path of *pravṛutti*, the *sādhu* who has such an unshakeable *nishchay* is still *nirgun*. For example, *Nārad* and the *Sanakādik* all followed the path of *nivṛutti*, whereas the *Sapta Rushis*, and *Janak Rājā*, all followed the path of *pravṛutti*. However, due to their *nishchay* in *Bhagvān*, they should all be known to be *nirgun*.
- 14.5 "However, those who follow the path of *nivṛutti*, but do not have *nishchay* in *Bhagvān*, should be known to be *sagun* due to their *māyik* qualities. Furthermore, a person should realise, '*This person appears to be a strict tyāgi, but because he does not have the belief of Bhagvān, he is ignorant and will definitely go to Narak*'.
- 14.6 "On the other hand, a person who has *nishchay* in *Bhagvān* will not attain an unpleasant fate – even if some small deficiency remains in him. In fact, ultimately, he will definitely attain the *nirgun* state. But, a person without this belief of *Bhagvān* – even if he is a sincere *tyāgi* and is vigilantly striving to eradicate *kām*, *krodh*, and *lobh*, – will not be able to eradicate those vicious natures by his efforts alone. Ultimately, he will become evil and go to *Narak*.
- 14.7 "Therefore, whoever has attained such *gnān* of *Bhagvān*, even if he has only a weak intellect, should still be regarded as possessing great intellect. On the other hand, if he has not attained such *gnān* of *Bhagvān*, then even if he has great intellect, he should still be known as having no intellect."

Gadhadā II – 15

Keeping Hatred Towards The *Svabhāvs*

- 15.1 In the *Samvat* year 1878, on *Bhādarvā sud 2* [29th August 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a square cushion which had been placed on the veranda outside the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 15.2 Then, Shreeji Mahārāj asked all the *paramhans* a question: "There is a single thought which can destroy any *svabhāv*, regardless of how difficult it may be. Without that thought, the *svabhāv* cannot be eradicated even if a person were to apply a thousand other thoughts. What is that thought? Please answer according to your understanding."
- 15.3 The *paramhans* replied according to their understanding, but none were able to give a complete explanation.
- 15.4 Shreeji Mahārāj then said, "I shall explain. If a person's enemy were to ruin whatever work he is doing, or if he were to swear at his mother or sister, then he would have an intense hatred for him and would employ any means whatsoever to harm him. If not that, he would at least be extremely happy if someone else were to harm him. In the very same way, if the inner enemies, such as *kām* and *krodh*, obstruct a person while he is striving to attain *kalyān*, he would hold the same sort of hatred towards them as well; and that hatred would never diminish. Whoever applies such a thought can eradicate all *svabhāvs* with that thought alone.
- 15.5 "Now, if a *sādhu* were to criticise and insult those inner enemies, then a person who had the previously mentioned thought would not develop a hatred towards that *sādhu*; he would be grateful to the *sādhu* and would feel, '*This sādhu is helping me conquer my enemy, and therefore he is an extremely great friend*'. A person who has

attained such a thought can destroy all of his inner enemies. As a result, no vicious *svabhāvs* will be able to remain in his heart. Without this thought, the inner enemies (*svabhāvs*) can never be overpowered, regardless of whichever types of other thoughts may be applied. Therefore, keeping hatred towards the *svabhāvs* is the greatest thought of all.”

- 15.6 Then, Shreeji Mahārāj asked, “By which characteristics can someone recognise a person who would never deflect from the four attributes of *dharma*, *vairāgya*, *gnān* of the *ātmā*, and *bhakti* of *Bhagvān* coupled with knowledge of His greatness?”
- 15.7 All the *sādhus* attempted to answer the question according to their understanding, but no one was able to give a precise answer.
- 15.8 So, Shreeji Mahārāj explained, “From childhood, if a person has such a nature that he would never be suppressed by anyone’s personality, nor could anyone mock someone or joke in his presence, nor could anyone make even a mild sarcastic comment at him, then such a person would never deflect from *dharma*, *vairāgya*, *gnān*, and the *bhakti* of *Bhagvān*. Even though his personality may make him appear arrogant, because of his enthusiasm to attain *kalyān*, he will not leave *satsang* under any circumstances.”

|| End of Vachanāmrut Gadhadā II || 15 || 148 ||

Gadhadā II – 16

Faith In *Bhagvān* And Faith In *Dharma*

- 16.1 In the *Samvat* year 1878, on *Bhādarvā sud 10* [7th September 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a wooden bench near the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhbā* of

munis, as well as *haribhaktas* from various places, had gathered before Him.

- 16.2 Then, Muktānand Swāmi asked, “Some may have *nishchay* in *Bhagvān*, like Arjun, and others may have *nishchay* in *dharma*, like Yudhishthir. Of these two, if a person attempts to maintain faith in *Bhagvān*, faith in *dharma* may decline; and if a person attempts to maintain faith in *dharma*, faith in *Bhagvān* may decline. So, what method can a person use so that neither of the two declines?”
- 16.3 Shreeji Mahārāj replied, “The first *skandh* of Shreemad Bhāgvat includes a discussion between *Pruthvi* and *Dharma*, which mentions that *Bhagvān* possesses the thirty-nine *kalyāñ-kāri* characteristics, such as truthfulness and purity. Therefore, all forms of *dharma* are supported by the *murti* of *Bhagvān*. This is why *Bhagvān* is called *dharma-dhurandhar* (the upholder of *dharma*). ”
- 16.4 “Also, in the first *skandh* of the Shreemad Bhāgvat, the *Sanakādik rushis* ask Sutpurāni, *In whom did dharma seek refuge after Shree Krishna Bhagvān – who was the shield for dharma – reverted to His dhām?*” Therefore, *dharma* takes refuge only in *Bhagvān’s murti*. That is why when a person keeps faith in *Bhagvān’s murti*, *Bhagvān* comes and dwells in that person’s heart. As a result, *dharma* also dwells in his heart. Therefore, faith in *dharma* naturally develops in a person who possesses faith in *Bhagvān*. However, if a person maintains faith in *dharma* alone, then faith in *Bhagvān* will decline. It is for this reason that a person who is intelligent should certainly maintain firm faith in *Bhagvān*; and as a result faith in *dharma* will also remain firm.”
- 16.5 Then, Muktānand Swāmi asked another question: “Can the desires for the *panch-vishays* be conquered by *vairāgya*, or can they be conquered by other means?”

- 16.6 Shreeji Mahārāj answered, "Whether or not a person has *vairāgya*, if he attentively follows the *niyams* prescribed by *Bhagvān*, then the desires for the *panch-vishays* can be conquered.
- 16.7 "With *vairāgya*, a great deal of effort is required to withdraw a person's *vrutti* from sounds; and even then, the ears can still hear. However, if the ears are simply plugged, then naturally no sound will be heard. Similarly, if a person does not touch anything inappropriate, he automatically conquers touch. In the same way, if he does not look at anything improper, he automatically conquers sight. Also, when there is delicious food, if he mixes it together and adds water to it, and he controls his diet, then the sense of taste will automatically be conquered. If he blocks his nose when there is an attractive smell, he also automatically conquers the sense of smell. In this way, the *panch-vishays* can be conquered by following *niyams*. However, if a person does not follow these *niyams*, then regardless of how intense his *vairāgya* may be, or how much *gnān* he may possess, he will not remain stable in any way. Therefore, the only way to overcome the desires for the *panch-vishays* is to follow the *niyams* prescribed by *Bhagvān*. Furthermore, for those who have little *vairāgya*, remaining within *niyams* is the only way of being saved, just as an ill person can only be cured if he controls his diet and completes his course of medication."
- 16.8 Then, Akhandānand Swāmi asked, "An ill person has a fixed number of days over which he must follow his course of medication. Similarly, is there a definite time period for which a person must make an effort to attain *kalyāñ*?"
- 16.9 Shreeji Mahārāj explained, "It takes a person who has weak *shraddhā* many lives to reach the highest point of his spiritual activities. In fact, the Bhagvat Geetā states:

anek-janma-sansiddh-stato yāti parām gatim

"This *shlok* explains that only a *yogi* who has become *siddh* after many lives, attains *Akshardhām*. This has been said for those who have less *shraddhā*.

16.10 "In comparison, a person who has strong *shraddhā* becomes enlightened immediately. This is also mentioned in the Bhagvad Geetā:

***shraddhāvan-labhate gnānam tat-paraha sanyatendriyaya
gnānam labdhvā parām shāntima-chirenā-dhigach-chhati***

"The meaning of this *shlok* is, '*A person whose indriyas are under control and who also possesses shraddhā, attains gnān. Upon attaining that gnān, such a person immediately attains Akshardhām*'. Therefore, a person who has intense *shraddhā* reaches the highest point of his spiritual activities sooner, whereas a person who has weak *shraddhā* reaches that state after many lives. For example, if a man is going to Kāshi, but walks only two steps throughout day, it will obviously take him many days to reach Kāshi. On the other hand, if he starts walking twenty miles a day, it will take him only a few days to reach Kāshi. In the same way, if a person has intense *shraddhā*, then even if he has only recently become a *satsangi*, he will still become great. Conversely, a person who has little *shraddhā*, even though he may have joined *satsang* a long time ago, still remains weak."

16.11 Then, Shree Gurucharanratānand Swāmi asked, "If those who have less *shraddhā* attain *kalyān* after many lives, where do they stay until then?"

16.12 Shreeji Mahārāj answered, "They go and reside in the beautiful *loks* of the *devs*. This is because when that *bhakta* performed *dhyān* on *Bhagvān*, he used to look towards *Bhagvān*, and *Bhagvān* used to look towards him as well. However, *Bhagvān* was aware of the *vishays* the *bhakta* thought about and had affection for while performing *dhyān* on Him. Therefore, when the *bhakta* leaves his body, *Bhagvān* sends

him to a *lok* full of the *vishays* for which he had a passion. *Bhagvān* also issues the following command to *Kāl*: ‘*You should not interfere in this bhakta’s indulgence in the vishays*’. As a result, that *bhakta* remains in the *loks* of the *devs* and enjoys those pleasures. Then, when he returns to Mrutyu-Lok, he eventually attains *kalyān* after many lives.’

16.13 Akhandānand Swāmi then asked another question: “What are the characteristics of a person who possesses intense *shraddhā*?”

16.14 Shreeji Mahārāj replied, “Whenever a person with intense *shraddhā* wants to engage in an activity related to *Bhagvān* – such as going for the *darshan* of *Bhagvān*, or listening to talks and *kathās* related to *Bhagvān*, or performing His *mānsi pujā* – then to be able to do so, he would become very quick in carrying out his bodily activities, such as bathing. Also, if I were to write a letter changing a particular *vartmān*, he would be eager to abide by it. In addition, even if he were a senior person, he would become as impatient as a child to have the *darshan* of *Bhagvān*. A person who has such characteristics should be known as a person who possesses intense *shraddhā*.

16.15 “A person who has such *shraddhā* is able to immediately conquer all of his *indriyas*. However, the *indriyas* of a person, who has little *shraddhā* on the path of *Bhagvān*, are extremely attached to the *vishays*. Moreover, no matter how hard he tries to hide it, everyone still realises the fact that this person’s *indriyas* are extremely attached towards the *vishays*.”

16.16 Then, Shreeji Mahārāj explained, “The *indriyas* are like the wind – even though the wind cannot be seen, it can be assumed that the wind is blowing by the way in which it shakes the trees. Similarly, the *vruttis* of the *indriyas* cannot be seen, but everyone realises that they flow towards the *vishays*. If a person deceitfully attempts to hide this, then realising him to be deceitful, others will criticise him

even more. Therefore, in no way can a person conceal that intense craving of his *indriyas* to indulge in the *vishays*."

16.17 Muktānand Swāmi then asked, "How can those intense cravings of the *indriyas* to indulge in the *vishays* be eradicated?"

16.18 Shreeji Mahārāj replied, "The only means to eradicate the intensity of the *indriyas* is to force the *indriyas* to follow the *niyams* for *tyāgis* and *grahasthas* as prescribed by *Bhagvān*. As a result, the intensity of the *indriyas* automatically diminishes. When a person does not allow the five *indriyas* (the ears, the skin, the eyes, the tongue, and the nose) to wander, the diet of the *indriyas* becomes pure, after which the *antahkarans* become 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 *Bhagvān*, he can conquer the desires for the *vishays* more thoroughly than a person with intense *vairāgya*. Therefore, a person should firmly abide by the *niyams* prescribed by *Bhagvān*."

16.19 Akhandānand Swāmi asked again, "If a person has weak *shraddhā*, how can it become stronger?"

16.20 Shreeji Mahārāj replied, "If a person can realise the greatness of *Bhagvān* then even if he has weak *shraddhā*, it will grow stronger. For example, a person would never be attracted to clay utensils that are used for drinking water. However, if those utensils were made of gold, then he would naturally be attracted to them. Similarly, if he realises the greatness of the talks and *kirtans* related to *Bhagvān*, then his *shraddhā* in *Bhagvān* and in those activities will naturally increase. Therefore, a person should use whichever method is necessary to understand the greatness of *Bhagvān*. If he does use such a method, then even if he has no *shraddhā* at all, he will develop *shraddhā*; and if he has weak *shraddhā*, it will become stronger."

Gadhadā II – 17

Tattvas In The Svarup Of Bhagvān
Sthitapragna

- 17.1 In the *Samvat* year 1878, on the night of *Āso vad* 11 [21st October 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a *sinhāsan* on the veranda outside the rooms near the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. Two torches were lit in front of Him. While *kirtans* were being sung, a *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 17.2 Then, Shreeji Mahārāj said, "Please stop the *kirtans* now, and let us begin a question-answer discussion."

- 17.3 Then, all the *munis* replied, "Very well, Mahārāj."

- 17.4 Shreeji Mahārāj then raised a question: "Some *bhaktas* understand the *svarup* of *Bhagvān* as being composed of the twenty-four *tattvas* of *Māyā*, while some understand it as being composed purely of *chaitanya* and free of *māyik* elements. Of these two types of *bhaktas*, whose understanding is correct, and whose understanding is incorrect?"

- 17.5 Muktānand Swāmi replied, "The understanding of a person who considers *Bhagvān*'s *svarup* as being composed of the twenty-four *māyik* elements is incorrect. The understanding of a person who considers *Bhagvān*'s *svarup* as being composed purely of *chaitanya*, and free of *māyik tattvas*, is correct."

- 17.6 Shreeji Mahārāj then said, "Followers of the Sāṅkhya philosophy claim that there are twenty-four *tattvas*. According to that philosophy, there are twenty-three *tattvas*, and the twenty-fourth is *kshetragna* – in the form of *jeev* and *ishvar* – which is composed of

chaitanya. The twenty-four *tattva* have been described in this way. This is because *kshetra* and *kshetragna* have a mutual dependence on each other. Without *kshetragna*, *kshetra* cannot be described, and without *kshetra*, *kshetragna* cannot be described. For this reason, *jeev* and *ishvar* have been included with the elements, while *Bhagvān* has been described as the refuge of both *kshetra* and *kshetragna*. In this case, how can the *māyik tattvas* be described as being distinct from *Bhagvān*? For example, four *tattvas* reside within *ākāsh*, yet *ākāsh* is unaffected by any of their flaws. In the same way, not a single flaw of the *māyik tattvas* influences the *svarup* of *Bhagvān*. So, what is the inconsistency in believing that *Bhagvān's svarup* is composed of the twenty-four *tattvas*? Does claiming '*Bhagvān's svarup is not composed of the tattvas*' prevent inconsistencies? This is how I understand it."

- 17.7 Then, Dinā-Nāth Bhatt asked, "Should a person who wishes to perform *dhyān* on *Bhagvān's svarup* understand it as being composed of the *tattvas* or understand it as not being composed of the *tattvas*?"
- 17.8 Shreeji Mahārāj replied, "A person who understands *Bhagvān's svarup* as being composed of the *tattvas*, is a sinner; and a person who understands *Bhagvān's svarup* as not being composed of the *tattvas* is also a sinner. Those who are *bhaktas* of *Bhagvān* do not at all like to senselessly quibble over whether or not *Bhagvān's svarup* is composed of the *tattvas*. A *bhakta* realises, '*Bhagvān is Bhagvān. There is no scope for dividing or discarding any part of Him. That very Bhagvān is the ātmā of countless brahmānds*'. A person who has no doubts at all regarding the nature of *Bhagvān* should be known to have attained the *nirvikalp* state. A person with such stable understanding should be known as '*sthitapragña*'. Moreover, *Bhagvān* redeems all the sins of a person who has such stable understanding regarding *Bhagvān*.

- 17.9 "In the *Bhagvad Geetā*, *Bhagvān* has said to Arjun,

*sarva-dharman-parityajya māme-kam sharanam vraja
 aham tvam sarva-pāpebhyo mokshayi-shyāmi mā shuchaha*
 Abandon all other forms of dharma and surrender only unto me.
I shall deliver you from all sins; so do not grieve.

17.10 “In fact, it is a usual custom in this world that an intelligent person will not notice a fault in someone who serves his major self-interests. For example, to serve her self-interest, a woman will not notice any faults in her husband. This also applies to other *grahasthas* who do not notice the faults in their relatives, if they have intense self-interest in them. In the same way, if a person realises that *Bhagvān* serves his own self-interest – *Bhagvān* relieves His *bhaktas* of their sins and ignorance and grants them *kalyān* – then he will never perceive *avgun* in *Bhagvān* in any way.

17.11 “For example, when Shukji narrated the *rās-leelā*, Parikshit Rājā raised the following doubt: ‘*Why did Bhagvān associate with other women?*’ However, Shukji did not have the slightest doubt. Even the *gopis*, with whom *Bhagvān* engaged in romantic actions, did not doubt by thinking, ‘*If He is Bhagvān, why does He behave like this?*’ They did not have any such doubts. Moreover, when *Bhagvān* went to the home of Kubjā, He took Uddhavji along with Him, yet Uddhavji did not have any doubts at all. Also, when Uddhavji was sent to Vraj, he still did not have any doubts on hearing the words of the *gopis*. Instead, he greatly realised the greatness of the *gopis*.

17.12 “Therefore, the understanding of a person who has developed an unwavering refuge of *Bhagvān* will not become distorted, regardless of whether he is very educated in the *shāstras*, or he is naïve. Also, the greatness of a loyal *bhakta* of *Bhagvān* can only be realised by a person who is a *bhakta* of *Bhagvān*. Regardless of whether a person is educated in the *shāstras* or is naïve, only a person with a firm understanding of *Bhagvān* realises the greatness of a *bhakta* of *Bhagvān*, and only he recognises a *bhakta* possessing a firm

understanding. On the other hand, *vimukhs* in the world, regardless of whether they are *pandits* or fools, are unable to develop such firm understanding of *Bhagvān*. Moreover, they do not recognise a *bhakta* possessing a firm understanding, and nor do they realise the greatness of a *bhakta* of *Bhagvān*. Therefore, only a *bhakta* of *Bhagvān* can recognise another *bhakta* of *Bhagvān*, and only he can realise his greatness. For example, Uddhavji realised the profound greatness of the *gopis*. Likewise, the *gopis* realised the greatness of Uddhavji.

17.13 “Although *Purushottam Bhagvān* is the *kshetragna* of all *kshetragnas*, He is still not subject to change. Moreover, the disturbances of objects that cause disturbances – such as *Māyā* – do not influence *Purushottam Bhagvān*. In fact, if the disturbances of *sthul*, *sukshma*, and *kāran* do not influence a person who has realised the *ātmā*, what can be said about them not influencing *Purushottam Bhagvān*? Therefore, *Bhagvān* is certainly not subject to change; He is absolutely unaffected.”

17.14 “A *bhakta* of *Bhagvān* who understands *Bhagvān*’s *svarup* in this way should be known to be ‘*sthitapragna*’. Just as a person who has realised his *ātmā* is called ‘*sthitapragna*’, a *bhakta* of *Bhagvān* who has no doubts at all regarding the *svarup* of *Bhagvān*, and glorifies His strengths, is also called ‘*sthitapragna*’. He also glorifies those *charitras* of *Bhagvān* that appear to be inappropriate, in exactly the same way that he glorifies *charitras* that are appropriate – without having any doubts about the appropriateness or inappropriateness of those *charitras*. Such a *bhakta* should be known as being ‘*sthitapragna*’ with regards to the nature of *Purushottam*. A person who has developed such a firm belief of the nature of *Purushottam* has nothing more left to understand.”

|| End of Vachanāmrut Gadhādā II || 17 || 150 ||

Gadhadā II – 18
Nāstik And Shushka-Vedānti

- 18.1 In the *Samvat* year 1878, on *Māgshar vad* 6 [7th December 1821], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed in His residence in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes*, and had covered Himself with a white *chādar*, over which He had wrapped a richly embroidered *rajāi*. He had also tied a white *feto* around His head. At that time, Prāgji Davé was reading a *shāstra* before Him, and a *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 18.2 Then, Shreeji Mahārāj said, "Having thought over it from all aspects, I have come to the following conclusion: Of all the *kusang* in the world, the *kusang* which is worse than all others is that of those who do not have *bhakti* towards *Bhagvān*. Also, they do not have the faith in their hearts that *Bhagvān* loves His *bhaktas*, is the lord of all, is *patit-pāvan*, and is also *adham-udhāran*. In this world, two thoughts share these beliefs: One is that of the *nāstiks*, and the other is that of the *shushka-vedāntis*. Both are extreme forms of *kusang*. Now, even if a person has committed the five great sins, but he has faith in *Bhagvān*, then at some time or another he will be redeemed. In fact, even if a person has committed the great sins of killing a child, slaughtering a cow, or killing a woman, then he too can be redeemed at some point in time. However, a person who has come to accept either of these two sets of beliefs will never be redeemed. This is because such a person's understanding is contrary to that of the Veds, the six-*shāstras*, and the Purāns.
- 18.3 "Of the two, the *nāstiks* believe that *Rāmchandraji* and *Shree Krishna Bhagvān* were actually only kings; and because *Shree Krishna* killed demons and committed adultery, he has been sent to the third *Narak*. Therefore, in no way do they consider *Shree Krishna Bhagvān*, who is

patit-pāvan and *adham-udhārān*, as being *Bhagvān*. Instead, they believe their *kalyān* to be through *karmas*. They believe that while performing *karmas*, they attain *keval-gnān*, and become *Bhagvān*. In this way, they believe that there are *countless Bhagvāns*. So, according to the belief of the *nāstiks*, there is no one, eternal *Bhagvān*, by whose worship a *jeev* is released from the bondage of births and deaths. Therefore, that belief is not in accordance with the Veds.

- 18.4 “The *shushka-vedāntis* believe that *brahm* itself has assumed the *svarup* of the *jeevs* – just as in the relationship between the sun and its reflection. Therefore, when a person realises ‘*I am brahm*’, he has no further spiritual activities left to perform. Then, when he has become *Bhagvān*, he does not need to worship anyone. Thinking this, they no longer have fear in committing sins. Moreover, they believe, ‘*We have attained the nirgun path, so we will not have to take birth again*’. However, the *shushka-vedāntis* do not examine their own understanding which implies that *nirgun brahm*, which is beyond *Māyā*, will also have to pass through births and deaths. This is because they claim that *brahm* itself has assumed the *svarup* of all *sthāvar* and *jangam* objects. This means that just as a *jeev* has to undergo births and deaths, *brahm* also has to undergo births and deaths. Also, while they think, ‘*We will be released from births and deaths*’, they do not realise, ‘*According to our own beliefs, births and deaths have become a reality for brahm itself. Therefore, if we do develop deep understanding, at most we shall realise ourselves to be brahm-svarup. But even then, the cycle of births and deaths will still not be dispelled*’. As a result, by their own beliefs, *moksh* is proven false. Nevertheless, no one examines this. Instead, they boast, ‘*We are brahm-svarup, so who do we need to worship? Who do we bow to?*’ Thinking this, they become extremely arrogant. Even though they have not truly understood anything, they still have pride of their *gnān*. However, they do not realise that their own *moksh* is proven false by their own beliefs. Moreover, they convert those who keep their company into fools as well.

- 18.5 “However, *bhaktas* possessing true *gnān*, such as *Nārad*, the *Sanakādik*, and Shukji, constantly perform *dhyān* upon *Bhagvān*, chant His holy name, and sing *kirtans*. Even the *niranna-muktas* in Shvet-Dvip, who are *brahm-svarup* and who can control *Kāl*, continuously perform *dhyān* upon *Bhagvān*, chant His holy name, and sing *kirtans* about Him. They also offer *pujā*, smear sandalwood paste on Him, and perform *dandvats*. Despite being *akshar-rup*, they behave as the *dās* of *Purushottam Bhagvān*. Also, the residents of *Badrikāshram*, including Uddhay, Tanu Rushi, and the other *munis*, perform *tap* and continuously offer *bhakti* to *Bhagvān*. On the other hand, the *shushka-vedāntis* are completely oriented around their bodies. Also, they do not perform *dhyān* upon *Bhagvān*, nor do they chant the name of *Bhagvān*, and nor do they bow before *Bhagvān*. Compared to the power and *gnān* of *Nārad*, the *Sanakādik*, and Shukji; and compared to the power and *gnān* of the *niranna-muktas* who reside in Shvet-Dvip; and compared to the power and *gnān* of the *rushis* who reside in *Badrikāshram*, these *shushka-vedāntis* do not possess even a millionth of a fraction of such power and *gnān*. Nevertheless, they equate themselves with *Bhagvān*. Therefore, they are absolutely ignorant. In fact, they are the most ignorant of all ignorant people. Even after spending countless millions of years in the pits of *Narak* suffering the torments of *Yam*, they will still not be released.
- 18.6 “Therefore, to associate with such people is the very definition of *kusang*. Just as there is no deed greater than keeping the company of the *sat-purush*, conversely, there is no sin worse than keeping the company of ignorant people such as the *shushka-vedāntis*. Therefore, a person who desires *moksh* should in no way keep the company of a *nāstik* or a *shushka-vedānti*.”

|| End of Vachanāmrut Gadhada II || 18 || 151 ||

Gadhadā II – 19**Distress After Hearing *Shushka-Vedānti Shāstras*
Letter To The *Haribhaktas***

- 19.1 In the *Samvat* year 1878, at daybreak on *Māgshar vad* 14 [23rd December 1821], Swāmi Shree Sahajānandji Mahārāj arrived at the residential hall of the *paramhans* in Dādā Khāchar's *darbār* in Gadhadā. In an unhappy mood, He sat down on a mattress with a large, cylindrical pillow. He refused to talk to anyone, or even look at anyone. The white *feto* tied around His head had loosened and become undone, yet He paid no attention to it. In this way, He sat extremely unhappy for a while. Tears then begun to flow from His eyes.
- 19.2 Then, addressing the *paramhans*, Shreeji Mahārāj said, "To learn about the beliefs of those possessing *shushka-gnān*, I listened to their *shāstras*. However, simply hearing them has caused much grief in my heart. This is because by listening to the *shushka-vedānti shāstras*, the *upāsanā* of *Bhagvān* is dispelled from the mind, and a sense of equality arises in a person's heart, and he begins to worship *devs*. By listening to the words of those *shushka-vedāntis*, a person's mind becomes extremely corrupted. Even though I listened to the principles of *shushka-vedānti* with a specific purpose, doing so has brought me much grief."
- 19.3 Having said this, Shreeji Mahārāj became very unhappy, and sat in silence with His heart filled with sorrow. After remaining disheartened for a long time, He wiped the tears from His eyes with His hands and said, "I went to sleep last night after listening to Rāmānuj's commentary on the Bhagvad Geetā. I had a dream in which I went to *Golok*, where I saw countless *pārshads* of *Bhagvān*. Of these, some serve *Bhagvān*, and they appear to be very still. Others sing *kirtans* of *Bhagvān*, including *kirtans* composed by Muktānand Swāmi and Brahmānand Swāmi. In the process of singing *kirtans*, they sway in the same way as a person who sings and

sways in euphoria due to intoxication. Then, I also joined those who were singing and began to sing *kirtans*. While singing, the following thought arose: ‘*A person who shuns such loving bhakti and upāsanā of Bhagvān, and claims to possess gnān, and believes, ‘I myself am Bhagvān’, is extremely wicked’.*”

- 19.4 Having said this, Shreeji Mahārāj said, “Let us write a letter to send to the *satsangis* in various places so that they never lapse in observing *dharma* and in offering *bhakti* to *Bhagvān* in any way, and so that their mind is never dislodged from this *ishta-dev*, *Shree Krishna-Nārāyan*.
- 19.5 “Written by Swāmi Shree Sahajānandji Mahārāj. All paramhans and all satsangis – male and female – please accept sincerest ‘Nārāyan’ from me. I am issuing the following as my āgnā: The avatār of Shree Krishna-Nārāyan – Purushottam Bhagvān – incarnates among humans and devs, for the purpose of establishing dharma, uprooting adharma, and giving darshan to and protecting His ekāntik bhaktas who possess the four qualities (*dharma* in the form of brahm-chārya and ahinsā, ātmā-nisthā, vairāgya, and bhakti coupled with the knowledge of Bhagvān’s greatness). Therefore, a person should have a singular belief of that avatār – just as Sitāji was convinced that Rāmchandraji was flawless. A person should also lovingly perform the mānsi pujā of that Bhagvān and physically offer to Him the nine types of bhakti. If that avatār of Shree Krishna-Nārāyan is not present on this earth, then he should perform pujā of His murti mentally and also physically by offering sandalwood paste, tulsi, flowers, and other similar offerings.
- 19.6 “Moreover, he should offer upāsanā only to Bhagvān and not to any dev; if he does, it is a great sin. In this way, his vow of fidelity is lost and his bhakti becomes like that of a prostitute. Therefore, a person should offer bhakti to Bhagvān in the way of Sitā and Rukmani. He should perform dhyān only on that Bhagvān and not on any dev, and nor should he perform dhyān on a sādhu, even if he has attained an elevated state and mastered samādhi.

- 19.7 "Furthermore, all should strictly abide by the dharma of their varna and āshram. All men who firmly abide by this āgnā of mine will develop firm bhakti towards Shree Krishna Nārāyan like that of Nārad. All women who accept this injunction of mine will develop firm bhakti towards Shree Krishna-Nārāyan, like that of Lakshmiji and the gopis, such as Rādhikāji. Conversely, the bhakti of those who do not accept these words of mine will become like that of a prostitute.
- 19.8 "Written on Māgshar vad 14, Samvat 1878'."
- 19.9 After writing this letter, Shreeji Mahārāj had it sent to all *satsangis* residing in various places.

|| End of Vachanāmrut Gadhadā II || 19 || 152 ||

Gadhadā II – 20

The Sense Of Knowing And The Strength Of the *Indriyas*

- 20.1 In the *Samvat* year 1878, on *Posh vad* 14 [22nd January 1822], Swāmi Shree Sahajānandji Mahārāj was sitting in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *chofāl*, above which He Had wrapped a *rajāi* made of *chhint*. He had also tied a white *pāgh* around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *paramhans* were singing *kirtans* to the accompaniment of a *mrudang*.
- 20.2 Then, addressing the *paramhans*, Shreeji Mahārāj said, "At my residence today, I asked a question to Somlā Khāchar and the other *bhaktas* who stay with me. I would like all the *paramhans* to get together and answer that question."
- 20.3 The *paramhans* requested, "Mahārāj, may we please hear that question."

- 20.4 Then, Shreeji Mahārāj said, “A person who masters *samādhi* attains a spiritual state that is beyond *māyā*. He also has firm bond with the *svarup* of *Bhagvān*. Therefore, the person’s mental ability, as well as the strength of his body and *indriyas*, should increase. This is because the twenty-four *tattvas*, which have been produced from *Māyā*, have a form that is both *jad* and *chaitanya*; they cannot be said to be only *jad*, nor can they be said to be only *chaitanya*. Also, the strength in each of the elements cannot be said to be equal. There is a greater degree of awareness in the *antah-karans* than there is in the *indriyas*. Likewise, there is a greater degree of awareness in the *jeev* – the *drashtā* of the *indriyas* and *antah-karans* – than there is in the *antah-karans*.
- 20.5 “When the *jeev* experiences *samādhi*, it abandons its role as the *drashtā* of the *indriyas* and *antah-karans*; and like *Brahm*, that *jeev* becomes *chaitanya*, and its bond with the *svarup* of *Bhagvān* is maintained. Now, regarding those who have mastered *samādhi*, some people think, ‘Whoever experiences *samādhi*, loses even the knowledge he had previously’. So, do the mental ability and the strength of the body and *indriyas* of a person who has mastered *samādhi* increase or not? That is the question.”
- 20.6 The *paramhans* then answered according to their intellect, but no one was able to give an adequate answer to Shreeji Mahārāj’s question.
- 20.7 Then, Shreeji Mahārāj said, “I will answer. The answer to the question is that *Brahm*, who is the witness, enters the *brahmāṇḍ* – which is composed of the twenty-four *tattvas*, and which was produced from *Māyā* – and makes it *chaitanya*. This gives it the power to perform all activities. The nature of that *Brahm* is such that when it enters an object that is as *jad* as wood or stone, that object becomes an object that can move. When the *jeev* becomes one with that *Brahm* through *samādhi*, then that *jeev* can also be said to be *brahm-rup*. As a result, its *gnān* also increases.

- 20.8 "With regards to the strength of the *indriyas*, a person who practices *yog*, coupled with *tap*, *nivrutti dharma*, and *vairāgya*, attains *siddh-dashā* like that of Shukji. On the other hand, there may be a person whose *tap*, observance of *nivrutti dharma*, and *vairāgya* are at an ordinary level, and who follows the path of *pravrutti* in the form of *dharma*, *arth*, and *kām*. In his case, although he may experience *samādhi*, only his *gnān* will increase, but the strength of his *indriyas* does not increase and he does not attain *siddh-dashā*. In fact, even though a person may possess *gnān* like Janak Rājā, those who follow the path of *pravrutti* do not attain *siddh-dashā* like *Nārad*, the *Sanakādik*, and Shukji. On the other hand, a person who has attained *siddh-dashā* can travel to all places in this *lok* and beyond. However, for those who follow the path of *pravrutti*, like Janak Rājā, only their *gnān* increases; but it does not decrease.
- 20.9 "In fact, what happens is described by *Shree Krishna Bhagvān* in the *Geetā* in the *shlok*:
- yā nishā sarva-bhootānām tasyām jāgarti sayyamee
yasyām jāgrati bhootāni sā nishā pashyato munehe*
- "The meaning of this *shlok* is: '*A self-controlled person is awake to that which all other beings are asleep; and that to which all other beings are awake, a self-controlled person is asleep*'. Specifically, a person whose vision is facing inwards towards the *ātmā* has no regard to his body, *indriyas*, or *antah-karans*. On seeing this, a person who is ignorant thinks, '*The gnān of a person who experiences samādhi decreases*'. As a result, if a person under the influence of *rajo-gun*, *tamo-gun*, or impure *sattva-gun* attempts to answer this question, then he would certainly think that the *gnān* of a person who experiences *samādhi* does decrease. However, he does not realise, '*I constantly believe myself to be the body and am speaking out of foolishness*'.
- 20.10 "Therefore, the *gnān* of a person who experiences *samādhi* still increases even though he behaves distinctly from the body, *indriyas*,

and *antah-karans*. Even after he returns to the *indriyas* and *antah-karans*, the *gnān* obtained during *samādhi* is still not destroyed. As for a person who takes up *tap*, *nivṛutti dharma*, and *vairāgya* – after abandoning the path of *pravṛutti* – just as his *gnān* has increased, the strength of his *indriyas* and *antah-karans* will increase as well. Also, he will attain *siddh-dashā* like *Nārad*, the *Sanakādik*, and *Shukji*.”

|| End of Vachanāmrut Gadhadā II || 20 || 153 ||

Gadhadā II – 21

Bhagvān Is The Cause Of All

- 21.1 In the *Samvat* year 1878, on *Fāgan sud Punam* [7th March 1822], Swāmi Shree Sahajānandji Mahārāj was sitting in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *pāgh* around His head. Premānand Swāmi and other *paramhans* were singing *vishnupad* before Him.

- 21.2 Then, Shreeji Mahārāj said, “Please stop the *kirtans*. I wish to speak to all of you, so please listen attentively.” He then said, “I have listened to all the *shāstras* written by *Vyāṣji* regarding the attainment of *kalyāñ*. The main principle prevalent in all those *shāstras* and the only principle for the *kalyāñ* of the *jeev* is simply this: *Bhagvān* creates, maintains, and destroys this entire universe.

- 21.3 “Also, in all of those *shāstras*, there are talks of the *charitras* of either *Bhagvān* or His *sant*. So, a person cannot attain *kalyāñ* just by following the *dharma* of his *varna* and *ashram*, or through its rewards in the form of *dharma*, *arth*, and *kām*. This is because the observance of the *dharma* on its own may bring worldly reputation and physical comforts – but that is all. However, to attain *kalyāñ*, a person must realise *Bhagvān* to be the all-doer.

- 21.4 “In addition, nothing remains to be understood on the path of *kalyān* if a person realises the greatness of *pratyaksha Bhagvān* and His *sant* in exactly the same way as he realises the greatness of past *avatārs* of *Bhagvān* such as *Rām*, and *Krishna*, and the greatness of past *sādhus*, such as *Nārad*, the *Sanakādik*, *Shukji*, *Jadbharat*, *Hanumān*, and *Uddhav*.
- 21.5 “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. If a person were to ask *Nārad*, the *Sanakādik*, *Shukji*, *Brahma*, and *Shiv*, as they are wise, even they would point to *pratyaksha Bhagvān* and the *pratyaksha sant* as being the only granters of *kalyān*. They would also explain that the greatness of the *pratyaksha svarup* of *Bhagvān* and the *pratyaksha sant* is exactly the same as the greatness of past *svarup* of *Bhagvān* and His *sant*.
- 21.6 “A person who has such a firm *nishchay*, has grasped all the fundamental principles. What is more, he will never fall from the path of *kalyān*. *Brahmā*, *Shiv*, *Bruhaspati*, *Parāshar*, and many others may have fallen from the path of *dharma* due to vicious natures like *kām* and *krodh*, but because they had the same *nishchay* and knowledge of the greatness of *pratyaksha Bhagvān* and the *pratyaksha sant* as they had of their past lives, they did not fall from the path of *kalyān*. Therefore, this very fact is the essence of all the *shāstras*.”
- 21.7 In the evening of that same day, Swāmi Shree Sahajānandji Mahārāj mounted His horse in Dādā Khāchar’s *darbār* in Gadhadā and came to Lakshmi-Vādi. There, He sat on a decorated bedstead on the platform under the mango tree. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *pāgh* around His head, with a tassel of yellow flowers hanging from it. Bunches of *mogrā* flowers were placed upon His ears, and a garland

of *mogrā* flowers was hanging around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 21.8 Then, Shreeji Mahārāj said, “Please listen, I wish to ask all of you a question. During the *svapna* state, when the *jeev* sees a creation and indulges in the pleasures of that creation, does the *jeev* itself become the *svarup* of the creation? Or does the *jeev* create the creation in its *svapna* by its own will? Also, in the same way as the *jeev*, the *ishvars* also experience creations during their *svapna* state. Do they themselves become the *svarup* of the creation? Or do they create it by their own will? Or does *Bhagvān*, who is beyond both *jeev* and *ishvar*, create the creations experienced in their *svapnas*?”
- 21.9 Everyone attempted to answer the question according to his level of intelligence, but no one was able to offer a precise explanation.
- 21.10 Shreeji Mahārāj then explained, “Neither the *jeev* nor *ishvar* creates the creations experienced during the *svapna* state, and nor do they become the *svarup* of those creations themselves. In reality, it is *Bhagvān* – who is beyond both *jeev* and *ishvar*, and who is also the giver of the rewards of a person’s *karmas* – who creates the world experienced in *svapnas* according to the *karmas* of the particular *jeev* or *ishvar*.
- 21.11 “The unstable and deceptive nature of *svapnas* is due to their region of origin. The throat is a place where countless types of such creations can be seen – just as when an oil lamp is lit in one place within a *mandir* decorated with mirrors, countless oil lamps would be seen. Therefore, due to the location of its origin (the throat), a single thought can be experienced in countless ways.”
- 21.12 Shreeji Mahārāj then said, “A person possessing *gnān* understands only the influence of *desh* to be predominant when there is the predominance of *desh*; when the influence of *kāl* is predominant, he

understands only *kāl* to be predominant; when the influence of *karma* is predominant, he understands only *karma* to be predominant; and when *Bhagvān*'s influence is predominant, he understand only *Bhagvān* to be predominant. In contrast, a fool, once he has understood one factor, considers that alone to be the main principle. If he has understood *kāl*, he considers *kāl* to be the main principle; if he has understood *karma*, he considers *karma* to be the main principle; and if he has understood *māyā*, he considers *māyā* to be the main principle. However, such a fool does not know how to distinguish between the different predominating factors prevalent in different circumstances. On the other hand, a person with *gnān* understands the predominance of various factors based on the circumstances.

21.13 "In fact, it is *Bhagvān* who is the inspirer of everything – of *desh*, *kāl*, *karma*, and *māyā*. It is He Himself who allows the factors of *desh*, *kāl*, *karma*, and *māyā*, to be predominant. Therefore, they are all dependent upon *Bhagvān* – just as the *shishumār chakra* is dependent on the support of the Dhruv star; and just as all the subjects of a kingdom are dependent on their king. Furthermore, in a kingdom, the minister and secretaries can only do as much as their king allows them to do; when the king does not allow it, they cannot do even the smallest of tasks. In the same way, the factors of *desh*, *kāl*, *karma*, and *māyā* can only do as much as *Bhagvān* allows them to do; they cannot do a single thing against the wish of *Bhagvān*. Therefore, only *Bhagvān* is the all-doer."

21.14 After delivering this talk, Shreeji Mahārāj returned to the *darbār*.

21.15 Later that night, Shreeji Mahārāj went to the residence of the *sādhus*. All the *sādhus* bowed down to Him and paid their respects. Shreeji Mahārāj then said to the *munis*, "I have had a thought, which is why I have come to you at this hour. In my mind, I understand that

whoever owns land and money, is the most unhappy; and whoever has very little money and no land, is the most happy.

- 21.16 "I have built a *mandir* in Amdāvād Nagar, and others will also be built. However, a person should not unwillingly donate money to build *mandirs* to be built. It is the wish of *Shree Nar-Nārāyan* if the *mandir* is built or not. However, we should do whatever does not cause problems for the *mandir*.
- 21.17 "Some festivals, like Janamāshtmi, are celebrated using millions of rupees, due to the grace of *Shree Nar-Nārāyan*. Sometimes, festivals are celebrated using a *tulsi* leaf. The best way is whatever occurs without difficulty. However, a person should never ask for money for the *mandir*. Due to a person's *shraddhā* in *Shree Nar-Nārāyan*, if they wish to donate their land, they should do so willingly. A person should not forcefully ask for anything."
- 21.18 Then, Shreeji Mahārāj happily asked the *sādhu* a question, "Who do we call an *ekāntik bhakta*?"
- 21.19 Muktānand Swāmi tried to answer the question, but was unable to give a satisfactory answer.
- 21.20 Then, Shreeji Mahārāj said, "A true *ekāntik bhakta* sees himself as *brahm-rup*, who strictly follows his own *dharma* and performs *bhakti*, regularly performs *dhyān* and *smaran* of *Bhagvān*, and also keeps *upāsanā* of *Bhagvān*. He makes sure that there are no alterations in the *vartmāns* followed by the body, which have been given by *Bhagvān*. A person with all these qualities should be regarded as an *ekāntik bhakta*.
- 21.21 "Also, when there is a lack of *bhakti* on earth, *bhakti* remains within *Nar-Nārāyan*. *Shree Nar-Nārāyan* behaves just like the *ekāntik bhakta* to teach the *bhaktas* who come to His feet. *Ekāntik bhaktas*

like this are only found in *satsang*. In other sects, there is *upāsanā* of *Bhagvān*, but there is no *tyāg* and *ātmā-gnān*; in some sects there is *ātmā-gnān*, but no *upāsanā* and *tyāg*; in some sects there is *tyāg*, but no *upāsanā* and *ātmā-gnān*. However, at this time in our *satsang*, there are many *bhaktas* with all these qualities.”

21.22 After deliviering this talk, Shreeji Mahārāj returned to His residence.

|| End of Vachanāmrut Gadhadā II || 21 || 154 ||

Gadhadā II – 22

Two Armies

The Installation Of *Nar-Nārāyan Dev*

- 22.1 In the *Samvat* year 1878, on *Fāgan vad* 10 [19th March 1822], Shreeji Mahārāj awoke in the middle of the night and sat facing south on a decorated bedstead in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. He called all the *sādhus* and *haribhaktas* together, and so they gathered before Him in a *sabhā*.
- 22.2 Addressing the *sādhus*, Shreeji 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’. However, they never think, ‘Along the way to the enemy’s flag many heads will roll, and rivers of blood will flow’. In this way, they are never afraid. This is because those who are brave are not afraid of dying. However, a coward has thousands of thoughts of fleeing. He also thinks, ‘If our army wins, we shall steal the wealth and weapons of our opponents’. In comparison, the brave soldiers of both kings are not afraid of dying, and nor do they have greedy motives to steal. Instead, they have only one desire – to capture the opponent’s flag and ensure their own victory.

- 22.3 “Now, in this example, the flag represents the *dhām* of *Bhagvān*, and the brave soldiers of the kings represent that loyal *bhaktas* of *Bhagvān*. 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, loyal *bhaktas* of *Bhagvān* never have weak thoughts such as, ‘*We will suffer this much pain*’, or ‘*We will enjoy this much happiness*’. Neither of these two types of thoughts arise within their minds. Such *bhaktas* firmly believe, ‘*We want to attain the dhām of Bhagvān within this very lifetime; we do not want to become tempt by anything along the way*’.
- 22.4 “On the other hand, a *bhakta* of *Bhagvān* who identifies himself with the body is represented by the coward soldiers. While worshipping *Bhagvān*, he has thousands of weak thoughts such as, ‘*If the vartmān become strict, I will not be able to survive; only if they are easy to follow will I be able to survive*’. He also thinks, ‘*If I employ this method, I shall be happy even in worldly life. Also, if it is possible, I shall survive passively in satsang*’. Such a *bhakta* represents the coward. However, a loyal and brave *bhakta* of *Bhagvān* never has any types of desires related to the body or the world.”
- 22.5 Having said this, Shreeji Mahārāj then began to narrate an experience of His own. “When I went to Amdāvād to install the *murti* of *Shree Nar-Nārāyan Dev*, thousands of people gathered for the festival. Following the completion of the installation of *Shree Nar-Nārāyan Dev*, and after thousands of *brāhmans* from Amdāvād had been fed, I departed from there and spent the night in Jetalpur. There, I began to think, ‘*I want to forget all memories of all of those people and all the activities I saw*’. In doing this, I felt intense grief in my heart. As a result, I became ill. From there, I went to Dholkā, where I spent the night. Then, walking from Dholkā with the same thought in mind, I reached the forest of Ganesh Dholkā near the village of Koth and

spent the night there. I began to think so much that I forgot all about my body. While thinking, I forgot all the activities, and dispelled all those thoughts in such a way that it was as if I had not even stayed at Lake Kānkariā, and as if there had been no festival; no thoughts remained at all.

- 22.6 “After those worldly thoughts had subsided, I began to look within. I began to see *alokik* powers and also the pleasures of the *devs*. I began to see countless types of heavenly vehicles, *apsārās*, clothes, and jewellery – just as if I were seeing them here in Mrutyu-Lok. However, in my heart I did not like anything except *Bhagvān*. Moreover, just as the *panch-vishays* here appear to be insignificant to me – with my mind never being tempted – in the same way, my mind was not tempted anywhere from Dev-Lok all the way to Brahm-Lok.
- 22.7 “Seeing this, all the *devs* began to praise me, ‘*You truly are an ekāntik bhakta of Bhagvān; after all, your mind did not abandon Bhagvān and become tempted elsewhere*’. On hearing their words, my heart gained a lot of courage. I then told my *man*, ‘*I know your true svarup. So, if you have a thought about any object other than Bhagvān, I will crush you to pieces*’. In the same way, I told my *buddhi*, ‘*If you have any belief other than that of Bhagvān, then you will be in trouble*’. Similarly, I told my *chitt*, ‘*If you think about anything other than Bhagvān, then I will also crush you to pieces*’. In the same way, I told my *ahankār*, ‘*If you have any form of arrogance except that of servitude towards Bhagvān, I will destroy you*’.
- 22.8 “Following this, just as I had totally forgotten all the objects of this *lok*, I also totally forgot all the objects of Dev-lok and Brahm-Lok. When all of those thoughts were dispelled, the illness that had arisen as a result of those thoughts also disappeared. Therefore, a person who is a *bhakta* of *Bhagvān* should behave in this way.” Shreeji Mahārāj narrated His own experiences for the sake of the *kalyān* of His *bhaktas*, while in reality; He Himself is the *pratyaksha svarup* of *Shree Krishna Purushottam Nārāyan*.

- 22.9 Shreeji Mahārāj then said, "The Vāsudev Mahātmya describes the *dharma* of an *ekāntik bhakta* as follows: '*An ekāntik bhakta does not believe his body to be his own true svarup; he believes himself to be composed of chaitanya. He performs bhakti of Bhagvān while observing svadharma, gnān, and vairāgya. Also, he maintains no desire for any object other than Bhagvān*'. When he becomes such a *sādhu* by worshipping *Bhagvān* in this way, there is no greater status. For example, in a kingdom, the queen's authority is equal to that of the king. In the same way, that *sādhu* possesses as much majesty as *Bhagvān*. Therefore, a *sādhu* should not wish for the insignificant pleasures of worldly life. This is because when that *sādhu* attains the *dhām* of *Bhagvān*, then just as the lords of countless millions of *brahmānds* bring countless types of gifts for *Bhagvān*, they also bring them for that *sādhu*. Moreover, by the grace of *Bhagvān*, that *sādhu* acquires *alokik* powers and strength. Keeping such a great thought in the mind, a person should not desire anything other than *Bhagvān*. For example, a person who has obtained a *chintāmani* should look after it with great care. This is because it will enable him to obtain any object he desires. Similarly, a *bhakta* of *Bhagvān* should hold on to the *chintāmani* in the form of *Bhagvān's murti*; he should never abandon it. Only then will he attain everything."

|| End of Vachanāmrut Gadhada II || 22 || 154 ||

Gadhada II – 23

Heat And Frost

- 23.1 In the *Samvat* year 1878, on *Jyesht sud 11* [31st May 1822], Swāmi Shree Sahajānandji Mahārāj was sitting in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhada. He was wearing a white *khes* and had also covered Himself with a white *chādar*. He had tied a white *pāgh* around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 23.2 Then, Shreeji Mahārāj said, "Today, I thought about the nature of the mind. It appears that the mind is not separate from the *jeev*; it is a reflection of the *jeev* itself, but not separate from it. I also observed that the nature of the mind is like the heat of summer and the frost of winter. Just as a person can die from heat or frost, in the same way, when the mind travels towards the *vishays* via the *indriyas*, if those *vishays* are full of miseries, the mind becomes 'hot' like the heat of summer; and if those *vishays* are full of happiness, then the mind becomes 'cold' like the frost of winter. Specifically, when the mind – having indulged in those *vishays* which are full of misery and having become 'hot' like the scorching winds of summer heat – enters a person's heart, it makes the person extremely miserable and forces him to fall from the path of *kalyān*. Such a person should be known to have died from the effects of heat. When the mind – having indulged in the pleasures of those *vishays* that are full of happiness and having become 'cold' like frost – enters a person's heart, it makes that person satisfied, and causes him to fall from the path of *kalyān*. He should be known to have died due to frost.
- 23.3 "However, a person whose mind remains unmoved – it does not become 'hot' upon experiencing repulsive *vishays* and does not become 'cold' upon experiencing pleasurable *vishays* – should be known as a *param-bhāgvat sant*. However, it is no small achievement to develop the mind in this way.
- 23.4 "Moreover, the mind is like a child. If a child attempts to grasp a snake, or touch a flame, or perhaps hold an unsheathed sword, it becomes upset when it is not allowed to do so; and even if it is allowed to do so, it will be hurt and upset. Similarly, if the mind is not allowed to indulge in them, it turns away from *Bhagvān*, and becomes extremely miserable. Therefore, only a person whose mind has a craving for *Bhagvān* and which becomes neither 'hot' nor 'cold' by the *vishays*, should be known as a *sādhu*."

Gadhadā II – 24

Firmness In *Sāṅkhya* And In *Yog*

- 24.1 In the *Samvat* year 1879, on *Shrāvan sud 8* [26th July 1822], Swāmi Shree Sahajānandji Mahārāj arrived at Lakshmi-Vādi on horseback from Dādā Khāchar's *darbār* in Gadhadā. There, He sat on a platform facing north. He was dressed entirely in white clothes. He was wearing a garland of *mogrā* flowers around His neck, and a tassel of *mogrā* flowers was also inserted in His *pāgh*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 24.2 Then, Muktānand Swāmi asked Shreeji Mahārāj, "Mahārāj, does a *bhakta* who has firm belief in *Bhagvān* experience any obstacles, or not?"
- 24.3 Shreeji Mahārāj replied, "A *bhakta* may be firm in two ways: One is by being firm in *yog*, and the other is by being firm in *sāṅkhya*. Of these, a *bhakta* who is firm in *yog* keeps his *vrutti* constantly fixed on the *svarup* of *Bhagvān*. A *bhakta* who is firm in *sāṅkhya* understands the extent of human pleasures, as well as the extent of the pleasures of the great *yogis*, *chārans*, *vidyādhars*, *gandharvas*, and *devs*. In addition, he considers the pleasures of the fourteen *loks* and believes, '*These pleasures are only so much*'. He also considers the miseries that follow those pleasures. As a result, he develops *vairāgya* towards those misery-filled pleasures, and maintains profound love only for *Bhagvān*. So, a person who is firm in *sāṅkhya* possesses the strength of understanding.
- 24.4 "In comparison, the strength of a person who is firm in *yog* is based only on keeping his *vrutti* constantly on the *svarup* of *Bhagvān*. If he were to encounter some disturbances due to unpleasant circumstances, then although his *vrutti* was originally fixed on *Bhagvān's svarup*, it would become attached elsewhere as well. This is because a person who is firm in *yog* somewhere lacks the strength of understanding. Therefore, it is possible that such a *bhakta* may experience obstacles.

- 24.5 “However, if a person is firm in both *sāṅkhyā* and *yog*, then there would be no problem whatsoever. Such a *bhakta* of *Bhagvān* is never tempted by any other object than the *murti* of *Bhagvān*. He realises, ‘*With the exception of Bhagvān’s Akshardhām, and Bhagvān’s murti and the bhaktas within Akshardhām, everything else – all the loks, the devs, and the wealth of the devs – is perishable*’. Realising this, he maintains profound love only for *Bhagvān*. Such a *bhakta* never experiences any sort of obstacles whatsoever.”

|| End of Vachanāmrut Gadhadā II || 24 || 157 ||

Gadhadā II – 25

A *Tyāgi* With Worldly Desires, And A *Grahasthā* With No Desires

- 25.1 In the *Samvat* year 1879, on *Shrāvan vad 6* [8th August 1822], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the south-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 25.2 Addressing all the *paramhans*, Shreeji Mahārāj said, “Please listen, as I wish to ask you a question. First, suppose there is a *tyāgi bhakta* of *Bhagvān* who is strict in following the physical *vartmān*. However, within his heart, he has an intense desire to indulge in the *vishays*. Nevertheless, he does not physically give in to those desires. Such is the *tyāgi*. There is another *bhakta* who is a *grahastha*. Physically, he has close contact with both women and wealth. However, in his heart, he is free of all worldly desires. So, the question is what will be their fate after death? Will they both attain the same state? Or will one become superior to the other? Please consider the differences between the two and give an answer for each separately.
- 25.3 Then, Gopālānand Swāmi replied, “When the *tyāgi* passes away, because of the intense desires in his heart to indulge in the *vishays*,

Bhagvān will make him a wealthy *grahastha* either in this Mrutyu-Lok or in Dev-Lok, where he will attain a great amount of *vishays* to indulge in. In fact, in Dev-Lok, he will indulge in *vishays* like those of a person who had strayed from his spiritual activities as described in the Bhagvad Geetā.

- 25.4 “On the other hand, when the *grahastha bhakta* passes away, because he is free of worldly desires, he will attain the *dhām* of *Bhagvān - Brahmpur* – where he will reside at the holy feet of *Bhagvān*.
- 25.5 “As far as the *tyāgi* is concerned, when he becomes satisfied after indulging in the *vishays*, he will eventually develop *vairāgya* towards them; and then, feeling guilty in his mind, he will engage in the worship of *Bhagvān*. Then, he will become free of worldly desires and attain the *dhām* of *Bhagvān*.”
- 25.6 Hearing this, Shreeji Mahārāj commented, “Correct. That is the exact answer to the question.”
- 25.7 Then, Muktānand Swāmi asked, “If a person has such strong worldly desires and wishes to eradicate them, by which method can they be eradicated?”
- 25.8 Shreeji Mahārāj replied, “Just as Ukā Khāchar has become addicted to serving the *sādhus*, in the same way, if a person becomes addicted to serving *Bhagvān* and His *sant* to the extent that he would not be able to stay for even a moment without serving them, then all the impure desires in his *antah-karans* will be destroyed.”
- 25.9 Then, Svayamprakāshānand Swāmi asked, “Mahārāj, by which means is *Bhagvān* extremely pleased?”
- 25.10 Shreeji Mahārāj replied, “If a *bhakta* who once had only twenty kilograms of grains in his house were to attain the control of a village, or the control of five villages, or the control of fifty villages, or the

control of one hundred villages, or even the control of the entire world; and after this, if he remains just as loving and humble with a *sant* as he was when he was poor and modest, and if he remains just as humble even if he were to attain the kingdom of Indra-Lok and Brahm-Lok, then *Bhagvān* would be extremely pleased upon him.

- 25.11 “As for a *tyāgi*, even after attaining powers similar to those possessed by *Bhagvān*, if he can continue to serve all *sādhus* in exactly the same way as he did when he was new and timid, and not attempt to impose his authority upon other *sādhus* or try to compete with them, then *Bhagvān* would be extremely pleased with him.”

|| End of Vachanāmrut Gadhadā II || 25 || 158 ||

Gadhadā II – 26

Obstacles Of Bhakti

That Which Displeases *Bhagvān* Should Not Be Done

- 26.1 In the Samvat year 1879, on the night of *Bhādarvā sud* 11 [29th August 1822], Shreeji Mahārāj was sitting in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 26.2 Then, Shreeji Mahārāj said, “A *bhakta* of *Bhagvān* should never do anything that displeases *Bhagvān* and His *bhaktas*, and he should also abandon all those who obstruct him in worshipping *Bhagvān*, even if they are his own relatives. Also, just as a person abandons an enemy, he should abandon any *svabhāv* that does not please *Bhagvān*. Furthermore, he should never support those who are *vimukhs*, just as Bharatji did not support his own mother. Also, a *bhakta* of *Bhagvān* should mainly perceive *avgun* in himself. On the other hand, a person who perceives *avgun* in others and only *gun* in himself, may be known as a *satsangi*, but he should be known to be half-fallen.

- 26.3 "Furthermore, for a *bhakta* of *Bhagvān*, if *gnān* of the *ātmā*, *vairāgya*, or *dharma* are an obstacle in his *bhakti* towards *Bhagvān*, then he should suppress even them and maintain the predominance of *bhakti* only. However, if they are supportive in offering *bhakti*, then they are fine. Only a person who has this understanding can be called a complete *bhakta* of *Bhagvān*.
- 26.4 "Also, no matter how great he may be, if a person perceives *avgun* in others and *gun* in himself, he will certainly encounter obstacles on the path of *kalyān*. For example, *Rādhikājī* was great and she also had intense love for *Bhagvān*. However, when she perceived *gun* in herself and *avgun* in *Shree Krishna Bhagvān*, a trace of *tamo-gun* entered into her love for Him. Then, she quarrelled with *Shree Krishna Bhagvān* and *Shreedāmā*. As a result of this, *Shreedāmā* cursed her. *Rādhikājī* then fell from *Golok*, and took birth in the home of a carpenter. She had to marry a man other than *Bhagvān*, and suffered a severe disgrace. Even *Shreedāmā* perceived *gun* in himself, and perceived *avgun* in *Rādhikājī*. For that reason, he was cursed by *Rādhikājī* and had to become a demon.
- 26.5 "However, this is not the way of falling from the *dhām* of *Bhagvān*; for those who have fallen have done so due to *Bhagvān*'s will. After all, *Bhagvān* has declared, '*Even a person who is as great as Rādhikājī will fall if he perceives gun in himself and perceives avgun in bhaktas of Bhagvān. If that is so, what can be said of others?*' Therefore, a *bhakta* of *Bhagvān* should see only *gun* in all *satsangis* and should find only *avgun* in himself. If a person has such an understanding, then even if he is not very intelligent, his *satsang* still becomes stronger day by day. Without it, even if he is very intelligent, he will fall back from *satsang*; and in the end will certainly become a *vimukh*.
- 26.6 "Also, the following practice is observed everywhere: When a king or a *guru* lectures and disciplines a servant or a *shishya*, if the servant or *shishya* accepts it positively, then the king or the *guru* has

tremendous affection for him. However, they do not feel affection towards a person who reacts negatively when given such advice. *Bhagvān's* method is similar. When He gives advice to someone, if they accept it positively, He develops affection for them; and if they react negatively, He does not develop affection for them."

|| End of Vachanāmrut Gadhadā II || 26 || 159 ||

Gadhadā II – 27

Mandirs Built For Bhakti And Upāsanā

- 27.1 In the *Samvat* year 1879, on *Kārtik sud* 11 [25th November 1822], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the south-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A garland of white and yellow *guldāvadi* flowers adorned His neck, and tassels hung from both sides of His *pāgh*. A *sabhā* of *paramhans* as well as *haribhaktas* from various places had gathered before Him.

- 27.2 Then, Shreeji Mahārāj asked Muktānand Swāmi, "What causes *krodh* to arise within you? Also, how much of that cause does it take for you to become angry? As for me, even if someone spends anything from one to one hundred thousand rupees, I would not become angry for my own sake. However, if someone disobeys his own *dharma*, or if an arrogant person abuses a humble person, or if someone sides with injustice, then for the sake of another person, I do become angry for a brief moment; but never do I become angry for my own sake. Even when I do express *krodh* for the sake of another person, it does not last for even a second, nor is any grudge formed. So, my question to you is what causes *krodh* to arise within you and how is it eradicated?"

- 27.3 Muktānand Swāmi replied, "*Krodh* arises due to association with some objects or on seeing evil in a person; but it subsides instantly."

- 27.4 Then, Shreeji Mahārāj asked, “By what thought process do you manage to do that?”
- 27.5 Muktānand Swāmi replied, “First, by thinking of *Bhagvān*’s greatness, I realise, *I do not wish to retain any svabhāvs that would displease Bhagvān*'. Secondly, after examining the path of *sādhus* like Shukji and Jadbharat, I think, *Such an inappropriate svabhāv does not suit a sādhu*’.”
- 27.6 Then, Shreeji Mahārāj commented, “Such a thought that is capable of repelling the force of *kām* and *krodh*, is beyond the *gun* of *Māyā*, and it is firm in your *jeev*. In fact, such thoughts that repel the influence of *kām* and *krodh* are due to the *sanskārs* of past lives. Also, regarding your nature, I know this much: Initially, you may become attached to worldly objects that you come across, but in the end, you do not remain attached to them; you are capable of breaking that bondage.”
- 27.7 Then, Muktānand Swāmi questioned, “Why does the deficiency of becoming influenced in the first place still remain?”
- 27.8 Shreeji Mahārāj replied, “Each of the eight factors of *desh*, *kāl*, *kriyā*, *sang*, *dhyān*, *mantra*, *dikshā*, and *shāstra*, has a force equal to that of the past *sanskārs*. Therefore, when a person encounters them, they overpower the force of the past *sanskārs*. After all, if good deeds and bad deeds are performed only by the influence of a person’s *sanskārs*, then all the distinctions of *vidhi* and *nishedh* – *This should be done and this should not be done* – as prescribed in the Veds, the six-*shāstras*, and the Purāns, would become meaningless. But, these *shāstras*, which have been written by the great, can never become false.
- 27.9 “Just see, Jay and Vijay behaved improperly, and as a result they fell from the *dhām* of *Bhagvān*, where there is no influence of *Kāl*, *karma*, or *Māyā*. On the other hand, Prahlād pleased *Nāradji* and therefore, even though circumstances were unpleasant, they were unable to

obstruct him. However, even though circumstances were pleasant in Jay and Vijay's case, because the *Sanakādik* were angered, Jay and Vijay fell from the *dhām* of *Bhagvān*. Therefore, a person who wishes to attain *kalyāñ* should do whatever pleases the great *sant*. Such a *sant* becomes pleased when there are no traces of impure desires left within a person's heart.

27.10 "A person should keep in mind, that a person who has *krodh* and other vicious natures towards a humble person, will develop such feelings towards the great, and then also towards his *ishta-dev*. Therefore, a person wishing to attain *kalyāñ* should not have any vicious feelings towards anyone; and if he does, then he is sure to develop hatred towards *bhaktas* of *Bhagvān*, and then eventually towards *Bhagvān* as well.

27.11 "That is why if I have upset even one humble person, I think, '*Bhagvān resides as antaryāmi in all. While staying in one place, He knows what is in everyone's heart. So, since He must also be present in the heart of the person whom I have upset, I have offended Bhagvān as well*'. Realising this, I bow down to him, give him whatever he wishes, and do whatever is necessary to please him."

27.12 Having said this, Shreeji Mahārāj continued, "I have thought and realised that if a person maintains too much *tyāg* or too much compassion, then he cannot offer *bhakti* towards *Bhagvān*, and therefore causing him to betray his *upāsanā*. For example, from the past, we notice that *upāsanā* eventually perished in those who were extreme *tyāgis*. Therefore, having thought about this, and for the sake of preserving *upāsanā*, I have relaxed the emphasis on *tyāg* and have built *mandirs* of *Bhagvān*. So, even if only a little *tyāg* remains, *upāsanā* will at least be preserved, and through it, many *jeevs* will attain *kalyāñ*.

27.13 "On the other hand, how is it possible for a person who wishes to offer *bhakti* to *Bhagvān* to retain compassion like that of Jain *sādhus*?

After all, a *bhakta* is required to pick flowers and *tulsi* for *Bhagvān*; he is required to bring various types of vegetables, and to grow gardens for *Bhagvān*; he must also build *mandirs*. Therefore, a person who sits idly, maintaining extreme *tyāg* and compassion, is unable to offer *bhakti* to *Bhagvān*. When *bhakti* diminishes, the *upāsanā* of *Bhagvān* is also destroyed, and a lineage of blind followers results. That is why I have had *mandirs* built – for the purpose of preserving *Bhagvān's* *upāsanā* forever.

- 27.14 "Moreover, a *bhakta* with *upāsanā* never deviates from his *dharma*. Therefore, my principle is to perform the *bhakti* and *upāsanā* of *Bhagvān* while maintaining *dharma*."

|| End of Vachanāmrut Gadhadā II || 27 || 160 ||

Gadhadā II – 28

Serving A *Bhakta* Pleases *Bhagvan*

- 28.1 In the *Samvat* year 1879, on *Fāgan sud 2* [13th February, 1823], Swāmi Shree Sahajānandji Mahārāj was sitting facing west on a square platform at His residence in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a white *pāgh* around His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 28.2 Then, Prāgji Davé said, "There is no *shāstra* like the Shreemad Bhāgvat."
- 28.3 Shreeji Mahārāj replied, "Yes, the Shreemad Bhāgvat is certainly good, but there is no *shāstra* like the Vāsudev Mahātmya, which is a part of the Skand Purān. After all, in that *shāstra*, great emphasis has been placed on *dharma*, *bhakti*, *gnān*, and *vairāgya*, as well as *ahinsā*."

- 28.4 Having said this, Shreeji Mahārāj continued, “The Vālmiki Rāmāyan and Harivansh have placed great emphasis on *hinsā*. In fact, even *Rāmchandrajī* behaved according to the characteristics of a *kshatriya*. Even though *Rāmchandrajī* protected anyone who sought refuge at His feet, He would immediately abandon them if they committed even the slightest mistake. For example, even though *Sitājī* became subject to only minor public criticism, He instantly abandoned her, even though she was very dear to him.”
- 28.5 Hearing this, Muktānand Swāmi commented, “Rāmānand Swāmi’s nature was similar.”
- 28.6 Then, Shreeji Mahārāj revealed, “My nature is not like that. I have great compassion for *bhaktas* of *Bhagvān*. Of the Pāndavs, Arjun was also of a very compassionate nature. Amongst all men, there has been no man like *Rāmchandrajī* and Arjun, and amongst all women there has been no woman like *Sitājī* and Draupadi.
- 28.7 “Now, I shall describe my own nature. Even though I have a compassionate nature, if a person spites *bhaktas* of *Bhagvān*, then I have a dislike towards that person. If I hear someone speaking unpleasantly of *bhaktas*, then I would not feel like speaking to them, even if I had to. On the other hand, I become extremely pleased with someone who serves the *bhaktas* of *Bhagvān*. In fact, my nature is such that I do not become easily pleased or displeased over small matters, but only after observation over several days of whether a person is worthy of my pleasure or displeasure, do I become pleased or displeased. I never become pleased or displeased with a person by simply hearing someone’s opinions of that person; I only appreciate those qualities that I perceive with my own mind. Also, my preference is as follows: ‘If a person is a genuine *bhakta* of *Bhagvān*, then I am a *bhakta* of that *bhakta*, and I do the *bhakti* of such *bhaktas* of *Bhagvān*’. This is my greatest quality. A person who does not have that quality is not worthy of any type of greatness.”

- 28.8 “Conversely, those who have perceived *avgun* in *bhaktas* of *Bhagvān*, even though they were very great, have fallen from their status of importance. Those who progress do so only by serving *bhaktas* of *Bhagvān*, and those who regress do so only by spiting *bhaktas* of *Bhagvān*. In fact, the only method for a person to please *Bhagvān* is to serve *bhaktas* by thought, word, and deed. The only method to displease *Bhagvān* is to spite *bhaktas*.
- 28.9 “Therefore, my principle is that if *Bhagvān* is pleased with me, and I have the company of the *bhaktas* of *Bhagvān*, then even if I were to stay far away from *Bhagvān* for countless years, I would not feel any grief mentally. On the other hand, if *Bhagvān* is not pleased with me, then even if I were to stay near *Bhagvān*, I would not consider that to be good. Moreover, the essence of all the *shāstras* is ‘*A person should only do that which pleases Bhagvān*’. In fact, a person who does not do that which pleases *Bhagvān* should be known to have fallen from the path of *Bhagvān*.
- 28.10 “If a person has the company of the *bhaktas* of *Bhagvān* and also has earned *Bhagvān*’s pleasure, then even though he is in Mrutyu-Lok, he is still in the *dhām* of *Bhagvān*. This is because a person who serves a *sant* and earns *Bhagvān*’s favour will certainly stay near *Bhagvān*. Conversely, even if a *bhakta* is in the *dhām* of *Bhagvān*, if he has not earned *Bhagvān*’s favour and is jealous of *bhaktas* of *Bhagvān*, then that *bhakta* will certainly fall from that *dhām*.
- 28.11 “For this reason, in order to please *Bhagvān*, I desire only to serve *bhaktas* of *Bhagvān* in this life and all subsequent lives. Furthermore, just as this is my belief, all of you should also make the same belief.”
- 28.12 Then, Muktānand Swāmi and all the other *bhaktas* folded their hands in prayer and said, “Mahārāj, we also wish to keep such a belief.” Having said this, all the *bhaktas* pledged and bowed at Shreeji Mahārāj’s feet.

^{28.13} Finally, Shreeji Mahārāj added, “I have delivered this talk to you after hearing and extracting the essence from the Veds, the six-*shāstras*, the Purāns and all other words on this earth relating to *moksh*. This is the most profound and fundamental principle, and it is the essence of all essences. For all those who have previously attained *moksh*, for all those who will attain it in the future, and for all those who are presently treading the path of *moksh*, this talk is like a lifeline.”

|| End of Vachanāmrut Gadhadā I || 28 || 162 ||

Gadhadā II – 29

The Characteristics Of A Person Who Is Attached To *Bhagvān*

- ^{29.1} In the *Samvat* year 1879, on *Fāgan sud 8* [18th February 1823], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the north-facing rooms of Dada Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places had gathered before Him.
- ^{29.2} Then, Shreeji Mahārāj said, “A *bhakta* whose mind has become deeply attached to the *svarup* of *Shree Krishna Bhagvān* has the following characteristics: Firstly, even though they may be extremely exhausted after prolonged walking and do not have enough strength left in their body even to sit upright, if an opportunity to talk about *Bhagvān* arises, then he becomes attentive and most willing to narrate and hear such talks – as if he has not walked even a single mile. Also, regardless of any disease or illness that may be a source of pain for them, and regardless of being insulted, if they hear talks about *Bhagvān*, then they would instantly be relieved of all their miseries. Furthermore, they may appear to be totally engrossed in the wealth and property they have attained, but the moment they hear talks of *Bhagvān*, it would seem as if they have no association

with anything else. This would be their eagerness to listen to talks about *Bhagvān*. A person who has these characteristics should be known to have developed deep attachment to *Bhagvān*."

- 29.3 Then, Muktānand Swāmi asked, "How does such deep attachment towards *Bhagvān* develop?"
- 29.4 Shreeji Mahārāj replied, "Either due to very strong *sanskārs* from past lives, or by serving and therefore pleasing the *sant* of *Bhagvān* who has such firm attachment with *Bhagvān* – these two methods help create deep attachment towards *Bhagvān*. Besides these, there are no other methods."

|| End of Vachanāmrut Gadhadā II || 29 || 162 ||

Gadhadā II – 30

Women And Gold

- 30.1 In the *Samvat* year 1879, on *sud* 9 of the *second Chaitra* [19th April 1823], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow on the veranda outside the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had tied a black-bordered cloth around His head, and a tassel of flowers was hanging from His *pāgh*. He was also wearing a garland of flowers around His neck. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 30.2 Then, Shreeji Mahārāj said, "The Shreemad Bhāgvat and the other sacred *shāstras* are *satya*; so reality reflects what is stated in those *shāstras*. Just see, in the Shreemad Bhāgvat, it is said that *Kali* (*Kali-Yug*) resides in gold; and for that reason, I do not like even the sight of gold. Also, like gold, beauty is a source of attachment. After all,

when a beautiful woman enters a *sabhā*, even the most composed person cannot remain without being drawn towards her beauty. Therefore, gold and women are the source of extreme attachment.

- 30.3 “A person does not become attached to gold and women when he realises the pure *chaitanya brahm* as the only *satya*; when he realises that *brahm* to be his own self; when he becomes *brahm-rup* and worships *Shree Krishna Bhagvān*, who is *Parbrahm*; when he realises *Prakruti* and all the entities which have evolved from it – all of which are below *Brahm* – as being *asatya*, perishable, and worthless; and when he views all *māyik* names and forms as flawed and develops intense *vairāgya* towards all those names and forms. Only under these conditions do gold and women not bind a person; otherwise, they most certainly will cause a person to become bound by them.”

|| End of Vachanāmrut Gadhadā II || 30 || 163 ||

Gadhadā II – 31

Jeev, Ishvar, Māyā, Brahm, Parbrahm

- 31.1 In the *Samvat* year 1880, on *Shrāvan sud 4* [10th August 1823], Shreeji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed on a square platform at His residence in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. He had also tied a black-bordered cloth around His head. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places had gathered before Him. At that time, the *Kapil Geetā* (a section of the *Shreemad Bhāgvat*) was being read by the Prāgji Davé.
- 31.2 Following the reading, Shreeji Mahārāj said to the *paramhans*, “*Vāsudev Bhagvān* – who is *Purushottam*, the cause of all causes, and who is greater than *Akshar* – implants masculine power in *Mahā-Māyā* through *Mahā-Purush*. That *Purush* is like *Akshar*, he is a

mukta, and he is also known as *Brahm*. When that *Purush* implants his masculine power in *Māyā*, *Virāt-Purush* is said to be the son of its respective *Purush*. Just as a *brāhmaṇa*, a *kshatriya*, a *vaishya*, or another man of this world produces a son with his wife, similarly, *Virāt-Purush* is also produced.

- 31.3 “That *Virāt-Purush* is just like this *jeev*, and his actions are also similar to the *jeev*. The lifespan of that *Virāt-Purush* is two *parārdhs*. The creation, sustenance, and destruction of this universe are his three states, just as *jāgrat*, *svapna*, and *sushupti* are the three states of the *jeev*. *Virāt*, *sutrātmā*, and *avyākrut* are the three bodies of that *Virāt-Purush*. These bodies, which are encircled by the eight barriers (*jad prakṛuti*), have been produced from the twenty-four *tattvas*.
- 31.4 “The *indriyas*, *antah-karans*, and their presiding *devs* entered that *Virāt* and attempted to awaken him. Despite *Virat*'s *jeev* being inside his body, *Virāt* still did not awaken. Only when *Vāsudev Bhagvān* – the *kshetragna* – entered within him in the *svarup* of *Purush* did the body of *Virāt* awaken. Only then did *Virāt-Purush* become capable of performing all his activities.
- 31.5 “To inspire the *jeev*, that same *Bhagvān* – while remaining beyond *Māyā* in the form of *sushupti* – resides in the *jeev* as its witness. However, the *jeev* has been associated with the body, the *indriyas*, and the *vishays*. As a result of this improper association, the *jeev* has become one with the body, and the *indriyas*. After abandoning their association, the *jeev* realises, ‘*My self is brahm, which is transcendental and free from māyā*.’ If a person associates with *brahm* through continuous thinking in this way, the *jeev* acquires the qualities of that *brahm*. However, it is a great fault of the *jeev* that even after hearing this fact, it cannot maintain constant remembrance that it is *brahm*.
- 31.6 “In this way, the inspirer of both the *ishvar* (*Virāt-Purush*) and of this *jeev* is *Purushottam* – also known as *Vāsudev* – in the *svarup* of

Purush. Like the *jeev*, that *Virāt-Purush* is also bound by *māyā*; and remains bound until he completes his lifespan of two *parārdhs*. When he dies, he gets direct contact with that *Purush*. This is because his father (*Purush*) is powerful and cares for him appropriately. So, because *Virāt-Purush* is attached to *Māyā*, he is again produced from *Māyā* at the end of destruction.

- 31.7 “Moreover, just as the *jeev* is bound and powerless, in the same way its father is also bound and powerless. Then, how can the father help the son? Therefore, the *jeev* remains continuously attached to *māyā* in the form of *sushupti*. However, that attachment is never broken. It is only broken when a person constantly associates with his inspirer (*brahm*), through thinking – as previously described.
- 31.8 “Also, *Virāt-Purush* worships *Sankarshan*, *Aniruddha*, and *Pradyumna*. Specifically, during the state of destruction, he worships *Sankarshan*; during the state of sustenance, he worships *Pradyumna*; and during the state of creation, he worships *Aniruddha*. In fact, *Sankarshan*, *Aniruddha*, and *Pradyumna* are the *sagun svarups* of *Vāsudev Bhagvān*, and it is the strength of the *upāsanā* of *Virāt-Purush* that he becomes capable of performing the activities of creation, sustenance, and destruction. Moreover, as long as he worships these three, his association with *Māyā* – in the form of creation, sustenance, and destruction – is not broken. It is when he worships *Vāsudev Bhagvān*, who is *nirgun*, that *Virāt-Purush* abandons *Māyā* and becomes *brahm-rup*. Similarly, when the *jeev* worships *Bhagvān* in the *svarup* of *Brahma* and other *devs*, it attains rewards in the form of *dharma*, *arth*, and *kām*. However, when it worships the *avatārs* of *Bhagvān*, it becomes *brahm-rup* and attains *kalyān*. The same applies for *Virāt-Purush*.
- 31.9 “Now, it is said in the *shāstras* that the *avatārs* are formed from that *Virāt-Purush*. This should be understood as follows: When *Vāsudev-Nārāyan* – through the *svarup* of *Purush* – comes and resides in *Virāt-*

Purush, He is said to be an *avatār*. Therefore, all those *avatārs* are *Vāsudev Bhagvān's* only. When the *Vāsudev Bhagvān* withdraws Himself and separates from *Virāt-Purush*, then it is not possible for an *avatār* to be formed through *Virāt-Purush* alone. Therefore, the descriptions of *avatārs* manifesting through him are only because of the presence of *Vāsudev* in him. In fact, when *Vāsudev* – the *kshetragna* – had not yet entered him, that *Virāt-Purush* was not even capable of performing any of his own activities.

- 31.10 "When *Purush* impregnates *Māyā*, a son in the form of *Virāt-Purush* is produced via *Pradhān-Purush*. From that same *Māyā*, many *brahmānds* – in the form of many *Virāt-Purush* – are produced via countless *Pradhān-Purush* pairs. Furthermore, that *Purush* has no desires, he is a *mukta*, he is *brahm-rup*, and he is the cause of *Māyā*. Although he stays within *Māyā*, he still remains unaffected by *Māyā*. Also, he has no desire to enjoy *Māyā* since he is happy due to the bliss of *brahm*; therefore, he is fulfilled.
- 31.11 "The *ishvar* known as *Virāt-Purush* indulges in the pleasures of *māyā* and then, at the time of destruction, abandons *Māyā*. On the other hand, the *jeev* indulges in the pleasures of *māyā* and then merges into *Māyā*, remaining miserable."
- 31.12 Shuk Muni then asked, "*Purushottam Vāsudev*, in the *svarup* of *Purush*, is the cause of the creation, sustenance, and destruction of countless *brahmānds*. Consequently, the *shāstras* generally describe *Purushottam* as *Purush*. But, what is the extent of the distinction between *Purush* and *Vāsudev*?"
- 31.13 Shreeji Mahārāj then explained, "Just as there is a difference between the *jeev* and *Virāt-Purush*, who is an *ishvar*; and just as there is also a difference between *ishvar* and *Purush*, similarly, there is an immense difference between *Purush* and *Vāsudev Bhagvān*. *Purushottam Vāsudev Bhagvān* is the master of all, whereas there are many such

brahm-rup Purush who worship the holy feet of *Vāsudev* and who offer to praise to Him. In this way, *Purushottam*, *Purush*, *ishvar*, *jeev*, and *Māyā* are the five eternal entities.

31.14 “I have explained this fact in this way many times, but it is not firmly fixed in a person’s heart due to a lack of deep thinking. As a result, after listening to the words of the *shāstras*, no stability remains in a person’s understanding. However, if it has been absolutely fixed, then his understanding would never falter on listening to such words. Therefore, this fact should be thoroughly thought of and written down.”

31.15 In this way, the talk delivered by Shreeji Mahārāj has been written.

|| End of Vachanāmrut Gadhadā II || 31 || 165 ||

Gadhadā II – 32

Detaching From The Body

32.1 In the *Samvat* year 1880, on *Shrāvan sud 5* [11th August 1823], Swāmi Shree Sahajānandji Mahārāj was sitting in His residence in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. He had tied a black-bordered cloth around His head, and garlands of flowers were hanging around His neck. Also, bunches of flowers had been placed above His ears, and tassels of flowers were placed upon His head. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

32.2 Then, addressing all of *haribhaktas*, Shreeji Mahārāj said, “In worldly life, the love a person has for family members is like that of a cactus plant or the branch of a banyan or pipal tree – if they are cut and planted elsewhere, they would once again grow into trees. In comparison, once a mango tree or a neem tree is cut, it does not take root again. The love that a person has for those other than his family

members is like that of the mango tree or the neem tree; whereas the love a person has for his family members is like the cactus plant and banyan tree – if they have been cut down, they definitely do grow again, even while lying in the soil.

- 32.3 “For this reason, the love that a person has for his family is only uprooted when he realises his true *svarup* to be the *jeevātmā*, distinct from the three bodies of *sthul*, *sukshma* and *kāran*; when, after discarding all pride of gender, *varna* and *āshram*, he beholds *Bhagvān’s murti* within it; and when he becomes eager to engage only in the worship of *Bhagvān*. Only then will the love for his family be completely cut. Besides this, there is no other means to do so.”

- 32.4 Then, Shreeji Mahārāj continued, “The sole cause behind the *jeev* attaining *kalyān*, overcoming *māyā*, and becoming *brahm-svarup* is its engagement in the *gnān*, *dhyān*, *kirtans*, and *kathā* of the *pratyaksha svarup* of *Vāsudev Bhagvān*, who is *Purushottam*. It is due to these that the *jeev* overcomes *māyā*, attains an extremely elevated state, and also attains *Bhagvān’s Akshardhām*. In this, *ātmā-nishthā*, *vairāgya*, and *dharma* are merely helpful in offering *bhakti* to *Bhagvān*. Without the *bhakti* of *Bhagvān*, *vairāgya*, *ātmā-nishthā*, and *dharma* alone are not capable of allowing the *jeev* to overcome *māyā*. In fact, even if a person does not possess intense *dharma*, *ātmā-nishthā*, or *vairāgya*, if he possesses only *bhakti* towards *Bhagvān*, then he would still attain *kalyān*. This is the power of *bhakti* over *dharma*, *ātmā-nishthā*, and *vairāgya*.

- 32.5 “However, only with the help of *dharma*, *ātmā-nishthā*, and *vairāgya*, is unobstructed *bhakti* possible. Without those other characteristics, there will definitely be difficulties in offering *bhakti* during times of unpleasant circumstances. That is why a person should offer *bhakti* coupled with *dharma*, *ātmā-nishthā*, and *vairāgya*.

- 32.6 “Having said this, even if a *bhakta* who offers such *bhakti* happens to be confronted by unpleasant *desh*, *kāl*, *kriyā*, and *sang*, then although

he is a *bhakta* of *Bhagvān*, his heart would indeed become disturbed, and he would become unpredictable. Therefore, a person should abandon unpleasant *desh*, unpleasant *kāl*, unpleasant *kriyā*, and unpleasant *sang* and forever associate with pleasant *desh*, pleasant *kāl*, pleasant *kriyā*, and pleasant *sang*; but never should a person associate with unpleasant circumstances.”

|| End of Vachanāmrut Gadhadā II || 32 || 165 ||

Gadhadā II – 33

The Vow Of *Nishkām*

- 33.1 In the *Samvat* year 1880, on *Shrāvan vad* 13 [18th September 1823], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed on a decorated bedstead in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 33.2 Then, addressing all the *sādhus* and *bhaktas*, Shreeji Mahārāj said, “First, I shall talk about my strengths. After that, all of you can describe your personal thoughts on how you feel *kalyān* can be attained, and you can also explain how you think you should behave in order for *Bhagvān* to be pleased with you in this *lok* and other *loks*.”

- 33.3 Having said this, Shreeji Mahārāj began to describe His own strength, saying, “If it appears to me that I have a liking for something, I would only be happy after I have discarded it. Should I recall in my mind any object or any person other than *bhaktas* of *Bhagvān*, then I would feel comfortable only after I have totally distanced myself from that object or person. Also, in my heart, in no way do I ever experience a dislike towards a *bhakta* of *Bhagvān*. Even though I am forcefully

offered the *panch-vishays* without actually wishing for them myself, I still do not have any desire for them; I push them away. In fact, I take oath on the lives of these *paramhans* that from the day I was born to this very day, I have never had an improper thought regarding women or wealth, either in the *jāgrat* state or in the *svapna* state. Therefore, I am eternally flawless. A person who perceives any *avgun* in me will himself suffer from vicious thoughts both in the *jāgrat* and *svapna* state. Moreover, he will suffer greatly at the time of his death as well.

- 33.4 "In addition, only the thought of *Bhagvān* remains within my heart, and although I outwardly meet and associate with *bhaktas* of *Bhagvān*, it is solely for the benefit of their *jeevs*. Indeed, the day when I feel that I have developed love for something other than the *bhaktas* of *Bhagvān*, I will consider myself as having been displaced from my spiritual status. However, I am confident that that would never happen. Therefore, I have described my strength to you. Now, all of you can describe your own personal strengths."
- 33.5 Hearing this, all the *sādhus* and *bhaktas* each described their strengths, which were their beliefs as to how *Bhagvān* would be pleased upon them if they were to abide by that strength in this *lok* and other *loks*. Of them, some described how they possess *vairāgya* of everything except *Bhagvān*; others mentioned their quality of *ātmā-nishthā*; some spoke of their love for *Bhagvān*; and some mentioned their observance of *dharma*. In this way, many different strengths were mentioned. However, no one mentioned the strength that Shreeji Mahārāj had in mind.
- 33.6 So, Shreeji Mahārāj said, "If a person firmly observes the vow of *nishkām*, then he is never far from *Bhagvān* – whether he is in this *lok* or other *loks*. Moreover, my love for such a person never diminishes. In fact, the very reason that I have stayed here is because of the determination of the *bhaktas* to observe the vow of *nishkām*. 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 *nishkām*, then even if he is beside me, he is as good as a hundred thousand miles away. Also, I only like the service offered by a *bhakta* who is *nishkāmi*. It is only because this Mulji Brahm-Chāri is extremely strict in his observance of the vow of *nishkām* that I like his *sevā* very much. However, if someone else does *sevā*, I am not as pleased.

- 33.7 “Furthermore, in all the talks that I deliver, I always strongly promote the observance of the vow of *nishkām*. I have been firmly reinforcing this since the day I was born.
- 33.8 “When a *sabhā* has gathered, if a man or woman looks at someone else with *kām*, 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, but feeling obliged, I cannot say much. Furthermore, being a *sādhu*, I keep my feelings within my heart. However, if I were to adopt the ways of a king, I would punish that person severely.
- 33.9 “That is why I have already instructed all the senior *paramhans* and senior women that if any male or female *bhakta* in *satsang* commits a breach in his or her observance of the vow of *nishkām*, then please do not inform me of it. This is because I am deeply saddened when I hear such things – just as a childless couple would feel saddened if their newly born son were to suddenly die. In fact, at such times, I feel like abandoning this *satsang* and leaving. Therefore, only those who observe this vow of *nishkām* are dear to me; they and I will always be very close, both in his *lok* and other *loks*.”
- 33.10 Then, Harji Thakkar asked, “By what means can a person’s observance of the vow of *nishkām* become extremely firm?”
- 33.11 Shreeji Mahārāj replied, “There is a way, and it comprises of three components. Just as many components make up a bull-cart – the driver, the pair of bulls, the wheels, the yoke, the supporting

assembly, and the wooden frame – similarly, many components are required to be able to firmly observe the vow of *nishkām*. Of these, there are three that are absolutely fundamental.

- 33.12 “The first is to conquer the mind by constantly thinking, ‘*I am the ātmā, not the body*’. Also, the mind should be continuously kept engaged in the nine types of *bhakti*. It should not be left unoccupied for even a moment. For example, if a man conquers a ghost, but does not assign it some work to do, the ghost would turn onto the man himself. In this sense, the mind is just like a ghost; when it is not engaged in the *bhakti* of *Bhagvān*, it begins to think of evil thoughts. This can be compared to the ghost getting ready to devour the man. For this reason, the mind should continuously be kept occupied in *kathās* and *kirtans* related to *Bhagvān*. This can be known as having conquered the mind.
- 33.13 “The second component is to keep the *prāns* under control. *Shree Krishna Bhagvān* has said in the *Bhagavad Geetā*, ‘*A person’s diet and activity should be kept regulated; he should not keep a strong yearning for food*’. A person who behaves in this way is said to have kept his *prāns* under control. If this is not done, he will feel an intense yearning for food in his mind. Consequently, his tongue will crave after the countless types of tastes. As a result, any other *indriyas* that he may have conquered will also become free. Therefore, a person should control his *prāns* by controlling his diet.
- 33.14 “The third component requires a person to control his body by physically keeping it within the *niyams* prescribed in *satsang* for each individual.
- 33.15 “So, by strictly observing these three components in this way, a person’s observance of the vow of *nishkām* becomes extremely firm. However, a person should not consider this to be very difficult to practice; it is not at all difficult for someone who is, after all, a *sādhu*. The enemies, such as *kām*, *krodh*, and *lobh* prevail strongly even in a

sādhu, but to please *Bhagvān*, he would still abandon them; only then can he be called a true *sādhu*.

- 33.16 “After all, what is impossible to achieve with this human body? That which is practiced 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. Similarly, for a person who is a *sādhu* and who continuously persists in his efforts for eradicating his *svabhāvs*, how long can those *svabhāvs* remain? They most certainly will be destroyed. Therefore, a person who wishes to observe the vow of *nishkām* should intensely employ the method that comprises of the three components I have just described.”

|| End of Vachanāmrut Gadhadā II || 33 || 166 ||

Gadhadā II – 34

Are The *Tattvas* Jad Or Chaitanya?

- 34.1 In the *Samvat* year 1880, on *Bhādarvā sud 1* [5th September 1823], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *dhoti* and had covered Himself with a white *chādar*. He had also tied a black-bordered cloth around His head. A *sabha* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *paramhans* were singing *kirtans* to the accompaniment of a *dukad* and *sarodā*.
- 34.2 Shreeji Mahārāj then said, “Please stop the *kirtans*, and let us conduct a question-answer discussion in order to dispel drowsiness.”
- 34.3 Having said that, Shreeji Mahārāj continued, “First of all, allow me to ask a question: The twenty-four *tattvas*, such as the *indriyas* and *antah-karans* which are the result of *Māyā*, reside in the *jeev*. Now, are those elements *jad*, or are they *chaitanya*? ”

- 34.4 The *paramhans* replied, “Those *tattvas* are definitely *chaitanya*.”
- 34.5 Hearing the reply, Shreeji Mahārāj contradicted, “If those elements are *chaitanya*, then along with the *jeev* residing in this body, there should be twenty-four *jeevs* for the twenty-four *tattvas*. Therefore, when the *jeev* attains *kalyān*, it would be distributed among all of them. Moreover, all sins that are committed by the *jeev* would also be distributed among all of them. Therefore, that which experiences pleasure and pain cannot be said to be just one *jeev*. Furthermore, the three types of *karmas* – *sanchit karmas*, *prārabdha karmas*, and *kriyamān karmas* – cannot be said to apply to just one *jeev*. Furthermore, in the past, when *Nārad* and the others attained *kalyān*, only their own *jeev* attained *kalyān*, but there is no mention of the *jeevs* of the twenty-four *tattvas* attaining *kalyān* as well.”
- 34.6 By using such logic, Shreeji Mahārāj proved the *tattvas* to be without a *jeev*. He then logically disproved each answer given by the *paramhans*. As a result, the *paramhans* were unable to answer the question in any way at all.
- 34.7 Shreeji Mahārāj then said, “Allow me to answer the question. Due to the indifference between an effect and its cause, there are two types of *tattvas*. The *tattvas* that are in the form of cause are *chaitanya*, and the *tattvas* that are in the form of the effect are *jad*. In actuality, the *jeev* resides in the heart; but through its power of consciousness, it behaves with oneness with the body, the *indriyas*, and the *antah-karans*. As a result, the body, the *indriyas*, and the *antah-karans* appear to be *chaitanya*; but, in reality, they are *jad*.
- 34.8 “When that *jeev* becomes a *bhakta* of *Bhagvān* and attains the dhām of *Bhagvān*, the *tattvas* that are *jad* are left behind. Now, as those twenty-four *tattvas* are produced from *Māyā*, they are forms of *Māyā* and are *jad*; they appear differently in the form of the body, the *indriyas*, and the *antah-karans*. For example, there is one *pruthvi* that assumes the five forms of the skin, flesh, marrow, bones, and

muscles. Due to the skill of the maker, it also comes in the form of glass. In the same way, that *Māyā*, due to the will of *Bhagvān*, appears in different forms (the body, the *indriyas*, and the *antahkarans*)."

|| End of Vachanāmrut Gadhadā II || 34 || 167 ||

Gadhadā II – 35

Upāsanā Is Required To Attain Kalyāñ

- 35.1 In the *Samvat* year 1880, two-and-a-half hours before sunrise on *Bhādarvā sud 11* [16th September 1823], Shreeji Mahārāj awoke from sleep and sat on a decorated bedstead that had been placed over the underground store of grains in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *pachchedi*. He had also tied a black-bordered cloth around His head.
- 35.2 At that time, Shreeji Mahārāj summoned all the *paramhans* and *bhaktas*. Then, addressing them, He began, "I slept very soundly last night, and though I tried very hard to awake, I could not. During that sleep, I thought a great deal. I have made a decision based upon these thoughts, which I shall now tell you."
- 35.3 He then said, "Even before I met Rāmānand Swāmi, I could see my *ātmā* as if it were before my eyes, and I also see it now. That *ātmā* is luminous with light like that of the sun. Even amidst the activities of all my *indriyas*, I do not lose awareness of that *ātmā* for even a moment.
- 35.4 "In actual fact, such *ātmā-nishthā* is very difficult to attain. Only a fortunate person who has *sanskārs* of many past lives is able to attain such *ātmā-nishthā*, whereas if someone else were to think about the *ātmā* for even a hundred years, he would still not attain *ātmā-nishthā*.

- 35.5 "So, how can a person attain *ātmā-nishthā*? Well, when a person performs *dhyān* upon the *murti* of *Shree Krishna Bhagvān*, it is not at all difficult to attain *kalyān*. Conversely, no one should even hope of understanding or seeing the *ātmā* by merely thinking about it without performing *dhyān* upon *Bhagvān*. However, by the *upāsanā* of *Bhagvān*, narrating His *charitras*, chanting His holy name, and following *dharma*, it is not at all difficult for the *jeev* to attain *kalyān*; it is an easy path – like crossing the ocean by sitting in a boat. In contrast, to attain *kalyān* through *ātmā-nishthā* is a difficult path – like tying gourds to the body and trying to cross the ocean.
- 35.6 "The only reason why I deliver such talks about knowledge of the *ātmā* is that if a person can realise his *ātmā* to be distinct from the body, then he will no longer have any love for his body or for his relatives. Then, there would no longer be any obstacles in the *bhakti* of *Bhagvān*. This is the only reason; but a person should not think that it is possible to attain *kalyān* by the knowledge of the *ātmā* alone.
- 35.7 "Also, there are sayings in the world such as, '*If the mind is pure, then a vessel of water is as good as Gangā-water*'. So, if the mind is pure, there is no need to bathe in the Gangā to become pure. However, these words are not true. Regardless of how much a person may have mastered *samādhi*, 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 strict 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*. Therefore, 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.
- 35.8 "When can a person maintain his *dharma*? Only if those who are *paramhans* and *brahm-chāris* abide by the *niyams* prescribed for

them, such as *brahm-chārya*, 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 grahaasthas* abide by the *niyams* prescribed for them – including not staying in an isolated place with even his young mother, sister, or daughter; and not extensively looking at them either – then they will also be able to maintain their *dharma*.

- 35.9 “In this way, following *dharma*, *upāsanā* of the *svarup* of *Bhagvān*, listening to and narrating the *charitras* of *Bhagvān’s avatārs*, and chanting His holy name, are the four qualities that are fundamentally necessary for the *jeev’s kalyān*.
- 35.10 “Indeed, all of you realise me to be *Bhagvān*. So, wherever I have organised festivals; wherever all the *paramhans* and *brahm-chāris*, male and female *satsangi bhaktas* have gathered; when I have had *kirtans* sung; when I have delivered talks; and when my *pujā* had been performed, all such *leelās* and *charitras* should be narrated, heard, and thought about in the mind. If a person remembers these during his last moments, his *jeev* will certainly attain the *dhām* of *Bhagvān*. In this way, all of my *leelās* and *charitras*, as well as the chanting of my name, are *kalyān-kāri*. When I explained this to Svarupānand Swāmi, the agonising pain in his body due to illness was completely relieved, and he felt profound peace. In fact, he could see his own *ātmā* very well, yet it was of no use.
- 35.11 “A person should also narrate the listen to the *charitras* of the previous *avatārs* of *Bhagvān*, such as *Rām* and *Krishna*, wherever those *charitras* may have taken place.
- 35.12 “It is for the purpose of consolidating those four qualities in you that I described the importance of the eight *shāstras*, like Shreemad Bhāgvat. Therefore, the *shāstras* should be read and studied; and only those four qualities should be emphasised.

35.13 “Also, understand that to try to attain *kalyān* by only observing *dharma* without the other three qualities – *upāsanā* of *Bhagvān’s murti*, narrating and listening to *Bhagvān’s charitras*, and chanting His holy name – would be as difficult as trying to cross the ocean after tying gourds to the body. Yet, though a person has refuge of the *murti* of *Bhagvān*; though he narrates and listens *Bhagvān’s leelās* and *charitras*; and though he chants the name of *Bhagvān*, if he does not observe *dharma*, he should be known to be as foolish as a person who tries to cross the ocean carrying a stone slab upon his head; he should also be known to be like an outcast.

35.14 “Therefore, a *jeev* can attain *kalyān* only by those four qualities. Without them, there are no other means by which a person can attain *kalyān*. However, a person should only listen to and sing the *kirtans* and poems written by Muktānand Swāmi and other *sādhus*. *Kirtans* and poems composed by other poets can also be heard and sung if they describe the *leelās* and *charitras* of *Bhagvān*. However, poems and *kirtans* like those composed by the likes of Kabir and Ākhā should not be sung or heard.”

35.15 Concluding, Shreeji Mahārāj said, “All of you have faith in me. If I were to mislead you with unfounded talks, it would amount to throwing all of you into a well and sealing it with a stone slab so that there would be no hope of escape. However, if you are misled along the wrong path because of your faith in my words, then what good would that be to me? Therefore, these talks are for the sake of your *kalyān*. I have told you this out of love for all of you, so now all of you should understand it and strictly live by it.”

35.16 Having said this, Shreeji Mahārāj finally added, “Now, if you have decided to act according to the talk which I have just delivered, then come forward one by one and touch my feet. While doing so, take an oath and pledge, ‘I definitely want to behave accordingly’.”

35.17 Then, all the *paramhans* and *satsangis* happily got up and touched Shreeji Mahārāj’s holy feet and bowed before Him. He then told the

ladies to do the same. So, standing at a distance, the ladies also pledged and took an oath to behave accordingly. Shreeji Mahārāj was very pleased with this. Then, He retired to His residence.

|| End of Vachanāmrut Gadhadā II || 35 || 168 ||

Gadhadā II – 36

Maintaining Continuous *Vrutti*

- 36.1 In the *Samvat* year 1880, on *Bhādarvā sud Punam* [30th September 1823], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 36.2 Shreeji Mahārāj then said, "Please conduct a question-answer discussion."

- 36.3 Then, Muktānand Swāmi asked a question: "By what means can a person continuously engage his *vrutti* on *Bhagvān*?"

- 36.4 Shreeji Mahārāj replied, "Actually, there are four methods to achieve this. Of these, the first method is that the *chitt* has a tendency of becoming engrossed; so it can become engrossed in everything. So, just as it becomes engrossed in a person's son or wife, it can also become engrossed in *Bhagvān*. Therefore, that is one method."

- 36.5 "The second method is to be extremely brave. When a person with such bravery in his heart conceives some desirous thought other than that of *Bhagvān*, as he is a brave *bhakta*, intense thinking arises within which dispel all desirous thoughts. Therefore, he continuously engages his *vrutti* on the *svarup* of *Bhagvān*.

- 36.6 "The third method is fear. If extreme fear of birth, death, *Narak*, and the cycle of births and deaths exists in a person's heart, he continuously engages his *vrutti* on the *svarup* of *Bhagvān* due to fear.
- 36.7 "The fourth method is *vairāgya*. A person with *vairāgya* – through *gnān* of the Sāṅkhya *shāstras* – realises his own *ātmā* to be distinct from the body; and except for that *ātmā*, he realises all worldly objects to be *asatya*. Following this, he beholds *Paramātmā* within his *ātmā* and continuously thinks about Him.
- 36.8 "With the exception of a person on whom *Bhagvān* bestows His grace – regarding which nothing can be said – people may attempt countless other means, but without resorting to these four methods, a person will not be able to continuously engage his *vrutti* on *Bhagvān*. Of course, continuously engaging the *vrutti* on *Bhagvān* is an extremely difficult achievement. It is only possible by those whose good deeds from many lives have ripened. For others, it is very difficult, indeed."
- 36.9 Having described how to continuously engage the *vrutti* on *Bhagvān*'s *svarup*, Shreeji Mahārāj added, "In this world, everyone talks of *māyā*. I have seen the characteristics of that *māyā* as follows: Love for anything other than *Bhagvān* is itself *māyā*. In fact, the love a person has towards his own body and his relatives and towards the person who provides for his body, exceeds even the extreme love a person has for the *panch-vishays*. Therefore, a person who has eradicated love for his body, his relations, and those who provide for his body is said to have risen above *Bhagvān*'s *māyā*. In fact, a person who eradicates love for everyone other than *Bhagvān* develops love towards *Bhagvān*. Then, when love for *Bhagvān* is developed, his *vrutti* continuously remains on *Bhagvān*. When that is achieved, he has nothing further to achieve; he has become fulfilled."

|| End of Vachanāmrut Gadhada II || 36 || 169 ||

Gadhadā II – 37

Eradicating A *Svabhāv*

- 37.1 In the *Samvat* year 1880, on *Bhādarvā vad 1* [21st September 1823], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, a *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 37.2 Then, Shreeji Mahārāj asked, "In the *Geetā*, it is said that even a person possessing *gnān* behaves according to his *svabhāvs*, and not even the strength of self-control mentioned in the *shāstras* is effective in such cases. Then, how can such *svabhāvs* be eradicated?"
- 37.3 All the *munis* thought over the question, but they were unable to answer it.
- 37.4 Shreeji Mahārāj then said, "The answer to that is as follows: When a *sat-purush* gives guidance on how to eradicate such *svabhāvs*, if a person has total faith in those words; if he has deep love for the *sat-purush* giving the guidance; and if he accepts those words to be for his own benefit no matter how painfully strong these *sat-purush*'s words seem, then his *svabhāvs* will be eradicated. Except for this, there is no other method. Therefore, regardless of how much *Bhagvān* or the *sat-purush* insults him for the purpose of eradicating his *svabhāvs*, and regardless of the harsh words they may utter, a person who wishes to eradicate his *svabhāvs* should not feel hurt in any way and should consider only the qualities of the person advising him. If a person behaves in this way, then that *svabhāv*, which otherwise could not be eradicated in any way, is eradicated."

|| End of Vachanāmrut Gadhadā II || 37 || 170 ||

Gadhadā II – 38

Māñchā Bhakta And The Alchemist

- 38.1 In the *Samvat* year 1880, on *Bhādarvā vad 6* [26th September 1823], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, a *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 38.2 Then, Shreeji Mahārāj said, "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 *bhakta* of *Bhagvān* 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 *vimukh*.
- 38.3 "Having said this, there are not many true *bhaktas* of *Bhagvān*. Nonetheless, Māñchā Bhakta of Kāriyāni was indeed a true *bhakta* of *Bhagvān*. Prior to joining the *satsang*, he was in the Mārgi sect. However, in no way did he lapse in his observance of the vow of *nishkām*; instead, he remained a *brahm-chārya* from his childhood.
- 38.4 "Once, an alchemist was staying at his house. After demonstrating how he could transform copper into sliver, the alchemist told Māñchā Bhakta, '*Because you are very charitable, I shall teach you this spell and show you how to transform copper into sliver*'. However, Māñchā Bhakta threatened him with a stick and drove him out of the village, telling him, '*I have no desire for anything except *Bhagvān**'. Afterwards, when Māñchā Bhakta joined *satsang*, he became an *ekāntik bhakta* of *Bhagvān*."
- 38.5 Continuing, Shreeji Mahārāj said, "An *ekāntik bhakta* would firstly possess *ātmā-nishthā*; secondly, he would possess *vairāgya*; thirdly,

he would be strict in following *dharma*; and fourthly, he would possess profound *bhakti* for *Shree Krishna Bhagvān*. When such an *ekāntik bhakta* abandons his physical body, he ‘merges’ into *Shree Krishna Bhagvān*, whereas a person who is not *ekāntik* ‘merges’ into *Brahmā* and the other *devs* or into *Sankarshan, Aniruddha*, or *Pradyumna*. However, without attaining the *ekāntik* state, a person cannot ‘merge’ into *Shree Krishna Bhagvān*.

- 38.6 “Such ‘merging’ should be understood as follows: A person who is very greedy is said to ‘merge’ into money; a person who is very lustful is said to ‘merge’ into the woman he is fond of; and when a person who is very rich but childless receives a son, he is said to ‘merge’ into his son. In this way, a person should be known as having ‘merged’ into whatever he is attached to. However, this ‘merging’ is not like that of water merging with water or like fire merging with fire.
- 38.7 “If a *bhakta* has ‘merged’ into his *ishta-dev*, he would never develop love for anything else except his *ishta-dev*. In fact, he would continuously think of Him. If he were forced to live without his *ishta-dev*, he would live life in days of deep misery; but, in no way would he be happy.”

|| End of Vachanāmrut Gadhadā II || 38 || 171 ||

Gadhadā II – 39

Behaving According To Natural Qualities

- 39.1 In the *Samvat* year 1880, on *Bhādarvā vad* 10 [29th September 1823], Shreeji *Mahārāj* arrived at Lakshmi-Vādi on horseback from Dada Khāchar’s *darbār* in Gadhadā. There, He sat on a decorated bedstead that had been placed on the platform. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 39.2 Then, Shreeji Mahārāj said, “Please reveal to me the qualities which are natural to you – qualities which do not decrease even under the influence of unpleasant *desh*, *käl*, *kriyā*, and *sang*.”
- 39.3 Shreeji Mahārāj then began Himself, “Here, let me first tell you the qualities that are natural to me.” He then said, “Firstly, it is my nature that regardless of how much physical contact of the *panch-vishays* I encounter, I do not have any desire for them in my mind – not even in my dreams.
- 39.4 “Secondly, regardless of how much *pravrutti* I may be physically involved in, when I look within towards my *ātmā*, all my *vruttis* withdraw into my *ātmā* – just like a tortoise withdraws its limbs – and I experience profound bliss.
- 39.5 “Thirdly, I have a very strong belief that *Bhagvān* possesses a *svarup*. I believe that *Shree Krishna Vāsudev* resides in His *Akshardhām* – which is full of *chaitanya* and full of divine light – and possesses an eternal and definite *svarup*. *Bhagvān* is also the all-doer, since that which is *nirākār* can accomplish nothing. In fact, my belief that *Bhagvān* possesses a *svarup* is so firm that even though I have read and heard many *Vedānt shāstras*, my belief has not been changed.
- 39.6 “Fourthly, if I come to know of any man or woman that is pretentiously offering *bhakti* to *Bhagvān* merely as an outward show, and that person is not a genuine *bhakta* of *Bhagvān*, then my mind is not pleased upon seeing such a person. Also, I never feel comfortable with that person, because my mind only becomes pleased when I see a genuine *bhakta* of *Bhagvān*, and I am only comfortable with such people.
- 39.7 “I have described to you these four qualities that are natural to me. Now, all of you may tell me yours.”
- 39.8 Then, the senior *paramhans* and *bhaktas* described the qualities they possessed.

- 39.9 Shreeji Mahārāj then said, “For those who are senior amongst you, the observance of the vow of *nishkām* is an absolute must. It may be fine if a person has a deficiency in some other aspect, but firmness in *nishkām* is absolutely essential, as the example set by the seniors is what is followed by everyone else.”
- 39.10 After delivering this talk, Shreeji Mahārāj returned to Dādā Khāchar’s *darbār*, performed the *ārti*, and joined in the ‘*Nārāyan*’ *dhun* and prayers. Then, a *sabhā* of all the *sādhus* and *bhaktas* was held there.
- 39.11 At that time, Shreeji Mahārāj asked the senior *paramhans*, “I have greatly explained the importance of the fifth and tenth *skandhs* of the Shreemad Bhāgvat. Now, I would like all of you to explain the fundamental principle of those two *skandhs* as you have come to understand it.”
- 39.12 All the senior *paramhans* offered explanations according to their own understanding.
- 39.13 Then, Shreeji Mahārāj said, “Here, allow me to tell you the fundamental principle of those two *skandhs*. But first of all, what can be called a fundamental principle? Well, when a fundamental principle is explained to even the most learned scholars, scriptural readers, or highly intelligent people, they would have to agree with it. In no way could they doubt, ‘*This might not be so*’. That is what can be called a fundamental principle.”
- 39.14 “Now, the fundamental principle of the tenth *skandh* is as follows: He whom the Upanishads (Vedānt) and the Shrutis and Smṛutis describe as being *brahm*, luminous, the embodiment of *gnān*, the essence, subtle; and who is described as *niranjan*, *kshetragna*, the cause of all, *Parbrahm*, *Purushottam*, *Vāsudev*, *Vishnu*, *Nārāyan*, and *nirgun* – is this *pratyaksha svarup* of *Shree Krishna Vāsudev*, the son of *Vasudev*. Therefore, wherever there are passages containing *shloks* in the tenth *skandh*, the words of those *shloks* refer to this *pratyaksha svarup* of *Shree Krishna Bhagvān*; there is no mention of anyone more superior

to *Shree Krishna Bhagvān*. The tenth *skandh* also mentions that only *Shree Krishna Bhagvān* is the cause of the creation, sustenance and destruction of the whole universe.

39.15 “The greatness of *Shree Krishna Bhagvān* is narrated in the fifth *skandh*. Also mentioned are the many different *svarups* assumed by *Shree Krishna Bhagvān* in various *khands* for the sustenance of the world and for the sake of bestowing bliss upon his *bhaktas*. In addition, all those who abide by the *niyams* prescribed by *Shree Krishna Bhagvān* attain a great status, whereas those who do not abide by those *niyams* fall from their status, even if they are great. It is also said that if a common person disobeys those *niyams*, he will certainly fall back.

39.16 “That same *Shree Krishna Vāsudev*, who as a child gave the spectacular *darshan* of the *pratyaksha* four-armed *svarup* to *Vasudev* and *Devki*, is in fact the *svarup* of the eternal *Vāsudev*.

39.17 “Furthermore, that *Shree Krishna Bhagvān* had behaved according to *dharma*, *arth*, and *kām*. All those who narrate or even listen to the *charitras* of *Bhagvān* in which He followed *dharma*, *arth*, and *kām*, will be released from all of their sins and will attain *Akshardhām*. Also, the birth, actions, and *murti* of that *Vāsudev Bhagvān* are all *divya*. In fact, and *Vāsudev Bhagvān* alone is *sarvopari*.

39.18 “This is the fundamental principle of those two *skandhs*. Even those who have attained the *brahm-rup* state, like Shukji, must also worship and offer *bhakti* to *Shree Krishna Bhagvān*. Also, as mentioned in the tenth *skandh*, even those like Shukji should narrate and listen to the *charitras* of *Bhagvān*. In fact, Shukji himself has said,

*parinishthitopi nairgunya uttam-shloka-leelayā
gruheeta-chetā rājarshe ākhyānam yad-adheetavān*

O King (Parikshit)! Despite being perfectly poised in the nirgun state, having been attracted by the leelās of Bhagvān, I (Shukdevji) studied the Shreemad Bhāgvat.

- ^{39.19} “A person should also keep a firm belief regarding the *svarup* of that *Vāsudev Bhagvān*. If a person has a firm belief of the *svarup* of *Bhagvān*, and if he happens to commit some sin, then he will be freed of that sin – because there is always some form of *prāyshchit* prescribed for committing a sin. However, to realise *Bhagvān* as *nirākār* is a sin much greater than even the five great sins. There is no *prāyshchit* for that sin.
- ^{39.20} “Conversely, if a person realises *Bhagvān* to possess a *sākār* and has a firm belief of this, then even if he happens to commit a sin, there is nothing to worry about. By the grace of *Bhagvān*, all of those sins will be burnt and his *jeev* will attain *Bhagvān*.
- ^{39.21} “Therefore, a person should keep a firm belief of the *svarup* of *Bhagvān* and firmly worship Him. This is my message to you. So, please remember these words firmly in your lives.”
- ^{39.22} Having given this advice to everyone, Shreeji Mahārāj departed to have His meal.

|| End of Vachanāmrut Gadhadā II || 39 || 172 ||

Gadhadā II – 40

Offering One Extra *Dandvat*

- ^{40.1} In the *Samvat* year 1880, on *Āso vad 3* [22nd October, 1823], Shreeji Mahārāj was in His residence in Dādā Khāchar’s *darbār* in Gadhadā. After bathing, he put on white clothes, and sat upon His seat. Then, after completing His daily routine of performing *pujā* of *Bhagvān*, He was performing *dandvats* in the northern direction to *Shree Krishna Bhagvān*. It so happened that on that day, He performed one *dandvat* more than usual.
- ^{40.2} Noticing this, Shuk Muni asked, “Mahārāj, why did you perform one extra *dandvat* today?”

- 40.3 Shreeji Mahārāj explained, "Everyday, after bowing to *Shree Krishna Bhagvān*, I used to pray, '*Mahārāj, if any feelings of 'I-ness' and 'my-ness' for this body and its relations exist, then please eradicate them*'. However, today the following thought occurred to me: '*No other sin causes more misery to a person than when he somehow – knowingly or unknowingly – harms a bhakta of Bhagvān by thought, word, or deed*'. Therefore, I performed one extra *dandvat* to make up for any mistake that may have occurred of knowingly or unknowingly harming some *bhakta* of *Bhagvān* by thought, word, or deed.
- 40.4 "I have come to the conclusion that the extent of damage and misery incurred as a result of harming a *bhakta* of *Bhagvān* is not incurred by any other sin. On the other hand, there is no spiritual activity that benefits a person and gives as much happiness as that of serving a *bhakta* of *Bhagvān* by thought, word, and deed.
- 40.5 "It is because of the influence of *lobh*, *mān*, *irshyā*, and *krodh* that a person harms a *bhakta* of *Bhagvān*. Only a person who does not possess these four inner enemies can respect a *bhakta* of *Bhagvān*. Therefore, a person who wishes to experience supreme happiness in this very body and also experience supreme happiness after death should never harm a *bhakta* of *Bhagvān* by thought, word, or deed.
- 40.6 "However, if a person does somehow harm a *bhakta* of *Bhagvān*, then he should verbally pray to him for forgiveness; and physically and mentally, he should perform *dandvats* before him and determine to never harm him again. However, he should not behave in such a way that he performs *dandvats* after harming someone once, only to then harm him again and perform *dandvats* again.
- 40.7 "So that you remember this fact daily, from today, all *sādhus* and all *bhaktas* should observe the following vow: After performing *pujā* of *Bhagvān*, a person should perform *dandvats* according to his daily practice. After this, to make up for knowingly and unknowingly harming a *bhakta* of *Bhagvān* during the day, by thought, word, or

deed, he should perform one extra *dandvat* every day. This is my *āgnā*; so please do abide by it."

|| End of Vachanāmrut Gadhadā II || 40 || 173 ||

Gadhadā II – 41

A Bone Is The Form Of *Mān*

- 41.1 In the *Samvat* year 1880, on *Kārtik vad* 11 [28th November, 1823], Swāmi Shree Sahajānandji Mahārāj was sitting on a large decorated bedstead on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. He was wearing garlands of yellow flowers around His neck, and tassels of yellow flowers had been inserted in His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 41.2 Out of compassion, Shreeji Mahārāj then began to preach to His *bhaktas*, saying, "When a person who wishes to worship *Bhagvān* receives an opportunity to serve *Bhagvān* and His *bhaktas*, 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 *Bhagvān* and for his own *kalyān* – not for the sake of receiving praise from others.

- 41.3 "However, the nature of a person is such that he only enjoys doing that which satisfies his pride. Without that, he does not enjoy performing even *bhakti* of *Bhagvān*. For example, a dog takes a dry bone to an isolated place to chew on. As a result of the chewing, its mouth is grazed and the bone becomes covered in blood. Then, licking the bone, the dog becomes overjoyed. But, little does the fool realise, '*The taste that I am enjoying is that of the blood from my own mouth*'. In the same way, even a *bhakta* of *Bhagvān* is unable to abandon the bone (pride). In fact, all the spiritual activities he

performs are governed by pride; they are not performed for the sole purpose of pleasing *Bhagvān*, while thinking of them as *bhakti* towards *Bhagvān*. Moreover, of all the *bhakti* that he does offer to *Bhagvān*, he does so only when it nourishes his pride, but not for the sole purpose of pleasing *Bhagvān*.

- 41.4 “There must be very few *bhaktas* like Ratanji and Miyāji who offer *bhakti* to *Bhagvān* solely for the purpose of pleasing *Bhagvān* without any cravings for praise. However, not everyone is capable of abandoning the taste of praise.”
- 41.5 In reference to this, Muktānand Swāmi recited a verse by Tulsidās:

*kanak tajyo kāmini tajyo, tajyo dhātuko sang
tulsi laghu bhojan kari, jeeve mān ke rang*

*Tulsi says: he has abandoned women, wealth, and possessions.
But, he lives on praise alone, the greatest of all obsessions.*

- 41.6 Hearing this verse, Shreeji Mahārāj added, “The enjoyment which a person experiences from pride cannot be obtained from any other object. Therefore, amongst all *bhaktas*, a person who abandons pride and worships *Bhagvān* should be known to be an extremely great *bhakta*.”

|| End of Vachanāmrut Gadhadā II || 41 || 174 ||

Gadhadā II – 42

Sagun And Nirgun Aspects Of Akshar

- 42.1 In the *Samvat* year 1880, on *Māgshar vad* 12 [29th December, 1823], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 42.2 Then, Bhagvadānand Swāmi asked Shreeji Mahārāj, “In what way do countless millions of *brahmānds* dwell within each and every pore of *Bhagvān*? Also, where in the *brahmānds* do the *avatārs* of *Bhagvān* occur?”
- 42.3 Shreeji Mahārāj replied, “There are two aspects of *Purushottam Bhagvān's Akshardhām*. The first is the *sagun* aspect, and the other is the *nirgun* aspect. On the other hand, *Purushottam Nārāyan* cannot be described as *nirgun*. The distinction of *sagun* and *nirgun* applies only to *Akshar*.
- 42.4 “The *nirgun* aspect *Akshar* has an extremely subtle *svarup*, smaller than even an atom, while the *sagun svarup* is much larger than even the largest of objects. Countless millions of *brahmānds* dwell like mere atoms in each and every hair of that *Akshar*. It is not that those *brahmānds* become small compared to *Akshar*; they still remain encircled by the eight barriers (*jad prakṛti*). But, it is because of the extreme vastness of *Akshar* that those *brahmānds* appear so small. Take Mount Girnār as an example. Compare to Mount Meru, it appears to be extremely small. However, compared to Mount Lokā-Lok, Mount Meru itself appears to be extremely small. In the same way, the *brahmānds* remain exactly as they are, but in comparison to the extreme vastness of *Akshar*, they appear to be extremely small. This is why they are described as being like atoms.
- 42.5 “*Akshar-Brahm* itself is like the sun; when the sun rises, all ten directions can be determined in relation to it. *Akshardhām* is like that; above, below, in all four sides of that *Akshar* – in all directions – are millions of *brahmānds*.
- 42.6 “Moreover, *Bhagvān* forever remains present in that *Akshardhām*; and His wish always prevails. While remaining in *Akshardhām* itself, He takes birth in whatever *svarup* is required in whichever *brahmānd*. For example, *Shree Krishna Bhagvān* has only one *svarup*,

but during the *rās-leelā* he assumed as many *svarups* as there were *gopis*. In the same way, *Purushottam Bhagvān* takes birth in whatever *svarup* is required in whichever *brahmānd* – while at the same time remaining in *Akshardhām*. Actually, He Himself forever dwells in *Akshardhām*. Wherever that *svarup* of *Purushottam* resides, is the very centre of *Akshardhām*.”

|| End of Vachanāmrut Gadhadā II || 42 || 175 ||

Gadhadā II - 43 Becoming *Brahm-Svarup*

- 43.1 In the *Samvat* year 1880, on *Posh sud 4* [5th January, 1824], Swāmi Shree Sahajānandji Mahārāj was seated on a mattress with a large, cylindrical pillow at the residence of the *bhaktas* of Ayodhyā in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Premānand Swāmi was singing *kirtans* to the accompaniment of a *sarodā*.
- 43.2 Then, Shreeji Mahārāj said, “Let us conduct a question-answer discussion.” So, Shreeji Mahārāj Himself asked, “A *bhakta* of *Bhagvān* who is *gunātit* behaves only as the *ātmā*, above the influence of the three *guns* – above *sattva-gun* in the form of *vairāgya*, above *rajo-gun* in the form of desires for *vishays*, and above *tamo-gun* in the form of passiveness. He has absolutely no thoughts, and experiences a state like *sushupti*. Now, does such a *nirgun bhakta* who behaves as the *ātmā* in this way have love for *Bhagvān*, or not? That is the question.”
- 43.3 Muktānand Swāmi replied, “A person who behaves as the *ātmā* does have love for *Bhagvān*.”
- 43.4 Hearing the reply, Shreeji Mahārāj asked, “Is the love of a *bhakta*, who behaves as the *ātmā*, of the same qualities as the *ātmā*, or different?”

- 43.5 Muktānand Swāmi replied, “That love has the same qualities as the *ātmā*.”
- 43.6 Shreeji Mahārāj then explained, “Regarding the love developed for *Bhagvān* while behaving as the *ātmā*, Madhav-Āchārya, Nimbārk, and Vallabh-Āchārya have all described that love as *brahm-svarup*. Therefore, only a person who has love for *Bhagvān* having become *gunātit brahm-svarup*. Such is the principle of the great *āchāryas*.”

|| End of Vachanāmrut Gadhadā II || 43 || 176 ||

Gadhadā II – 44

The Characteristics Of Religious And Demonic People

- 44.1 In the *Samvat* year 1880, on *Posh sud 8* [9th January, 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 44.2 Then, Shreeji Mahārāj asked Muktānand Swāmi, “When a person perceives an *avgun* in a *bhakta*, does that person perceive the same amount of *avgun* in that *bhakta* as he had noticed previously, or does he perceive more *avgun*? ”
- 44.3 Muktānand Swāmi replied, “Apparently, he perceives the same amount of *avgun* as he previously perceived.”
- 44.4 Shreeji Mahārāj then said, “You have missed the point of the question. If he perceives exactly the same amount of *avgun*, then how can you say that he has perceived an *avgun*? In actual fact, it is due to the influence of unpleasant *desh*, *kāl*, *kriyā*, and *sang*, that his intellect becomes spoiled; and that is why he perceives more *avgun*.

In this situation, a person should realise that the blemish of unpleasant circumstances has ruined his intellect.

- 44.5 "Moreover, I personally feel, '*If a person previously has kept the company of the great sant or has had the darshan of Bhagvān, then he will only perceive his own avgun but will never perceive avgun in any other bhakta of Bhagvān*'. A person with such characteristics should be known to be religious.
- 44.6 "On the other hand, a person who is demonic never perceives even a single *avgun* within himself; instead, he perceives only *avgun* in other *bhaktas*. A person with such an intellect should be known to be demonic. If such a demonic person happens to be in *satsang*, or if he stays in the company of *sādhus*, he will be similar to Kālnemi, Rāvan, and Rāhu; but, he will not be influenced by the company of *sādhus*.
- 44.7 "Therefore, a person who is a strict *bhakta* of *Bhagvān* perceives only his own *avgun*; he never notices the *avgun* of other *bhaktas*."

|| End of Vachanāmrut Gadhadā II || 44 || 177 ||

Gadhadā II – 45

The Āgnā Of Remaining Attentive

- 45.1 In the *Samvat* year 1880, on *Posh vad 1* [17th January, 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 45.2 Then, Shreeji Mahārāj said, "All of you *munis*, *brahm-chāris*, *satsangi grahasthas*, *pārshads*, and the *bhaktas* of Ayodhyā are said to be mine. So, if I was not attentive in having all of you behave accordingly, and

if you were to then behave waywardly, I would not be able to tolerate this. In actual fact, I do not want even the slightest imperfection to remain in those who are said to be mine. However, you should also remain very attentive, because if you allow even a little carelessness, your footing in *satsang* will not last.

- 45.3 "Furthermore, as you are *bhaktas* of *Bhagvān*, I do not wish to leave any form of improper *svabhāvs* within your hearts. Also, I do not wish to allow any trace of any of *Māyā*'s three *gun*, ten *indriyas*, ten *prāns*, four *antah-karans*, five *bhuts*, *panch-vishays*, and the *devs* of the fourteen *loks* to remain. Instead, I wish to make all of you such that you offer *bhakti* to *Bhagvān* and realise your true *svarup* to be the *ātmā*, which is eternal and is free from all of these *māyik* flaws. In fact, I wish not to allow any influence of *māyā* to remain within you. If all of your imperfections are not eradicated in this very lifetime, then I will take you to *Badrikāshram*, where all of your worldly desires will be burnt to ashes by performing *tap*; or I will take you to *Shvet-Dvip* and burn all of your worldly desires to ashes by having you perform *tap* with the *niranna-muktas*. However, I do not wish to allow any love for anything except *Bhagvān* to remain. For this reason, all the *bhaktas* and *munis* should remain attentive."
- 45.4 Having delivered this talk, Shreeji Mahārāj returned to His residence.
- 45.5 Later, in the evening of that same day, Shreeji Mahārāj held another *sabha*. After the *ārti* was completed, He said, "By performing *sāttvik karmas*, a person goes to Dev-Lok; by performing *rājas karmas*, a person goes to Mrutyu-Lok; and by performing *tāmas karmas*, a person goes to the lower *loks*. However, someone may doubt, *If by performing rājas karmas a person attains Mrutyu-Lok, then that suggests that all those of Mrutyu-Lok should experience the same joys and miseries*'. So, the answer to this is that although there is only one particular *rajo-gun*, countless types of distinctions are created within it due to the influence of differing factors, like *desh* and *kāl*. Therefore, it is not the case that there is one certain type of *rājas*

karma. In actual fact, the type of *karmas* performed varies according to the factors of *desh*, *kāl*, *kriyā*, and *sang*.

- 45.6 “Having said this, if a person performs some *karma* which displeases the *sant* of *Bhagvān*’s or an *avatār* of *Bhagvān*, he will suffer miseries similar to those of *Yampuri* in this very body here in Mrutyu-Lok. On the other hand, if a person performs a *karma* by which *Bhagvān* and His *bhaktas* are pleased, then he will enjoy bliss similar to that of attaining *Akshardhām* in this very body.
- 45.7 “Furthermore, if a person were to displease *Bhagvān* and His *sant*, then despite the fact that he had performed such *karmas* that would have led him to *Svarg*, all those *karmas* would be destroyed and he would instead be sent to *Narak*. Conversely, if a person were to perform a *karma* by which *Bhagvān* and His *sant* are pleased, then even if he were destined to fall into *Narak*, all of his impure *karmas* would be destroyed and he would instead attain *Akshardhām*. Therefore, a person who is wise should behave only in a way that would please *Bhagvān* and His *bhaktas*. He should even advise all of his relatives, ‘*We should behave only in a way that would please Bhagvān and His sant, and in a way by which they would shower their grace upon us*’.
- 45.8 “In fact, *Agni* must have also pleased *Bhagvān* and His *sant*, because only then would he have attained his light. *Surya*, *Chandra*, and all others who possess light, must also have pleased *Bhagvān* and His *sant* by performing religious *karmas*, as only then would they have attained such light. In fact, all of those who are happy in Dev-Lok and Mrutyu-Lok must have pleased *Bhagvān* and His *sant*, because it is by their grace that they are happy.
- 45.9 “Therefore, a person who aspires for the good of his own *ātmā* should observe the *svadharma* prescribed in the *shāstras*, and do only that which pleases *Bhagvān* and His *sant*.”

Gadhadā II – 46**Progression and Regression Does Not Affect A *Sat-Purush***

- 46.1 In the *Samvat* year 1880, on *Posh vad* 11 [26th January 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes, and had covered Himself with a yellow *rajāi* made of *chhint*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *sādhus* were singing *kirtans* to the accompaniment of a *jhānjh* and *mrudang*.
- 46.2 After the singing concluded, Shreeji Mahārāj said, "A *sat-purush* living in this world is not pleased or pained upon seeing the worldly progress or regress of a person. However, when someone's mind falls back from the path of *Bhagvān*, he does become grieved. After all, life is so short; and if a person's afterlife is ruined, it would indeed be a great loss for that person.
- 46.3 "In fact, *Bhagvān* assumes *avatārs* upon earth for the purpose of establishing *dharma*, and not simply for the establishment of the *dharma* of a person's *varna* and *āshram*. After all, even the *āchāryas* of *pravrutti dharma*, such as the Saptarshi, have established the *dharma* of the four *varna* and *āshrams*. However, *Bhagvān* does not assume *avatārs* solely for that purpose; He assumes *avatārs* to develop the *dharma* of His *ekāntik bhaktas*.
- 46.4 "For such *ekāntik bhaktas*, leaving the body is not considered to be death; for them, falling from that *ekāntik dharma* is true death. This occurs when a dislike arises in the heart towards *Bhagvān* or His *sant*. That *bhakta* should then be known to have fallen from the *dharma* of *ekāntik bhaktas*. For example, if he has fallen due to *krodh*, it should be known that he has received the body of a snake; and if he has fallen due to *kām*, it should be known that he has taken birth as an evil spirit or a demon.

- 46.5 “Nevertheless, despite having attained such bodies and having fallen from *ekāntik dharma*, those who observe *dharma* or perform *tap* will attain Dev-Lok due to their observance of *dharma* or their performance of *tap*. However, a person who has a dislike towards *Bhagvān* or His sant will certainly not attain the *dhām* of *Bhagvān*. On the other hand, even if a person has committed the five great sins, if he has not perceived an *avgun* in *Bhagvān* or His *sant*, then his sins will be burned, and he will dwell in the *dhām* of *Bhagvān*. Therefore, to perceive *avgun* in *Bhagvān* and His *bhakta* is a greater sin than committing the five great sins.”

|| End of Vachanāmrut Gadhadā II || 46 || 179 ||

Gadhadā II – 47

The Desire To Perform *Bhakti* After Becoming *Brahm-Rup*

- 47.1 In the *Samvat* year 1880, on *Mahā vad* 10 [24th February 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the east-facing rooms of Dada Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes and had covered Himself with a yellow *rajāi* made of *chhint*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 47.2 Then, Shreeji Mahārāj said, “If a person has a group of *sādhus* staying with him, and if he can sincerely look after them graciously, those *sādhus* will happily stay with him. However, if he does not know how to look after them, they will not stay with him.
- 47.3 “Furthermore, if a *sādhu* is eager to attain *moksh*, he would become increasingly overjoyed when I do something that may upset him or when I criticise the *vishays*. For example, Muktānand Swāmi has contracted tuberculosis, and so he is restricted from eating yoghurt, milk, and any sweet or fried foods. A wise person would think to himself, ‘This disease has restricted all tasty food and drink; therefore I

wonder if I have actually attained the company of a great *sādhu* in the appearance of tuberculosis!' This is how a wise person would view the situation. This is because a person's desires regarding the genitals and the stomach are characteristics of an *asat* person. However, tuberculosis is disease that removes both flaws. Therefore, a *mumukshu* should not feel hurt when a *sat-purush*, in the same way as that disease, criticises *vishays*.

- ^{47.4} "Also, if a person is staying with a senior *sādhu* due to the temptation of obtaining tasty food or drink, or due to the temptation of obtaining nice clothes, or due to the temptation of collecting objects that he likes, then he should not be considered a *sādhu* at all. Instead, he should be known to be an extremely wretched person and like a dog. A person who has such corrupt intentions will ultimately fall from *satsang*.
- ^{47.5} "Furthermore, if someone should give a *sādhu* a nice object, a person who becomes jealous as well as the person who is greedy for the *panch-vishays* are both much worse than a person who has committed the five great sins. Therefore, a person who is wise should remain in the company of *sādhus* and not have any impure intentions within. After all, this *sabhā* is like the *sabhā* in *Badrikāshram* and *Shvet-Dvip*; if a person's worldly desires are not eradicated here, where else will he be able to eradicate them?
- ^{47.6} "Moreover, our *jeevs* have previously indulged in the *panch-vishays* through countless bodies, as *devs* and humans. Nevertheless, we have not been happy with those *vishays*. Therefore, now that we are *bhaktas* of *Bhagvān*, 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, it can never be filled. Similarly, the *indriyas* have never become satisfied by the *vishays*, and they never will be. So, a person should eradicate his attachment to the *vishays*. Furthermore, he should consider the qualities of the *sādhu* who speaks to him harshly and

should not think unkindly of him. This is explained in the following *kirtan* composed by Muktānand Swāmi: '*Shuli Upar Shayan Karāve Toy Sādhu-Ne Sange Rahiye Re...*' – a person should remain in the company of *sādhus*, even if he has to suffer the pain of a *shuli*. Therefore, a person should take hold of this opportunity and die only after eradicating his impure desires; he should not die with his impure desires still remaining.

- ^{47.7} "Having said this though, a person should keep the following desire: '*After leaving this body, I want to become brahm-rup like Nārad, the Sanakādik, and Shukji, and offer bhakti to Bhagvān*' . During this process, even if he has to go to Brahm-Lok or Indra-Lok, there is nothing to worry about. For example, if a person goes to answer the call of nature, and then falls headfirst into the gutter, he should take a bath and become pure again; he should not remain in the filth. Similarly, if a person has pure desires and as a result attains Brahm-Lok or Indra-Lok, he should think, '*I have fallen headfirst into the gutter*'. Thinking in this way, he should discard the pleasures of Brahm-Lok and Indra-Lok using the strength of his pure desires and make his way to the *dhām* of *Bhagvān*. He should be determined not to stop anywhere in between.
- ^{47.8} "Also, just as the *grahasthas* or *tyāgis* serve us, we should also realise their greatness. For example, Mulji Brahm-Chāri realises my greatness and serves me. In the same way, I realise his greatness. Therefore, as the *grahasthas* serve us by providing food and clothes, we should also realize their greatness and serve them by preaching to them. In this way, we should develop friendship among *bhaktas* of *Bhagvān* by realising the greatness of each other."

|| End of Vachanāmrut Gadhadā II || 47 || 180 ||

Gadhadā II – 48
'Vandu Sahajānand'
Taking Birth In The Company Of Sant

- 48.1 In the *Samvat* year 1880, on *Mahā vad* 14 [28th February 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes and was wearing new, white *kanthis* made from *tulsi* beads, around His neck. In addition to this, tassels of yellow flowers decorated His *pāgh*, and garlands of flowers were hanging around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 48.2 In the *sabhā*, Premānand Swāmi was singing '*Vandu Sahajānand Ras Rup, Anupam Sār-Ne Re Lol...*' – *kirtans* useful for *dhyān*. After he had finished singing, Shreeji Mahārāj commented, "The *kirtans* you sang were very wonderful. After listening to them I thought in my mind, '*Since this sādhu thinks about Bhagvān's svarup in this way, let me get up and perform dhyān before him*'.

- 48.3 "If a person is able to think about *Bhagvān* in his *antah-karans* in this way, and if he were to die while still holding such a desire for *Bhagvān*, he would definitely not have to take another birth. If he engages in such *dhyān* of *Bhagvān*, he has certainly attained *Akshardhām* while alive. In addition, he can be said to be in the process of becoming a *niranna-mukta* just like the *niranna-muktas* in *Shvet-Dvip*. Such a person performs the bodily activities that are necessary without effort. In fact, a person who is able to think about *Bhagvān's svarup* like this has become fulfilled and has nothing more left to achieve.

- 48.4 "On the other hand, if a person dies while thinking about things other than *Bhagvān*, there will be no end to his miseries for countless millions of years. So, now that such an opportunity has arisen, a person should seize it and, after discarding any thoughts about objects other than *Bhagvān*, should think about His *svarup* only.

- 48.5 “However, if a person is unable to think about *Bhagvān’s svarup*, he should remain in the company of a *sādhu* who possesses *dharma*, *gnān*, *vairāgya*, and *bhakti*. As for myself, I have only this desire within: ‘*When I abandon this body, although there will be no reason for me to take birth again, I feel in my heart that I should make a reason and take birth in the company of such sādhus*’. This is all I wish for.
- 48.6 “However, if a person is able to think about *Bhagvān* as described in the above *kirtan*, then he is freed from the bondage of *Kāl*, *karma*, and *Māyā*. In fact, regardless of the family in which he person happens to be born, his parents should also be considered to be fulfilled. Conversely, a person who thinks about the *vishays*, and does not think of *Bhagvān*, should be considered as being totally lost.
- 48.7 “After all, regardless of the life-form in which a person takes birth, he will be able to have a wife, a son, and possessions such as wealth and other objects. However, the company of a *sādhu* who is knower of *brahm*, as well as the direct *darshan* and thought of *Shree Vāsudev Bhagvān* are extremely rare. Therefore, there is no greater advantage of possessing this human body than being able to constantly think about *Bhagvān* in the heart – just as a person engrossed in the *vishays* constantly think about them in the *antah-karans*. Such a person is also the greatest amongst all *bhakta*s of *Bhagvān*. Even if he does indulge in the *panch-vishays*, all would be related only to *Bhagvān*. His ears wish to continuously listen to talks related to *Bhagvān*; his skin wishes to touch *Bhagvān*; his eyes with to have the *darshan* of *Bhagvān* and His *sant*; his tongue wishes to taste the *prasād* of *Bhagvān*; and his nose wishes to smell the fragrance of flowers and *tulsi* which have been offered to *Bhagvān*. Apart from *Bhagvān*, he considers nothing else to be a source of happiness. A person who behaves in this way, can be called an *ekāntik bhakta* of *Bhagvān*.”

|| End of Vachanāmrut Gadhada II || 48 || 181 ||

Gadhādā II – 49**Differences Between *Bhagvān's Svarup* And *Māyik Svarups***

- 49.1 In the *Samvat* year 1880, on *Fāgan sud* 2 [1st March 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed on a decorated bedstead on the veranda outside the west-facing *medi* in front of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhādā. He was dressed entirely in white clothes, and a garland of white flowers was hanging from His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 49.2 Then, Shreeji Mahārāj said, "There is a great difference between the *pratyaksha svarup* of *Bhagvān* and *māyik svarup*. However, those who are ignorant and those who are utter fools consider *Bhagvān's svarup* and *māyik svarups* to be the same. Those who see *māyik svarups* and those who think about *māyik svarups* spend countless millions of years wandering in the cycle of births and deaths. In the comparison, those who do the *darshan* of *Bhagvān's svarup* and those who think about it, escape from the bondage of *Kāl*, *karma*, and, *Māyā*; attain *Akshardhām*; and become *pārshads* of *Bhagvān*. It is for this reason that my mind never becomes full with *kathās*, *kirtans*, talks related to *Bhagvān*, or *dhyān* of *Bhagvān*. All of you should also do the same."

|| End of Vachanāmrut Gadhādā II || 49 || 182 ||

Gadhādā II – 50
The Fundamental Principle
Love For A Sant

- 50.1 In the *Samvat* year 1880, on the night of *Chaitra vad* 2 [15th April 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the west-facing *medi* in front of the *mandir* of *Shree Vāsudev-*

Nārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 50.2 Then, Shreeji Mahārāj said, "As I consider all of you to be mine, today I am going to reveal to you my fundamental principle." He then continued, "Just as rivers merge into the sea, just as a *sati* and a moth burn in a fire, and just as the brave sacrifice themselves on the battlefield, in the same way, I have kept my *ātmā* absorbed in the pure and perfect *brahm*. I have also forever attached myself with undying love to *Purushottam Bhagvān* – who possesses a definite *svarup* – and to His *bhaktas* dwelling in the radiant *Akshardhām*. In fact, I have no love for anything other than them. This is what I constantly experience.
- 50.3 "Outwardly, I do not make a display of the intensity of my *tyāg*. However, when I look into my heart and towards the hearts of other *bhaktas*, even the senior *paramhans* and senior *sāṅkhya-yogi* women all seem to have some trace of the world remaining – whereas worldly desires never arise in my heart; not even in my dreams. It also seems to me that no one is capable of making me falter from my *bhakti* towards *Bhagvān* and His *bhaktas*.
- 50.4 "In addition, even before a person had been graced with the attainment of *Bhagvān*, *Kāl* (a power of *Bhagvān*) was unable to destroy the *jeev*; *karmas* were unable to destroy the *jeev*; not even *Māyā* was able to absorb the *jeev* within itself. So, having attained *Bhagvān*, why should a person worry about *Kāl*, *karma*, and *Māyā*? Bearing this in mind, I have become determined that I do not want to develop love for anyone except *Bhagvān* and His *bhaktas*.
- 50.5 "Furthermore, I do not wish to leave any trace of the world in the hearts of whosoever keeps my company. This is because I only get along with those whose determination is similar to mine. However, if

a person has desires for worldly pleasures, that even if I try to develop love for that person, I cannot do so. Therefore, only those *bhaktas* of *Bhagvān* who are free of worldly desires are dear to me. What I have just told you is my personal principle."

- 50.6 In this way, Shreeji Mahārāj talked to His *bhaktas* for the sake of their enlightenment.

|| End of Vachanāmrut Gadhadā II || 50 || 183 ||

Gadhadā II – 51

The Characteristics Of A Person Who Behaves As The *Ātmā*

- 51.1 In the *Samvat* year 1880, on the night of *Chaitra vad 9* [22nd April 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed on a decorated bedstead on the veranda outside the south-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 51.2 Then, Shreeji Mahārāj asked the *paramhans*, "Often, when the *jeev* enters *sushupti*, it experiences profound peace, whereas at other times, even when it enters *sushupti*, its restlessness does not subside. What is the reason for this? That is my question."
- 51.3 The senior *paramhans* attempted to answer the question, but were unable to give a precise answer.
- 51.4 So, Shreeji Mahārāj explained, "That is due to the increase of the force of *rājo-guṇ*. So, even during the state of *sushupti*, the disturbance of *rājo-guṇ* joins with *tamo-guṇ*. As a result, a person experiences a feeling of restlessness even within *sushupti*. Therefore, as long as the influence of the *guṇ* remains within a person, he will never

experience happiness; he only becomes happy when he behaves as the *ātmā*."

- 51.5 Then, Muktānand Swāmi asked, "What are the characteristics of someone who behaves as the *ātmā*?"
- 51.6 Shreeji Mahārāj replied, "No one is said to be as powerful as *Shiv* and *Brahmā*. In fact, they are the *gurus* of even *Nārad*; it is difficult for others to behave as they do – as *brahm-svarup*. Having said that, when the eight factors of *desh*, *kāl*, *kriyā*, *sang*, *dhyān*, *mantra*, *dikshā*, and *shāstra* became unpleasant, the harmful influence caused great distress in the hearts of even *Shiv* and *Brahmā*. Therefore, regardless of how *nirgun* a person may be, or even if he behaves as the *ātmā*, if he encounters unpleasant circumstances, he will most certainly experience distress within. So, no one can ever become happy by disobeying the disciplines laid down by the great *sant*.
- 51.7 "For this reason, all *tyāgis* should abide by the *dharma* of *tyāgis*, all *grahasthas* should abide by the *dharma* of *grahasthas*, and all women should abide by the *dharma* of women. Even in this, a person will not become happy if he behaves less than what is prescribed; nor will he become happy by behaving beyond what is prescribed. After all, the *dharma* prescribed in *shāstras* has been written exactly as *Bhagvān* has narrated; therefore, there can be no discrepancy in it. Moreover, they are prescribed in such a way that they are easy to observe. Therefore, if a person observes too much or too little, he will certainly become unhappy.
- 51.8 "So, only a person who follows the commands of a *sat-purush* can be said to be under the influence of pleasant circumstances. To deviate from those commands is the very definition of unpleasant circumstances. Therefore, only a person who follows the commands of a *sat-purush* is behaving as the *ātmā*."

Gadhadā II – 52

**That Which Is Appropriate For A *Tyāgi* And *Grahastha*
Leave *Irshyā* And Perform *Bhakti* With *Shraddhā***

- 52.1 In the *Samvat* year 1880, on *Chaitra vad* 11 [24th April 1824], Shreeji Mahārāj arrived at Lakshmi-Vādi on horseback from Dādā Khāchar's *darbār* in Gadhadā. He sat on a square platform and was dressed entirely in white clothes. He was also wearing a garland of flowers around His neck, and a tassel of flowers decorated His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *munis* were singing *kirtans* to the accompaniment of a *jhānjh* and *mrudang*.
- 52.2 After the *munis* had finished singing, Shreeji Mahārāj said, "I wish to speak now, so please listen. In this world, the path of a *tyāgi* and the path of a *grahastha* are both different. The path of a *grahastha* is not appropriate for a *tyāgi*, and the path of a *tyāgi* is not appropriate for a *grahastha*. A person who is wise will realise this, but others will not."
- 52.3 "Now, I shall explain the distinctions. Wealth and property; elephants and horses; cow and buffaloes; houses and mansions; a wife and children; and lavish clothes and jewellery are all suitable for a *grahastha*. However, to live in the forest; to keep no clothes except a loincloth; to wear a hat on his head; to shave off his hair, beard, and moustache; to wear saffron-coloured clothes; and to tolerate someone swearing or throwing dust at him are most suitable for a *tyāgi*. However, although these are suitable for a *tyāgi*, they are in fact inappropriate for a *grahastha*. Therefore, a person who has abandoned the world and become a *tyāgi* should think, '*Which āshram do I belong to?*' A wise person should think about this; he should not stray onto some inappropriate path like a fool."
- 52.4 "Moreover, if a wise person is disciplined by someone, he would in turn consider his qualities. On the other hand, if someone offers

some useful advice to a fool, the fool would be offended. In that respect, Mulji Brahm-Chāri and Ratanji are never offended; that is why I get along very well with them.

- 52.5 “Also, I like a person who performs *sevā* with *shraddhā*. Conversely, if someone who does not have *shraddhā* were to bring me a meal, I would not like the food; or if they were to bring some clothes, I would not like to wear them; or if they were to perform my *pujā*, I would not like that *pujā*. However, if someone offers something with *shraddhā*, I like it very much.

- 52.6 “Furthermore, even if someone offers *bhakti* with *shraddhā*, if he becomes jealous of someone else who comes to offer *bhakti*, then I do not like that. Therefore, I very much prefer a person who offers *bhakti* with *shraddhā* and without jealousy.”

|| End of Vachanāmrut Gadhadā II || 52 || 185 ||

Gadhadā II – 53

Not Being Able To Perceive Avgun

- 53.1 In the *Samvat* year 1880, on *Vaishākh sud 5* [3rd May 1824], Swāmi Shree Sahajānandji Mahārāj was sitting upon a mattress with a large, cylindrical pillow in His residence in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 53.2 Then, Shreeji Mahārāj said, “The characteristics of *moh* as described in the *shāstras* are as follows: When *moh* pervades a person’s heart, he simply cannot perceive his own *avgun*. Therefore, for a person not to perceive his own *avgun* is the very definition of delusion.

- 53.3 “Moreover, everyone has extreme pride of the wisdom that they possess, but they do not think, *I do not even know anything about my own jeev. Is the jeev within this body black, or is it white? Is it long, or*

is it short? They know nothing about their own *jeev*, yet they find *avgun* in the great *sant* or in *Bhagvān*. They feel, ‘*Although He is a great sant or Bhagvān, this much He is not doing properly*’. Though they find *avgun* in this way, little do the fools realise that *Bhagvān* sees all the *jeevs* and *ishvars* who dwell in the countless millions of *brahmānds* as clearly as He sees a drop of water in His palm. He is also the supporter of countless millions of *brahmānds*; He is the husband of Lakshmi; and He is the creator, sustainer, and destroyer of countless millions of *brahmānds*. Even *Shesh*, *Shārada*, *Brahmā*, and other *devs* are unable to comprehend the extent of His greatness. In fact, even the *Veds* describe His glory as ‘*neti neti*’ implying that the glory of *Bhagvān* is unparalleled.

- 53.4 “Therefore, a person who perceives *avgun* either in *Bhagvān’s charitras* or in His understanding should be known to be a *vimukh* and a sinner. In fact, he should be considered to be the king of all fools. The understanding of *Bhagvān* and His *bhaktas* is beyond this world. Then, how can a person who believes his self to be the body possibly comprehend it?”
- 53.5 “So, it is simply out of foolishness that a person perceives flaws in *Bhagvān* and His *bhaktas* and therefore falls from the path of *Bhagvān*; but *Bhagvān’s* true *bhakta*, the *sat-purush*, continues to act in a *alokik* way.”

|| End of Vachanāmrut Gadhadā II || 53 || 186 ||

Gadhadā II – 54

Satsang Is The Greatest Spiritual Activity

- 54.1 In the *Samvat* year 1880, in the afternoon on *Jyeshth sud 7* [3rd June 1824], Swāmi Shree Sahajānandji Mahārāj arrived at Lakshmi-Vādi on horseback from Dādā Khāchar’s *darbār* in Gadhadā. After riding the horse for quite some time, He sat down on a square platform. He

was dressed entirely in white clothes. He had also tied a black-bordered cloth around His head. In addition to this, a garland of *mogrā* flowers was hanging from His neck, and His *pāgh* was decorated with a tassel of flowers. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 54.2 Then, Shreeji Mahārāj asked the *munis*, “In the twelfth chapter of the eleventh *skandh* of Shreemad Bhāgvat, *Shree Krishna Bhagvān* has said to Uddhav, ‘I am not as pleased by *ashtāng-yog*, *sāṅkhya*, *tyāg*, *vrats*, *yagna*, *tap*, and *yātrā*, as I am pleased by *satsang*’. This is what *Bhagvān* has said. This implies that of all spiritual activities, *satsang* is the greatest. However, what are the characteristics of a person who regards *satsang* as the greatest spiritual activity?”
- 54.3 The *munis* answered according to their understanding, but none could give a precise answer.
- 54.4 So, Shreeji Mahārāj replied, “A person who regards *satsang* as the greatest spiritual activity is deeply attached only to the *sant* of *Bhagvān*. 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, like 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. This is because the king is profoundly attached to his son. Likewise, only a person who develops such deep attachment for the *bhaktas* of *Bhagvān* has realised *satsang* to be the most *kalyān-kāri* of all spiritual activities. This fact has been described in the Shreemad Bhāgvat:

*yasyātmā-buddhiha kunate tri-dhātuke svadheeha kalatradishu bhauma iyadheeha
yat-teertha-buddhiha salile na karhichij-janeshva-bhigneshu sa eva gokharaha*
If a person regards the body to be his own self; regards his wife and children to be his own; regards the murtis of Bhagvān made from earth to be respected; and regards water to be sacred like a place of pilgrimage, but does not regard the enlightened bhakta of Bhagvān in this way, then he is the most disgraceful of all animals, a wild donkey.

"This verse has stated the fact appropriately."

|| End of Vachanāmrut Gadhadā II || 54 || 185 ||

Gadhadā II – 55

Perform The Nine Types Of *Bhakti* After Becoming *Brahm-Rup* A Goldsmith's Workshop

- 55.1 In the *Samvat* year 1880, on *Jyeshth sud 11* [7th June 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on a large decorate bedstead on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He had tied a golden-bordered, white *moliyu* from Navānagar around His head. He was wearing a white *khes* and had covered Himself with a white *pachchedi*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *munis* were singing *kirtans* to the accompaniment of a *jhānjh* and *mrudang*.
- 55.2 After the *munis* had finished singing the *kirtans*, Shreeji Mahārāj said, "Just as a person possesses some sort of strength today, he must also have had some trace of it before joining *satsang*. Therefore, today I would like all of you to describe whatever type of strength you have. To begin, I shall describe the type of strength I have, so please listen.
- 55.3 "Even when I was a child, I very much enjoyed going to *mandirs* for *darshan*, listening to *kathās*, keeping the company of *sādhus*, and going on *yātrā*. Then, when I left my home, I did not even like to keep clothes. In fact, I like to stay only in the forest, and I was not the least bit afraid. Even when I came across large snakes, lions, elephants, and countless other types of animals in the forest, there was not the slightest fear of dying in my heart. In this way, I always remained fearless in the dense forest. Thereafter, after travelling to holy places of pilgrimage, I met Rāmānand Swāmi. Only after Rāmānand Swāmi passed away did I begin to keep a little fear; and that was for the sake of *satsang*.

- 55.4 “However, the following thought is constantly in my mind: When a person is laid down on his death-bed with death waiting, everyone loses their self-interest in that person. The mind of the person who is dying also becomes dejected from worldly life. In the same way, I also constantly feel as if death is waiting at this moment for me, as well as for others. In fact, I constantly regard each and every worldly object to be perishable and worthless. Never do I make any distinctions such as, *'This is a nice object, and this is a bad object'*. All worldly objects appear the same to me. For example, when considering the hairs of the armpit, which can be considered good and which bad? Good or bad, they are all the same. Similarly, all worldly objects appear the same to me.
- 55.5 “If I do compliment or criticise something, it is only to please the *bhaktas* of *Bhagvān*. When I say things such as, *'This is delicious food'*, or *'These are nice clothes'*, or *'This is beautiful jewellery'*, or *'This is a pleasant house'*, or *'This is a fine horse'*, or *'This is a beautiful flower'*, it is only to please that particular *bhakta*. In fact, all of my activities are for the sake of the *bhaktas* of *Bhagvān*; there is not a single activity which I perform for my own personal enjoyment.”
- 55.6 Shreeji Mahārāj then said, “The mind of an *ekāntik bhakta* of *Bhagvān* thinks of only the *svarup* of *Bhagvān*; his mouth sings only the praises of *Bhagvān*; his hands engage only in the *sevā* of *Bhagvān* and His *bhaktas*; and his ears listen only to the praises of *Bhagvān*. In this way, I am able to perform all my activities only after realising them to be a form of *bhakti* to *Bhagvān*. Besides the *bhakti* of *Bhagvān*, my mind is indifferent to everything else. For example, if the only son of a king dies when the king reaches the age of sixty or seventy, the king would become disinterested in all things. In the same way, I constantly remain disinterested while eating, drinking, mounting a horse, and even when I am pleased or displeased.
- 55.7 “In addition, a thought also remains within my heart that I am the *ātmā*, distinct from the body; I am not like this body. Also, my mind

is always cautious, for fear that a portion of *māyā* in the form of *rājogun* and *tamo-gun* will infiltrate my *ātmā*! In fact, I am constantly attentive of that.

- 55.8 "Now, consider the following analogy of a goldsmith's workshop: If a person takes some pure, twenty-four-carat gold to the goldsmith's workshop, but takes his eyes off of it for even a moment, the goldsmith will extract some of the gold and alloy some silver in its place. Similarly, consider the goldsmith's workshop to be the heart and the goldsmith to be *māyā*. While the goldsmith is sitting within his workshop (heart), he is continuously hammering away with his hammer of desires. Even his wife and children secretly steal some gold if they can get their hands on it. Consider the *indriyas* and *antah-karans* to be the wife and children of the goldsmith (*māyā*); it is they who add silver (three *gun*, attachment to the *panch-vishays*, the belief that he is body, and that he has *kām*, *krodh*, and *lobh*) into the gold (*chaitanya*). They also extract some gold (*gun*, such as *dharma*, *bhakti*, *gnān*, and *vairāgya*).
- 55.9 "When some gold is extracted and sliver is mixed in its place, the original gold diminishes in purity to become eighteen-carat gold. It can be purified again only after melting. Therefore, the silver of *rājogun* and *tamo-gun*, which has been mixed into the *jeev*, should be filtered out. Then, the pure *ātmā* (gold) will remain, and no other impurities of *māyā* will be left. This is the thought in which I remain engrossed, day and night.
- 55.10 "I have therefore described my strength to you. Now, in the same way, please describe your strengths to me."
- 55.11 Then, the *sādhus* said, "Mahārāj, in no way can there be any impurities of *māyā* in you, as you are *divya*. The talk you have just delivered also describes our strength; and the thought that you have mentioned is actually what all of us should develop in our lives."

- 55.12 Having delivered this talk, Shreeji Mahārāj bid “Jay Sachidānand” to all and returned to His residence.

|| End of Vachanāmrut Gadhadā II || 55 || 188 ||

Gadhadā II – 56

Love Only For *Bhagvān*

- 56.1 In the *Samvat* year 1880, on *Ashādh sud 5* [1st July 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him in a *sabhā*. Some of the *sādhus* were singing *kirtans* to the accompaniment of a *dukad* and *sarodā*.
- 56.2 After the singing had finished, Shreeji Mahārāj said, “Upon hearing these *kirtans*, my *ātmā* delved into deep thought, from which I have concluded that deep love for *Bhagvān* is a great thing. Then, I remembered Gopālānand Swāmi and all the *bhaktas* who have deep love for *Bhagvān*; and I could see their love towards *Bhagvān* in all of their *antah-karans* and *jeevs*. Then, I examined my own *ātmā*, and it appeared to me that others do not seem to have as much love for *Bhagvān* as I do. After all, if they were to encounter unpleasant circumstances, then even though they are great, their mind would at least be slightly affected. Therefore, I felt that ultimately their foundation appears to be weak. In fact, if they were to encounter extremely unpleasant circumstances, their love for *Bhagvān* would not remain stable at all.
- 56.3 “So, after examining everyone, it seems to me that my position is better; regardless of the extent of unpleasant circumstances that I may encounter, in no way will my *antah-karans* ever be affected. If a

person's love for *Bhagvān* is true, he never develops love for anything other than *Bhagvān*. In fact, the essence of all *shāstras* is simply this: *Bhagvān* is the sole source of eternal bliss and the supreme essence of everything. Excluding *Bhagvān*, all other objects are absolutely worthless and totally insignificant.

- 56.4 "If a person does have as much love for other objects as he does for *Bhagvān*, then his foundation is indeed very weak. Consider the analogy of a piece of lightly dyed cloth. It may look very nice initially, but if water happens to fall on it, and it is then put out to dry in the sun, then it becomes useless. It would become so useless that it would not even remain like a white piece of cloth. In the same way, when a person who has affection for the *panch-vishays* encounters evil company, a person can never be certain about him."
- 56.5 "Therefore, to please *Bhagvān*, a *bhakta* should totally discard the *panch-vishays*. He should also abandon any affection for objects which may obstruct his love for *Bhagvān*."

|| End of Vachanāmrut Gadhadā II || 56 || 189 ||

Gadhadā II – 57

A 'Cat-Like' *Bhakta*

- 57.1 In the *Samvat* year 1881, during the even *ārti* on *Ashādh sud 6* [2nd July 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. A few torches had been lit. Tassels made of flowers were hanging from the white *pāgh* that had been tied around His head. He was wearing a white *khes* and had covered Himself with a white *chādar*. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him in a *sabhā*. Some of the *sādhus* were singing *kirtans* to the accompaniment of a *dukad* and *sarodā*.

- 57.2 Then, Shreeji Mahārāj said, "Please listen, I wish to speak to all of you. When you were singing *kirtans*, and as I was listening to them, a thought occurred to me, which I shall now share with you. If a person wants to love *Bhagvān*, he should love Him while believing himself to be the pure *ātmā*. What is that *ātmā* like? Well, within it there are no obstructions either of *Māyā* or the entities evolved from *Māyā* (the three *gun*, the body, the *indriyas*, and the *antah-karans*). Whatever obstructions seem to be in the *ātmā* are due to ignorance. However, no obstructions of any form remain in a person who has totally dispelled them through *gnān* and *vairāgya*. However, to behave as the *ātmā* does not mean to believe himself to be *brahm* and act waywardly. In actual fact, the purpose of behaving as the *ātmā* is to realise, '*I am the ātmā, and there are obstructions of Māyā within me. If that is so, how can there be even the slightest trace of Māyā in Paramātmā Nārāyan Vāsudev, who is beyond the ātmā?*' For this reason, the quality of *ātmā-nishthā* should be firmly developed so that a person does not perceive any fault in *Bhagvān*.
- 57.3 "Then, keeping his thought in the midst of the light of the *ātmā*, he should destroy anything that tries to disturb him from behaving as the *ātmā*. For example, when a lizard comes near the light of an oil lamp, it kills any insect that comes near the light. In the same way, the thought that rests within the light of the *ātmā* destroys everything apart from the *ātmā*.
- 57.4 "Furthermore, if a person truly loves *Bhagvān*, he would never develop love for anything else. If there is an object that appears to be dearer to him than *Bhagvān*, he would completely discard it. That is true *tyāg*. He would discard that object irrespective of whether it is a significant object or an insignificant object – only that is called *tyāg*. On the other hand, if a person can outwardly give up many other things but cannot discard an object that obstructs him in worshipping *Bhagvān*, his *tyāg* is useless.

- 57.5 “Also, do not think that only appealing objects obstruct a person’s worship of *Bhagvān* and insignificant objects do not. After all, the very nature of the *jeev* is such that some people prefer sweet items, some prefer salty items, some prefer sour items, and some prefer bitter items. Therefore, it is the petty mentality of the *jeev* that it keeps even the most insignificant objects dearer to it than *Bhagvān*. However, when a person considers the greatness of *Bhagvān*, no such object can compare to even a millionth of a fraction of His greatness.
- 57.6 “If a person has developed love for *Bhagvān* having thoroughly realised *Bhagvān* in this way, he would not develop love towards any worldly object, such as the body, and the *brahmānd*. Instead, all worldly objects would become insignificant to him. After all, it was when Chitraketu Rājā thoroughly realised the greatness of *Bhagvān* that he abandoned his ten million wives. He even abandoned his empire, which spanned across the entire country. He ultimately realised, *‘Of what value is the pleasure of ten million women before the bliss of Bhagvān? Of what value are the pleasures of an empire spanning the entire country? Of what value are the pleasures of the lok of Indra and the lok of Brahmā?’*
- 57.7 “In contrast, a person who has love for some objects other than such a great *Bhagvān* possesses a very petty mentality. Just as a dog deprives 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 therefore develops love for worthless objects. If a *bhakta* of *Bhagvān* does have more love for some object than he has for *Bhagvān*, then he is nothing but a ‘cat-like’ (deceitful) *bhakta*. On the other hand, a true *bhakta* of *Bhagvān* would definitely not hold anything dearer to him than *Bhagvān*.”
- 57.8 Shreeji Mahārāj then said, “A *bhakta* of *Bhagvān* who possesses *gnān*, *vairāgya*, *bhakti*, and *dharma* realises, *‘A person who is brave and who walks boldly towards his enemy at the time of battle is indeed truly*

brave. Conversely, it is pointless when a person who is brave is not utilised in battle, just like wealth that is not spent. Similarly, since I have attained Bhagvān, if I do not talk about kalyān to those who keep my company, then of what use is my gnān?

Bearing this in mind, he would not have any cowardice in talking about *Bhagvān* – even if some opposition were to arise regarding his preaching.”

- 57.9 Having said this, Shreeji Mahārāj requested the singing of three verses written by Tulsidās: ‘*Jāki Lagan Rāmso Nahi...*’, ‘*Ehi Kahyo Sunu Ved Chahu...*’, and ‘*Jāku Priya Na Rām Vaidehi...*’.
- 57.10 Shreeji Mahārāj then added, “We should live according to the words mentioned in these verses. While doing so, if some deficiency remains, and if a person were to die at that time, he will still not enter the cycle of births and deaths, nor will he become a ghost. In fact, at the very worst, he will join the ranks of *Indra* or *Brahma*; his fate will not be any worse than that. Therefore, a person should fearlessly engage in the worship of *Bhagvān*.”
- 57.11 At that point, Mulji Brahm-Chāri came to call Shreeji Mahārāj for His meals, and they both left the *sabhā* together.

|| End of Vachanāmrut Gadhadā II || 57 || 190 ||

Gadhadā II – 58

The Flourishing Of A Sampradāy

- 58.1 In the *Samvat* year 1881, on *Shrāvan sud 4* [29th July 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 58.2 Then, Shreeji Mahārāj asked, “How do the *sampradāys* of the great *āchāryas* flourish for a long period of time?”
- 58.3 Muktānand Swāmi answered, “Firstly, by the *shāstras* of the *sampradāy*; secondly, by following the *dharma* of a person’s *varna* and *āshram* as prescribed in the *shāstras*; and thirdly, by total belief in a person’s *ishta-dev*. A *sampradāy* flourishes by these three factors.”
- 58.4 Shreeji Mahārāj then asked the same question to Brahmānand Swāmi and Nityānand Swāmi. They also gave the same reply.
- 58.5 Then, Shreeji Mahārāj said, “Here, allow me to answer the question. A *sampradāy* flourishes by knowing the following: The purpose for which the *ishta-dev* of the *sampradāy* took birth on earth; and after taking birth, the various *charitras* He performed, as well as the ways in which He behaved. Through His behaviour, *dharma* as well as the greatness of that *ishta-dev* is naturally revealed. In this way, a *sampradāy* is advanced by the *shāstras* which narrate the *charitras* of its *ishta-dev* from His birth up until His passing away. Regardless of whether those *shāstras* are in Sanskrit or in a different language, only those *shāstras* will advance the *sampradāy*, not others.”
- 58.6 “For example, those who worship *Rām Bhagvān* will be inspired only by the Vālmiki Rāmāyan ; and those who worship *Shree Krishna Bhagvān* will be inspired only by the tenth and eleventh *skandhs* of the Shreemad Bhāgvat. The Veds will not inspire those who worship *Rām Bhagvān* or *Shree Krishna Bhagvān*. Ultimately, only the *shāstras* of a person’s own *sampradāy* will advance the *sampradāy*.”
- 58.7 Having said this, “Shreeji Mahārāj then commanded Muktānand Swāmi: “You too should continuously preach and write *shāstras* related to your *sampradāy* and your *ishta-dev* for the rest of your life. This is my *āgnā* to you for as long as you live.”

- 58.8 With great respect for these words of Shreeji Mahārāj, Muktānand Swāmi promised to devoutly abide by them. Then, folding his hands, he bowed before Shreeji Mahārāj.

|| End of Vachanāmrut Gadhadā II || 58 || 191 ||

Gadhadā II – 59

Bhagvān And Sant Are Kalyān-Kāri

- 59.1 In the *Samvat* year 1881, on *Shrāvan sud* 12 [6th August 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 59.2 Then, Shreeji Mahārāj said, "In the four *Veds*, the *Purāns*, and the historical *shāstras*, there is one central principle, and that is that only *Bhagvān* and His *sant* can grant *kalyān*. In fact, *Bhagvān's sant* is greater than even *Shiv*, *Brahmā*, and the other *devs*. So, when a person attains *Bhagvān* or His *sant*, apart from this, there is no other *kalyān* for that *jeev*; this itself is ultimate *kalyān*.
- 59.3 "Furthermore, only those who have accumulated a great number of rewards from performing good deeds receive the opportunity to serve *Bhagvān's sant*, but those who have few merits do not. So, a person should develop love for *Bhagvān's sant* just as he has love for his wife, son, parents, or brother. Then, due to this love, the *jeev* becomes absolutely fulfilled.
- 59.4 "Moreover, even if a person's wife, son, or other family members are unworthy; and even if they are dishonest and evil, in no way would he perceive *avgun* in them. Conversely, even if the *bhakta* of *Bhagvān*

possesses every noble quality, if he were to utter even a few harsh words, then a person would hold a grudge against him for as long as he lives. If a person has such an attitude, then in no way can he be said to have as much love for the *bhaktas* of *Bhagvān* as he does for his relatives. As a result, he would not attain *kalyāñ*.

- 59.5 "Furthermore, the greatness of the *sant* is as much as I mentioned earlier. Yet, even after attaining *Bhagvān* and His *sant*, some people still have the doubt, '*Will I attain kalyāñ or not?*' What can be the reason for this? Well, in his past lives, that person had not attained *Bhagvān* or His *sant*, and nor had he served them. Therefore, this is a new experience for him, which will show rewards in his subsequent lives. On the other hand, if a person had attained *Bhagvān* and His *sant* and had served them in his past lives, then in this life, his love for the *bhaktas* of *Bhagvān* would never diminish; nor would he waver in his *nishchay*. Even if his disturbing thoughts related to *kām*, *krodh*, or *lobh* persisted, his *nishchay* in *Bhagvān* would not dissolve. Then, what can be said about his *nishchay* not faltering due to some other person's influence? In fact, even if his own mind were to try to sway him from his *nishchay*, he would still not be swayed. Such a person's determination can be said to be like that of Nāth Bhakta, Vishnudās, Himrāj Shah and Bhālchandra Sheth; and Kashidās and Dāmodar also had this determination. When a person possesses such determination, it should be known that this person has been a *bhakta* of *Bhagvān* in a past life."

|| End of Vachanāmrut Gadhadā II || 59 || 192 ||

Gadhadā II – 60

Overcoming Difficulties When Performing The *Bhakti* Of *Bhagvān*

- 60.1 In the *Samvat* year 1881, on *Shrāvan vad 4* [13th August 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead in

the eastern veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had tied a white *pāgh* around His head. He had also covered Himself with a thin, white cloth. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 60.2 Then, Shreeji Mahārāj requested, "Please begin a question-answer discussion."

- 60.3 Then, Muktānand Swāmi asked, "Mahārāj, life is full of difficulties. Amidst all these difficulties, what understanding should a *bhakta* of *Bhagvān* develop in order to remain happy at heart?"

- 60.4 Shreeji Mahārāj began, "To answer that, I shall tell you about my own experience." He then explained, "By keeping the following three forms of awareness, I am not obstructed by any disturbances: constant awareness of the *ātmā*, which is distinct from the body; the awareness of the perishable nature of all worldly objects; and the awareness of *Bhagvān*'s greatness. By keeping these three forms of awareness, no difficulties obstruct me in any way."

- 60.5 "However, if a person does encounter some difficulties, then due to the nature of the *chitt*, it may appear that there is some disturbance. However, the effect of that disturbance does not penetrate into the *chaitanya*. This can be realised by the fact that a person never experiences disturbances that are occurring externally when he is dreaming. On the other hand, if a disturbance has penetrated into the *chaitanya*, it is experienced in all three mental states (*jāgrat*, *svapna*, and *sushupti*). Therefore, because I do not experience any disturbances in my dreams, it can be assumed that no disturbances have affected my *chaitanya* in any way."

- 60.6 "Having said this, if a *bhakta* of *Bhagvān* encounters some sort of distressing hardship, it is not as if I do not realise it; I very much do

feel it in my heart. Only a *vimukh* like Raghunāth-Dās would not feel it. When Rāmānand Swāmi left his body, all the *satsangis* began to cry, but Raghunāth-Dās was not at all upset. Instead, he wandered around, laughing and talking to others. Therefore, only an outcast or a *vimukh* would not feel hurt when a *bhakta* of *Bhagvān* encounters some sort of misery; but a *bhakta* of *Bhagvān* would definitely become distressed by the suffering of other *bhaktas*."

- 60.7 Continuing, Shreeji Mahārāj said, "The *shāstras* state that if a *bhakta* of *Bhagvān* is being killed or harassed by someone, then a person who stands in defence of that *bhakta* of *Bhagvān* – and in doing so dies or becomes wounded himself – is totally freed from the five great sins. Such is the glory of defending a *bhakta* of *Bhagvān*. However, if a person is hurt by the words of the *bhaktas* of *Bhagvān* – as if he 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 he lives, then such a person is like an outcast. Even if such a person possesses qualities such as *dharma* and *tyāg*, or performs *tap*, it is all worthless. In fact, even if he performs a million other activities, his *jeev* will not attain *kalyāñ*.
- 60.8 "In society, if a woman has equal love 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 sādhus 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 *vimukh*. In addition, in case a person feels, '*If I say something inappropriate, my own friends will criticise me*', he listens as someone speaks unkindly of a *bhakta* of *Bhagvān* in order to preserve his respect. He should also be known to be a *vimukh*, even though he may be considered to be a *satsangi*.
- 60.9 "Therefore, a person should be absolutely loyal to a *bhakta* of *Bhagvān* – just as he is loyal to his relatives and his mother and father. If ever some sort of difficulty does happen to arise with a

bhakta of *Bhagvān*, only a person who does not develop a grudge, but settles the difference and reunites with that *bhakta* – like a line drawn in water – can be called a true *bhakta* of *Bhagvān*.”

- 60.10 Having said this, Shreeji Mahārāj finally added, “I am very compassionate – like *Dattātrey*, *Jadbharat*, *Nārad*, and *Shukji*. In fact, once while I was travelling in the east, I came across a group of *tyāgis*. They ordered me: ‘*Go and pick some green spinach*’. I replied, ‘*I will not pick it, because it too contains a jeev*’. 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 a person looks angrily at a *bhakta* of *Bhagvān*, then even if that person is a relative of mine, I feel like tearing his eyes out; and if he should hurt a *bhakta* of *Bhagvān* with his hands, I feel like cutting his hands off. Such is the hatred I experience; and in those cases, I do not show any compassion. Only a person who has such loyalty for a *bhakta* of *Bhagvān* can be called a complete *bhakta* of *Bhagvān*.”

|| End of Vachanāmrut Gadhadā II || 60 || 193 ||

Gadhadā II – 61

Niyams, Nishchay In Bhagvān, And Loyalty

- 61.1 In the *Samvat* year 1881, on *Shrāvan vad 7* [17th August 1825], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead in the eastern veranda outside the west-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He had tied a golden-bordered, white *shelu* around His head and had covered Himself with another white *shelu*. He was also wearing a white *khes* and a garland of *mogrā* flowers. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 61.2 Then, Shreeji Mahārāj said, “A person who possesses three characteristics can be called a firm *satsangi*. What are these three

characteristics? The first is to strictly follow the *niyams* prescribed by his *ishta-dev* – to such an extent that he would never abandon those *niyams* even at the cost of his life. The second is to have extremely firm *nishchay* in *Bhagvān*, so much so that he would never diverge from it even if others or his own mind was to raise doubts. The third is to be loyal to those *Vaishnav bhaktas* who worship their *ishta-dev* – just as parents are loyal to their children, a son is loyal to his father, and a wife is loyal to her husband. A person who possesses these three characteristics completely can be called a firm *satsangi*.”

- 61.3 Then continuing, Shreeji Mahārāj said, “When someone comes and sits at the front of a *sabhā* of *bhaktas*, others think, ‘*This person must be a great satsangi*’. However, the test of a great *satsangi* is as follows: If he is a *grahastha*, he would surrender everything he has for *Bhagvān* and His *bhaktas*; and if required to do so, he would even give his life for *satsang*; and the moment his *ishta-dev* gives an *āgnā* for him to become a *paramhans*, he would immediately become a *paramhans*. If a *bhakta* of *Bhagvān* possesses these characteristics, then whether he sits at the front of a *sabhā* of *bhaktas*, or at the back, he should be considered to be great amongst all *bhaktas*. Moreover, a *tyāgi* who remains unaffected and continues to firmly follow all of his *niyams*, despite encountering wealth and women in his travels to other regions, is considered to be great amongst all *tyāgis*.
- 61.4 “If a person with *rajo-gun*, who is considered to be reputable in society, comes to a *sabhā*, then he should be respected accordingly and given a seat at the very front of the *sabhā*. Such etiquette should be observed by those possessing *gnān*, as well as by *tyāgis*. If they do not, then the consequences can be harmful. Consider the example of when Parikshit Rājā went to the *rushi*’s *āshram*. The *rushi* happened to be in *samādhi* and so the king was not honoured. As a result, the king became angry and threw a dead snake around the *rushi*’s neck. Then, the *rushi*’s son cursed the king, leading to the king’s death seven days later.

- 61.5 "There is also the example of when Daksh *prajāpati* visited *Brahma's sabhā*. There, Shivji neither stood up for Daksh, nor welcomed him verbally; therefore upsetting Daksh. He then cancelled *Shivji's* share in the *yagna* he performed. Then, *Nandishvar* and *Bhrugu Rushi* cursed each other; because of that sin, Sati burnt to death in Daksh's sacrifice. This prompted Virbhadra to cut off Daksh's head and offer it in the fire, which resulted in Daksh receiving the head of a goat.
- 61.6 "Therefore, all of you *grahasthas* and *tyāgis* should abide by the following: Those who are considered to be respectable in society and worldly affairs should in no way be insulted in a *sabhā*. If they are dishonoured, it will definitely lead to problems and create obstructions in worship. For this reason, all *satsangi grahasthas* and *tyāgis* should firmly abide by this principle of mine."

|| End of Vachanāmrut Gadhada II || 61 || 194 ||

Gadhada II – 62

Ātmā-Nishthā, Pati-Vratā, And Sevā

- 62.1 In the *Samvat* year 1881, on *Māgshar sud 2* [22nd November 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the north-facing rooms of Dādā Khāchar's *darbār* in Gadhada. He was wearing a white *khes* and had tied a white *pāgh* around His head. Also, He had covered Himself with a white *chofāl*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 62.2 Shreeji Mahārāj then summoned His nephews, Ayodhyāprasādji and Raghuvirji, and said to them, "You may ask me questions."
- 62.3 Then, Ayodhyāprasādji first asked, "In life, a man may be engrossed in the entanglements of worldly affairs all day long, and during that time, he may well perform some moral as well as immoral *karmas*.

Moreover, he may engage in worship for only half an hour or so. Is this enough to burn all of the sins he has committed during the day, or not? That is my question?"

- 62.4 Shreeji Mahārāj replied, "Even if a person has spent the whole day in *pravrutti*, and regardless of whatever type of activities he may have been involved in, when he engages in the worship of *Bhagvān*, if his *indriyas*, *antah-karans*, and *jeev* all unite and become engrossed in worship, then even if he does so for half an hour, or even for a few minutes, all of his sins will be burnt to ashes. However, if his *indriyas*, *antah-karans*, and *jeev* do not unite and engage in worship, then his sins cannot be burned by worshipping for such a short while. Such a person can attain *kalyān* only by the grace of *Bhagvān*. This is the answer to your question."

- 62.5 Next, Raghuvirji asked a question, "Mahārāj, what must a person do for the *moksh* of the *jeev*?"

- 62.6 Shreeji Mahārāj explained, "If a person seeks *kalyān*, he should place his body, wealth, home, family, and relations in the *sevā* of *Bhagvān*. Furthermore, he should avoid any object that may not be of use in the *sevā* of *Bhagvān*. A person who lives a life centred around *Bhagvān* joins the ranks of *Nārad* and the *Sanakādik* in the *dhām* of *Bhagvān* and attains ultimate *moksh* after he dies, even if he is a *grahastha*. This is the answer to your question."

- 62.7 Having answered their questions, Shreeji Mahārāj then said, "Since the day I began thinking about it, I have noticed that there are three strengths which lead to *kalyān* and which lead to extreme bliss. Of these, the first is the strength of intense *ātmā-nishthā*, which is to believe a person's true self to be the *ātmā* and engage in worship of *Bhagvān*, like Shukji. The second is like the strength of *pati-vratā*, which is to worship *Bhagvān* as if He is his husband, just as the *gopis* did. The third is the strength of *sevā*, which is to worship *Bhagvān* as

His *dās*, just like *Hanumānji* and *Uddhavji*. Without these three strengths, there is no way in which the *jeev* can attain *kalyān*. In fact, I, myself have firmly developed all three of these strengths. Even if a person possesses one of these strengths firmly, he becomes absolutely fulfilled.

- 62.8 "I shall now describe the characteristics of these three strengths individually. Firstly, the following are the characteristics of a person who has realised the *ātmā*. On one side there is the *ātmā* and on the other side is the crowd of *Māyā* – the body, the *indriyas*, the *antah-karans*, the three *gun*, and the *panch-vishays*. The thought that rests between the two is full of *gnān*. This thought remains steady, just as the tip of a flame remains steady in the absence of wind. It is this thought which prevents the body, *indriyas*, and *antah-karans* from becoming one with the *ātmā*. In fact, even the thought itself does not become one with the *ātmā*.
- 62.9 "When the *jeev* attains this thought, its *vruttis*, which once reached all the way to Kāshi, recede to reach only as far as Vadtāl. When that thought is strengthened, the *vruttis* then recede from Vadtāl to reach only as far as Gadhadā. Then, from reaching as far as Gadhadā, they recede and come into the vicinity of the body. From the body, the *vruttis* recede further and rest in the organs of the *indriyas*. From the organs of the *indriyas*, the *vruttis* of the *indriyas* turn inward towards the *antah-karans*. Finally, the *vruttis* of the *indriyas* and *antah-karans* become absorbed in the *ātmā*. It is then that the *jeev's kāran* body, which is full of worldly desires, is said to be destroyed.
- 62.10 "Furthermore, when this thought meets with the *ātmā*, divine light is generated in the heart of the thinker, and he understands himself as being *brahm-rup*. In addition, he also has the realisation of *Parbrahm Nārāyan*, who resides within that *brahm*. A person who has this realisation feels, '*I am the ātmā, and Paramātmā eternally resides within me*'. Such a sustained state is the highest level of *ātmā-nishthā*.

- 62.11 “Secondly, the strength of a person with *pati-vratā* should be like that of the *gopis* of Vraj. For example, from the day the *gopis* touched the holy feet of *Shree Krishna Bhagvān*, all the pleasures of this world became like poison to them. In this way, if a *pati-vratā* wife sees a man who is as handsome as *Indra*, or who is like a *dev* or some king, then she would withdraw her eyes, just as when a person sees a rotting dog or some faeces and becomes extremely disgusted and looks away. This is the highest level of *pati-vratā*. Therefore, if a person attaches his *vruttis* to *Bhagvān* just as a *pati-vratā* wife does with her husband, his mind would never become pleased upon seeing anyone else.
- 62.12 “Thirdly, a person who has a strength of offering *bhakti* with *sevā* would like the *darshan* only of his *ishta-dev*; he would like to hear talks only about Him; he would like His *ishtadev*'s nature; and he would also prefer to stay only with Him. However, even though he has such love, for the sake of serving his *ishta-dev* and earning His pleasure, he wishes day and night, '*If my ishta-dev were to command me, I would follow that command most happily*'. If his *ishta-dev* was to give a command that would force him to stay far away, he would stay there happily, but in no way would he be disheartened. In fact, he finds supreme bliss in following the command itself. This is the highest level of *sevā*. Today, Gopālānand Swāmi and also Muktānand Swāmi have the strength of offering *bhakti* with *sevā*.
- 62.13 “Among the *bhaktas* of *Bhagvān* who possess one of these three strengths, there are three levels – *uttam*, *madhyam*, and *kanishtha*. Those who are not found in any one of these categories can only be called wretched. Therefore, it is only proper to die after a person has thoroughly developed one of the three strengths; it is not appropriate to die if a person has not completely developed any single one of the three. Instead, it would be better if a person lives five days longer to dispel his misunderstandings and strengthen at least one of these three inclinations, and then die.”

- 62.¹⁴ Continuing, Shreeji Mahārāj added, “The nature of the *jeev* is such that when a person is a *grahastha*, he would prefer to abandon worldly life; but once he has abandoned the world, he has desires for the pleasures of worldly life once again. This is the rebellious nature of the *jeev*. Therefore, a person who is a firm *bhakta* of *Bhagvān* should worship *Bhagvān* after discarding such a rebellious nature as well as all of his personal likes and dislikes. Moreover, it is only appropriate to die after eradicating all desires other than those of *Bhagvān*.
- 62.¹⁵ “However, if a person does not have intense love for *Bhagvān*, he should strengthen only *ātmā-nishthā* by thought. This is because a *bhakta* of *Bhagvān* should either possess firm *ātmā-nishthā* or extremely deep love for *Bhagvān*. If a person is not firm in either one of these two strengths, he should strictly abide by the *niyams* of this *satsang*. Only then will he be able to remain a *satsangi*; otherwise he will fall from *satsang*.
- 62.¹⁶ “When a *bhakta* of *Bhagvān* experiences difficulties of any kind, it should be known that the source of those miseries is not *Kāl*, *karma*, or *Māyā*. In actual fact, it is *Bhagvān* Himself who inspires difficulties to fall upon His *bhaktas* in order to test their patience. Then, just as a man hides behind a curtain and watches, *Bhagvān* hides in the heart of His *bhakta* and from there He observes the *bhakta*’s patience. Also who are *Kāl*, *karma*, and *Māyā* that they could harm a *bhakta* of *Bhagvān*? So, realising it to be *Bhagvān*’s wish, a *bhakta* of *Bhagvān* should remain cheerful.”
- 62.¹⁷ Upon hearing this, Muktānand Swāmi asked a question: “Mahārāj, the talk in which you have just described the three strengths is very subtle and difficult to put into practice. Only a few can understand it and only a few can actually live by it; not everyone can do so. However, there are hundreds of thousands of people in *satsang*, and it would be difficult for all of them to understand this principle. So, how can they progress?”

- 62.18 Shreeji Mahārāj explained, “If a person behaves as a *dās* of the *dās* of a *bhakta* who possesses one of these three strengths, and if he also follows his *agnā*, then despite not understanding anything else, he would certainly become a *pārshad* of *Bhagvān* after this very life, and would therefore become fulfilled.
- 62.19 “In this world, the glory of *Bhagvān* and His *bhaktas* is indeed very great. After all, no matter how sinful or insignificant a person may be, if he seeks the refuge of *Bhagvān* and His *bhaktas*, that person will become absolutely fulfilled. Such is the greatness of *Bhagvān* and His *bhaktas*. Therefore, a person who has received the opportunity to serve the *bhaktas* of *Bhagvān*’s should remain fearless.”
- 62.20 Finally, Shreeji Mahārāj said, “I have delivered this talk about the three strengths mainly for the sake of Muktānand Swāmi because I have a great deal of love for him. So, bearing in mind that Muktānand Swāmi is suffering from an illness, I spoke today to be sure that no form of deficiency remains in his understanding.”
- 62.21 In reply, Muktānand Swāmi said, “Mahārāj, I also felt that you delivered this talk for me.”

|| End of Vachanāmrut Gadhada II || 62 || 195 ||

Gadhada II – 63

Gaining Strength After Performing Sevā

- 63.1 In the *Samvat* year 1881, on *Māgshar vad* 2 [8th December 1824], Swāmi Shree Sahajānandji Mahārāj was sitting in His place of residence in Dādā Khāchar’s *darbār* in Gadhada. He was dressed entirely in white clothes. Bhajanānand Swāmi was reading the Shreemad Bhāgvat before Shreeji Mahārāj, and a *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had also gathered before Him.

- 63.2 Then, Muktānand Swāmi asked, “The thought which rests between the *drashtā* and the *drashya* keeps the *drashtā* and *drashya* separated. In this, what should be understood as the consciousness of the *jeev* and what should be understood as the consciousness of the *antah-karans*? ”
- 63.3 Shreeji Mahārāj replied, “It seems to me that if a person’s *jeev* has become extremely powerful, then the *vruttis* of his *antah-karans* are in the *vruttis* of his *jeev*. These *vruttis* seem to be divided into four categories, according to the four respective functions of the *antah-karans*. Therefore, the awareness in the *indriyas* and *antah-karans* is that of the *jeev* itself. Therefore, the *jeev* allows the *indriyas* and *antah-karans* to apply themselves wherever it is appropriate to do so and restricts them from doing as they please where it is inappropriate to do so. In fact, if a person’s *jeev* has become very powerful, he would not even have impure dreams. On the other hand, if a person’s *jeev* is lacking in strength, then he should follow the principle of Sāṅkhya and behave only as the *ātmā* (*drashtā*); but, a person should not associate with his *indriyas* and *antah-karans*. By behaving as the *ātmā* in this way, his *jeev* gains great strength.
- 63.4 “However, there is an even greater method than this to gain strength. If a person has love for *Bhagvān* and His *sant*, possesses intense *shraddhā* in serving them, and also engages in the nine types of *bhakti*, then his *jeev* will instantly gain strength. Therefore, for making the *jeev* stronger, there is no method comparable to that of serving *Bhagvān* and His *bhaktas*.
- 63.5 Shreeji Mahārāj then said, “I shall now tell you a personal principle of mine. When I became ill in the year of *Samvat* 1869, I saw *Kailās* and *Vaikunth*, and I also saw myself riding on *Nandishvar* and riding on *Garud*. However, I did not find any pleasure in those powers. Then, I began to behave only as the *ātmā*, at which point all disturbances decreased. However, then I thought, ‘*Much better than behaving as*

the ātmā is to stay within the company of Bhagvān and His bhaktas'. I then become afraid, 'What if by behaving as the ātmā, I cannot return to this body again?' Therefore, to stay within the company of Bhagvān and His bhaktas and to be able to serve them in whichever way possible, is indeed the very best spiritual activity."

- 63.6 Then, Shreeji Mahārāj explained, "Countless types of mental and physical suffering arise during the final moments of a person's life. But, when a person has the *darshan* of Bhagvān and His *sant*, all those miseries are expelled. This is the greatness of Bhagvān and His *bhaktas*. In actual fact, the *bhaktas* of Bhagvān are indeed nothing but a *murti* of *brahm*. That is why a person should never perceive human traits in them.
- 63.7 "In addition, with the *bhaktas* of Bhagvān a person should behave in the same way as family members do amongst themselves. For example, even if a person lectures his own family members out of love, or if they happen to lecture him, grudges still do not develop in their hearts. With *bhaktas* of Bhagvān, a person should behave in the same way. On the other hand, if a person does develop a grudge with Bhagvān or His *bhaktas*, I do not even like to look at him. In fact, my anger with such a person never subsides. Moreover, those in this world who commit the five great sins can still be redeemed someday, whereas a person who spites *bhaktas* of Bhagvān can never be redeemed.
- 63.8 "Therefore, there is no reward greater than that of serving *bhaktas* of Bhagvān, and there is no sin greater than that of spiting *bhaktas* of Bhagvān. Therefore, if a person wishes to make his *jeev* powerful, then he should sincerely serve Bhagvān and His *bhaktas* by thought, word, and deed."

|| End of Vachanāmrut Gadhada II || 63 || 196 ||

Gadhadā II – 64**Purushottam Bhagvān Is The Cause Of All Avatārs**

- 64.1 In the *Samvat* year 1881, on *Posh sud 7* [27th December 1824], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed on a decorated bedstead on the veranda outside the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 64.2 Then, Svayamprakāshānand Swāmi asked, "Mahārāj, are all *avatārs* of *Bhagvān* equal, or are there distinctions among them?"
- 64.3 Shreeji Mahārāj explained, "After listening to and analytically thinking about all the *shāstras* written by *Vyāsji*, the conclusion I have reached regarding the *avatārs* of *Bhagvān*, such as *Matsya*, *Kurma*, *Varāh*, and *Nrusinh*, is that *Shree Krishna Bhagvān* is the source of them all. That is to say, *Shree Krishna Bhagvān* is not an *avatār* like the other *avatārs*, but is Himself the source of all *avatārs*. That very *Shree Krishna Bhagvān* is our *ishta-dev*. His *divya charitras* are narrated in the tenth *skandh* of the *Shreemad Bhāgvat Purāṇ*. I have also considered it as a great authority in our Uddhav Sampradāy."
- 64.4 "As all other *avatārs* are also of *Shree Krishna Bhagvān*, we should respect those *avatārs* and all *shāstras* which describe those *avatārs*. Nevertheless, we should primarily respect only *Shree Krishna Bhagvān* and the *shāstras* which describe Him."
- 64.5 Then, Purushottam Bhatt asked a question, "*Bhagvān* created this world for the *kalyān* of the *jeevs*. But, would it not have been possible for *Bhagvān*, without creating this world, to grant *kalyān* to the *jeevs* while they were dormant in the womb of *Māyā*? Instead, why does He take the trouble of creating this whole world? That is the question."

- 64.6 Shreeji Mahārāj replied, “*Bhagvān Shree Krishna Purushottam* is the supreme ruler and is eternal. He is forever present on His *sinhāsan* in His *Akshardhām*. Countless millions of *brahmānds* reside within the refuge of that *Akshardhām*. For example, a king who rules over the whole world owns innumerable villages; and of those, if one or two were to become deserted, or if one or two became populated, he would not even take notice. Similarly, *Shree Krishna Bhagvān* is the lord of countless millions of *brahmānds*. However, the *brahmānds* are not destroyed all at once. Therefore, if one or two *brahmānds* are destroyed, *Bhagvān* would not even take note of it.
- 64.7 “In addition, the birth of that *Shree Krishna Bhagvān* from Devki is only for the sake of narration, because in actual fact, He is forever beyond birth.
- 64.8 “Furthermore, the *Akshardhām* of *Shree Krishna Bhagvān* is beyond *Prakṛti* and *Purush* by its *vyatirek* nature, and it pervades everywhere by its *anvay* nature – just as *ākāsh* is present everywhere by its *anvay* nature, and is beyond the four *bhuts* by its *vyatirek* nature. This is *Shree Krishna Bhagvān’s Akshardhām*.
- 64.9 “Moreover, *Shree Krishna Bhagvān* forever dwells within that *dhām*. However, despite being present in *Akshardhām*, He also grants *darshan* to whomever, wherever, and in whichever way it is necessary. He speaks to whomever it is necessary to speak to, and even touches whomever it is necessary to touch. Just as a person who has attained *siddh-dashā* can see for thousands of miles while remaining in one place, and hear talks from thousands of miles away, similarly, despite being in His *Akshardhām*, *Bhagvān* also reveals Himself in the countless millions of *brahmānds* wherever there is a need to be revealed. Nevertheless, He Himself is still always present in His *Akshardhām*. The fact that He remains in one place and yet reveals himself in countless places is a demonstration of his extraordinary powers – just as during the *rās-leelā*, when He

assumed as many *svarups* as there were *gopis*. This use of *Bhagvān's* extraordinary powers to remain in one place and at the same time to appear in countless places is itself His pervasive *svarup*. However, unlike *ākāsh*, he does not pervade without possessing a *svarup*.

64.10 "Moreover, by the extraordinary powers of *Bhagvān*, the five hundred million *yōjan* surface of the *pruthvi* becomes the size of a sub-atomic particle at the time of destruction. Then, at the time of creation, from being sub-atomic in size, the *pruthvi* again becomes five hundred million *yōjans* large. Also, thunder, lightning, and dense clouds of rain appear in the monsoon season. These and all other such wonders are all due to the extraordinary powers of *Bhagvān*.

64.11 "That *Shree Krishna Bhagvān* is worthy to be worshipped by a *mumukshu* in every way. While the other *avatārs* possessed the greatness of maybe one or two powers, *Shree Krishna Bhagvān* possesses all powers. After all, *Shree Krishna Bhagvān* is not only *rasik*, He is also a *tyāgi*; He possesses *gnān* and is also the sovereign ruler; He is a coward as well as brave; He is extremely compassionate and is a master of all extraordinary powers; and He is very strong as well as very deceptive. In this respect, only *Shree Krishna Bhagvān* possesses all powers.

64.12 "It is in *Shree Krishna Bhagvān's* *Akshardhām* that the countless millions of *brahmānds* are supported forever. Of those, when the hundred year lifespan (the lifespan of *Brahmā*) of a particular *brahmānd* ends, that *brahmānd* is destroyed. From this, it is clear that not all *brahmānds* are destroyed as the same time. So, if other *brahmānds* are still present at the time of destruction, why should *Bhagvān* grant *kalyān* to the *jeevs* at that time? This is the answer to the question."

64.13 In this way, Shreeji Mahārāj indirectly revealed Himself as *Purushottam*. Upon hearing this, all the *bhaktas* realised that the

same *Shree Krishna Purushottam* is in actual fact Shreeji Mahārāj, the son of Dharma and Bhakti.

|| End of Vachanāmrut Gadhadā II || 64 || 197 ||

Gadhadā II – 65
The Darshan Of The Murti Of Bhagvān
The Over-Wise

- 65.1 In the *Samvat* year 1881, on *Posh sud 11* [1st January 1825], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead near the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 65.2 Then, Shreeji Mahārāj said, "Please listen, as I wish to speak about *Bhagvān*."
- 65.3 The *sādhus*, who were singing *kirtans* to the accompaniment of a *pakhvāj*, stopped singing. They then folded their hands and settled down to listen.
- 65.4 Then, Shreeji Mahārāj began, "When *Bhagvān* takes birth on earth for the *kalyān* of the *jeevs* as an *avatār*, such as *Rām* and *Krishna*, He is not infatuated by anything in this world, which is the result of *Māyā*. In fact, due to His *alokik* majesty, He behaves absolutely fearlessly. However, for the sake of accepting the *bhakti* of His *bhaktas*, He also thoroughly indulges in the *panch-vishays*. Seeing this, those people in the world who are over-wise, perceive faults in *Bhagvān*. They think, '*He may be called Bhagvān, but He has more attachment to this world than we do*'. Thinking this, they consider *Bhagvān* to be human, just like themselves, but they do not realise His *alokik* greatness. This in itself is *Bhagvān's Māyā*.

- 65.5 “In fact, even a *sādhu* who has realised the *ātmā* and has become *brahm-rup* is not infatuated upon seeing any object of this world. So, what is surprising about *Shree Krishna Bhagvān* – who is *Parbrahm*, and who is greater than *Brahm* – being able to remain uninfluenced by *Māyā* and the result of *Māyā*? He certainly can.”
- 65.6 Having said this, Shreeji Mahārāj said, “A *sādhu* who has attained *ātmā-nishthā* also possesses intense *vairāgya*. Due to both of these qualities, he will not become attached to anything in any way. However, if he does not possess *bhakti* towards *Bhagvān*, it is as good as preparing many different types of food dishes but not adding salt; all would be tasteless. In the same way, without the *bhakti* of *Bhagvān*, *ātmā-nishthā* and *vairāgya* alone are simply useless; a person can never attain *kalyān* through them.
- 65.7 “Realising this, Shukji studied the Shreemad Bhāgvat and offered great *bhakti* to *Shree Krishna Bhagvān*, despite having already become *brahm-svarup*. Therefore, it is a great deficiency of a person who has *ātmā-nishthā* to not have *bhakti* towards *Bhagvān*.
- 65.8 “In the same way, if a person has *bhakti* towards *Bhagvān*, but does not have *ātmā-nishthā* and *vairāgya*, then just as a person has love towards *Bhagvān*, he will also develop love towards other things. Therefore, this is a major deficiency for those following the path of *bhakti*.
- 65.9 “Now, a perfect *bhakta* of *Bhagvān* has thoroughly realised *Bhagvān*’s greatness; so, everything except *Bhagvān* seems worthless to him. That is why he is not infatuated by anything. Therefore, when a person possesses all three qualities of *ātmā-nishthā*, *vairāgya*, and *bhakti* towards *Bhagvān*, he can be said to have no deficiencies whatsoever. Such a person is called a *bhakta* with *gnān*, an *ekāntik bhakta*, and a loyal *bhakta* of *Bhagvān*.”

Gadhadā II – 66

A Person Cannot Recognise His Own Avgun

A Red-Hot Iron Ball

- 66.1 In the *Samvat* year 1881, on *Posh vad 1* [5th January 1825], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. Garlands of yellow flowers and red *guldāvadi* flowers were hanging around His neck, and a tassel of yellow flowers decorated His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him in a *sabhā*. Some of the *sādhus* were singing a *vishnupad* to the accompaniment of a *sarodā* and *dukad*.
- 66.2 After the *kirtans* had finished, Shreeji Mahārāj said, "Today, I wish to ask all the senior *sādhus* some questions." Having said this, He directed His first question to Ānandānand Swāmi. He said, "Suppose there is a person who recognises his own faults and does not look at the *avgun* of other *bhaktas*, despite having little intelligence; instead, he looks only at their *gun*. On the other hand, suppose there is another person who is very intelligent, but he does not see his own *avgun*. Moreover, he overlooks the *gun* of other *bhaktas* and looks only at their *avgun*. Why is it that the person with little intelligence finds *avgun* in himself, whereas the person with much intelligence cannot realise his own *avgun*? That is the question."
- 66.3 Ānānd Swāmi answered to the bet of his ability, but he was unable to give a satisfactory reply.
- 66.4 So, Shreeji Mahārāj explained, "The answer to that is as follows: It is because that person has offended some great *bhakta* of *Bhagvān* either in this life or in a past life. As a result of that sin, his intellect has become corrupted. That is why he perceives *avgun* in *bhaktas* without being able to realise *avgun* in himself. This is the only answer to that question."

- 66.5 Next, Shreeji Mahārāj asked Nityānand Swāmi a question, “Is there only one method to attain *Bhagvān*, or are there many? You may say that *Bhagvān* can be attained by four methods – *gnān*, *vairāgya*, *bhakti*, and *dharma*. However, if *Bhagvān* is attained by these four methods, then the principle that *kalyān* can be attained exclusively by seeking the refuge *Bhagvān* is invalid.”
- 66.6 Nityānand Swāmi tried to answer the question in many different ways, but was unable to do so satisfactorily.
- 66.7 So, Shreeji Mahārāj said, “*Kalyān* is only attained by the refuge of *Bhagvān*. However, *Bhagvān* is very powerful; even the *devs* live under His *āgnā*. In fact, out of fear of *Bhagvān*, even the causes of all the *brahmānds*, such as *Kāl* and *Māyā*, faithfully follow His *āgnā*. Therefore, a *bhakta* of *Bhagvān* should also strictly follow *Bhagvān*’s *āgnā*; that is the very characteristic of a *bhakta* of *Bhagvān*. For this reason, all other spiritual activities should also be performed strictly. Therefore, *kalyān* is possible only through *Bhagvān*, whereas those spiritual activities are for the purpose of pleasing *Bhagvān*. That is the only answer to the question.”
- 66.8 Then, Shreeji Mahārāj asked Brahmānand Swāmi, “Is the *jeev* that dwells within the body, *sākār*, or is it *nirākār*? ”
- 66.9 Brahmānand Swāmi replied, “It possesses a *svarup*.”
- 66.10 Hearing this, Shreeji Mahārāj replied, “If the *jeev* did possess a *svarup*, then that would mean it has hands, feet, and other limbs. However, a *shlok* in the tenth *skandh* of the Shreemad Bhāgvat states, ‘*Bhagvān created the buddhi, indriyas, man, and prāns to enable the jeev to attain kalyān*’. If the *jeev* itself did possess a *svarup*, then what would be the need of creating the *buddhi, indriyas, man, and prāns* for it? Therefore, after seeing such words in the *shāstras*, a person can only conclude that the *jeev* is *sachidānand*.

- 66.11 "That *jeev* also possesses the *kāran* body, which is the embodiment of eternal ignorance. Just as a magnetic rock attracts iron and then sticks to the iron, similarly, the *jeev* has a nature of sticking. Therefore, the *jeev* sticks to the two *māyik* bodies – the *sthul* body and the *sukshma* body. Then, due to its ignorance, the *jeev* believes those bodies to be its own. In reality, the *jeev* is not at all like those bodies."
- 66.12 Then, Brahmānand Swāmi asked, "After the ignorance of the *jeev* is removed by the *bhakti* of *Bhagvān*, the association between the *jeev* and the three *māyik* bodies (*sthul*, *sukshma*, and *kāran*) no longer remains. So, when the *jeev* attains the *dhām* of *Bhagvān*, with what type of *svarup* does it stay there?"
- 66.13 Shreeji Mahārāj replied, "When the *jeev*'s ignorance is dispelled, its association with the three *māyik* bodies is broken. Then, the *jeev* remains pure and composed of *chaitanya*. Then, by *Bhagvān*'s will, the *jeev* receives a body composed of *chaitanya prakṛuti* – which is distinct from the eight types of *jad prakṛuti* of *Bhagvān*. Then, with that body, the *jeev* stays in *Bhagvān*'s *Akshardhām*. This is the answer to your question."
- 66.14 Then, Shreeji Mahārāj asked Gopālānand Swāmi a question; "It is due to the grace of *Bhagvān* and His *sant* that a person can master *ashtāng-yog* or see the *ātmā*. Then, why is it that even though *Bhagvān* and His *sant* are the cause of these, they become secondary; and instead, a person's interest in *yog* and *ātmā-nishthā* increases?"
- 66.15 Gopālānand Swāmi replied, "After practicing *ashtāng-yog*, when a person actually masters it, he develops a little pride. As a result, he becomes somewhat less interested in *Bhagvān*."
- 66.16 To this, Shreeji Mahārāj commented, "When a *yogi* attains *siddha-dashā*, he also becomes *brahm-rup*, and no form of pride is possible in *brahm*. Therefore, your answer is not correct."

66.¹⁷ Gopālānand Swāmi then said, “Mahārāj, I cannot understand this. Please be compassionate and explain it to me.”

66.¹⁸ So, Shreeji Mahārāj said, “It should be understood in the following way: When a person wishes to eradicate his faults, he should eradicate them after seeking advice of a great *sant*. For example, if a person has some worldly task to perform, and he wants to accomplish that job extremely well, he should seek the advice of some experts. Similarly, such advice is also necessary for eradicating faults. For example, even though Shukji had become *brahm-svarup*, he studied the Shreemad Bhāgvat with great enthusiasm. In fact, even to this very day, he engages in the *bhakti* of *Bhagvān*. Also, the eighty-eight thousand *rushis*, including Shaunak, had become *brahm-svarup*; but, they too listened to the *kathās* related to *Bhagvān* from Sutpurāni. Therefore, a person should take guidance from such words to strengthen his *bhakti*.

66.¹⁹ “For the faults that a person cannot recognise, he should pray to *Bhagvān*: ‘*Mahārāj, please be compassionate and destroy whichever faults I may have*’ – just as when a man has been accused of something and has no witnesses to disprove the allegation, he proves his innocence by holding a red-hot iron ball. Similarly, if a fault cannot be realised, he should pray to *Bhagvān* for the eradication of that fault, which amounts to holding the iron ball. A person should eradicate his faults in this way. That is the answer to your question.”

66.²⁰ Then, Shreeji Mahārāj asked Muktānand Swāmi a question: “Suppose a *bhakta* of *Bhagvān* has thoroughly realised *Bhagvān*, but *Bhagvān* does not show him any miracles. Now, if some other performer of magical spells does show him a miracle, then upon seeing this, would the mind of that *bhakta* sway from *Bhagvān*, or not?”

66.²¹ Muktānand Swāmi replied, “Mahārāj, if a person has absolute *nishchay* in *Bhagvān*, then he would never have *nishchay* in anyone

but *Bhagvān*. On the other hand, if a person does have *nishchay* in someone else, then he does not have *nishchay* in *Bhagvān* at all. Such a person is merely a *false bhakta*; he cannot be called a true *bhakta* of *Bhagvān*."

66.22 Hearing this, Shreeji Mahārāj agreed, "That is the exact answer to the question."

66.23 Finally, Shreeji Mahārāj asked Shuk Muni, "If a *bhakta* of *Bhagvān* has attained the understanding of *Bhagvān* and His *sant*, then how does he benefit while he is alive, and how does he benefit after he dies?"

66.24 Shuk Muni said, "Mahārāj, that question can be answered only by you."

66.25 So, Shreeji Mahārāj said, "While alive, a person who has attained *Bhagvān* and His *sant* spends his days and nights engrossed in *kathās* and *kirtans* related to *Bhagvān*. He also has the direct realisation of his *jeevātmā*, which is beyond the three mental states, as being *brahm-rup*. With the exception of *Bhagvān*, he develops *vairāgya* for all other objects. Also, he discards *adharma* and abides by *dharma*.

66.26 "When that *bhakta* dies, *Bhagvān* makes him just like Himself. In fact, *Bhagvān* had blessed *Brahma*: '*O Brahmā! By my grace, may you know me as I am, my glory as it is, and my qualities and actions as they are*'. So, just as *Bhagvān* has blessed *Brahmā*, He also grants the same blessings to all of His faithful *bhaktas*. In addition, just as *Bhagvān* is free from *Kāl*, *karma*, and *Māyā*, in the same way, these *bhaktas* of *Bhagvān* also becomes free from *Kāl*, *karma*, and *Māyā*. Also, he forever resides in the *sevā* of *Bhagvān*. This is how that *bhakta* benefits after he abandons his body. That is the answer to the question."

Gadhadā II – 67
The Gangājaliyo Well
Becoming Like *Bhagvān*

- 67.1 In the *Samvat* year 1881, on *Mahā vad 3* [6th February 1825], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a large, cylindrical pillow that had been placed on a decorated bedstead on the platform near the Gangājaliyo well adjacent to His residence in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him in a *sabhā*. Some of the *sādhus* were singing a *vishnupad* to the accompaniment of a *sarodā* and *dukad*.
- 67.2 After thinking about the *kirtans*, Shreeji Mahārāj said, "I wish to ask all the *sādhus* the following question: A *bhakta* of *Bhagvān* leaves his body, becomes *brahm-rup*, and attains the *dhām* of *Bhagvān*. Then, what is the difference between that *bhakta* and *Bhagvān*, whereby the master-servant relationship between them still remains? After all, that *bhakta* of *Bhagvān* then becomes independent, just like *Bhagvān*. He also becomes free from the restraints of *Kāl*, *karma*, and *Māyā* – just like *Bhagvān*. Therefore, what difference remains so that the master-servant relationship is maintained? This is my question."
- 67.3 The *paramhans* answered according to their understanding, but they could not give a precise answer to Shreeji Mahārāj's question. So, all the *sādhus* said, "Mahārāj, your question will only be answered when you yourself answer it."
- 67.4 Then, Shreeji Mahārāj explained, "The answer is as follows: In whatever way a *bhakta* of *Bhagvān* has understood *Bhagvān* – '*Bhagvān* possesses this many powers; He possesses this much charm; He is the embodiment of bliss' – that is the extent to which he has understood the greatness of *Bhagvān*. Then, when that *bhakta* leaves his body and goes to the *dhām* of *Bhagvān*, he attains charm and

powers based on the extent to which he has realised the majesty of *Bhagvān*. Despite this, that *bhakta* still feels *Bhagvān's* majesty (His powers and charm) to be much greater. He then realises, '*Bhagvān has granted me just as many divya powers and as much charm as I had realised in Him. Yet, Bhagvān's divya powers and charm appear to be totally limitless. Like me, countless others have also attained qualities similar to that of Bhagvān, but no one is capable of becoming like Bhagvān*'.

- 67.5 "This is because not even *Shesh, Shārada, Brahmā*, the other *devs*, or the four *Veds* can understand the vastness of *Bhagvān's* greatness, His qualities, His actions, His birth, His power, His charm, His blissful nature, or His countless other *kalyān-kāri*. In fact, *Bhagvān* Himself cannot understand the limits of His own greatness. Therefore, *Bhagvān*, with all of His powers, is beyond all limits.
- 67.6 "By worshipping that *Bhagvān*, countless millions of *Vaishnavs* have become like *Bhagvān*. However, *Bhagvān's* majesty has not diminished even slightly. For example, even if there were an ocean filled with sweet water from which all humans, animals, and birds could drink as much as they wished, and from which vessels could be filled, the water would still not decrease because of the vastness of the ocean. Similarly, *Bhagvān's* greatness is infinite; there is no way in which it can either increase or decrease. For this reason, those *bhaktas* of *Bhagvān* who become *brahm-svarup*, still behave as *Bhagvān's* servants and engage in His worship. In this way, *bhaktas* of *Bhagvān* attain qualities similar to those of *Bhagvān*; but, the master-servant relationship between them is maintained. That is the answer to the question."

|| End of Vachanāmrut Gadhadā II || 67 || 200 ||

|| End of Shree Gadhadā Madhya Prakaran ||

VACHANĀMRUT

Shree Vadtāl Prakaran

Vadtāl - 1

Nirvikalp Samādhi

- 1.1 In the *Samvat* year 1882, on *Kārtik sud 11* [21st November 1825], Swāmi Shree Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a *sinhāsan* in the mango grove along the banks of Lake Gomti on the north side of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was wearing a white *survāl* and a white *angarkhu*. He had also tied a blue *reto* around His waist. An orange *reto* with edges decorated with golden threads was tied around His head, and another orange *reto* with a brocaded border was resting upon His shoulder. In addition to this, a garland of roses was hanging around His neck, tassels of roses had been placed upon His head, and *bājubandh* and *gajarā* had been tied around His arms. Shreeji Mahārāj sat in a charming way facing north, while a *sabhā* of *munis*, as well as *haribhaktas* from various places, gathered before Him.

- 1.2 Shobhā-Rām Shāstri of Vadodarā asked Shreeji Mahārāj a question: “Mahārāj, when a *mumukshu* attains *nirvikalp samādhi*, he becomes *gunātit* and an *ekāntik bhakta* of *Bhagvān*. Then, what becomes of a person who does not attain *nirvikalp samādhi*? ”

- 1.3 Then, Shreeji Mahārāj replied, “*Nirvikalp samādhi* is not only attained when the *prāns* are controlled. There is another way to attain *nirvikalp samādhi*, which I shall explain to you; so, please listen carefully.

- 1.4 “The Shreemad Bhāgvat states:

*atra sargo visargash-cha sthānam poshanam-utayaha
manvanta-reshānu-katha nirodho muktir-āshrayaya*

The ten characteristics of topics of discussion by which Bhagvān can be realised: sarg, visarg, sthān, poshan, uti, manvantar-kathā, išhānu-kathā, nirodh, mukti, āshray.

“This verse explains that when a *mumukshu* establishes a firm belief of *Shree Krishna Bhagvān*, who a person should take the refuge of and who can be realised through the nine characteristics, then he will never have a doubt. For example, once a person has firmly realised that this is a mango tree, then even if he is overcome by *kām, krodh, lobh*, he will not entertain any doubts such as, ‘*Is this a mango tree or not?*’ In the same way, regardless of whether a person has controlled his *prāns* or not, if he has firm belief of the *pratyaksha svarup* of *Shree Krishna Bhagvān* – without any doubts whatsoever – then he has attained *nirvikalp samādhi*.

- 1.5 “However, someone may repeatedly have doubts in his mind about *Bhagvān’s* nature. For example, he may think, ‘*What must Bhagvān’s svarup be like in Akshardhām? What must His svarup be like in Shvet-Dvip and Vaikunth? When will I have the darshan of that svarup?*’ He continues to have such doubts in his mind, but he does not feel fulfilled by realising that the *pratyaksha svarup* of *Bhagvān* that he has attained is the cause of everything. Even if he attains *samādhi* by *Bhagvān’s* wish, his doubts are never eradicated. No matter what he sees in *samādhi*, he always desires to see something new; the desires of his mind are never suppressed. Even if such a person experiences *samādhi*, it is *savikalp samādhi*; and even if he does not experience *samādhi*, it is still *savikalp samādhi*. Therefore, such a person cannot be called a *gunātit, ekāntik bhakta*. A person who does have firm *nishchay* in *Bhagvān*, regardless of whether he has *samādhi* or not, can be said to have constant *nirvikalp samādhi*.”
- 1.6 Then, Dinā-Nāth Bhatt asked, “What will become of a person who fails to conquer the mind, despite attempting to eradicate the desires in his mind?”

- 1.7 Shreeji Mahārāj replied, “As the war between the Kauravs and the Pāndavs was set to begin, the Kauravs and the Pāndavs thought, ‘Let us engage in the battle in such a holy place that even if we are killed in the fighting, our jeev will still benefit.’ With this thought in mind, they eventually fought a battle, attained Dev-Lok, and obtained happiness greater than that of ruling over a kingdom.
- 1.8 “Therefore, regarding a person who takes up a fight with his mind – if he wins, then he attains *nirvikalp samādhi* and becomes an *ekāntik bhakta* of *Bhagvān*. However, if he should lose to his mind, he falls from his spiritual *activities*. Then, maybe after one life or two lives or even after many lives, he will become an *ekāntik bhakta*; but, his efforts will not have been useless.
- 1.9 “Therefore, a person who is wise should definitely develop hatred towards his mind for the sake of his *kalyān*. Then, if he conquers his mind, he is sure to benefit; but, even if he is defeated by his mind, he will eventually return to the path of enlightenment which is also beneficial in the end. Therefore, a person who aspires for *kalyān* should most certainly develop hatred towards his mind.”

|| End of Vachanāmrut Vadtāl || 1 || 201 ||

Vadtāl - 2

Realising *Bhagvān* Through The Five *Shāstras*

- 2.1 In the *Samvat* year 1882, on *Kārtik sud* 13 [22nd November 1825], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead under a mango tree on the banks of Lake Gomti, north of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was wearing a *survāl* made from yellow, silken cloth and a red *dagli* made from *kinkhāb*. He had also tied a *pāgh* around His head using an orange cloth with a brocaded border. An orange *shelu* with a brocaded

border was placed upon His shoulder. In addition to this, His *pāgh* was decorated with garlands of *champā* flowers, and garlands of white flowers were hanging around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 2.2 Then, Shreeji Mahārāj said, “Please begin a question-answer discussion.”
- 2.3 Then, Kāndāsji Patel of the village Buvā folded his hands and asked, “Mahārāj, by what means does *Bhagvān* become pleased?”
- 2.4 Shreeji Mahārāj replied, “If we do not insult *Bhagvān*, then *Bhagvān* becomes pleased. Then, you may ask, ‘What does it mean to criticise *Bhagvān*?’ Well, *Bhagvān* is the all-doer of this world. However, if a person does not understand Him to be the all-doer and instead believes that it is *Kāl* that is the all-doer of this world, or that it is *Māyā*, or that it is *karma*, or that is the *svabhāv* that is the all-doer, then he is insulting *Bhagvān*. This is because actually *Bhagvān* is the all-doer. To ignore this and to claim that only *Kāl*, *karma*, *Māyā*, and *svabhāv* are the all-doers of this world is serious against *Bhagvān*.
- 2.5 “For example, you are the Patel (chief of a village) of your village. If someone does not acknowledge your status in the village, then he can be said to be your slanderer. Also, if someone does not accept the control of an emperor of the world, but instead accepts the control of a person who is not even a king, then that man is known as a slanderer of the emperor. If a person writes and distributes letters stating, ‘Our king has no nose and ears; he has no hands or feet’, and therefore, describes the king as being deformed even though he has a normal body, then he is also known as a slanderer of the king. Similarly, *Bhagvān* is complete, with limbs, hands, and feet. There is not the slightest deformation in any of His limbs. He eternally possesses a definite *svarup*. So, to say that He is not the all-doer and is *nirākār*, and that *Kāl*, *Māyā*, *karma* are the cause of all – not *Bhagvān* – is equivalent to insulting *Bhagvān*.

- 2.6 “A person who does not insult *Bhagvān* in this way is said to have performed perfect *pujā* of *Bhagvān*. Otherwise, without such an understanding, even if a person performs *pujā* by offering items like sandalwood paste and flowers, he is still a slanderer of *Bhagvān*. Therefore, *Bhagvān* is only pleased upon a person who realises *Bhagvān* to possess a definite *svarup* and to be the creator, sustainer, and destroyer of the universe.
- 2.7 “In the Veds, *Bhagvān* Himself has described His nature in many ways, but no one could understand it. Then, the Sāṅkhya *shāstras* prescribed the twenty-four *tattvas* and said that *Bhagvān* is the twenty-fifth *tattva*. The āchārya of the Sāṅkhya philosophy, Kapil Muni, thought, ‘*The jeev behaves as if it is one with the three types of bodies (sthul, sukshma, and kāran) and it cannot remain separate from them. The ishvar also behaves as if it is one with its three bodies (virāt, sutrātmā, and avyākrut) and it too cannot remain separate from them.*’ Therefore, the Sāṅkhya *shāstras* count *jeev* and *ishvar* amongst the twenty-four *tattvas* and claim *Paramātmā* to be the twenty-fifth *tattva*.
- 2.8 “The āchārya of the Yog *shāstras*, Hiranyagarbh Rushi, explains that there are twenty-four *tattvas*, and that *jeev* and *ishvar* are the twenty-fifth *tattva*; but, *Paramātmā* is the twenty-sixth.
- 2.9 “This is how the Sāṅkhya *shāstras* and the Yog *shāstras* described *Bhagvān*’s nature; still, no one attained understanding of the nature of the *Bhagvān* as He is. So, according to the Sāṅkhya *shāstras*, it was concluded, ‘*Whatever is greater than the twenty-four elements is satya*’; and according to the Yog *shāstras*, it was concluded, ‘*Paramātmā, who is greater than jeev and ishvar, who themselves is beyond the twenty-four elements, is satya*’. In this way, through these two philosophies, the nature of *Bhagvān* was realised. However, is that *Bhagvān* black, or yellow? Is He tall, or short? Is He *sākār*, or *nirākār*? That was not realised.

- 2.10 "Then, *Vāsudev Bhagvān* composed the Panch-Rātra Tāntra, in which he explained, *'In his own Akshardhām, Shree Krishna Purushottam Bhagvān eternally possesses a divya sākār murti. This Bhagvān gives darshan five times to the countless niranna-muktas of Shvet-Dvip. In Vaikunth, that same Bhagvān assumes a four-armed form, holding a shankh, a chakra, a gadā, and a padma. Along with Him is Lakshmi. He is also served by Vishvakṣen and other pārshads. It is that same Bhagvān who is worthy of being offered pūjā, worthy of worship and worthy of attainment. It is that same Bhagvān who assumes the avatars of Ram and Krishna, and who appears in the four forms of Vāsudev, Sankarshan, Pradyumna, and Aniruddha'*. In this way, *Vāsudev Bhagvān* explained that *Bhagvān* possesses a sākār murti.
- 2.11 "Then, *Nāradji* revised that same Panch-Rātra Tāntra, after which it came to be known as the *Nārad Panch-Rātra*. In that, *Bhagvān's svarup* was explained in such a way that not even the slightest doubt remained. Also, *Shivji* explained the four-armed *svarup* and eight-armed *svarup* of *Bhagvān* in the *Pashupāt-Shāstra*.
- 2.12 "Therefore, the Shreemad Bhāgvat states:

*nārāyana-parā vedā devā nārāyan-āngajāhā
nārāyana-parā lokā nārāyana-parā makhāhā
nārāyana-paro yogo nārāyana-param tapaha
nārāyana-param gnānam nārāyana-parā gatihī*

The Veds are devoted to Nārāyan, and the essence of the Veds is Nārāyan; the devs are all formed from the svarup of Nārāyan; the loks are all devoted to Nārāyan, and all the loks are pervaded by Nārāyan; all yagnas are devoted to Nārāyan. All yog is devoted to Nārāyan; all tap is devoted to Nārāyan; all gnān is devoted to Nārāyan; and Nārāyan is the objective of all activities.

*vāsudeva-parā vedā vāsudeva-parā makhāhā
vāsudeva-parā yogā vāsudeva-parāhā kriyāhā
vāsudeva-param gnānam vāsudeva-param tapaha
vāsudeva-paro dharmo vāsudeva-parā gatihī*

The Veds are devoted to Vāsudev, and the essence of the Veds is Vāsudev; all yagnas are devoted to Vāsudev; all yog is devoted to Vāsudev; all activities are

devoted to Vāsudev. All gnān is devoted to Vāsudev; all tap is devoted to Vāsudev; all dharma is devoted to Vāsudev; and Vāsudev is the objective of all activities.

- 2.13 “Therefore, the five *shāstras* have described the nature of *Shree Krishna Vāsudev* only. Only a person who realises *Bhagvān* through these five *shāstras* can be said to possess total *gnān*. For example, only when a person sees with his eyes does he come to know that milk is white; only when he smells with his nose does he come to know its smell; only when he touches it with his finger does he come to know whether it is hot or cold; and only when he tastes it with his tongue does he come to know its taste. In this way, only when milk is tested through all the *indriyas* can a person totally know its nature; it cannot be totally known through one *indriya* alone. Similarly, a person realises *Bhagvān*’s nature totally when he realises it through the five *shāstras*. To have such knowledge is called total *gnān*.
- 2.14 “*Bhagvān* is pleased only upon someone who has such understanding; there is no other means of pleasing Him. Therefore, only a person who has this understanding can be said to possess total *gnān*, and *Bhagvān* becomes extremely pleased only upon such a person.”

|| End of Vachanāmrut Vadtāl || 2 || 202 ||

Vadtāl – 3

Bhakti Coupled With Bhagvān’s Greatness

- 3.1 In the *Samvat* year 1882, on *Kārtik vad* 11 [6th December 1825], Swāmi Shree Sahajānandji Mahārāj was sitting on a *sinhāsan* in the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. He was also wearing garlands of roses around His neck, and tassels decorated the *pāgh* upon His head. A *sabhā* of all the *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 3.2 Then, Shreeji Mahārāj said, “In our Uddhav Sampradāy a person who has *dharma*, *gnān*, *vairāgya*, and *bhakti* towards *Bhagvān* is called an *ekāntik bhakta*, and only he is worthy of being made renowned in our *satsang*. However, if these four qualities are not perfect and only one is predominant, then which of the four is the best, and incorporates the other three?”
- 3.3 Gopālānand Swāmi and Muktānand Swāmi replied, “Mahārāj, *dharma* is the best, because if there is *dharma* then the other three qualities will eventually develop in that person.”
- 3.4 To this, Shreeji Mahārāj replied, “*Dharma* may be present even in those who are *vimukhs*. Does that mean that we should make them renowned in *satsang*?”
- 3.5 Hearing this argument, no one could give a reply to the question. Shreeji Mahārāj then explained, “If a person has *bhakti* towards *Bhagvān* coupled with knowledge of His greatness, he will never fall from *dharma* – even if he has a lesser degree of *ātmā-nishthā*, *vairāgya*, and *dharma*. This is because a person who realises *Bhagvān*’s greatness, thinks, ‘If *Brahmā* and all the other devs follow *Bhagvān*’s *āgnā*, then how can I not follow His *āgnā*?’ Bearing this in mind, he always abides by the *niyams* prescribed by *Bhagvān*.”
- 3.6 Then, Shuk Muni asked, “If *bhakti* coupled with the knowledge of *Bhagvān*’s greatness alone is enough, why are all four qualities prescribed as essential, and not just *bhakti* alone?”
- 3.7 Shreeji Mahārāj replied, “If a person has intense *bhakti* for *Bhagvān* coupled with the knowledge of His greatness, then all three are incorporated in *bhakti* alone. But, if his *bhakti* is of a medium intensity, then the other three are not incorporated within it. Therefore, it is said, ‘A person who has the type of *bhakti* which include all four qualities can be called an *ekāntik bhakta*’.

- 3.8 “Pruthu Rājā had such extraordinary *bhakti*. When *Bhagvān* awarded a *vardān* upon him, he asked for ten thousand ears in order to hear *kathās* related to *Bhagvān*; he did not ask for anything else. Also, some *gopis* who were forbidden to go and play *rās* discarded their bodies and went to *Shree Krishna* in spirit. If a person has such extraordinary *bhakti*, then the other three qualities are all incorporated in *bhakti* alone.”
- 3.9 Brahmānand Swāmi then asked, “By what means can such extraordinary *bhakti* be attained?”
- 3.10 Then, Shreeji Mahārāj replied, “It is attained by serving a great *sant*. There are four types of great *sant*. One is like a small flame, the second is like a torch, the third is like lightning, and the fourth is like the *vadvānal* fire.
- 3.11 “A person, who is like a small flame, is extinguished by the wind in the form of the *vishays*. A person, who is like a torch, is extinguished by stronger gusts of wind in the form of the *vishays*. A person, who is like lightning, is not extinguished even by rainwater in the form of *māyā*. However, *vadvānal* fire stays in the ocean without being extinguished by the ocean water; it drinks the sea water and excretes it in the form of sweet water; in turn, the clouds carry this water and shower it upon the world; and from this, many types of tastes are formed. Similarly, a great *sant*, like the *vadvānal* fire, transforms even the ‘salty’ *jeevs* who are like the saline sea water, into ‘sweet’ *jeevs*.
- 3.12 “Of the four types of great *sant* just described, if a person serves someone who is like lightning or the *vadvānal* fire – by thought, word, and deed, and while staying within his *dharma* – then *bhakti* coupled with the knowledge of *Bhagvān*’s greatness develops in that person.
- 3.13 “Also, a person should realise that the person who is like lightning is known as *Bhagvān*’s *ekāntik sādhu* – who is in *sādhan-dashā*. The

person who is like the *vadvānal* fire is known as *Bhagvān's* great *ekāntik sant* – who has attained *siddh-dashā*.”

|| End of Vachanāmrut Vadtāl || 3 || 203 ||

Vadtāl – 4

The Thirty Qualities Of A Sant

- 4.1 In the *Samvat* year 1882, on *Māgshar sud* 10 [19th December 1825], Swāmi Shree Sahajānandji Mahārāj was sitting in the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 4.2 Then, Shreeji Mahārāj said, “Please being a question-answer discussion.”

- 4.3 Then, Muktānand Swāmi asked, “For a *bhakta* of *Bhagvān* who has taken the path of *bhakti*, which one spiritual activity includes all the other activities for *kalyān*?”

- 4.4 Shreeji Mahārāj replied, “All the spiritual activities for attaining *kalyān* are included in keeping the company – by thought, word, and deed – of a *sant* who possesses the thirty qualities of a *sādhu*.”

- 4.5 After replying to the question, Shreeji Mahārāj asked, “Suppose there is an *ekāntik bhakta yogi* who realises that the philosophy of both the *Sāṅkhya shāstras* and the *Yog shāstras* is based upon only *Vāsudeva-Nārāyan*. By what means does that *yogi* fix his *vrutti* on *Bhagvān's murti*? How does he control his mind? How does he keep his *vrutti* facing inwards? How does he keep his *vrutti* facing outwards? By which of his *yogic* abilities does he separate himself from the obstacles of disturbing thoughts and desires, as well as from the absorption of sleep? Please answer these questions.”

- 4.6 Then, Muktānand Swāmi and Gopālānand Swāmi attempted to answer these questions to the best of their ability, but neither of them was able to give a satisfactory reply. So, Shreeji Mahārāj said, “When water goes into a fountain, it first revolves in a spiral and then spurts upwards; in the same way, the *vrutti* of the *jeev* revolves in a spiral in the *antah-karans*, which acts like the fountain, and then spurts out through the five *indriyas*. A *yogi* does this in two ways: With one *vrutti*, he thinks of *Shree Vāsudev Bhagvān* who resides in his heart as a witness. With the second *vrutti* he faces outwards through his eyes, and he thinks about *Bhagvān* who is outside. He thinks of the whole *murti* from head to toe; he does not only think of a single part of the body. Just as when a person looks at a large *mandir*, he sees it completely as a whole; or when a person looks at a large mountain, he sees it totally; similarly, the *yogi* sees *Bhagvān’s murti* in the same way, but he does not see each part of *Bhagvān’s* body separately.
- 4.7 “When he observes the *murti* at a distance through his eyes, if he sees some other object besides *Bhagvān*, then he draws that *murti* of *Bhagvān* closer and observes it at the tip of his nose. Even after doing this, if he still sees some object nearby, then he observes the *murti* of *Bhagvān* between his eyebrows. While doing this, if he feels lazy or sleepy, then he would again observe the *murti* of *Bhagvān* before his eyes. Then, in the same way that a child flies a kite, he would fly a kite (*Bhagvān’s murti*) with a string (*vrutti*). He would make it rise upwards, then bring it down again, and then make it sweep from side to side. Using his *yogic* powers in this way, when he becomes alert, he would again observe the *murti* at the tip of his nose, and from there he would bring it between his eyebrows, and then he would draw it into his heart. Then, he would merge together both the *murti* of *Bhagvān* that resides in his heart as a witness, and the *murti* of *Bhagvān* that is outside. At this point, the two *vruttis* of the *antah-karans* become one.

- 4.8 “While doing this, if he feels lazy or sleepy again, then he would bring the *murti* outside again using the two types of *vruttis*. In the same way as with his eyes, he would use his ears, hands, tongue, and nose to perfect *yog*. Also, he would observe *Bhagvān’s murti* with his *man*, *buddhi*, *chitt*, and *ahankār*. Then, by using the *sāṅkhyā* thought process, he would distinguish himself from his *indriyas* and *antahkarans* and would observe only the *murti* of *Bhagvān* in his *chaitanya*. While he is beholding the form, whether it be inside or outside, if some disturbance regarding worldly affairs obstructs him, then he would remove the problem while continuing to observe the *murti*; but, he would not abandon his *yogic* activities because of the disturbance. This is how a *yogi* with such *yogic* powers behaves.”

|| End of Vachanāmrut Vadtāl || 4 || 204 ||

Vadtāl - 5

A Bhakta Should Not Perceive Māyā In Bhagvān

- 5.1 In the *Samvat* year 1882, on *Māgshar vad 4*, [29th December 1825], Swāmi Shree Sahajānandji Mahārāj was sitting facing north on a decorated seat under a mango tree along the banks of Lake Gomti, north of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in extremely fine, white clothes, and He had several garlands of roses hanging around His neck. Bunches of two large roses had been placed upon His ears, and tassels of roses decorated His *pāgh*. A *sabhā* of all the *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 5.2 Then, Shreeji Mahārāj said, “Please ask complex questions in order to relieve everyone’s tiredness.” Having said that, Mahārāj put a pillow facing west and lay down.
- 5.3 Then, Muktānand Swāmi asked, “*Shree Krishna Bhagvān* has said:

*daivee hyeshā guna-mayee mama māyā duratyayā
mām-eva ye prapadyante māyām-etām taranti te*

“This verse means, ‘A person who attains me will break through my Māyā, which is composed of the three gun, and which cannot otherwise be broken through even by suffering hardships’. However, even after a person has attained *Bhagvān*, he is still disturbed by thoughts and desires in his heart during the worship of *Bhagvān*. What else, besides Māyā, could be causing this? That is the question.”

- 5.4 Shreeji Mahārāj sat upright from His lying posture, and with great compassion said, “Of the three *gun* of Māyā, *tamo-gun* is predominant in the five *bhuts*, and the five *tan-mātras*; *rajo-gun* is predominant in the ten *indriyas*, the *buddhi*, and the *prāns*; and *sattva-gun* is predominant in the *man* and the presiding *devs* of the *indriyas* and *antah-karans*. In the past, all those who have become *bhaktas* have possessed the products of the three *gun* – the *bhuts*, the *indriyas*, the *antah-karans*, and their presiding *devs*. Therefore, the answer to the question is as follows: A person who has the firm belief of *Bhagvān* – who has realised *Bhagvān* completely by believing that there are no *māyik* qualities in His *svarup*, and that *Bhagvān* is greater than Māyā and the products of Māyā (the three *gun*) – has gone beyond *Bhagvān’s Māyā*. Even though he has the products of the gun of *māyā* within him (the *bhuts*, the *indriyas*, the *antah-karans*, and their presiding *devs*, each of which carries out its respective activities) he is still said to have gone beyond Māyā. This is because even though the products of Māyā are within him, he still realises that the *pratyaksha svarup* of *Shree Vāsudev Bhagvān*, who is worthy to be worshipped by him, is beyond the *gun* of Māyā; therefore, he himself should also be known to have gone beyond Māyā.
- 5.5 “Even the *shāstras* acknowledge that the *gun* seem to have influenced all, including the *devs* and the *rushis*. Does that imply that they cannot be called *muktas*? Also, does that imply that they cannot be said to have gone beyond Māyā? In fact, they are all *muktas*, and they

have all gone beyond *Māyā*. If we do not answer in this way then there is no other possible solution to that question. Therefore, this is the only answer.”

- 5.6 Then, Nityānand Swāmi asked, “Mahārāj, people go to seek the refuge of *Bhagvān*. Then, what are the characteristics of having the refuge of *Bhagvān*?”
- 5.7 Shreeji Mahārāj replied, “*Bhagvān* has said in the Geetā,

*sarva-dharmān-parityajya mām-ekam sharanam vraja
aham tvā sarva-pāpebhyo mokshayishyāmi mā shuchaha*

“In this verse he says, ‘Abandon all other forms of dharma and surrender only to me. I shall deliver you from all sins, so do not grieve’. A person who has such a firm refuge of *Bhagvān*, even if he were to experience pain equivalent to that of final destruction, he would not believe anyone else to be his guardian against such misery, except *Bhagvān*. Moreover, whatever happiness he wishes for, he seeks to attain only from *Bhagvān*. He does not consider anyone but *Bhagvān* to be the source of happiness. Moreover, he behaves only according to the wishes of *Bhagvān*. Such a person can be known to have taken refuge in *Bhagvān*. It is he who can be called a firm *bhakta* of *Bhagvān*.”

- 5.8 Then, Nājā Bhakta asked, “How can a person recognise someone who, when he speaks, shows that he has *nishchay* in *Bhagvān* like that of a *bhakta*, but does not truly have the total refuge of *Bhagvān*?”
- 5.9 Shreeji Mahārāj replied, “Only after staying together and working together can a person recognise the strength or weakness of the *nishchay* of a *bhakta* of *Bhagvān*. A person who has little *nishchay* would become distressed and find a path out of *satsang*. He would seek privacy where he could engage in worship to his capacity, but he would not be able to tolerate the pressures of living in the company

of *bhaktas*. Therefore, refuge of *Bhagvān* is of three levels: *uttam*, *madhyam*, and *kanishth*. Due to this, there are three levels of *bhaktas*."

- 5.10 Then, Nityānand Swāmi asked, "Can a *bhakta* who is of the *kanishth* level eradicate his deficiency and become a *bhakta* of the *uttam* level in this very life, or not?"
- 5.11 Shreeji Mahārāj replied, "Just as a *bhakta* performs the *mānsi pujā* of *Bhagvān*, a person should also perform the *mānsi pujā* of the *uttam bhakta* along with *Bhagvān*, by offering him the *prasād* of *Bhagvān*; and just as a *bhakta* prepares a *thāl* for *Bhagvān*, a person should also prepare a *thāl* for *Bhagvān's uttam bhakta* and serve it to him; and just as a *bhakta* donates five rupees to *Bhagvān*, a person should also donate money to the great *sant*. Then, by performing *sevā* of *Bhagvān* and His *sant*, who possesses the highest qualities, with extreme love – even if he is a *bhakta* of the *kanishth* type and was destined to become a *bhakta* of the highest type after two lives, or after four lives, or after ten lives, or after a hundred lives – he will become a *bhakta* of the *uttam* level in this very life. These are the rewards of the *sevā* of *Bhagvān* and His *bhaktas*."

|| End of Vachanāmrut Vadtāl || 5 || 205 ||

Vadtāl - 6

The Jeev Remains Within Māyā After Destruction

- 6.1 In the *Samvat* year 1882, on *Māgshar vad 11* [4th January 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a platform in front of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. Garlands of flowers had been placed around His neck, and tassels of flowers were also hanging from His

pāgh. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 6.2 Then, Chiman-Rāvji asked, “Mahārāj, initially, at the time of destruction, the *jeevs* with their *kāran* bodies were absorbed within *Māyā*. Then, at the time of creation, the *jeevs* attained their *sthul* and *sukshma* bodies. Also, a variety of life (*devs*, humans, animals, and plants) was created. Was this due to *karmas*? Or was it due to *Bhagvān*’s wish? If we say that it was due to *karmas*, then that would prove the Jain philosophy to be true. On the other hand, if we say that it was due to *Bhagvān*’s wish, then it would suggest that *Bhagvān* is biased and not compassionate. Therefore, please grace us by telling us how things really are.”

- 6.3 Shreeji Mahārāj said, “You have not been able to ask the question properly. The *sthul* and *sukshma* bodies are both closely associated with the *kāran* body in the same way that a tree is closely associated with its seed. That is why it is called the *kāran* body. This *kāran* body is a form of *avidyā*; it is without a beginning; and it retains its *sanchit karmas*. Just as a seed and its shell have an eternal relationship, and just as *pruthvi* and smell have an eternal relationship, similarly, the *jeev* and the *kāran* body have an eternal relationship. Just as when planted seeds sprout upwards after coming into contact with rainwater, similarly, during the period of creation, the *jeevs*, which had resided within *Māyā* together with their *kāran* bodies, attain various types of bodies according to their individual *karmas* by the will of *Bhagvān*, the giver of the rewards of *karmas*.

- 6.4 “However, the Jains, who are *nāstiks*, claim that only *karmas* are the cause of this, but they do not describe *Bhagvān* as the giver of the fruits of *karmas*. However, in reality, this belief of those *nāstiks* is wrong. Therefore, if someone claims that *kāl* is the only influencing force, then he is not correct; or, if someone claims that *karma* is the

only influencing force, then he is not correct; or, if someone claims that *Bhagvān*'s wish is the only influencing force, then even he is not correct. The *shāstras* would describe the predominance of whichever influence is predominant at that time; but that same influence should not be accepted for all situations.

- 6.5 "This is because after the world was created, in the first *Satya-Yug*, everyone's wishes came true, all were *brāhmans*, and a child would be born merely by mentally wishing for one. There was a *kalpa-vruksh* in every home, and all people worshipped only *Bhagvān*. Then, with the arrival of *Tretā-Yug*, people's wishes were no longer fulfilled; only when a person went and stood under a *kalpa-vruksh* did his wishes become fulfilled; and only after touching a woman would a child be conceived. Then, when *Dvāpar-Yug* arrived, children were born only after physical association with a woman. However, the ways of *Satya-Yug* and *Tretā-Yug* are not to be found in all *Satya-Yugs* and *Tretā-Yugs*; they were found only in the first *Satya-Yug* and the first *Tretā-Yug*.

- 6.6 "Therefore, when there is the predominance of pleasant *kāl*, it diminishes the power of the impure *karmas* of the *jeevs*. However, when a terrible famine strikes, everyone suffers; or when there is a horrendous war, hundreds of thousands of people are killed at once. In these cases were everyone's pleasant *karmas* suddenly used up at the same time? Instead, it is the intense power of unpleasant *kāl* that overcomes the force of the pleasant *karmas* of the *jeevs*. So, when the influence of intense *kāl* prevails, *karmas* have no influence; due to the influence of *kāl*, *karmas* that should have resulted in happiness lead to misery, and *karmas* that should have resulted in long life lead to death. In this way, when the influence of a strong *kāl* is prevalent, everything occurs due to *kāl*. This is mentioned in the *shāstras*.

- 6.7 "However, when many people become *ekāntik bhaktas* of *Bhagvān*, then *Satya-Yug* prevails even in *Kali-Yug*. In these circumstances, the

shāstras describe the strength of the pleasant *karmas* that result from the *ekāntik bhaktas* performing *bhakti* of *Bhagvān*, but the strength of *kāl* is not mentioned.

- 6.8 “Without understanding this principle, those who believe in the *nāstik* philosophy describes that only *karmas* are the cause of everything; but, they do not realise that the principle is in reference to the strength of the *karmas* of *ekāntik bhaktas* of *Bhagvān*. However, *karmas* of *vimukhs* are not said to have such strength. When *Bhagvān* takes birth with the wish, ‘*During this lifespan, I wish to grant kalyān to all jeevs, both worthy and unworthy, who come into contact with my murti*’, then *kāl* and *karma* have no influence whatsoever. At that time, only *Bhagvān*’s influence prevails. When *Bhagvān* assumed the *avatar* of *Krishna*, the evil Putnā tried to poison *Bhagvān*; still, *Shree Krishna Bhagvān* gave her the same fate as His mother Yashodā. There were other evil demons that came to kill *Bhagvān*; but, even they were granted *Akshardhām* by *Shree Krishna Bhagvān*. Others were also granted *kalyān* according to the feelings by which they were associated with *Shree Krishna Bhagvān*. Therefore, in those instances, only *Bhagvān*’s influence is said to be prevalent, but neither *kāl* nor *karma* is said to have any influences. Therefore, a person should interpret situations according to the circumstances in which they occur.”

|| End of Vachanāmrut Vadtāl || 6 || 206 ||

Vadtāl - 7

The Characteristics Of Religious And Demonic People

- 7.1 In the *Samvat* year 1882, on *Māgshar vad* 14 [7th January 1826], Shreeji Mahārāj was sitting on a platform in front of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 7.2 In the *sabhā*, the *bhaktas* were talking about *Bhagvān* amongst themselves, when the topic arose that there are two types of people: religious and demonic. Of these, religious people always become *bhaktas* of *Bhagvān*, whereas the demonic will always remain opposed to *Bhagvān*.
- 7.3 Then, Chiman-Rāvji asked a question: “Mahārāj is there any possibility of a demonic person becoming religious?”
- 7.4 Shreeji Mahārāj replied, “A demonic person most certainly does not become religious. This is because he has a demonic nature from birth. If such a person somehow enters *satsang*, he still does not lose his demonic nature. Then, when he leaves his physical body after staying in *satsang*, he is absorbed into *brahm* and then emerges out again. Only after he does so countless times is his demonic nature destroyed; otherwise, it is not destroyed.”
- 7.5 Then, Shobhā-Rām Shāstri asked, “Mahārāj, what is *Bhagvān's anvay* nature, and what is His *vyatirek* nature?”
- 7.6 Shreeji Mahārāj explained, “The principle of *anvay-vyatirek* is not that *Bhagvān* has become half *anvay* within *Māyā* and half *vyatirek svarup* His *dhām*. Instead, *Bhagvān's svarup* is such that He is *anvay* within *Māyā*, and at the same time, He is *vyatirek*. *Bhagvān* is not afraid, ‘What if I enter *Māyā* and then become impure?’ Instead, when *Bhagvān* associates with *Māyā*, even *Māyā* becomes like *Akshardhām*; and if He associates with the twenty-four *tattvas*, then they also become *brahm-rup*. Therefore, the Shreemad Bhāgvat states:

dhāmnā svena sadā nirasta-kuhakam satyam param dheemahi
We perform dhyān upon Bhagvān, who destroyed the deception via His own
svarup, in the form of the products of Māyā. This is the supremely satya
svarup of Bhagvān.

“In this way, there are countless such statements which describe *Bhagvān's svarup*.

- 7.7 “For example, there is *ākāsh* in the seed of a tree; and when a tree grows from that seed, *ākāsh* will still remain within all of its branches, leaves, flowers, and fruits in its *anvay* form. However, when the tree is cut, *ākāsh* is not cut along with it; and when the tree is burnt, *ākāsh* is not burnt. In the same way, *Bhagvān* is *anvay* within *Māyā* and the entities that have evolved from it; but, He is also *vyatirek* from it just like *ākāsh*. This is the *anvay-vyatirek* nature of *Bhagvān's svarup*.”

|| End of Vachanāmrut Vadtāl || 7 || 207 ||

Vadtāl - 8

Becoming Like *Bhagvān*

A Spider's Web

- 8.1 In the *Samvat* year 1882, on *Posh sud 4* [12th January 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a platform in front of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 8.2 In the *sabhā*, Shreeji Mahārāj was sitting in a meditative posture and thinking. Some of the *munis* were singing *kirtans* to the accompaniment of a *dukad* and *sarodā*. He gave *darshan* in this way for a short while. Then, He opened His eyes and said, “Everyone please listen as I wish to speak to you. The *vrutti* of these eyes is formless; but, if some solid object comes in its way, that *vrutti* is obstructed. Therefore, that *vrutti* is actually physical and is composed predominantly of the *tattva* of *pruthvi*. When a *bhakta* of *Bhagvān* fixes that *vrutti* on *Bhagvān's murti*, the *vrutti* initially appears like a thin yellow rope. Just as a spider stretches its web from one pillar to another, and then sometimes goes to one pillar, then to the other pillar, or sometimes sits between the two pillars,

similarly, the *jeev* is like the spider; *Bhagvān's murti* is one of the pillars, the *antah-karans* are the other pillar, and the *vrutti* is the web. Through that *vrutti*, a meditating *yogi* sometimes becomes absorbed in *Bhagvān's murti*; at times, he stays within his own *antah-karans*; and at other times, he stays between his *antah-karans* and *Bhagvān*.

- 8.3 “While doing this, when the yellow *vrutti*, which is composed predominantly of the *tattva* of *pruthvi*, becomes predominantly *jal*, it appears to be white; when it becomes predominantly *tej*, it appears to be red; when it becomes predominantly *vāyu*, it appears to be green; and when it becomes predominantly *ākāsh*, it appears to be dark. Finally, when the *vrutti* sheds the predominance of the five *bhuts* and becomes *nirgun*, it appears to be extremely radiant and assumes the *svarup* of *Bhagvān*.

- 8.4 “Therefore, a person who tries to maintain his *vrutti* on *Bhagvān's svarup* in this way should remain perfectly pure. For example, when a person wishes to offer *pujā* to a *dev*, the *dev* accepts the *pujā* only after the person becomes as pure as the *dev*. Similarly, a person who keeps his *vrutti* on *Bhagvān's svarup* should realise his own self to be distinct from the three bodies (*sthul*, *sukshma*, and *kāran*), in accordance with the method prescribed in the Sāṅkhya *śāstras*; and only after attaining *ātmā-nishthā*, should he fix his *vrutti* on *Bhagvān's svarup*. While repeatedly fixing his *vrutti* in this way, when his *vrutti* is eventually absorbed into *Bhagvān's svarup*, that state has been defined as sleep for a *yogi* performing *dhyān*; but, a *yogi's* sleep is never like the state *sushupti*.”

|| End of Vachanāmrut Vadtāl || 8 || 208 ||

Vadtāl - 9

How Can A Person Experience The *Nirgun* Bliss Of *Bhagvān*?

- 9.1 In the *Samvat* year 1882, on *Posh sud 8* [16th January 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a

cylindrical pillow that had been placed on a platform in front of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 9.2 Then, Shreeji Mahārāj asked the *munis*, “Just as a person can experience the three kinds of *māyik* pleasures – *rājas*, *tāmasi*, and *sāttvik* – in the three mental states, how can he experience the *nirgun* bliss of *Bhagvān*?”
- 9.3 All the *munis* conferred amongst themselves in order to answer the question, but they were unable to do so satisfactorily.
- 9.4 Then, Shreeji Mahārāj said, “Suppose there is *ākāsh* alone, without the other four *bhuts*. Also, suppose that in that *ākāsh* there are many moons as there are stars. Then, the intensity of that light would be equal to the intensity of the divine light of *Chidākāsh*. The *murti* of *Bhagvān* is always seated at the centre of that *Chidākāsh*.
- 9.5 “When a person attains *samādhi* of that form, then even if he experiences it for only a moment, the person who is engaged in worship feels, ‘I have enjoyed the bliss of *Bhagvān* in *samādhi* for thousands of years’. This is how a person experiences the *nirgun* bliss of *Bhagvān*’s *svarup*. On the other hand, even if a person indulges in *māyik* pleasures for a long time, he feels as if it was just for a moment. Therefore, the *nirgun* bliss of *Bhagvān* is eternal and imperishable, whereas the *māyik* pleasures are perishable.”

|| End of Vachanāmrut Vadtāl || 9 || 209 ||

Vadtāl - 10

Realising *Bhagvān* In The *Svarup* Of A King Or *Sādhu*

- 10.1 In the *Samvat* year 1882, on *Posh sud 11* [19th January 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a

cylindrical pillow which had been placed on a wooden bedstead under the neem tree outside the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 10.2 Then, Bhagu-Bhāi Pātidār of the village Bhādran arrived in the *sabhā* and asked, “Mahārāj, how can the *jeev* attain *kalyāñ*?”
- 10.3 Shreeji Mahārāj replied, “*Bhagvān* assumes an *avatār* on this earth in one of two *svarups*: the *svarup* of the king, or in the *svarup* of a *sādhu*. When He assumes an *avatār* upon the earth in the *svarup* of a king, He possesses the thirty-nine characteristics of a king; and when He assumes an *avatār* upon the earth in the *svarup* of a *sādhu*, He possesses the thirty characteristics of a *sādhu*.
- 10.4 “When *Bhagvān* appears in the *svarup* a king, He is educated in the sixty-four sciences, arts, and skills of a royal household; the four methods of ruling (reconciling with enemies, suppressing enemies, instigating divisions within enemies, and punishing enemies); as well as the nine types of sentiments and emotions, such as affection, humour, sadness, courage, and tranquillity. However, when *Bhagvān* appears in the *svarup* of a *sādhu*, he does not have these characteristics. When *Bhagvān* is in the *svarup* of a king, He may even take to hunting to survive in times of disaster. He may punish thieves by strangling them, and He may also keep many women in His household. However, in the *svarup* of a *sādhu*, *Bhagvān* strictly follows a non-violent lifestyle; He would not even pluck a blade of green grass. Also, He would not touch even wooden statues of women or paintings of women. Therefore, the behaviour of *Bhagvān* in the *svarup* of a *sādhu* is not the same as that of *Bhagvān* in the *svarup* of a king.
- 10.5 “The thirty-nine characteristics of *Bhagvān*’s *avatārs* in the *svarup* of a king (*Shree Krishna* and *Shree Rām*) are listed in the first *skandh* of the *Shreemad Bhāgvat* through the discussion between *Pruthvi* and

Dharma. The thirty characteristics of *Bhagvān's avatārs* in the *svarup* of a *sādhu* (*Dattātrey* and *Kapil-Dev*) are listed in the eleventh *skandh* through the discussion between *Shree Krishna Bhagvān* and *Uddhav*.

- 10.6 “Therefore, a person who desires *kalyān* should recognise *Bhagvān* through these characteristics and seek refuge of that *Bhagvān*. He should have complete faith in Him, and He should perform His *bhakti* while following His *agnā*. This is the only means of attaining *kalyān*.
- 10.7 “However, when *Bhagvān* is not *pratyaksha* on this earth, a person should seek the refuge of a *sant* who has the realisation of *Bhagvān* – because the *jeev* can also attain *kalyān* through him. When such a *sant* is not present, He should keep firm faith in *Bhagvān's murti* and perform *bhakti* while observing *svadharma*, as this can also grant *kalyān* to the *jeev*.”

|| End of Vachanāmrut Vadtāl || 10 || 210 ||

Vadtāl - 11

The Destruction Of The Jeev

- 11.1 In the *Samvat* year 1882, on *Posh sud Punam* [23rd January 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed on a wooden bedstead under the neem tree outside the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. He was also wearing garlands of white flowers around His neck. In addition to this, bunches of flowers were placed above His ears, and tassels of flowers were also hanging from His *pāgh*. A *sabhā* of all the *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 11.2 Then, Shreeji Mahārāj said, “My nature is such that I feel extremely afraid of harming any of the following: *Bhagvān*, a *bhakta* of *Bhagvān*, a *brāhmaṇ*, and a person who is humble. Other than these

four, I am afraid of no one. This is because even if a person were to harm anyone else, his body would be destroyed; the *jeev* would not be destroyed. However, if a person harms one of these four, then his *jeev* is also destroyed.”

- 11.3 Hearing his, Muktānand Swāmi questioned, “Mahārāj, the *jeev* is said to be indestructible. Then, what should one understand by its ‘destruction’?”
- 11.4 Shreeji Mahārāj replied, “A *jeev* that attains a *jad svarup*, such as the body of a mountain, will never attain *kalyān*. This should be understood as the ‘destruction’ of that *jeev*. Therefore, anyone who seeks *kalyān* should never harm *Bhagvān*, a *bhakta* of *Bhagvān*, a *brāhmaṇ*, and a person who is humble.
- 11.5 “Also, a person should never keep *mān* of any sort before *Bhagvān* or His *bhakta*. This is because *mān* is the cause of *krodh*, *matsar*, *irshyā*, and slander. In fact, even the *bhakti* of a person with *mān* is said to be demonic. Moreover, if a person oppresses a *bhakta* of *Bhagvān*, then even if he himself is a *bhakta*, he should be known to be a demon. My nature is such that I hate even the sight of a person who harms a *brāhmaṇ*, a humble person, or a *bhakta* of *Bhagvān*. Such a person will never attain my company, either in this *lok* or in other *loks*.”
- 11.6 Having spoken in this way, Shreeji Mahārāj asked for two *kirtans* to be sung. The first was ‘Mārā Harjishu Het Na Dise Re, Tene Gher Shid Jaiye...’ – why should a person even visit the home of a person who has no love for my lord? The second was ‘Mārā Vahāljishu Vālap Dise Re, Teno Sang Kem Tajiye...’ – why should a person abandon the company of a person who has love for my lord? Shreeji Mahārāj then gave an *āgnā* that all *satsangis* should learn these two *kirtans*, and added, “A person should constantly sing these two *kirtans* and remember their message.”

- 11.7 Then, Shreeji Mahārāj got up and sat on a platform in front of the *mandir* of *Shree Lakshmi-Nārāyan*.
- 11.8 Gopālānand Swāmi then asked, “Why is it that despite reading the six-*shāstras*, the Purāns, and other *shāstras*, the *pandits* of the world still do not understand the greatness of *Bhagvān* and His *sant* as it really is?”
- 11.9 Shreeji Mahārāj replied, “Though such a person reads the *shāstras* the Purāns, he does not have the refuge of *Bhagvān*. Therefore, his *jeev* has been overpowered by inner enemies, such as *kām*, *krodh*, *lobh*, *irshyā*, and *matsar*. These inner enemies never allow him to even raise his head. As a result, the *pandits* perceive *Bhagvān* and His *sant* to be just like themselves. They think, *Just as the inner enemies of within us are never eradicated, similarly, the same enemies are probably not eradicated from them either*'. In this way, they perceive faults in *Bhagvān* and His *sant*. So, even though they read the *shāstras* and Purāns, they fail to realise the greatness of *Bhagvān* and His *sant* as it really is.”
- 11.10 Next, Shreeji Mahārāj posed a question to Dinā-Nāth Bhatt and all the *munis*: “The *sat-purush*, who is *brahm-svarup*, behaves above the three bodies and the three mental states. Also, he does not believe any of the actions of the fourteen *indriyas* to affect him. However, an ignorant person cannot realise this. Only when he attains a *sthiti* similar to that of the *sat-purush* does he behave like the *sat-purush*, and only then does he understand the great *sant's* behaviour. So, as long as a person has not realised the greatness of the *sat-purush*, he does not attain the *sthiti* of being *brahm-svarup*. However, without *ātmā-nishthā*, a person cannot realise the greatness of the *sat-purush*. Therefore, there seems to be a paradox. Now, please example how this paradox can be resolved?”
- 11.11 Everyone attempted to answer to the best of their ability, but no one was able to give a solution to the question.

11.12 Then, Shreeji Mahārāj said, "Here, allow me to answer. The answer is that when a person develops intense love for a *sant* who has realised the *avatār* of *Bhagvān* on this earth, he then never perceives any kind of *avgun* in the *sat-purush*. For example, when someone has strong love for someone, he will never see that person's *avgun*, and he will always believe the person's words. This is natural on the worldly path and it is also natural on the path of *kalyān*. Therefore, intense love for the *sat-purush* is the only means to realising a person's *ātmā*; it is the only means to realising the greatness of the *sat-purush*; and it is also the only means to having the direct *darshan* of *Bhagvān*."

|| End of Vachanāmrut Vadtāl || 11 || 211 ||

Vadtāl - 12

The Rise And Fall Of The Jeev

- 12.1 In the *Samvat* year 1882, on *Posh vad 2* [25th January 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead with a cylindrical pillow on a wooden platform under the neem tree outside the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was wearing a white *khes*, and had covered Himself with a white *pachchedi*, over which He had wrapped a rose-coloured shawl. He had tied a white *pāgh* around His head and was wearing a garland of roses around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 12.2 In the *sabhā*, Shreeji Mahārāj sat thinking for quite some time. He then opened His eyes and looked compassionately at the *sabhā* of *bhaktas*, and said, "Today, I wish to talk to all of you about *nishchay* in *Bhagvān*, so please listen carefully. *Shree Purushottam Bhagvān*, whose *svarup* is forever *divya*, is seated in *Akshardhām*, which is as luminous as countless millions of suns, moons, and flames of fire. That same *Bhagvān* assumes the *avatārs* of *Rām* and *Krishna*, upon this earth for the sake of granting *kalyān* to the *jeevs*. Then, the *jeev*

that develops firm *nishchay* in that *Bhagvān* by great association with a *sant*, progresses spiritually day by day, just like the waxing moon on the second day of the bright half of the lunar month. As the sun's effect on the moon increases, the waxing moon continues increasing. Then, when *Punam* finally arrives, the moon becomes full. Similarly, before developing total *nishchay* in *Bhagvān*, the *jeev* is as dim as the new moon of *Amās* – only as bright as a glow-worm. Then, as a person develops *nishchay* coupled with the knowledge of *Bhagvān*'s greatness, his *jeevātmā* progresses and becomes like the full moon of *Punam*. Then, his *indriyas* and *antah-karans* are no longer capable of dislodging him from his *nishchay*. Regardless of the type of *charitras* *Bhagvān* performs, he does not perceive any fault in *Bhagvān*. In addition, a person who has *nishchay* in *Bhagvān* coupled with the knowledge of His greatness becomes a brave *bhakta*.

- 12.3 "However, if at some time that same *bhakta* has doubts in the *charitras* of *Bhagvān*, either by the influence of unpleasant *kāl*, *kriyā*, *sang*, *dhyān*, *mantra*, *dikshā*, and *shāstra*, or due to his identification with the body, then his *jeev*, which was like a full moon of *Punam*, becomes like the unlit moon of *Amās*. Therefore, some minor flaw in a person will not really harm the *jeev* very much; but, if he somehow doubts the *charitras* of *Bhagvān*, or if he somehow develops a dislike for *Bhagvān*, then that *jeev* instantly falls from the path of *kalyāñ*. Just as when the roots of a tree are cut, the tree automatically becomes dry, similarly, a *jeev* who perceives *avgun* in *Bhagvān* in any way can never stay without falling from the *satsang*.

- 12.4 "Moreover, a person whose *nishchay* in *Bhagvān* is weak, despite being in *satsang*, still doubts, 'Who knows whether I will attain *kalyāñ* or not? When I die, will I become a *dev*? Or will I become a king? Or will I become a ghost?' A person who does not have absolute *nishchay* in *Bhagvān* has such doubts. However, a person who does have absolute *nishchay* believes, 'I have attained *kalyāñ* ever since the day I attained *Bhagvān*. In fact, whoever has my *darshan* or listens to my talks will also be freed from all of his sins and will attain *Akshardhām*'.

So, maintaining such *nishchay* coupled with the knowledge of *Bhagvān's* greatness, a person should believe himself to be fulfilled. All of you should constantly be aware of this fact."

- 12.5 Then, Shreeji Mahārāj said, "Please sing the following *kirtans* describing *Bhagvān's* greatness: '*Dhanya Vrundāvan Vāsi Vat-Ni Chāyā Re Jyā Hari Bestā...*' – glorious are the shades of the banyan trees of *Vrundāvan*, where the lord often sat'." Then, the *kirtan* was sung.
- 12.6 Then, Shreeji Mahārāj said, "In the same way as the *kirtan*, *Shree Krishna Bhagvān* has also said in the *Shreemad Bhāgvat*:

*aho amee devavarā-marārchitam pādām-bujam te sumanah-falārhanam
naman-tyupādāya shikhābhīr-ātmanas-tamo-pahatyai taru-janma yat-krutam*
These trees – which are worshipped by the chief dev (Indra) and all the other deus – offer fruits and flowers at your holy feet, and bow before you with their hands (their branches and leaves) to remove their darkness of ignorance which caused their birth as trees.

"So, even a person who is born as a tree becomes fulfilled by being associated with *Bhagvān*. In fact, even the tree under which *Bhagvān* has sat should be understood to be entitled to attain *Akshardhām*.

- 12.7 "A person, who does not have such firm *nishchay* coupled with the knowledge of *Bhagvān's* greatness in his heart, should be known to be impotent – no *jeev* is ever going to be saved by his words. For example, a king who is impotent, who is about to lose his kingdom, and whose family line is about to end, will still not be able to conceive a son with his wife. In fact, even if he summons other impotent men like himself from his entire kingdom and allows them to associate with his wife, she still will not conceive a son. Similarly, no one attains *kalyān* by hearing even *shāstras* like the *Geetā* and the *Shreemad Bhāgvat* from a person who does not have *nishchay* in *Bhagvān* coupled with the knowledge of His greatness. Just as death is certain for whoever drinks sweetened milk into which a snake's venom has fallen, similarly, no one can ever attain *kalyān* by listening

to the Geetā or the Shreemad Bhāgvat from a person who does not have *nishchay* in *Bhagvān* coupled with the knowledge of His greatness; only harm can come from it.”

|| End of Vachanāmrut Vadtāl || 12 || 212 ||

Vadtāl - 13

If *Bhagvān* Pervades All, How Can He Possess A *Svarup*?

- 13.1 In the *Samvat* year 1882, on *Posh vad 7* [30th January 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed on a wooden bedstead under the neem tree outside the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes, and was also wearing garlands of white flowers around His neck. In addition to this, a decorated umbrella with a golden, egg-shaped top-piece had been placed above Him. Shreeji Mahārāj sat in such a charming way, tossing a pomegranate in His hand. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 13.2 Then, Bhagu-Bhāi Patidār of Bhadran approached Shreeji Mahārāj, and asked, “Mahārāj, how does *samādhi* actually occur?”

- 13.3 Shreeji Mahārāj replied, “*Bhagvān* assumes an *avatār* in *Bharat-Khand* for the *kalyān* of *jeevs*. When He appears in the *svarup* of a king, he possesses the thirty-nine characteristics of a king; and when he appears in the *svarup* of a *sādhu*, such as *Dattātrey* or *Kapil-Dev*, he possesses the thirty characteristics of a *sādhu*. By appearance, *Bhagvān*'s *svarup* appears similar to that of any human; however, it is an exceptionally *divya svarup*. For example, a magnetic rock appears similar to all the other rocks on the earth. However, there is an intrinsic magical property in it. When a ship sails past a mountain of magnetic rock, all the iron nails of the ship are drawn towards the magnetic rock. Similarly, when a person does *darshan* of *Bhagvān*'s

svarup with *shraddhā*, be it the *svarup* of a king or the *svarup* of a *sādhu*, his *indriyas* are drawn towards *Bhagvān*. Then, he attains *samādhi*.

- 13.4 “Upon having the *darshan* of *Shree Krishna Bhagvān*, all the residents of Gokul attained *samādhi*; and in that *samādhi*, *Bhagvān* showed them His own *dhām*. In this way, whenever there is an *avatār* of *Bhagvān*, then at that time, *Bhagvān*’s *svarup* definitely possesses certain magical powers. Moreover, all the *indriyas* of anyone who does *darshan* of *Bhagvān* with *shraddhā* are drawn towards *Bhagvān*, and he instantly enters *samādhi*. At the same time, if *Bhagvān* wishes to attract many people towards Him, then even people who are not *bhaktas*, and even animals, attain *samādhi* upon seeing Him. So, what is so surprising about this happening to a *bhakta* of *Bhagvān*? ”
- 13.5 Then, Muktānand Swāmi asked, “It is generally said that *Brahm* pervades everywhere. But, how can something that is pervasive be said to possess a *svarup*? Also, how can something that possesses a *svarup* be called pervasive? That is my question.”
- 13.6 Shreeji Mahārāj replied, “*Brahm* resides in only one place, but not everywhere. That *Brahm* is *Shree Krishna Bhagvān*; He is in all places while still residing in only one place. For example, when a person worships *Surya*, he grants the person a vision like his own. Then, that person can see as far as *Surya*’s vision reaches. Also, a person who has attained *siddh-dashā* can hear people who may be thousands of millions of miles away as if they are speaking next to him. In fact, he is able to pick up an object that may be millions of miles away, even though his arms are the same size as any other human’s. Similarly, when *Shree Krishna Bhagvān* wishes to give *darshan* somewhere, He gives His *darshan* there while still residing in one place. Even though He has only one *svarup*, He appears in countless *svarups*. In fact, if a person who is a *yogi* has extraordinary powers such as long-distance hearing and long-distance vision, then what is so surprising about *Bhagvān* also possessing such powers?

- 13.7 “So, even though the *shāstras* describe *Bhagvān* as pervasive, He actually possesses a definite *svarup*. In those *shāstras*, He is described as pervasive in the sense that using His own powers, He gives His *darshan* to all while still residing in one place. But, He is not pervasive in the sense of being *nirākār* like *ākāsh*. So, in reality, *Bhagvān* eternally possesses a *svarup*. It is that *Bhagvān* with a definite *svarup*, who appears in countless millions of *brahmānds* while always residing in *Akshardhām*.”

|| End of Vachanāmrut Vadtāl || 13 || 213 ||

Vadtāl - 14

Even A Sinner Becomes Pure In The Refuge Of A *Sat-Purush*

- 14.1 In the *Samvat* year 1882, on *Posh vad 9* [1st February 1826], Swāmi Shree Sahajānandji Mahārāj was sitting in front of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 14.2 Then, Rām-Chandra Vāghmodiā of Vadodarā asked, “Mahārāj, why does a person who seems to be an unworthy person still attain *samādhi*? ”
- 14.3 Shreeji Mahārāj replied, “Everyone believes that a person who disobeys the *dharma* of his *varna* and *āshram* as prescribed in the *shāstras* is an ‘unworthy person’. However, if that unworthy person sincerely appreciates the qualities of *Bhagvān* and His *sant*, he earns great rewards. As a result, the sins that he had committed by disobeying the *dharma* of his *varna* and *āshram* are eradicated, and his *jeev* becomes extremely pure. Then, when his mind is fixed on *Bhagvān*’s *svarup*, he attains *samādhi*.

- 14.4 "Moreover, when a person abides by the *dharma* of his *varna* and *āshram* as prescribed in the Dharma-Shāstras, everyone considers that person to be someone who is sincere in his *dharma*. However, if he criticises *Bhagvān* or His *sant*, then the result of committing the sin of criticising a *sat-purush* is such that all the rewards earned by abiding to the *dharma* of his *varna* and *āshram* are burnt to ashes. So, a person who criticises a *sat-purush* is a worse sinner than a person who has committed the five great sins. This is because he who has committed one of the five great sins can be redeemed of the sin by seeking the refuge of a *sat-purush*; but there are no means to be redeemed for a person who has criticised a *sat-purush*. This is because when a person goes to a place of pilgrimage, he is freed of the sins he has committed elsewhere; but the sins committed at a place of pilgrimage are totally irredeemable – it is as if they are etched in iron.
- 14.5 "Therefore, by seeking the refuge of a *sat-purush*, regardless of how terrible a sinner a person may be, he becomes extremely pure and attains *samādhi*. On the other hand, a person who criticises a *sat-purush* is still a terrible sinner, regardless of how sincere he may seem to be in abiding by *dharma*. Moreover, he can never have the *darshan* of *Bhagvān* in his heart. Therefore, whom a *vimukh* considers to be a sinner is not a sinner, and whom he considers to be sincere in his *dharma* is not really sincere."

|| End of Vachanāmrut Vadtāl || 14 || 214 ||

Vadtāl - 15 Religious And Demonic Jeevs

- 15.1 In the *Samvat* year 1882, on *Posh vad* 11 [3rd February 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed on a platform under the neem tree in front of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He

was wearing a *dagli* and a *survāl* made of *kinkhāb*. A rich, orange *shelu* with wide, golden edges had been tied around His head, and another orange *shelu* with very wide, golden edges rested upon His shoulder. In addition to this, a decorated umbrella with a golden, egg-shaped top-piece had been placed above Him. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 15.2 Then, Shobhā-Rām Shāstri asked a question: “Mahārāj, there are two types of *jeevs*: religious and demonic. Have they always been like this since eternity, or have they become like this due to association?”
- 15.3 Shreeji Mahārāj replied, “In the beginning, during the period of destruction, both types of *jeevs*, religious and demonic, are absorbed within *Māyā*. Then, when the universe is created, both types of *jeevs* emerge, each with their own nature. There are also ordinary *jeevs* who become religious or demonic due to association with religious or demonic *jeevs*. Also, there are some religious and demonic *jeevs* who gradually develop such a nature due to the *karmas* they perform.
- 15.4 “However, the main cause of such religious and demonic natures is the grace or the fury of a *sat-purush*. For example, Jay and Vijay were *pārshads* of *Bhagvān*, but since they insulted the religious *Sanakādik*, they attained a demonic nature. On the other hand, Prahlādji was a demon, but since he absorbed the preaching of *Nāradji*, he was known as a renowned *bhakta* of *Bhagvān*. Therefore, whomever the fury of a *sat-purush* falls upon, that *jeev* becomes demonic; and whomever a *sat-purush* is pleased upon, that *jeev* becomes religious. There is no other reason for becoming religious or demonic. Therefore, a person who desires to attain *kalyān* should by no means criticise *Bhagvān* or His *bhaktas*. Instead, he should do only whatever pleases *Bhagvān* and His *bhaktas*.”

|| End of Vachanāmrut Vadtāl || 15 || 215 ||

Vadtāl - 16**The Pleasures Of The Fourteen Loks**

- 16.1 In the *Samvat* year 1882, on *Posh vad* 13 [4th February 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed on a platform under the neem tree in front of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 16.2 Also sitting in the *sabhā* was a *shāstri* from Vadodarā. He said, “Mahārāj, if you show a miracle to some worldly, renowned man, then its effect will be very beneficial for the development of the *satsang*.”
- 16.3 Then, Shreeji Mahārāj said, “I do not get along very well with such worldly, renowned men. After all, they have pride of their power and wealth, whereas I have pride of *tyāg* and *bhakti*. Therefore, neither of us is in a position to surrender to the other. Even if I did send some great man into *samādhi*, then at most he would give a village or a part of his kingdom, neither of which I have the slightest desire for in my heart. Even if I were to wish for a village or a part of a kingdom for the sake of happiness, still when I close my eyes and think of *Bhagvān's murti*; that bliss cannot be found even in a kingdom consisting of the fourteen *loks*.
- 16.4 “Also, if there is as much bliss in ruling a kingdom as there is in worshipping *Bhagvān*, then why would great kings, such as Svayambhuv Manu, leave their kingdoms and go into the forests to perform *tap*? If there is as much bliss in women as there is in worshipping *Bhagvān*, then why would King Chitraketu abandon ten million women?
- 16.5 “Compared to the bliss of worshipping *Bhagvān*, the bliss of the fourteen *loks* is said to be like that of *Narak*. Therefore, a person whose happiness is based on the bliss of *Bhagvān* feels that the

pleasures of all the *vishays* in the entire *brahmāṇḍ* are like *Narak*. Even I feel that the bliss of worshipping *Bhagvān* is the only real bliss – everything else is full of misery. Therefore, while worshipping *Bhagvān*, if I encounter someone who is naturally drawn into *satsang*, then I encourage him; but there is no type of insistence in my heart. I only insist upon engaging in the worship of *Bhagvān* and keeping the company of *bhaktas* of *Bhagvān*. What I have disclosed before you is my inner belief.”

|| End of Vachanāmrut Vadtāl || 16 || 216 ||

Vadtāl - 17

The Sevā Of A Bhakta Is Known As Bhakti

- 17.1 In the *Samvat* year 1882, on *Posh vad Amāś* [6th February 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed in the mansion facing the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.

- 17.2 Then, Shreeji Mahārāj asked a question: “Each of the five *gnān-indriyas* and the five *karma-indriyas* have total knowledge of their respective *vishays*. Furthermore, both a person with *gnān* and a person without *gnān* behave in the same way through their *indriyas*; the *indriyas* of the person with *gnān* do not behave in a different way from those of the person without *gnān*. However, the person with *gnān* is said to have conquered the *indriyas*. How can this be so? That is the question.”

- 17.3 Muktānand Swāmi replied, “It seems that a person conquers his *indriyas* when he attains *nirvikalp samādhi*.”

- 17.4 Then, Shreeji Mahārāj said, “Even a person who has attained *nirvikalp samādhi* indulges in the *panch vishays* through the *indriyas* just like everyone else; so, how can he be said to have conquered his *indriyas*?”
- 17.5 Muktānand Swāmi made many attempts to answer the question, but he was unable to give a satisfactory explanation.
- 17.6 Then, Shreeji Mahārāj said, “The answer is that he realises that there is only misery in the *panch-vishays* (*shabda, sparsh, rup, ras, and gandh*). He also realises that there are only *kalyān-kāri* qualities in the *svarup* of *Bhagvān*. He even realises that by indulging in worldly *vishays*, the *jeev* is condemned to *Narak*, where he must suffer terrible miseries. Having realised this, he develops an intense hatred towards the *panch-vishays*. There is no way a person will have love towards something with which he has such hatred. A person who realises this, and then develops an extreme hatred in his mind towards the *panch-vishays* can be said to have conquered his *indriyas*. As a result of this, he spends the rest of his life offering *bhakti* to *Bhagvān* by listening to talks of *Bhagvān*, singing *kirtans*, and performing *sevā*. However, unlike a *vimukh*, he does not become attached to the *panch-vishays*. Such a person is known to have conquered his *indriyas*.”
- 17.7 Then, Shreeji Mahārāj asked another question: “Suppose there is a *tyāgi* who has adopted the path of *nivṛutti*. He realises himself to be the *ātmā* and does not believe his body to be his true *svarup*. Also, his physical behaviour is rather unusual and irregular. This man does not have any pride of his *varna* and *āshram*. The way in which he eats, drinks, rises, and sits is all rather unusual – it does not seem to match the norms of society. Such a *tyāgi* does not stay in anyone’s company; he is like a young, carefree deer, wandering alone in a forest. He cannot be bound by anything in any way.

- 17.8 “On the other hand, there is another *tyāgi* who behaves in accordance with the path of *pravrutti*, despite also having adopted the path *nivrutti*. When he engages in *pravrutti* that brings out vicious natures, such as *kām*, *krodh*, *lobh*, *moh*, *mad*, *matsar*, *āshā*, and *trushnā*, it also causes a disturbance in his heart. So, is it appropriate for such a *tyāgi* to continue following the path of *pravrutti*? If he does remain on the path of *pravrutti*, how could he remain undisturbed? If you say, ‘If he follows the path of *pravrutti* by Bhagvān’s *āgnā* then he will not become attached to anything’, then a person can argue, ‘If someone drinks *bhāng* by Bhagvān’s *āgnā*, does that mean he will not become delirious? Of course, he will become delirious’. Then, how can that *tyāgi* follow the path of *pravrutti* and not become attached to anything? That is the question.”
- 17.9 Hearing this, Nityānand Swāmi and Shuk Muni attempted to give an explanation, but were unable to give an accurate reply.
- 17.10 Then, Shreeji Mahārāj said, “The *tyāgi* who abides by *nivrutti dharma* only and who behaves in an unusual way should be known as a person who has only *ātmā-nishthā*. On the other hand, the *tyāgi* who has adopted *nivrutti dharma* but also offers *bhakti* to Bhagvān should vigilantly adopt the path of *pravrutti* related to Bhagvān and His *bhaktas* while staying within the *niyams* prescribed by Bhagvān. In fact, adopting the path of *pravrutti* in order to serve Bhagvān and His *bhaktas* is the very definition of *bhakti*.
- 17.11 “The *tyāgi* who has adopted the path of *nivrutti* and who has only the virtue of *ātmā-nishthā* can never be equal to the *tyāgi* who has adopted the path of *pravrutti*. This is because although he is also a *tyāgi* who has adopted the path of *nivrutti*, he engages in *pravrutti* for the purpose of being able to serve Bhagvān and His *bhaktas*. Such a person should stay on the path of *pravrutti* while abiding by the *niyams* prescribed by Bhagvān. However, he should never do more than or do less than those *niyams*. While discarding vicious natures

such as *kām*, *krodh*, *lobh*, *moh*, *mad*, *matsar*, *āshā*, and *trushnā*, he should follow the path of *pravrutti* for the purpose of serving *Bhagvān* and His *bhaktas*. As a result, he will never become attached to anything. Compared to the *tyāgi* who has only *ātmā-nishthā*, this *tyāgi* is far superior, and it is he who earns the grace of *Bhagvān*."

|| End of Vachanāmrut Vadtāl || 17 || 217 ||

Vadtāl - 18

Fundamental Facts Of The Swāminārāyan Sampradāy

- 18.1 In the *Samvat* year 1882, after the *sandhyā ārti* on *Mahā sud 1* [7th February 1826], Shreeji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed under the dome of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. A *sabhā* of the *paramhans*, as well as *haribhaktas* from various places, had gathered on all four sides around Him.
- 18.2 Then, Shreeji Mahārāj said, "Seeing that you are all senior *paramhans*, I shall ask you a question: Which facts are essential for a *satsangi* to understand? If someone were to ask him, or if he were to experience a doubt in his own mind, then without knowing these facts, how would he be able to find the solution?"
- 18.3 Having asked the question, Mahārāj Himself continued, "I shall answer the question myself. Firstly, a person should realise that our *sampradāy* is the Uddhav Sampradāy, and therefore, a person should know its customs.
- 18.4 "Secondly, a person should know the line of succession of our *gurus*. He should know that Rāmānand Swāmi was the *avatār* of Uddhav himself; and in a dream, that same Rāmānand Swāmi was initiated into the *Vaishnav* sect by Rāmānuj-Āchārya in Shreerang-Kshetra. So, Rāmānand Swāmi's *guru* was Rāmānuj-Āchārya, and I am Rāmānand

Swāmi's *shishya*. A person should understand the succession of *gurus* in this way. In addition, he should understand the tradition of the *Dharma-Kul* that I have established.

- 18.5 "Thirdly, a person should know the authoritative *shāstras* of our *sampradāy*, the names of which are: Ved, Vyās Sutra, Shreemad Bhāgvat Purān, Vishnu-Sahasranām from the Mahābhārat, Bhagvad Geetā, Vidur-Niti, Vāsudev Mahātmya from the Vishnu-Khand of the Skand Purān, and Yāgnavalkya Smruti. A person should know these eight *shāstras*.
- 18.6 "Fourthly, a person should know all the *niyams* which are prescribed for all *satsangis*.
- 18.7 "Fifthly, a person should understand *Shree Krishna Bhagvān*, our *ishta-dev*, and also the variety of the *svarup* of *Shree Krishna Bhagvān* due to varying locations, followers, and actions.
- 18.8 "In addition, the *pratyaksha* and the non-*pratyaksha svarups* of *Shree Krishna Bhagvān* should be understood. He is non-*pratyaksha* in the sense that *Shree Krishna Bhagvān* resides in *Akshardhām* in the midst of *Golok*, which is beyond the darkness of *Māyā*. He has two arms and is as luminous as millions and millions of suns, while He has a dark complexion. *Rādhikāji* and *Lakshmiji* are beside Him, and He is served by *pārshads*, such as Nand, Sunand, and Shreedāmā. He is the cause of creation, sustenance, and destruction of countless millions of *brahmānds*. He reigns as the supreme ruler of everything. This *Bhagvān* sometimes assumes a *svarup* with four arms; sometimes, He assumes a *svarup* with eight arms; and He may even assume a *svarup* with a thousand arms. He also assumes all the *svarups* of the four *avatārs* (*Vāsudev*, *Sankarshan*, *Aniruddha*, and *Pradyumna*); as well as the twenty-four *avatārs*. He also takes birth through *avatārs* such as *Varāh*, *Nrusinh*, *Vāman*, *Kapil-Dev*, and *Hayagriv*, while He actually always possesses two arms. It is this same *svarup* that has been described in the Upanishads, the Sāṅkhya *shāstras*, the Yog *shāstras*,

and the Panch-Rātra. This is how *Bhagvān's svarup* is described as being non-*pratyaksha*.

18.9 “Furthermore, of all the āchāryas that have lived, *Vyāsji* is the greatest. Even Shankar-Āchārya cannot be said to be like *Vyāsji*. In fact, nor can Rāmānuj-Āchārya, nor can Mādhwā-Āchārya, nor can Nimbārk, nor can Vishnu Swāmi, and nor can Vallabh-Āchārya. This is because those āchāryas will only be accepted as respected in the world if they accept the greatness of *Vyāsji's* words; but not otherwise. However, *Vyāsji* does not need to rely upon anyone else to be respected. This is because *Vyāsji* is the āchārya of the Veds and is Himself an *avatār* of *Bhagvān*. Therefore, we should abide by *Vyāsji's* teachings only.

18.10 “That same *Vyāsji*, for the *kalyān* of the *jeevs*, separated the Veds into four parts, wrote the seventeen Purāns, and the Mahābhārat. Still, he felt in his mind, ‘I have not been able to carefully explain the methods for the *kalyān* of the *jeevs*’. As a result, he did not feel satisfied in his mind. So, he wrote the Shreemad Bhāgvat Purān, which is the essence of all the Veds, the Purāns, the historical *shāstras*, the Panch-Rātra, the Yog *shāstras*, and the Sāṅkhya *shāstras*. In that Shreemad Bhāgvat, He has described *Shree Krishna Bhagvān* as greater than all the other *avatārs*, and that all the *avatārs* originate from that same *Shree Krishna Bhagvān*.

18.11 “In the Gun-Vibhāg chapter of the Shreemad Bhāgvat, *Shree Krishna Bhagvān* says to Uddhav, ‘I am *nirgun*, and whoever comes into my contact also becomes *nirgun*’. That is why all those who came into my contact with *Shree Krishna Bhagvān* – with whichever feeling – also became *nirgun*, regardless of whether it was a feeling of lust, hatred, fear, friendship, or love. Therefore, *Shree Krishna Bhagvān* Himself is *nirgun*. This is how *Vyāsji* has described *Shree Krishna Bhagvān*. Also, *Vyāsji* has established the following principle: ‘*Shree Krishna Bhagvān* Himself is the *Bhagvān* who assumes all the *avatārs*, and all other *avatārs* are also Him’. If *Shree Krishna Bhagvān* is described as

being merely the embodiment of pure *sattva-gun* instead of being described as *nirgun*, then a person has not grasped the context of the Shreemad Bhāgvat and it results in a major misunderstanding. After all, the *gopis* did not realise *Shree Krishna Bhagvān* to be *Bhagvān*; their feeling of lust for *Shree Krishna Bhagvān* was their method of worship of Him. However, they still became *nirgun*. Then, how can *Shree Krishna Bhagvān* be described as being merely the embodiment of pure *sattva-gun*? Therefore, *Shree Krishna Bhagvān* is definitely *nirgun*. In addition, *Shree Krishna Bhagvān* Himself has said to Arjun:

*janma karma cha me divyam-evam yo vetti tattvataha
tyaktvā deham punar-janma naiti mām-eti sorjuna*

*He who thoroughly realises my birth and actions to be divya will not take
another birth when he leaves his body. Instead, he will attain me.*

18.12 “At the time of His birth, *Shree Krishna Bhagvān* showed Vāsudev and Devki His *svarup* with four arms so that they would realise Him to be *Bhagvān*. He also showed *Brahmā* many *svarups* with four arms; He showed Akrur the *svarup* of *Shesh-Shāyi Nārāyan*; and He showed Himself in the *Vishvarup* form to Arjun. In this way, it is acceptable to make distinctions in the types of worship of *Shree Krishna Bhagvān* due to differences in His *svarups*. However, this true *svarup* is different.

18.13 “In Vraj, *Shree Krishna Bhagvān* was known as Bāl-Mukund; He was also called Murli-Manohar, and Rādhā-Krishna; He used to take the cows and calves for grazing; He lifted Mount Govardhan; He played *rās* with the *gopis*; He went to Mathurā and killed Kans; He pleased the Yādavs; He studied at the home of the brāhmaṇ named Sāndipani; He associated with Kubjā; He stayed in Dvārkā, where He married eight queens, such as Rukmani; He also wedded sixteen thousand women; while staying in Hastināpur, He protected the Pāndavs from all the calamities which fell upon them; He saved Draupadi from humiliation; and He became Arjun’s charioteer. In this way, there were many *leelās* of *Shree Krishna Bhagvān* due to differences in locations. However, from this, a person should not make distinctions

in the types of worship of *Shree Krishna Bhagvān*'s two-armed *svarup*. A person who does, should be known as a blasphemer of the *guru* and the *guru's* word.

- 18.14 "In fact, *Shree Krishna Bhagvān* has behaved in many different ways. He has eaten the leftovers of the cow-herds and has even played *rās* with the *gopis*. However, the *bhaktas* of *Shree Krishna Bhagvān* should not imitate His behaviour. Instead, they should behave according to the characteristics of a *sādhu* and abide by the *dharma* of their *varna* and *āshram*. They should offer *bhakti* to Him as prescribed by *Shree Krishna Bhagvān* in the eleventh *skandh* of the *Shreemad Bhāgvat*, the *Bhagvad Geetā*, and the *Vāsudev Mahātmya*. However, they should behave as *Shree Krishna Bhagvān* behaved. A person who does behave as *Shree Krishna Bhagvān* behaved is a *vimukh*, and is not my *satsangi*.
- 18.15 "Just as a person should not imitate the behaviour of our *ishta-dev* *Shree Krishna Bhagvān*, similarly, as I am your *āchārya*, your *guru*, and your adviser, you should not imitate my physical behaviour. Instead, all of you should behave according to my *āgnās* that I have prescribed for those in my *sampradāy*; but no one should imitate my behaviour.
- 18.16 "All *paramhans* and all *satsangis* should learn these facts which I have told you. After understanding them, all should behave accordingly. Also, when speaking with others, you should tell them to behave similarly."
- 18.17 Having said this, Shreeji Mahārāj left for dinner. Upon hearing this talk, all the *sādhus* and *satsangis* understood that the non-*pratyaksha svarup* of *Shree Krishna Bhagvān* whom Shreeji Mahārāj spoke of is none other than this Shreeji Mahārāj, son of *Bhakti* and *Dharma*, and that no one is greater than Him. It is only He who is our *ishta-dev*, and it is only He who is our *guru*.

Vadtāl - 19

Becoming A *Bhakta Of Bhagvān*

- 19.1 In the *Samvat* year 1882, on the evening of *Mahā sud 2* [8th February 1826], Shreeji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed in the eastern *rup-choki* of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. A *sabhā of munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 19.2 Then, after the *sandhyā ārti* had finished, Shreeji Mahārāj said, "Please listen, I wish to speak to all of you about *Bhagvān*. Whenever a *jeev* attains a human body in *Bharat-Khand*, *Bhagvān's avatārs* or *Bhagvān's sādhus* will certainly also be present on earth at that time. If that *jeev* can recognise them, then he becomes a *bhakta* of *Bhagvān*.
- 19.3 "Once he has become a *bhakta* of *Bhagvān*, it would be improper for him to have love for anything except *Bhagvān*. This is because, compared to the bliss of the *dhām* of *Bhagvān*, the pleasures of worldly *vishays* are like faeces. Only worms that live in the faeces feel that there is profound bliss – a human would realise faeces to be nothing but utter misery. Therefore, a person who has recognised *Bhagvān* becomes a *pārshad* of *Bhagvān*. Then, he should not cease to be an attendant of *Bhagvān* by desiring to enjoy the pleasures of worldly *vishays* like worms in faeces.
- 19.4 "Also, whatever a *bhakta* of *Bhagvān* wishes for comes true. Therefore, he is extremely careless when he desires any object other than *Bhagvān* out of ignorance. That is why a *bhakta* of *Bhagvān* should consider the pleasures and delights of the fourteen *loks* to be like the faeces of a cow. He should have strong love only towards *Bhagvān* and His *bhakta*, by thought, word, and deed. He should believe, *If a bhakta of Bhagvān has some desires remaining in him other than those of Bhagvān, he will still attain the status of Indra or*

will attain Brahm-Lok. However, unlike worldly people, he will certainly not pass through the cycle of births and deaths or go to Narak. If that is so, then how can a person describe the greatness of Bhagvān and the bliss enjoyed by a true bhakta of Bhagvān? Therefore, a *bhakta* of Bhagvān should maintain deep love only for Bhagvān.”

|| End of Vachanāmrut Vadtāl || 19 || 219 ||

Vadtāl – 20

Janak Rājā’s Understanding

- 20.1 In the *Samvat* year 1882, on *Mahā sud 3* [10th February 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed on a square platform under the neem tree in the *darbār* of the *mandir* of *Shree Lakshmi-Nārāyan* in Vadtāl. He was dressed entirely in white clothes. Garlands of *chameli* flowers were hanging around His neck. In addition to this, a red umbrella made from fine, silken cloth had been placed above Him. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 20.2 Then, Shreeji Mahārāj asked the *paramhans* a question: “*Kām* evolves from *rajo-gun*, and *krodh* and *lobh* evolve from *tamo-gun*. So, which one spiritual activity totally uproots the seeds of *kām*, *krodh*, and *lobh*?

- 20.3 Shuk Muni replied, “The seeds of these vicious natures are burnt from a person’s heart only when he attains *nirvikalp samādhi* and when he sees the *ātmā*.”

- 20.4 Hearing this, Shreeji Mahārāj raised a doubt: “Did not *Shiv*, *Brahmā*, *Shrungi Rushi*, *Parāshar*, and *Nārad* have *nirvikalp samādhi*? All were overcome by *kām*. However, despite their attainment of *nirvikalp*

samādhi, when the *vruttis* of their *indriyas* reverted outwards, they were overcome by the vicious natures, like *kām*, and *krodh*. For this reason, what you have said cannot be the answer to the question. In fact, just as a person with *gnān* remains undisturbed in *nirvikalp samādhi*, a person without *gnān* also remains undisturbed in *sushupti*. When the *vruttis* of the *indriyas* revert outwards, both are disturbed by *kām* and *krodh*. Therefore, there does not seem to be any distinction between the person with *gnān* and the person without *gnān*. Now, other *paramhans* may try to answer the question.”

- 20.5 Then, Gopālānand Swāmi, Devānand Swāmi, Nityānand Swāmi, and Muktānand Swāmi collectively attempted to answer the question according to their understanding, but they could not give a precise response to Shreeji Mahārāj’s question.
- 20.6 Then, Shreeji Mahārāj said, “Janak Rājā followed the path of *pravrutti*, and yet he was undisturbed. For example, when a female *tyāgi* named Sulbhā came into Janak Raja’s court, He told Sulbhā, ‘*Though you are trying to seduce my mind, by the grace of my guru Panch-Shikh Rushi, I have mastered the shāstras of both Sāṅkhya and Yog. So, even if half of my body is smeared with sandalwood paste and the other half is slashed with a sword, both would be the same to me. Even if my Mithilā were to burn down, still nothing of mine would be burned. Therefore, even though I have adopted the path of pravrutti, I am still unaffected and undisturbed*’’. This is what Janak Rājā said to Sulbhā. Also, Janak Rājā was said to be the *guru* of Shukji.
- 20.7 “Therefore, the answer to the question is as follows: A person’s *indriyas* may be directed outwards and he may be on the path of *pravrutti*, but if he has a firm understanding in his heart, like that of Janak Rājā , then he will in no way become disturbed by vicious natures, like *kām*, and *krodh*.

- 20.8 “After a person has thoroughly known that which needs to be known – this is true and this is false – he realises that except *Bhagvān's svarup*, all worldly objects are full of terrible miseries, and that they are all perishable. Also, he realises himself to be the *ātmā*, distinct from his body, his *indriyas*, and his *antah-karans*. After this, there is no object that would be strong enough to seduce him. This is because he sees all worldly objects as worthless. So, even if all the *indriyas* of a person in whose heart such understanding has become firmly rooted were to extend outwards on the path of *pravrutti*, still he would not be disturbed by vicious natures, like *kām*, and *krodh*.
- 20.9 “The seeds of vicious natures, like *kām*, and *krodh*, in the heart of such a *bhakta* of *Bhagvān* will be destroyed, whether he is a *tyāgi* or a *grahastha*. Also, of all the *bhaktas* of *Bhagvān*, he is the best *Vaishnavs*. So, being a *tyāgi* or a *grahastha* is of no significance. Instead, a person whose understanding is greater should be known as being a greater *bhakta* than the rest.
- 20.10 “The mistake of those like *Shiv* and *Brahmā* were mentioned only to illustrate that when they encountered unpleasant *desh*, *kāl*, *kriyā*, and *sang*, even they were disturbed by vicious natures, regardless of whether they had deficiencies in their understanding or not. Therefore, even if a person has this understanding, he should never associate with any type of evil influence. This is the universal principle.”

|| End of Vachanāmrut Vadtāl || 20 || 220 ||

|| End of Shree Vadtāl Prakaran ||

VACHANĀMRUT

Shree Amdāvād Prakaran

Amdāvād - 1

Extraordinary Dhyān

- 1.1 In the *Samvat* year 1882, on *Mahā vad* 11 [4th March 1826], Swāmi Shree Sahajānandji Mahārāj was sitting facing west in the *mandir* of *Shree Nar-Nārāyan* in Amdāvād. He was dressed entirely in white clothes. Garlands of roses were hanging around His neck, bunches of roses had been placed upon His ears, and tassels of roses decorated His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas*, from various places had gathered before Him.

- 1.2 In the *sabhā*, Shreeji Mahārāj sat in deep thought. He then opened His eyes, looked at the *sabhā*, and said, "I wish to talk to all of you about a particular type of *dhyān* that has also been described in the Moksh-Dharma. I have seen many great people who have attained *siddh-dashā* through this type of *dhyān*. In fact, even in my experience, among the countless types of *dhyān*, there are none comparable to the particular type of *dhyān* that I wish to tell you about now. Just as a *mantra* or medicine is naturally extraordinary, the type of *dhyān* I wish to describe to you also has an intrinsically miraculous nature by which a person instantly attains *siddh-dashā*.

- 1.3 "Now, I shall describe that *dhyān*. A person should perform *dhyān* on the sun in the right eye and perform *dhyān* on the moon in the left eye. Then, while performing *dhyān* in this way, the sun and the moon begin to appear in the eyes exactly as they are in the sky. As a result, the right eye begins to heat up, and the left eye begins to cool down. Then, the sun should be envisioned in the left eye and the moon in the right eye. After visualising in this way, the sun, and the moon

should be visualised within the *hruday-ākāsh*. In addition, the *svarup* of his own *jeev*, the observer, should also be seen. He should also perform *dhyān* upon *Bhagvān* – who resides within the observer (within his own *jeev*). At that point, his body, which is full of worldly desires, is felt to rotate in the sky like a pulley mechanism used for drawing water from a well.

- 1.4 “Eventually, a person who performs *dhyān* in this way attains the *darshan* of *Bhagvān*'s *Vishvarup* form, within which he also sees the system of the fourteen *loks*. That *svarup* is not seen as being extremely large; it is seen in the same way that Mārkandey Rushi saw the entire *brahmānd* in the stomach of the child *svarup* of *Bhagvān* sleeping on the leaf of a banyan tree.”
- 1.5 “Having performed *dhyān* in this way, a person is able to see everything that is described in the *shāstras*. Then, all remaining *nāstik* feelings within his *jeevātmā* are resolved, and the *jeev* becomes extremely powerful. In addition, he develops a firm belief that whatever is stated in the *shāstras* is true. The eight extraordinary powers become accessible to a person who performs this *dhyān*, and his vision reaches as far as the rays of the sun and moon. In this way, countless extraordinary powers appear before that person, but because he is a *bhakta* of *Bhagvān*, he does not accept any of those powers. Instead, he performs *dhyān* only on *Bhagvān*. As a result, the performer of this *dhyān* attains *siddh-dashā* like *Nārad*, the *Sanakādik*, and *Shukji*. Therefore, there are countless varieties of *dhyān*, but only this form of *dhyān* grants instant *siddh-dashā*.”
- 1.6 After Shreeji Mahārāj concluded this description, Muktānand Swāmi asked, “Is this *dhyān* attained only by a person who practices the *prānāyām* of *ashtāng-yog*, or can it be attained by others as well?”
- 1.7 Shreeji Mahārāj explained, “It does not matter whether a person practices *prānāyām* or not. Only if he practices this *dhyān* and is an *ekāntik bhakta* of *Bhagvān* can he perfect it. However, people are

unable to walk this path. Therefore, for those who are eligible to perform this *dhyān*, there is no alternative method for instantly becoming *siddh* other than the method of *dhyān* that I have just described.”

|| End of Vachanāmrut Amdāvād || 1 || 221 ||

Amdāvād – 2

Performing *Pujā* After Washing And Bathing The Best *Bhakta* Abandons Worldly Responsibilities

- 2.1 In the *Samvat* year 1882, on *Fāgan sud 11* [20th March 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed on a wooden bedstead on a square platform in front of the *mandir* of *Shree Nar-Nārāyan* in Amdāvād. He was wearing a white *khes* and had covered Himself with a white *chofāl*. He had also tied a pink *feto* around His head, with tassels of roses dangling from it. Also, two bunches of roses adorned His neck. In addition to this, *bājubandh* and *gajarā* of roses had been tied around His arms. In this way, His entire body had been decorated with roses. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 2.2 Then, addressing all the *paramhans*, Shreeji Mahārāj said, “I would like to ask you a question. Suppose there is a *bhakta* of *Bhagvān* who behaves above the influence of *jāgrat*, *svapna*, and *sushupti*. He has shed the influence of polluted *rājo-guṇ*, *tamo-guṇ*, and *sattva-guṇ*, and acts within pure *sattva-guṇ*. That is how he worships *Bhagvān*. Another *bhakta* behaves under the influence of the three *guṇ* but he does have intense love for *Bhagvān*. Of these two *bhaktas*, who is better?”
- 2.3 Then, the *sādhus* replied, “The *bhakta* with love for *Bhagvān* is better.”

- 2.4 Shreeji Mahārāj then questioned, “Now, consider the following: One person performs *pujā* of *Bhagvān* after washing, bathing, and becoming pure; and another performs *pujā* in an impure state. Of these two, who is better?”
- 2.5 The *munis* replied, “The person who performs *pujā* after becoming pure is better.”
- 2.6 Hearing this, Shreeji Mahārāj said, “You claim that the person who worships *Bhagvān* after overcoming *māyik* influences is inferior, and the person who expresses love for *Bhagvān* with *māyik* influences is superior. But, how is he superior?”
- 2.7 Since no one could answer the question, Shreeji Mahārāj said, “Of the four types of *bhaktas* (*ārta*, *jignāsu*, *arthārthi*, and *gnāni*) described in the Geetā, *Shree Krishna Bhagvān* had called the only *bhaktas* possessing *gnān* His own *ātmā*. Therefore, the person who becomes *brahm-rup* after having discarded *māyik* influences, and then worships *Bhagvān*, is the best *bhakta*.
- 2.8 “This is because *nitya-pralay* is the *jeev’s sushupti* state. *Nimit-pralay* is *Brahmā’s sushupti* state. *Prākrut-pralay* is when all the entities that have evolved from *Prakruti* merge back into *Prakruti*. In *ātyantik-pralay*, which is *gnān-pralay*, everything up to and including *Prakruti* is hidden by the light of *Brahm*. Furthermore, in *nitya-pralay*, all of the *jeev’s* responsibilities are absorbed; and in *prākrut-pralay*, all of *Purush’s* responsibilities are absorbed. However, when the creation process is initiated, all three are again engulfed by their respective responsibilities.
- 2.9 “However, a person who has overcome *māyik* influences by way of *ātyantik-pralay*, also called *gnān-pralay*, is never engulfed by those responsibilities again. If at any time he does assume a physical body, then just like *Bhagvān* assumes a body by His own will, he also assumes a body of his own will; he does not assume a body due to *Kāl*, *karma*, or *Māyā*.

- 2.10 "Therefore, the person who worships *Bhagvān* after becoming *brahm-rup* is definitely superior. Only a person who is a faithful *bhakta* of *Bhagvān* and possesses the characteristics of an *ekāntik bhakta* can understand this fact."

|| End of Vachanāmrut Amdāvād || 2 || 222 ||

Amdāvād – 3

The Branch Of A Banyan Tree

The Upsham State

- 3.1 In the *Samvat* year 1882, on *Fāgan vad* 2 [25th March 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead that had been placed on the platform facing the *mandir* of *Shree Nar-Nārāyan* in Amdāvād. A pink *pāgh*, decorated with garlands of roses and *chameli* flowers, adorned His head. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 3.2 Then, Shreeji Mahārāj asked the entire *muni-mandal*, "All *jeevs* are dependent upon the *panch-vishays*. Either they physically indulge in them, or if physical association is not possible, they think of them within the *antah-karans* – but the *jeev* is unable to remain for even a moment without thinking about or indulging in the *panch-vishays*.
- 3.3 "Now, take the example of a banyan tree. Everyone knows that the roots of a banyan tree keep the tree green. Even if all of its roots, except for a few minor roots, are uprooted, the banyan tree will still remain green. In the same way, a person may have outwardly abandoned the *panch-vishays*, but if thoughts of them still remain, then those thoughts become a cause of births and deaths. The question is how can these *panch-vishays* not become a cause of births and deaths for a *bhakta* of *Bhagvān*?"
- 3.4 Muktānand Swāmi attempted to answer the question, but was unable to offer a satisfactory reply.

- 3.5 So, Shreeji Mahārāj said, "Here, I shall answer the question. When a *bhakta* thinks about the *murti* of *Bhagvān* while behaving as the *ātmā* – independent of the qualities of the three bodies, which are engulfed in *māyā* – then by the power of those thoughts of *Bhagvān*, he behaves in a state of *upsham*. Then, due to the power of that *upsham*, the *panch-vishays* do not become a cause of births and deaths.
- 3.6 "Consider the following analogy: When rivers like the Mahi or the Sābarmati are in full flow between their two banks, even elephants, horses, and trees are all carried away; nothing is able to remain stationary. Similarly, for a person in the *upsham* state, regardless of how attractive the objects presented before the *indriyas* are, when he focuses his attention within, they are forgotten, just as those *vishays* seen in past lives are forgotten in this life. Such behaviour of a *bhakta* is known as *upsham*.
- 3.7 "Such *upsham* is indeed extremely important. Suppose an ignorant man and woman, who are engaged in worldly life and who have intense love for each other before marriage, are then married and made to stay awake and walk continuously for three days and nights. Then, when they are united, due to their fatigue, they will be incapable of enjoying the pleasure of each other's beauty or touch. Even if they embrace each other, they would sleep like logs tied together, but would not experience any enjoyment from the *panch-vishays*. So, if they have no awareness of the *vishays* due to *upsham* attained ignorance during *sushupti*, then how can the *panch-vishays* bind a person with *siddh-dashā* who attains the state of *upsham* by performing *dhyān* upon *Bhagvān's murti*? They certainly do not bind him. Therefore, the *panch-vishays* are not a cause of births and deaths for a person who has attained *upsham*."
- 3.8 Then, Nityānand Swāmi commented, "The method you have described for attaining the state of *upsham* (performing *dhyān* upon *Bhagvān* after *ātmā-nishthā*) is very difficult. Please tell us if there is another, easier method apart from that."

- 3.9 Shreeji Mahārāj said, “A *bhakta* of *Bhagvān* who deeply understands the greatness of *Bhagvān*, and performs *darshan* of *Bhagvān*, and serves Him and His *bhaktas* with extremely intense *shraddhā*, attains that *upsham* state.”
- 3.10 “However, it appears to me that a servant with *mān* will not be liked by anyone. To have a servant with *mān* serve a person is like when even the rich survive by eating *kodrā* during a famine; having a servant with *mān* to serve a person is similar to this. The master is not as pleased with a servant with *mān* as much as he is with a humble servant. Therefore, a person who does whatever pleases the master is a true servant.”
- 3.11 Shuk Muni then asked, “How can a person without wisdom and understanding please his master?”
- 3.12 Shreeji Mahārāj replied, “Even though Mulji Brahm-Chāri and Ratanji are not extremely intelligent, they have an intense yearning for *kalyān*. So, they do indeed know how to do whatever pleases *Bhagvān*.
- 3.13 “Also, currently, even the *paramhans* and the *sāṅkhya-yogi* and *karma-yogi satsangis* do not behave in a way that pleases me, like the *bhaktas* of Ayodhyā men and women. This is because the *bhaktas* of Ayodhyā have totally dedicated their lives for *satsang*. Therefore, nobody knows how to please *Bhagvān* like the *bhaktas* of Ayodhyā. Moreover, these *bhaktas* of Ayodhyā are extremely trusting; a cunning person can cheat them. Therefore, if they wish to begin any activity, they should be allowed to do so only after consulting the senior *paramhans* and senior *satsangi grahasthas*. However, they should not be allowed to do that activity based on the word of a single person. In this way, the *tyāgis* and *grahastha satsangis* should look after the *bhaktas* of Ayodhyā. This is my *āgnā*.”

Amdāvād - 4
The Avatār Of Bhagvān

- 4.1 In the *Samvat* year 1882, on *Fāgan vad* 3 [26th March 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow placed on a decorated bedstead upon a square platform facing the *mandir* of *Shree Nar-Nārāyan* in Amdāvād. He was dressed entirely in white clothes. A pink *pāgh* had been tied around His head, and tassels of roses were dangling from that *pāgh*. Bunches of roses had also been placed upon His ears. In addition to this, several garlands of roses were hanging around His neck, and *bājubandh* and *gajarā* of roses had been tied around His arms. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 4.2 Then, Shreeji Mahārāj said to the *muni-mandal* and the *bhaktas*, “Everyone, please listen to what I have to say. A person should first develop a firm belief of the *svarup* of *Bhagvān*. What is *Bhagvān* like? Well, by His own wish, He takes birth for the *kalyān* of the *jeevs*. However, having taken birth, He is still beyond birth. Despite having to die, *Bhagvān* is still beyond ageing and death. He is also *niranjan*, and He has no blemish of *Māyā*. In addition, He possesses a definite *murti* and is *svayam-prakāsh*; He is *Parbrahm*, *antaryāmi*, the supporter of countless millions of *brahmānds*; and He is also beyond *Akshar*. His assuming and discarding of a human body is merely an illusion – like the magic of a magician. Furthermore, He is the controller of the countless *muktas*, including *Akshar*. He is also the lord of all. That *Shree Purushottam Nārāyan*, after first taking birth from Dharma-Dev and Murti, performs *tap* in *Badrikāshram* in the *svarup* of *Nar-Nārāyan*.

- 4.3 “That same *Shree Nar-Nārāyan* assumes the *svarup* of *Matsya*, *Kurma*, *Varāh*, *Vāman*, *Rām*, and *Krishna* on the earth for the fulfilment of particular tasks. Then, using His own body, He helps other people

eradicate their belief of being the body and accept the belief of being the *svarup* of *brahm*. In this way, He makes His body and the bodies of other people appear to be the same. For example, just as after a thorn is used to remove another thorn, both thorns are discarded, similarly, *Bhagvān* discards His body like other *jeevs* discard theirs. This event is explained in the Mahābhārat through the story of *Nrusinhji*. When He wished to leave His body, *Nrusinhji*, through His *antaryāmi* powers, inspired *Shiv* within his heart to take the *svarup* of a *sharabha*. Then, both *Nrusinhji* and the *sharabha* fought a battle in which *Nrusinhji* died. Therefore, *Bhagvān* independently, by His own wish, accepts a human body and abandons that human body.

- 4.4 “After hearing the *charitras* of *Rushabh-Dev* being burnt in a forest fire, and *Shree Krishna Bhagvān* being killed by an arrow striking his foot, the minds of those with a *nāstik* belief, and those who are not *bhaktas* of *Bhagvān* become confused. They then allege that *Bhagvān* too passes through birth and death just like themselves, and He receives a human body according to His *karmas*, and then leaves the human body by His *karmas* as well. They also declare that only when *Bhagvān* performs *karmas* that do not cause attachment will He be released of His *karmas* and attain *kalyāñ*.

- 4.5 “On the other hand, those who have an *āstik* mind, and those who are *bhaktas* of *Bhagvān*, realise the understanding of the *nāstiks* to be wrong. They know the body of *Bhagvān* to be eternal; and that the birth, childhood, youth, old age, and death of *Bhagvān*, as well as whatever other bodily qualities He may display, are merely an illusion. This is because *Kāl* and *Māyā* are not powerful enough to have any sort of influence on *Bhagvān*'s body. In fact, all changes that do appear to occur in *Bhagvān*'s body are all due to His extraordinary powers. Those who are *bhaktas* of *Bhagvān* are not misled by this; whereas the minds of those who are not *bhaktas* become confused, just like worldly people become confused on seeing a magician's acts. However, those who are aware of the magician's techniques are not

confused. Similarly, *Purushottam Shree Nar-Nārāyan* also assumes many different bodies and discards them like the magician. Therefore, this *Shree Nar-Nārāyan* is the cause of all *avatārs*.

- 4.6 “Those who assume death upon *Shree Nar-Nārāyan* will themselves have to undergo countless births. The suffering of passing through the cycle of 8.4 million different life-forms and the torments of *Yampuri* are indeed endless. Conversely, those who realise *Shree Nar-Nārāyan* to be beyond ageing and death will be released from their *karmas* and the consequent cycle of births and deaths in the 8.4 million life-forms. Therefore, all *satsangis* and *sādhus* of our Uddhav Sampradāy should not assume death upon the *murtis* of *Bhagvān* – those that have occurred in the past, the current *murti*, or those that will occur in the future. This principle should be noted by all.”

- 4.7 In this way, Shreeji Mahārāj revealed Himself as the *pratyaksha murti* of *Bhagvān*. All who heard this talk strengthened their *nishchay* in Shreeji Mahārāj in this same way.

|| End of Vachanāmrut Amdāvād || 4 || 224 ||

Amdāvād – 5

Dharma, Arth, Kām, And Moksh

- 5.1 In the *Samvat* year 1882, on *Fāgan vad 4* [27th March 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow placed on a decorated bedstead on top of a square platform north of the *mandir* of *Shree Nar-Nārāyan* in Amdāvād. He was dressed entirely in white clothes. Around His neck was a large garland of roses, and tassels of flowers were hanging from His *pāgh*. With His right hand, He was turning a *mālā* made from *tulsi* beads. A *sabhā* of senior *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 5.2 Then, Chhadidār Kuber Sinh asked, “Mahārāj, what is the most extraordinary characteristic of *Shree Purushottam Nārāyan*?”
- 5.3 Shreeji Mahārāj replied, “No one except *Shree Purushottam Nārāyan* can control the *nādis* and *prāns* of innumerable beings and grant them instant *samādhi*; nor can anyone else influence hundreds of thousands of people by having them abide by *niyams*; and nor does anyone else have the power to control *Akshar* and the *muktas*. These are the extraordinary characteristics of *Purushottam Nārāyan*.”
- 5.4 Then, Kuber Sinh asked a second question: “Mahārāj, there are countless millions of *brahmānds*. In this *brahmānd*, the *avatār* of *Bhagvān* is present in *Bharat-Khand*, in Jambu-Dvip. But, please explain how *Bhagvān* gives *kalyān* to the countless beings of the other *brahmānds*.”
- 5.5 Shreeji Mahārāj explained, “The very *Bhagvān* that resides in this *brahmānd* is also the lord of all. It is *Bhagvān* who assumes a body in each *brahmānd* for the sake of the *kalyān* of countless beings. These beings seek His refuge and consequently attain the holy feet of *Shree Purushottam Nārāyan* in *Akshardhām*. That is the answer to your question.”
- 5.6 Kuber Sinh then asked again, “Mahārāj, what please identify what *satsangis* should abandon and what they should accept.”
- 5.7 Shreeji Mahārāj answered, “They should abandon all desires for worldly objects. Instead, they should develop desires related to *Bhagvān*. If they do have desires for wealth, they should think, ‘If we worship *Bhagvān*, we will attain gold coins, diamonds, rubies, jewels, and other invaluable things in the *dhām* of *Bhagvān*’. However, in no way should they have desires for worldly objects. 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. Even dogs and donkeys indulge in this, whereas I have attained the pratyaksha svarup form of Purushottam. It will be a great loss for me if He is displeased'. After thinking in this way, they should abandon such lustful desires and should desire happiness that is related to Bhagvān. If they have love for the relatives of the body, they should also abandon it. Instead, they should develop love towards the Bhagvān's sant. They should accept this much.

- 5.8 “On the other hand, *satsangis* should abandon the sense of ‘I-ness’ towards the body and develop an attitude of a *dās* towards *Bhagvān*. If *Bhagvān* or His *sant* have become displeased in any way or have disapproved of a person, then he should discard all cruel feelings that he may have developed towards *Bhagvān* or His *sant*. Moreover, he should realise his own mistake and accept the *gun* of *Bhagvān* and His *sant*. In this way, a person should always think positively, but never think negatively. That is the answer to your question.”
- 5.9 Then, Kuber Sinh asked another question: “Mahārāj, please explain the nature of *dharma*, *arth*, *kām*, and *moksh*.”
- 5.10 Shreeji Mahārāj smiled gently and said, “The nature of *arth* is to accumulate wealth or to fulfil a person’s aim of *moksh*. That is the nature of *arth*. The nature of *dharma* is to use that wealth in *satsang* for the purpose of *dharma*; but, not spend it for other purposes. That is the nature of *dharma*. The nature of *kām* is to have only one wife, to have physical relations with her only at the appropriate time, to reject all women in the world by regarding them as a mother, sister, or daughter. That is the nature of *kām*. Finally, the nature of *moksh* is to attentively follow all the *niyams* of *satsang* and keep unfaltering *nishchay* in *Bhagvān*. That is the nature of *moksh*. That is the answer to your question.”
- 5.11 Shreeji Mahārāj then retired to sleep.

Amdāvād - 6

The Cause Of All Avatārs

- 6.1 In the *Samvat* year 1882, on *Fāgan vad* 6 [29th March 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed on a decorated bedstead on top of a square platform facing the *mandir* of *Shree Nar-Nārāyan* in Amdāvād. He was dressed entirely in white clothes. Garlands of roses were placed around His neck, and tassels of *chameli* flowers were hanging from both sides of His *pāgh*. Bunches of roses had been placed upon both of His ears. In addition to this, Shreeji Mahārāj had taken a large bunch of roses in His hand and was gently rubbing it around His face. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 6.2 Then, after the evening *ārti*, Kuber Sinh asked Shreeji Mahārāj a question: “Mahārāj, please reveal how *nishchay* in *Bhagvān* that a person has firmly established in his heart would never falter.”
- 6.3 Shreeji Mahārāj first commented, “Everyone should hear the answer to this question, so please listen attentively.” He then said, “If a person knows the greatness of the *pratyaksha svarup* of *Bhagvān*, then his belief never falters. I shall now explain that greatness.
- 6.4 “All the *avatārs* of *Bhagvān* emerge from the very *Bhagvān* that is present in this *satsang*. He is the cause of all the *avatārs* and is the *antaryāmi* of all. It is *Bhagvān* in *Akshardhām*, who is radiant, full of countless powers, and eternally has a *svarup*. He is also the lord of all the lords of the countless *brahmānds*; He is even the cause of *Akshar-Brahm*. When that *Bhagvān* takes birth on earth and adopts the behaviour of *Rushabh-Dev*, He is known as *Rushabh-Dev*; when He accepts the divine ways of the *avatār* of *Rām*, He is known as *Rām-Chandra*; and when He performs the *charitras* of *Shree Krishna*, He is known as *Shree Krishna*. In this way, whichever behaviour of the *avatārs* can be seen in *Bhagvān*, it should be understood that all the

previous *avatārs* of *Bhagvān* have emerged from Him, and that He is the ultimate cause of them all. If a person understands this, his belief never falters. But, if he does not understand this, his belief may falter. That is the answer to your question.”

- 6.5 Shreeji Mahārāj then added, “Furthermore, that same *Shree Krishna Bhagvān* took birth as *Shree Nar-Nārāyan* from *Dharma* and *Bhakti*. Therefore, realising this *Shree Nar-Nārāyan* to be my *svarup*, I have installed His *murti* for the first time here in *Shree-Nagar*. Therefore, no one should perceive even the slightest difference between *Shree Nar-Nārāyan* and myself. It is He who is the dweller of *Akshardhām*.”
- 6.6 Hearing Shreeji Mahārāj say this, Kuber-Sinh asked further, “Mahārāj, what is that *Akshardhām* like? Please describe it and the *bhaktas* of *Bhagvān* that reside there.”
- 6.7 Shreeji Mahārāj explained, “It is *Akshardhām* which has become the *dhām* of *Shree Purushottam Nārāyan* to dwell in. That *Akshardhām* in the *svarup* of the *dhām* of *Bhagvān* is eternal in comparison to all the other *Akshardhāms* (the *muktas* who have become like *Akshar-Brahm*). Within that *Akshardhām*, there are several types of palaces. Each palace has various types of decorative balconies and terraces. There are also many different types of fountains and many different types of gardens. The gardens contain innumerable flowers of innumerable species, and each one is radiant. It is so beautiful that it cannot be compared to any other *dhām*. It is also called *Golok*. In addition, its splendour is countless times more than the divine riches of countless other *dhāms*.
- 6.8 “That *dhām* is also limitless. Just as there is no limit to *ākāsh*, regardless of the direction in which a person looks, similarly, there is no limit to *Akshardhām*. Whether a person looks above, below, or in the four directions, there is no boundary to the *dhām* of *Bhagvān*. This is because it is endless. If a person were to try to reach its end,

he would realise that it is endless. Such is the vastness of *Akshardhām*.

- 6.9 “Also, the objects within *Akshardhām* are all *divya* and composed of *chaitanya*. Countless *pārshads*, who are also radiant and have a *divya svarup*, reside in that *dhām*. They are forever eager for the *sevā* of *Bhagvān*, who is the *antaryāmi* of all life-forms. It is the same lord of that *dhām* – the lord of *Akshar* and the *muktas*, *Parbrahm Purushottam* – who is present here in this *satsang*. Only a person who has such *nishchay* attains *Akshardhām*.”

|| End of Vachanāmrut Amdāvād || 6 || 226 ||

Amdāvād – 7 Divine Characteristics Of Shreeji Mahārāj

- 7.1 In the *Samvat year 1882*, on *Fāgan vad 7* [30th March 1826], Swāmi Shree Sahajānandji Mahārāj was having the Vāsudev Mahātmya read on the *medi* above the gate of the *mandir* of *Shree Nar-Nārāyan* in Amdāvād. Then, in the evening, He got up and sat facing east on a decorated bedstead under the neem tree near the gate. Around His head, He had tied a pink *pāgh*, and tassels of roses had been inserted into the *pāgh*. He was also wearing garlands of roses. In addition to this, He was wearing a white *survāl* and had covered Himself with a thin, white *chofāl*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 7.2 Then, Prāgji Davé asked, “Mahārāj, by what means can a person's mind become firmly fixed on you so that it does not become adulterous by straying elsewhere?”
- 7.3 Shreeji Mahārāj began by saying, “Please listen as I answer your question.” He then continued, “By realising the greatness of *Bhagvān*,

a person's mind becomes fixed on Him. Now, I shall explain how that greatness should be understood.

- 7.4 "I had previously asked Rāmānand Swāmi at Lādhā Brāhmaṇ's house in Piplānā, '*Are you truly Bhagvān, or are you merely called Bhagvān?*' Rāmānand Swāmi did not reply then. Later, in *Samvat* 1869, I had fallen ill. During my illness, I went to Kshir-Sāgar where *Shesh-Shāyi Nārāyan* rests upon *Shesh*, and I saw Rāmānand Swāmi there. He was wearing a white *dhoti* and had covered himself with a white *pachchedi*. I also saw many others sitting near the holy feet of *Shesh-Shāyi Nārāyan*. I asked *Nārāyan*, '*Who is this Rāmānand Swāmi?*' *Nārāyan* replied, '*He is a knower of Brahm*'. After He said this, Rāmānand Swāmi merged into the body of *Nārāyan*, and I then returned to my physical body.
- 7.5 "Then, when I performed *antar-drashti*, I saw the source of the divine sound of *pranav*. While I was looking at it, *Nandishvar*, the bull, approached me. I mounted upon it and went to *Shiv* in *Kailās*. There, *Garud* arrived. So, I mounted upon it and began to travel to *Vaikunth* and *Akshardhām*. However, as *Garud* was unable to fly to *Akshardhām*, I went alone to the *dhām* of *Shree Purushottam Nārāyan*, which is beyond everything. There, I saw that it was I who was *Purushottam*; I did not see anyone important, apart from myself. In this way, I travelled to these places, and then finally returned to my body.
- 7.6 "Then, when I looked within again, I realised that I am the creator, sustainer, and destroyer of all the *brahmāndas*. In those countless *brahmāndas*, it is by my divine light that countless *Shivs*, countless *Brahmās*, countless *Kailās*, countless *Vaikunths*, *Golok*, *Akshardhām*, as well as countless millions of other *loks*, are radiant.
- 7.7 "What am I like? Well, if I were to shake the earth with the toe of my foot, the worlds of countless *brahmāndas* would begin to shake. It is

also by my divine light that the sun, the moon, and the stars are radiant. So, if a person develops the belief of my *svarup* in this way, his mind becomes fixed on me – *Bhagvān* – and would never stray anywhere else. Moreover, I will grant my supreme *dhām* to all who come to my refuge and understand this. In addition, I will make them *antaryāmi*, and powerful enough to create, sustain, and destroy *brahmānds*. However, after receiving such powers, a person should not think, ‘*I alone my great*’, and neglect and *murti* of *Shree Nar-Nārāyan*. Instead, a person should realise ‘*It is by compassion of Shree Nar-Nārāyan that I have attained such greatness*’.”

- 7.8 In this way, Shreeji Mahārāj answered the question.

|| End of Vachanāmrut Amdāvād || 7 || 227 ||

Amdāvād – 8 The *Prāyshchit* For Anger

- 8.1 In the *Samvat* year 1882, on *Fāgan vad* 8 [31st March 1826], Swāmi Shree Sahajānandji Mahārāj was serving food to the *sādhus* in their residential hall, north of the *mandir* of *Shree Nar-Nārāyan* in Amdāvād. He had tied a beautiful, white *pāgh* around His head and was wearing a white *khes*. He has also placed a *khes* over His left shoulder and had tied one of its ends around His waist. Also, a large garland of roses was hanging around His neck.
- 8.2 While serving *lādus* to the *sādhus*, Shreeji Mahārāj said, “A *sādhu* should abandon anger in all respects. What is anger like? Well, it destroys all noble qualities such as *gnān*, the performance of *tap*, and the chanting of the name of *Bhagvān*.
- 8.3 “Now, I shall identify the motives from which anger arises. Anger arises when *sādhus* are engaged in a question-answer discussion

amongst themselves, or if there is an argumentative discussion. It can also arise from the giving and taking of particular objects, or when lecturing someone, or when a person tries to maintain prejudice towards his *shishya*. Also, anger can arise when a person is insulted, out of jealousy, over where to sit or not to sit, or even because of the unequal distribution of *Bhagvān's prasād*. In this way, there are many reasons for anger to arise.

- 8.4 “If a senior *sādhu* or a junior *sādhu* becomes angry, he should first perform *dandvat pranām* to whomever he has expressed his anger upon, and then please that person by speaking pleasant words to him in a pleading, gentle, and sincere tone. This is my *āgnā*.
- 8.5 “If anyone else, due to a cruel intellect, has an offensive thought towards a *sādhu*, he should confess and voice his offensive thought by saying, ‘*Mahārāj, I have thought offensively of you*’. Then, in order to be forgiven for that thought, he should fold his hands and pray for forgiveness.
- 8.6 “If a *sādhu* becomes angry with a *grahastha bhakta*, then he should verbally pray and bow down to him from a seated position; but he should not perform *dandvat pranām* before him. If *sāṅkhyā-yogi* women become angry amongst themselves or on *karma-yogi* women, they too should pray verbally and bow down from a seated position. On the other hand, *sāṅkhyā-yogi* men should do as the *sādhus* do if they become angry upon anyone.
- 8.7 “In general, whenever we become angry with someone, we should realise that person to be a *bhakta* of our lord, *Shree Nar-Nārāyan*, and instantly abandon our arrogance, bow down to Him, and pray. However, a person should never maintain an outward perspective by believing, ‘*I am senior and better than him; whereas he is not senior but a mere junior*’. A person should not entertain such a feeling. In fact, even our *ishta-dev*, *Shree Nar-Nārāyan*, does not keep any

arrogance or anger; so as His followers and the members of this Uddhav Sampradāy, we should abandon all forms of anger and arrogance.

- 8.8 “*Shree Nar-Nārāyan* will be greatly pleased upon anyone who performs the *prāyshchit* that I have prescribed for becoming angry. As a result, that person’s *antah-karans* will be purified, and all of his vicious natures, such as *kām*, *krodh*, *abhimān*, *lobh*, *mān*, and *matsar*, will be destroyed. Conversely, a person who does not perform *prāyshchit* for becoming angry should be thought of as a snake, not as a *bhakta* of *Bhagvān*.”

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|| End of Shree Amdāvād Prakaran ||

VACHANĀMRUT

Shree Ashlāli Prakaran

Ashlāli - 1

The Three Types Of *Bhaktas*

- 1.1 In the *Samvat* year 1882, on *Chaitra sud 2* [9th April 1826], Swāmi Shree Sahajānandji Mahārāj left Amdāvād with great festivity and reached Ashlāli in the evening. There, He was accommodated in a mango grove north of the village and was seated on a platform. He was dressed entirely in white clothes. Also, He was wearing beautiful garlands of flowers around His neck, and tassels of flowers were hanging from His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 1.2 Shreeji Mahārāj then said to Muktānand Swāmi, Brahmānand Swāmi, and all the other *sādhus*, “Please listen, I wish to say something. Whoever incompletely realises the nature of *Bhagvān* suffers a great loss. That person cannot experience the true bliss of *Purushottam Bhagvān* – who we also call *Shree Krishna*, *Shree Vāsudev*, *Shree Nar-Nārāyan*, *Parbrahm*, and *Shree Nārāyan* – nor can he become an *ekāntik bhakta*. Therefore, a person should strengthen his *gnān* of *Bhagvān* by great association with an *ekāntik bhakta* of *Bhagvān* who has *gnān*. This is because, without the true *gnān* of *Bhagvān* even the *prajāpatis* and other creators of the universe have to repeatedly take birth along with the creation, and then ultimately merge back into *Māyā*. However, they do not attain *Akshardhām*, the *dhām* of *Shree Purushottam Bhagvān*. The reason for this is a flaw in their understanding.”
- 1.3 Then, all the *munis* asked, “Mahārāj, please explain this flaw in their understanding.”

- 1.4 Shreeji Mahārāj said, "Very well. Please listen as I explain their flaws. First of all, they consider the strength of their own actions but not the strength of a person's refuge in *Bhagvān* to be instrumental in their *kalyān*. Secondly, they do not realise that becoming *akshar-rup* and serving *Shree Purushottam Nar-Nārāyan* is in itself *kalyān*. Their third mistake is that they believe the innumerable *avatārs* of *Bhagvān*, such as *Rām* and *Krishna*, to be a part of *Bhagvān*. Fourthly, at the time of a previous death, they had a thought in their minds, '*How are the brahmānds created? It would be good to see for once*'. Seeing their desire, *Bhagvān* engaged them in the creation of the *brahmānds*. They will only become *brahm-rup* and attain the *dhām* of *Bhagvān* when they realise true *gnān* by great association with an *ekāntik bhakta* of *Bhagvān*; and only then will they become eternally happy. Therefore, a *bhakta* of *Bhagvān* should desire nothing but the *sevā* of *Bhagvān*."
- 1.5 Shreeji Mahārāj then explained, "There are three types of *bhaktas*; and they can be recognised by their characteristics: A person who worships *Bhagvān* with the intention of earning powers to create the world is known as *aishvaryārthi*. He is a *kanishth bhakta*. A person who worships *Bhagvān* only to experience the *ātmā* is known as a *kaivalyārthi*. He is a *madhyam bhakta*. However, a person who has a constant the singular determination for the *sevā* of the *pratyaksha svarup* of *Purushottam Bhagvān* is known as a *bhagvat-nishtārthi*. He is an *uttam bhakta* and best *bhakta* of all. As all of us have the belief of the *pratyaksha svarup* of *Shree Nar-Nārāyan*, we are all undoubtedly the best."
- 1.6 All who had gathered in the *sabhā* were overjoyed hearing these words of Shreeji Mahārāj.

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|| End of Shree Ashlāli Prakaran ||

VACHANĀMRUT

Shree Jetalpur Prakaran

Jetalpur - 1

The Dvait Philosophy

- 1.1 In the *Samvat* year 1882, about an hour-and-a-half after sunrise on *Chaitra sud 3* [10th April 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead that had been placed under an *āsopālav* tree in the mansion in Jetalpur. He was dressed entirely in white clothes. Around His neck, He was wearing several garlands of *guldāvadi* flowers, tassels of *dolariyā* flowers were dangling from His *pāgh*, and two *karnikār* flowers had been placed upon both of His ears. Also, He was playing with a beautiful lemon in His hands. A *sabhā* of *sādhus*, as well as *satsangi* men and women from various places, had gathered before Him.
- 1.2 Then, addressing the entire *sabhā*, Shreeji Mahārāj asked, “Everyone in this world accepts some philosophy or other. There are two major doctrines: One is the Dvait philosophy and the other is the Advait philosophy. Please explain which philosophy should be accepted by a *mumukshu*.”
- 1.3 Then, Purushottam Bhatt said in reply, “Mahārāj, in the Advait philosophy, by believing their *ātmā* to be *Bhagvān*, people behave as they please. As a result of this, they fall from the path of *kalyān*. Therefore, a *mumukshu* should accept the Dvait philosophy.”
- 1.4 Shreeji Mahārāj then raised a doubt. He questioned, “According to the Dvait philosophy, *jeev*, *ishvar*, and *Māyā* are *satya*. But, as long as *Māyā* persists, how can the *jeev* attain *kalyān*? ”
- 1.5 Purushottam Bhatt replied, “A person attains *kalyān* by performing pure *karmas*.”

- 1.6 Again, Shreeji Mahārāj raised a doubt: “The two types of *karmas*, *nivrutti* and *pravrutti*, become merged into *Māyā* in the form of *sushupti*. What is that state of *sushupti* like? Well, just as no one is capable of conquering Mount Lokā-Lok, similarly, no *jeev* is capable of conquering the *sushupti*. Above that, is *Māyā* in its state of equilibrium, and it is extremely vast. No *jeev* can conquer it. Therefore, the means to go beyond *Māyā* is as follows: When the *jeev* comes into contact with the *pratyaksha svarup* of *Shree Purushottam Bhagvān* – who is beyond *Māyā*, and who is the destroyer of *Māyā* and all *karmas* – or His *sant* who has attained *Bhagvān*, then by accepting their refuge, the *jeev* can go beyond *Māyā*.”
- 1.7 After delivering this talk, Shreeji Mahārāj went up into the mansion for His meal. After dinner, He returned and sat on a decorated bedstead under the *āsopālav* tree. Then, looking lovingly at all the *sādhus* and *bhaktas*, He said, “In the beginning, when no one honours a person, imagine what his nature is like. Then, when a hundred people begin to follow him, his pride becomes of a different type. Also, when one thousand people, or ten thousand people, or ten million people follow him, his pride becomes of a different type altogether. Then, if he becomes like *Brahmā*, or *Shiv*, or *Indra*, and if he is wise, he would realise, ‘*My greatness is not due to this status*'. What is it due to? Well, greatness is due to the *ātmā*, and due to association with a *sant*. This is because even though those like *Brahmā*, *Shiv*, and *Indra* are all great, they still crave for the dust from the feet of a *sant*.
- 1.8 “So, where does the greatness of a *sant* lie? Allow me to explain. The greatness of a *sant* is not due to wealth, or objects, or any kingdom; his greatness is due to his *bhakti* and *upāsanā* of *Bhagvān*. Also, the *sant* has *ātmā-nishthā*. It is due to these qualities that he is great.
- 1.9 “If a person cannot realise this, then he should develop a belief within his *ātmā* that he should be deeply attached to a *sant* who has attained the *pratyaksha svarup* of *Bhagvān*, and he should believe only that

sant to be his own self. However, a person may doubt, ‘*How is the master-servant relationship maintained?*’ Well, take the example of Gālav Rājā. He wanted to perform a sacrifice for which he specifically required white horses with black ears. It so happened that those black-eared horses were at the home of *Varun*. But, since that region was beyond his reach, he called upon *Garud*. Then, having mounted *Garud*, he went there and brought back the horses. So, does this mean that Gālav Rājā’s *sevā* towards *Garud* diminished? No, it did not diminish. Similarly, the purpose of being deeply attached to a *sant*, who is a knower of *Brahm*, is that he has the ability of passing through the eight barriers (*jad prakruti*). That is the reason for being deeply attached to such a *sant*.”

- 1.10 Shreeji Mahārāj then added that all should remember this principle, as it is the very life of everyone.

|| End of Vachanāmrut Jetalpur || 1 || 230 ||

Jetalpur - 2

The Characteristics Of A *Yati*

- 2.1 In the *Samvat* year 1882, in the evening of *Chaitra sud 4* [11th April 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead that had been placed in the middle of the courtyard of the *mandir* of *Shree Baldevji* in Jetalpur. He was dressed entirely in white clothes, and tassels of *dolariyā* flowers decorated His *pāgh*. Also, He had a handkerchief in His left hand and was turning a *mālā* of *tulsi* beads with His right hand. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 2.2 Then, Brahmānand Swāmi bowed before Shreeji Mahārāj and asked, “Mahārāj, please reveal who can be called *yati*? ”
- 2.3 Shreeji Mahārāj said, “A person who firmly follows *brahm-chārya* and has conquered all of his *indriyas* should be known as a *yati*; a person

who is like *Hanumānji* and Lakshmanji should be known as a *yati*. When *Hanumānji* went to Lankā in search of *Sitāji* on *Rāmchandraji*'s instruction, he looked at the faces of all the women in Lankā in order to recognise her. As he continued looking, he thought, '*This is not Jānkiji...This one is not Jānkiji*'. Then, while he was thinking this, he saw Mandodari and thought, '*Could this be Jānkiji?*' But, then concluded in his mind, '*Because of her separation from Rāmchandraji, Jānkiji's body would never be so plump, and she would never be able to sleep so soundly*'. With this thought in mind, *Hanumānji* turned back.

- 2.4 "Then, he doubted in his mind, *I am a yati; but, could a flaw have developed in me by seeing all these women?*" But, then he reconciled to himself, *'How can there be any flaw in me? It is because of Rāmchandraji's instruction to find Sitāji that I had to look at all these women'*. He also thought, *'By Rāmchandraji's grace, no disturbance has arisen in my indriyas and in my vrutti'*. Thinking this, he wandered everywhere to look for *Sitāji*. In this way, like *Hanumānji*, a person whose *antah-karans* remains pure despite being faced by such vicious influences is called a *yati*.
- 2.5 "Moreover, while searching for *Sitāji* in the forest after she was abducted, *Rāmchandraji* and Lakshmanji came to the place where Sugriv was seated on the Fatak Shilā. They informed Sugriv, *'We have come here because Jānkiji has been abducted. So, if you know of her whereabouts, please tell us'*. Sugriv replied, *'Mahārāj, I did hear the cries, "O Ram! O Ram!" coming from the sky. Also, some items of jewellery, which are tied in a piece of cloth, were dropped from above. I have kept them with me'*. Then, *Rāmchandraji* requested, *'Please bring them here so that we can see them'*. *Rāmchandraji* took the pieces of jewellery from Sugriv and showed them to Lakshmanji. First, He showed jewellery worn on the ears, and bracelets worn on the arms, but Lakshmanji did not recognise any of these. Then, He showed some anklets. Lakshmanji immediately exclaimed, *'Mahārāj, I have never seen Jānkiji's body. In fact, except for her feet, I have not seen any other part of Jānkiji's body. The only reason I have been able to*

*recognize the anklets is because whenever I used to go and bow at her feet every evening, I would see her ankles'. In this way, despite the fact that for fourteen years Lakshmanji was in their service, with the exception of Jānkī's feet, he had never intentionally seen her body. Such a person should be known as a *yati*."*

- 2.6 Having said this, Shreeji Mahārāj commented, "This Brahmānand Swāmi is also like that."
- 2.7 In this way, as the *sabhā* was listening, Shreeji Mahārāj greatly praised Brahmānand Swāmi as being a *yati*.
- 2.8 Then, Shreeji Mahārāj went to the outskirts of the village. There, He sat on a decorated bedstead that had been placed on top of a low, broad platform at the site where the *yagnas* had been performed. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 2.9 Then, Shreeji Mahārāj said, "Please begin a question-answer discussion."
- 2.10 Then, Āshji-Bhāi Patel asked, "Mahārāj, what is the nature of the *jeev*? Please reveal it to me as it is."
- 2.11 Shreeji Mahārāj explained, "The *jeev* is *achhedhya*, *abhedhya*, *avināshi*, *chetan*, and the size of an atom. You may also ask, 'Where does the *jeev* reside?' Well, it resides in the *hruday-ākāsh*, and while staying there it performs different actions. From there, when it wants to see, it does so through the eyes; when it wants to hear sounds, it does so through the ears; it smells all types of smells through the nose; it tastes through the tongue; and through the skin, it experiences the pleasures of all feelings. In addition, it produces thoughts through the *man*, it thinks through the *chitt*, and it makes decisions through the *buddhi*. In this way, through the ten *indriyas*

and the four *antah-karans*, it indulges in all the *vishays*. It pervades the entire body from head to toe, yet is distinct from it. This is the nature of the *jeev*. It is due to the grace of the *pratyaksha svarup* of *Purushottam* that a *bhakta* is able to perceive the *jeev* as it actually is. On the other hand, others cannot even begin to realise the nature of the *jeev*."

- 2.12 Having answered the question in this way and pleasing everyone, Shreeji Mahārāj bid "Jay Sachidānand" to the *sabhā* and retired to the mansion to sleep.

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Jetalpur – 3 Overcoming *Vāsnā*

- 3.1 In the *Samvat* year 1882, in the early morning of *Chaitra sud 5* [12th April 1826], Swāmi Shree Sahajānandji Mahārāj arrived in the garden on the western side of the mansion, the place of His residence, in Jetalpur. Under a large *bordi* tree within the garden, He was sitting facing east on a decorated bedstead, with a large, cylindrical pillow, that had been placed on a platform. He was dressed entirely in white clothes. He was also wearing garlands of *champā*, *borsali*, and *guldāvadi* flowers around His neck, and tassels of *chameli* and *dolariyā* flowers were hanging from His *pāgh*. Bunches of *hajāri* flowers had been placed upon His ears. In addition to this, He was playing with a pomegranate and a lemon with both hands. Muktānand Swāmi, Brahmānand Swāmi, and other *munis*, as well as *haribhaktas* from various places, had gathered before Him in a *sabhā*.
- 3.2 Shreeji Mahārāj first thought for a while, and then said, "Everyone please listen, as I wish to speak to you. For *bhaktas* of *Bhagvān*, there is nothing worse than having impure desires. This is because *bhaktas* who have such impure desires, even if they stay near me, cannot be

happy. In fact, before engaging in the worship of *Bhagvān*, they asked, '*Mahārāj, please keep us near you*'. However, because they did not eradicate their impure desires, they are miserable."

- 3.3 Then, Muktānand Swāmi asked, "Mahārāj, how are those impure desires eradicated?"
- 3.4 Shreeji Mahārāj explained, "The method for eradicating impure desires is as follows: Firstly, whenever a person entertains a thought which disobeys the rules of *dharma* that have been laid down by me, or whenever he thinks cruelly of a *sādhu* or a *grahastha*, he should repeatedly chant '*Nar-Nārāyan, Swāminārāyan*' aloud. Secondly, he should offer to *Bhagvān* the nine types of *bhakti* coupled with knowledge of His greatness and the observance of *dharma*. As a result, *Bhagvān* resides in his heart and destroys the impure desires. In fact, just as *Bhagvān* freed the elephant from the crocodile's mouth, in the same way, this method that I have just revealed to you will eradicate your impure desires.
- 3.5 "Now, I shall tell you another method which will benefit all of you, so please listen. A person should never intentionally disobey the rules of *dharma* related to his *vartmāns*. If a person does so unknowingly, he should immediately perform *prāyshchit* for disobeying the *vartmāns*.
- 3.6 "In addition, a person should realise his own self to be the witness; '*I am the ātmā, which is full of chaitanya; it is beyond all thoughts and reason. This body, which is accompanied by the mind, is not actually my true svarup*'.
- 3.7 "Furthermore, if *Bhagvān* smiles at someone, or if *Bhagvān* calls someone, or if He performs any other sort of action, he should never develop hatred towards Him. A person should absorb this form of understanding. However, someone may feel, '*I have worshipped Mahārāj a lot, and I have also performed a great deal of sevā; still, Mahārāj does not talk to me. Instead, He talks to others a lot. So, I*

might as well worship Bhagvān while sitting at home'. In this way, he develops hatred towards Bhagvān. In that case, I could also believe, 'What does this person have to do with me?' As a result, that person's future would be uncertain. However, I myself do not look at anyone's avgun. In fact, my nature is such that I always look only at people's gun.

- 3.8 "Now, I shall tell you how that *bhakta* should perceive *gun* and eradicate *avgun*. If he thinks, '*What was I like before I came into satsang? Well, I experienced kāl, karma, birth, death, and the cycle of births and deaths. So, how can I develop hatred towards Bhagvān who has freed me from all of that, who has made me fearless, and who has helped me progress by bestowing noble qualities upon me? How can I ignore His wishes and do as I please?*' A *bhakta* becomes happy only when he stops hating *Bhagvān* by thinking in this way.
- 3.9 "In fact, with the body, nothing is greater than to do as *Bhagvān* likes. That in itself is *bhakti*. In fact, only by doing this does a person attain *Bhagvān*. That is why vicious natures, such as *mān*, *irshyā*, *kām*, *krodh*, and *lobh*, are all obstacles on the path of *kalyān* and should be discarded.
- 3.10 "Of those vicious natures, *mān* is absolutely the worst of all. Just look, a person who has a minor flaw in any other *vartmān* still manages to survive in *satsang*, whereas those who had *mān* have never been able to survive. Therefore, *sādhus* must never allow any lapse in the observance of the *vartmāns* and remaining without *mān*. Be extremely vigilant. Believe your own self to be distinct from your body. Offer *bhakti* to *Shree Purushottam* attentively and thoroughly. Constantly engage in *bhajan* and *smaran* of *Bhagvān*; its bliss will equal the bliss of actually having the *darshan* of *Bhagvān*.
- 3.11 "Also, in our *satsang*, a person who is educated in the *shāstras* is not necessarily great. Who should be considered great? Well, a person who considers all fourteen *loks* to be as insignificant as a blade of grass, due to *vairāgya*; a persons who has firm belief of *Bhagvān* as

He is, just as he has firm attachment to his body; and a person who is oblivious to the world in the jāgrat state just as he is oblivious to the world in the state of sushupti sleep – such a person is great in our *satsang*."

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Jetalpur - 4 ***Sevā Of A Bhakta***

- 4.1 In the *Samvat* year 1882, on the *Chaitra sud 6* [13th April 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress, and leaning on a large, cylindrical pillow, that had been placed in the south-facing balcony of the mansion in Jetalpur. He was wearing a white *pāgh*, adorned with a bunch of small flowers, on His head, and He had covered Himself with a *pachchedi* of white flowers. He was wearing a white *khes* with a border of silver threads. In addition to this, His entire body had been smeared with sandalwood paste mixed with saffron. Also, garlands of *guldāvadi* flowers were placed around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 4.2 Then, addressing the entire *sabhā*, Shreeji Mahārāj said, "In this *lok*, the *jeev* attains *kalyān* only by the following means; *nishchay* in the *pratyaksha svarup* of *Bhagvān*, His *darshan*, and His constant remembrance. After all, it is said in the Shreemad Bhāgvat that even those who insulted *Bhagvān*, such as Kans, Shishupāl, and Dantvakra, attained *kalyān* since all of them had constant remembrance of *Bhagvān*. Therefore, *kalyān* is attained by constantly remembering *Bhagvān*; and since all of you possess such remembrance, your *kalyān* is assured.

- 4.3 "Having said that, you should still follow all the rules of *dharma* prescribed by me for as long as you are conscious of your bodies.

You may claim, '*If a person has attained Bhagvān and constantly remembers Him, why does he need to observe vartmān?*' In reply to that, consider the difference between a person who firmly observes the *vartmān* and a person who is slacking in his observance. Allow me to explain that difference to you. Even though both remember *Bhagvān*, the person who does not follow *niyams* can only earn *kalyān* for himself, but he cannot help other *jeevs* attain *kalyān*. Also, he does not become an *ekāntik bhakta*, nor does he attain the *nirgun dhām* of *Bhagvān*. Even though he does not have to undergo births and deaths, he cannot stay in the *satsang*.

- 4.4 "However, all of you are the best type of *bhaktas*. In fact, *sādhus* such as yourselves, who observe *niyams*, are of a totally different category. For that reason, whoever feeds you sincerely will earn the rewards of performing millions of sacrifices and will ultimately attain *kalyān*; and whoever touches your feet will be freed of their sins committed in millions of past lives. Anyone who kindly offers you clothes will also attain ultimate *kalyān*. The rivers and lakes into which you dip your feet become like places of pilgrimage, and any tree that you have sat under or eaten fruits of will also definitely benefit. If someone devoutly performs your *darshan*, or is someone devoutly bows before you, then all of his sins are destroyed. Moreover, whomever you talk to about *Bhagvān* and whomever you inspire to follow *niyams* related to *dharma* will attain *kalyān*. All the actions of *sādhus* like yourselves, who observe *niyams*, lead to *moksh*. This is because you have the firm refuge of the *pratyaksha svarup* of *Shree Nar-Nārāyan Rushi*. That *Shree Nar-Nārāyan Rushi* is always present in your *sabhā*.
- 4.5 "You may claim, '*If we have a firm refuge of Bhagvān, why do māyik qualities still pervade us?*' Then, let me say that it takes me no time at all to eradicate the *shad-urmi* (six physical and emotional feelings) and the *māyik* qualities from all of you. In fact, it would take me no time to enable all of you to recall your countless previous lives and to

be able to perform the creation, sustenance, and destruction, of countless *brahmānds*. Nevertheless, I have kept you like this and have suppressed your powers because it is my wish to do so, and to allow you to attain the bliss of the *pratyaksha svarup* of *Bhagvān*. What is more, all of you have currently attained *Shree Purushottam* who is *pratyaksha* in the *svarup* of *Shree Nar-Nārāyan Rushi*. Therefore, abandon all doubts and happily engage in worship.” Saying this, Shreeji Mahārāj became silent.

- 4.6 Then, Āshji-Bhāī asked a question: “Mahārāj, how is it that a person attains *kalyān* by keeping hatred towards *Bhagvān*? Please tell us.”
- 4.7 Shreeji Mahārāj replied, “Once Drupad Rājā wished to have his daughter, Draupadi, married. So that she could select a bridegroom, he arranged a grand function in which he invited all the kings. Dron-Āchārya also came, as did the Pāndavs. Then, all the kings took turns to try and pierce the fish, but none were able to do so. Then, Yudhishthir said, ‘*I will pierce the fish*’. Having said this, Yudhishthir took aim. Dron-Āchārya asked him, ‘*Can you see this sabhā?*’ Yudhishthir replied, ‘*Yes, I can see it*’. Again, Dron-Āchārya asked him, ‘*Can you see your body?*’ Yudhishthir replied, ‘*Yes, I can see it*’. Then, Dron-Āchārya said, ‘*You will not be able to pierce the fish*’. In this way, four of the brothers were unable to pierce the fish. Then, Arjun stepped forward. He picked up his bow and took aim. Dron-Āchārya asked him, ‘*Can you see this sabhā?*’ Arjun replied, ‘*No, I cannot see the sabhā, and I cannot even see the fish. Instead, I only see the bird attached to the fish*’. Hearing this, Dron-Āchārya said, ‘*Focus on its head*’. Arjun adjusted his aim and said, ‘*Now I do not see even the bird; I see only its head*’. Finally, Dron-Āchārya said, ‘*Now take your shot*’. Arjun then pierced the fish’s head. In this way, if all of a person’s *vruttis* are focused on the *svarup* of *Bhagvān*, then he can attain *kalyān* even with a feeling of hatred towards *Bhagvān*.
- 4.8 “For example, when the *vruttis* of those like Shishupāl and Kans became completely engrossed in *Shree Krishna*, they attained *kalyān*.

But, if a person does not know how to hate *Bhagvān* in this way then he is sent to *Narak*. Instead, it is much easier to engage in the *bhakti* of *Bhagvān*. However, a person who worships *Bhagvān* with such a cruel intellect will always be called demonic, and cannot be called a *bhakta*.

- 4.9 "Therefore, if a person wants to abandon the evil practices of the demons and join the ranks of Dhruv, Prahlād, *Nārad*, and the *Sanakādik*, then engaging in the worship of *Bhagvān* by offering *bhakti* is far better."
- 4.10 Having heard Shreeji Mahārāj speak in this way, everyone in the *sabhā* experienced profound bliss.

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Jetalpur – 5 **The Wish Of *Bhagvān***

- 5.1 In the *Samvat* year 1882, approximately four-and-a-half hours after sunset on *Chaitra sud 7* [14th April 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a wooden bedstead facing north in the courtyard south of the palace in Jetalpur. He was dressed entirely in white clothes. He had tied a *pāgh* made from a thin, white cloth around His head. He had also covered Himself with a *chādar*, and was wearing a white *dhoti*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 5.2 After thinking for a moment, Shreeji Mahārāj said, "Everyone please pay attention; today I wish to talk to you about things as they really are. Specifically, there is nothing greater than worshipping *Bhagvān*. This is because everything happens according to the wish of *Bhagvān*. In fact, at this moment, even the wishes of this *sabhā* can

be fulfilled. By the grace of *Shree Nar-Nārāyan*, even my wish can be fulfilled. Allow me to elaborate on this.

- 5.3 "Whatever I wish in my mind is fulfilled in this world. If I wish, '*May he attain a kingdom*', then he will attain a kingdom. If I wish, '*May he lose his kingdom*', then his kingdom will be lost. If I wish, '*Let there be this much rainfall here at his moment*', then it will definitely rain here; and if I wish, '*Let there be no rainfall here*', then it will not rain here. Also if I wish, '*May he attain wealth*', then he does so; and if I wish, '*May she conceive a son*', then she mothers a son; and if I wish, '*May she not have a son*', then she definitely does not. If I wish, '*May he contract a disease*', then he will contract a disease; and if I wish, '*May he not contract a disease*', then he will not contract a disease. So, when I wish for something, it actually happens that way.
- 5.4 "Then, you will argue that a *satsangi* still has to endure joy and pain – he contracts diseases, he sometimes loses all of his wealth and luxuries, and despite working extremely hard all his life, he still remains poor. Well, the explanation for all of his efforts not earning rewards is that it occurs in direct proportion to his slackness in engaging in the worship of *Bhagvān*. *Bhagvān* definitely wishes to assist him. In fact, if His own *bhakta* is to face the pain of a *shuli*, *Bhagvān* will reduce that pain by having him pricked by a mere thorn instead. As far as I am concerned, I feel, '*If a satsangi is to suffer the pain of a scorpion sting, may I suffer that pain a thousand times instead, but a bhakta should be relieved of that pain and remain happy*'. This is the *vardān* I had requested from Rāmānand Swāmi. That is why I pray, '*May good be bestowed upon all*'.
- 5.5 "Also, I am always trying to keep the *vrutti* of people's minds fixed on *Bhagvān*. This is because I know everything about the past, the present, and the future. In fact, while sitting here, I know everything that happens; even when I was in my mother's womb, I knew everything; and even before I came into my mother's womb, I knew

everything. This is because I am *Bhagvān – Shree Nar-Nārāyan Rushi*. Even if a person who has committed extremely great sins comes and accepts my refuge and abides by the *niyams*, then in his last moments, I will grant him my *darshan* and take him to *Bhagvān's Akshardhām*.

- 5.6 “Presently, the lord of *Akshardhām*, *Shree Purushottam*, being born of Dharma-Dev and Murti-Devi, takes birth in Badrikāshram and performs *tap* in the *svarup* of *Shree Nar-Nārāyan Rushi*. It is to destroy the beliefs of the hypocrites, to destroy any traditions of *adharma* and nurture the traditions of *dharma*, and to increase *bhakti* coupled with *dharma*, *gnān*, and *vairāgya* on this earth in this *Kali-Yug* that *Shree Nar-Nārāyan Rushi* was born to Dharma-Dev and Bhakti in the *svarup* of *Nārāyan-Muni* – who is presently seated in the *sabhā*.”
- 5.7 By saying this, Shreeji Mahārāj filled His *bhaktas* with joy.
- 5.8 Continuing, He said, “The only purpose behind my repeatedly mentioning the predominance of *Shree Nar-Nārāyan Dev* is because that same *Shree Nar-Nārāyan*, who is *Shree Krishna Purushottam* and who resides in *Akshardhām*, Himself sits daily in this *sabhā*. This is why I speak of His predominance. So, realising my *svarup*, I have spent hundreds of thousands of rupees on constructing a *shikhar-bandh mandir* in Amdāvād. That is why I first installed the *murtis* of *Shree Nar-Nārāyan* in that *mandir*. That *Shree Nar-Nārāyan* is the lord of countless *brahmānds*. Of these, He is especially the lord of this *Bharat-Khand*. Those people in *Bharat-Khand* who ignore this *pratyaksha svarup* of *Shree Nar-Nārāyan* by worshipping other *devs* are like adulterous women who leave their husbands and become attached to other lovers. Even the Shreemad Bhāgvat mentions that *Shree Nar-Nārāyan* is the lord of this *Bharat-Khand*.
- 5.9 “Furthermore, it is for the *kalyān* of the *jeevs* that I have taken birth on earth along with the *sādhus*. Therefore, if you abide by my words,

I will take all of you to the *dhām* from which I have come. So, you should also realise, ‘*We have already attained kalyān*’. Furthermore, if you keep firm faith in me and do as I say, then even if you were to suffer extreme suffering, or even if you were to face the distress 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 thoroughly follow 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.

- 5.10 “This time, I have left no deficiency in any matter whatsoever. Just look, I have performed several *yagnas* in the village of Jetalpur. I have also been visiting here for so many years; I must have bathed in this lake along with my *sādhus* thousands of times; I have must have visited each home in this village of Jetalpur a hundred times, and I have also taken meals in every home. In this way, I have made this village and its outskirts even more sacred than Vrundāvan.”
- 5.11 As Mahārāj was saying this, a large ball of light appeared in the sky, and then split into three distinct balls. They then hovered about the mansion for a while and then disappeared.
- 5.12 Seeing this phenomenon, everyone asked, “Mahārāj, what was that?”
- 5.13 Shreeji Mahārāj revealed, “Everyday, *Brahmā*, *Vishnu*, and *Shiv* come for my *darshan* and the *darshan* of this *sabhā* of *sādhus*. But today, by the wish of *Bhagvān*, you have been able to see them along with their *vimāns*.”

|| End of Vachanāmrut Jetalpur || 5 || 234 ||

|| End of Shree Jetalpur Prakaran ||

VACHANĀMRUT

Shree Gadhadañ Antya Prakaran

Gadhadañ III – 1

The Shikshāpatri

- 1.1 In the *Samvat* year 1882, on *Vaishākh vad* 11 [1st June 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed upon a beautifully coloured, decorated cot. The bedstead rested on the high veranda outside the west-facing rooms in the courtyard of the *mandir* of *Shree Vāsudev-Nārāyan* in Dādā Khāchar’s *darbār* in Gadhadañ. He was dressed entirely in white clothes. Beautiful tassels of *mogrā* flowers decorated the large, white *pāgh* that was tied around His head. Also, a garland of *mogrā* flowers was hanging around His neck, and a string of flowers decorated His wrists. A *sabhā* of *munis*, as well *haribhaktas* from various places, had gathered before Him.

- 1.2 Then, Shreeji Mahārāj asked the *paramhans*, “What is the understanding of a *bhakta* who experiences no obstacles in his *bhakti* towards *Bhagvān*, despite facing unpleasant circumstances?”

- 1.3 The *paramhans* replied according to their understanding, but they were unable to provide a precise answer.

- 1.4 Then, Shreeji Mahārāj said, “A person who worships *Bhagvān* needs firm *vairāgya*, and *ātmā-nishthā*. If *vairāgya* is lacking, then when he obtains desired objects, he will also develop love for those objects in the same way that he has love for *Bhagvān*. If *ātmā-nishthā* is lacking, then when the body experiences pain or pleasure, that *bhakta*’s *vruttis* become disturbed. Then, he develops love for anything he considers to be full of happiness, and hates anything he

considers to be full of misery. In this way, his mind becomes polluted. Therefore, a *bhakta* of *Bhagvān* needs extremely firm *ātmā-nishthā* as well as extremely firm *vairāgya*.

- 1.5 "This is because, by *vairāgya*, all worldly forms except for *Bhagvān's murti* are proven false; and through *ātmā-nishthā*, worldly pleasures and miseries are proven false. A person who does not have the *ātmā-nishthā* and *vairāgya*, even though he has attained *nirvikalp samādhi*, experiences happiness and peace only while he remains in *samādhi*. But, when he comes out of *samādhi*, he becomes attached to pleasurable object upon seeing them, as Nārāyan-Dās did."
- 1.6 Then, Shreeji Mahārāj said, "A *bhakta* of *Bhagvān* either has the strength of *gnān* or the strength of love towards *Bhagvān*. Of these, a person who has the strength of *gnān* understands the greatness of *Bhagvān* and cannot stay without *Bhagvān* even for a moment. For example, Jhinā-Bhāi, Dev-Rām, and Prabhā-Shankar have the strength of *gnān*. Such *bhaktas* who understand the greatness of *Bhagvān* should be known as having the strength of *gnān*. A *bhakta* who has love for *Bhagvān*, like the *gopis* of Vraj, should be known as having the strength of love.
- 1.7 "Of these, a person who has the strength of *gnān* realises *Bhagvān* as being *antaryāmi* and believes, '*Bhagvān does not make judgements based on what He hears from others. Instead, Bhagvān recognises a bhakta's strengths and speaks to him accordingly, but He does not act based on the advice of others*'. Conversely, a person who believes, '*Bhagvān lectures me based on someone else's words, even though I am not at fault*', has no *gnān* of *Bhagvān*.
- 1.8 "Even in worldly life we notice that a person who has selfish motives of gaining something from another will never see the other person's faults. This is because his love is based on self-interest. Similarly, if a person has the self-interest that *Bhagvān* will free him from the fear of births and deaths, then he will never perceive faults in *Bhagvān*.

But, a person who perceives faults in *Bhagvān* by thinking, ‘*Bhagvān changes His opinion based on the prompting of others*’, has neither the strength of *gnān* nor the strength of love.”

- 1.9 Having said this, Shreeji Mahārāj said to the senior *paramhans*, “Please reveal which of these two is your strength.”
- 1.10 All the *paramhans* replied, “We have the strength of *gnān*.”
- 1.11 Then, Shreeji Mahārāj continued, “A person who has the strength of love will do anything for his loved one, even that which is not fit to be done. For example, in the world, thieves have love for their wives and children. However, when they go to steal, they kill other people and pass on the money to their own family. In reality, that thief is quite cruel, but since he has love for his own family, he is not cruel towards them. Similarly, a person who has love for *Bhagvān* and His *bhaktas* can never become angry at or jealous of *Bhagvān* or His *bhaktas*, and in no way does he perceive faults to them. A person who has such love can be said to have the strength of love. A person with neither the strength of *gnān* nor the strength of love is said to be fickle and unpredictable.”
- 1.12 Having delivered this talk, Shreeji Mahārāj returned to His residence.
- 1.13 On the evening of that same day, Shreeji Mahārāj was seated on a mattress with a cylindrical pillow placed on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār*. He was dressed entirely in white clothes. He was also wearing a garland of *mogrā* flowers around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some *sādhus* were singing *kirtans* to the accompaniment of a *dukad* and *sarodā*.
- 1.14 When the *sādhus* had finished singing, Shreeji Mahārāj addressed the *sabhā*: “The *Shikshāpatri* which I have written should be read daily

by all of my followers – *tyāgi sādhus* and *brahm-chāris*, as well as all male and female *grahasthas*. Those who do not know how to read should listen to it daily; and those who do not have the facility to listen to it should worship it daily. I have stated this in the Shikshāpatri itself. A person should do *upvās* on the day he fails to do any of the three. This is my *āgnā*."

- 1.15 Then, everyone promised to follow this *āgnā* of Shreeji Mahārāj by saying, "O Mahārāj, we will do as you have said."
- 1.16 Hearing this, Shreeji Mahārāj became extremely pleased. He embraced all the *sādhus* and *brahm-chāris* and imprinted His holy footprints on the chests of all the *satsangis*.

|| End of Vachanāmrut Gadhadā III || 1 || 235 ||

Gadhadā III – 2

Understanding *Bhagvān's* Greatness

- 2.1 In the *Samvat* year 1882, on the evening of *Jyeshth sud 6* [11th June 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a low, wooden seat in the courtyard of the *mandir* or *Shree Vāsudev-Nārāyan* in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white *chādar*. He had also tied a black-bordered, white *pāgh* around His head, and tassels of *mogrā* flowers had been inserted in the *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 2.2 Then, Shreeji Mahārāj posed a question: "A person sees that the world is perishable and that the *chaitanya* separates from the body and leaves it; however, the predominance of the world does not diminish from his heart. Despite thoroughly believing *Bhagvān* to be an ocean of bliss, his mind still does not focus on *Bhagvān*. Also,

satsang does not become predominant in his heart and he cannot eradicate love for wealth, women, and other pleasures of the world. What can be the reason for this?"

- 2.3 Then, Muktānand Swāmi replied, "The person lacks *vairāgya*. As a result, he cannot eradicate the predominance of the world from his heart, and nor can he develop love for *Bhagvān*."
- 2.4 Shreeji Mahārāj then clarified, "It is true that there is a deficiency in *vairāgya*, but it appears to me that the strength which forms as a person practices *satsang*, remains as it is forever; a different strength does not develop. By practicing *satsang*, that strength may be nourished, but the strength itself remains unchanged. Whenever a person's strength is being formed, his mind becomes disturbed in the process of formation. Just as the mind of an extremely lustful person is disoriented by lust, and the mind of an extremely angry person is disoriented by anger, and the mind of an extremely greedy person is disoriented by greed, similarly, a person's mind becomes disoriented in the process of developing his strength. Then, during the disturbance, whichever strength develops is the strength that remains. Therefore, a person who is wise should realise his own strength. When a person is disturbed by the influence of vicious natures, such as lust or anger, if he thinks about his own strength, the influence of the vicious natures is lessened.
- 2.5 "In addition, just as a *grahastha* feels regretful if he experiences lustful thoughts on seeing his attractive mother, sister, or daughter, similarly, a person should feel regretful when objects other than *satsang* become predominant in his heart. If a person does not feel similarly regretful on entertaining thoughts for indecent objects, then *satsang* does not remain predominant in his heart.
- 2.6 "In fact, the reward of all spiritual activities is *satsang*. In the eleventh *skandh* of the Shreemad Bhāgvat, *Shree Krishna Bhagvān* says to Uddhav, '*I am not as pleased by ashtāng-yog, thoughts of*

sāṅkhya, scriptural study, tap, tyāg, yog, yagna, and vrats, as I am pleased by satsang'. In fact, it appears to me that all sanskārs a person has gathered from previous lives have been attained through association with a sat-purush. Even today, those who obtain sanskārs do so through association with a sat-purush. A person who has attained the association of such a sat-purush, but is still unable to understand matters as they really are should be known to have an extremely dull intellect.

- 2.7 “As for me, I consider this *sabhā* of *satsangis* to be far greater than the *sabhās* in *Shvet-Dvip*, *Golok*, *Vaikunth*, and *Badrikāshram*; and I see all of these *bhaktas* as being extremely luminous. I take oath on this *sabhā* of *sādhus* that there is not even the slightest lie in this matter. Why do I have to take oath in this way? Well, it is because not everyone understands such divinity, nor can they see it; that is why I have to take an oath.
- 2.8 “Therefore, even after attaining this *satsang* – which is rare for even *Brahmā* – affection for objects other than *Bhagvān* still remains. This is because the person has not developed as firm a belief for the *pratyaksha svarup* of *Bhagvān* as he has for the non-*pratyaksha svarup* of *Bhagvān*. That is why the Shrutis state, *If a person develops belief in his guru – who is the pratyaksha svarup of Bhagvān – in the same way that he has belief in the non-pratyaksha devs, then as a result, he attains all the purushārths (dharma, arth, kām, and moksh) which are described as attainable*. In fact, when he attains the company of such a *sant*, he has attained He who was to be attained after death, while still alive; he has attained that which is called *moksh* or *kalyāñ*, while being alive.
- 2.9 “What I have just explained to you may appear to be simple, but in reality, it is extremely subtle. A person who is currently behaving in this way will understand that this is extremely subtle; but others will not even be able to understand it. That is how subtle it is.”

- 2.10 After delivering this talk, Shreeji Mahārāj bid “Jay Sachidānand” to everyone and then returned to His residence.

|| End of Vachanāmrut Gadhadā III || 2 || 236 ||

Gadhadā III – 3

Compassion And Love

- 3.1 In the *Samvat* year 1883, on *Ashādh vad* 1 [20th July 1826], Swāmi Shree Sahajānandji Mahārāj was at His residence in Dādā Khāchar’s *darbār* in Gadhadā. On that day, Harji Thakkar invited Shreeji Mahārāj to sanctify his house. Shreeji Mahārāj sat on a mattress with a cylindrical pillow on a decorated bedstead on the veranda outside the east-facing rooms. Harji Thakkar then performed *pujā* of Shreeji Mahārāj with sandalwood paste mixed with saffron. In this way, Shreeji Mahārāj sat facing east and was dressed entirely in white clothes. Garlands of *mogrā* flowers were hanging around His neck, *gajarā* of *mogrā* flowers were tied around both arms, and tassels of *mogrā* flowers beautifully decorated His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 3.2 Then, Shreeji Mahārāj asked the entire *sādhu-mandal*, “Compassion and love reside instinctively in the heart of a *bhakta* of *Bhagvān*. Of the two, the nature of love is like honey; it sticks everywhere. The nature of compassion is that a person feels compassion towards everything. When Bharatji felt compassion for a deer, he had to take birth from the womb of a deer in his next life. Moreover, a person who is compassionate certainly develops love towards those he has compassion for.
- 3.3 “There are two methods for eradicating compassion and love: *ātmā-nishthā* and *vairāgya*. Of these, *ātmā-nishthā* is such that nothing else can penetrate it. The nature of *vairāgya* is that it shows all objects to be perishable. Therefore, through *ātmā-nishthā* and *vairāgya*,

compassion and affection are destroyed. In addition, the influences of the *sthul*, *sukshma*, and *kāran* bodies are destroyed, and then only *brahm-sattā* remains. But then, does a *bhakta* have compassion and love for *Bhagvān* and His *bhaktas*? Or does he not? That is the question.”

- 3.4 Muktānand Swāmi, Shuk Muni, Nityānand Swāmi, and other *paramhans* answered according to the extent of their understanding. However, none could give a satisfactory reply to Shreeji Mahārāj’s question.
- 3.5 So, Shreeji Mahārāj said, “Allow me to answer. The answer is that by *gnān* and *vairāgya*, the *chaitanya* is freed from the *māyik* influences of the three bodies, the three mental states, and the three *gun* of *Māyā*. It is then pure, and not the slightest trace of *māyik* influence remains. For example, consider the analogy of an oil lamp’s flame. Only when a wick-holder, some oil, and a wick unite can the flame of an oil lamp be seen and recognised. But, when the combination of these three components is broken, the flame can no longer be seen by anyone, nor can it be recognised by anyone. Therefore, only when those components are combined is it seen and recognised. Similarly, when all the *māyik* influences are overcome by *gnān* and *vairāgya*, the *jeevātmā* remains as pure *brahm-sattā*.
- 3.6 “Now, the *jeevātmā* is invisible to the mind and speech, and it is not perceivable by any of the *indriyas*. However, with time, if it attains the knowledge of *Bhagvān* by associating with a pure *sampradāy*, and it fully understands the greatness of *Bhagvān* and His *bhaktas*, then it is freed from all *māyik* influences. Then, that *jeevātmā* also becomes *brahm-rup*. However, compassion and love for *Bhagvān* and His *bhaktas* still remains forever. To carry the analogy of the oil lamp further, when the combination of its components is broken, its flame remains within the air, where it cannot be perceived by any of the *indriyas*. However, the fragrance or foul smell that had pervaded that flame is not destroyed. Even though the air is more superior to the

flame, it still becomes pervaded by fragrant or foul smells. Likewise, by *gnān* and *vairāgya*, the *jeevātmā* is freed from *māyik* influences, but the impression of *satsang* is not lost. Even though it becomes *brahm-rup*, like *Nārad*, the *Sanakādik*, and *Shukji*, it behaves with intense compassion and love for *Bhagvān* and His *bhaktas*. The following verses illustrate this:

*parinishthitopi naирgunya uttama-shloka-leelāya
gruheeta-cheta rājarshe akhyanam yad-adheetavan*

O King (Parikshit)! Despite being perfectly poised in the nirgun state, having been attracted by the leelās of Bhagvān, I (Shukdevji) studied the Shreemad Bhāgvat.

*harer-gunākshipta-matir-bhagavān bādarāyanihi
adhyagān-mahad-ākhyānam nityam vishnu vishnu-jana-priyaha*

Honourable (Shukdevji) – son of Vyās, to whom bhaktas of Vishnu are very dear – was attracted by the gun of Bhagvān, and therefore constantly studied the great Shreemad Bhāgvat.

ātmārāmāsh-cha-munayo...

Despite being engaged in the ātmā and having overcome all improper natures, the munis still offer selfless bhakti to Bhagvān because He possesses such divya qualities.

prāyena Munayo rājan...

O King [Parikshit]! Although the munis had no need for the rules of moral conduct and had attained the nirgun state, they still engaged themselves in praising the glory of Bhagvān.

“The Geetā also states:

*brahma-bhootaha prasannātmā na shochati na kānkshati
samaha sarveshu bhooteshu mad-bhaktim labhate parām*

A person, who has become brahm-rup remains joyful, grieves nothing, desires nothing, behaves equally with all beings and attains my supreme bhakti.

3.7 “In this way, many verses promote the view that *bhaktas* of *Bhagvān* who have shed *māyik* influences and have become *brahm-rup* by

gnān and *vairāgya*, still have compassion and love for *Bhagvān* and His *bhaktas*. On the other hand, a person who is not a *bhakta* of *Bhagvān*, but has overcome *māyik* influences by *ātmā-nishthā* and *vairāgya* alone and behaves as the *ātmā*, has been influenced by *kusang* during the process of realising *Bhagvān*, who has only *ātmā-nishthā* and do not have *upāsanā* of *Bhagvān*. As a result, he does not develop compassion and love for *bhaktas* of *Bhagvān*. Just as a foul smell lingers in the air and in fire, similarly, the impressions of *kusang*, which cannot be overcome by any means, lingers within him.

- 3.8 “For example, *Ashvatthāmā* was *brahm-rup*, but he was influenced by *kusang*. Therefore, he did not develop compassion or love for *Shree Krishna Bhagvān* or His *bhaktas*, the Pāndavs. Similarly, the impressions of *kusang* do not disappear in a person who has only knowledge of the *ātmā*, even though he becomes *brahm-rup*; nor does he develop compassion and love for *Bhagvān* and His *bhaktas*. However, for a *bhakta* of *Bhagvān*, even though *māyik* influences are overcome, intense compassion and love for *Bhagvān* and His *bhaktas* increase. But, in no way are compassion and love ever lost; they always remain.”
- 3.9 After delivering this talk, Shreeji Mahārāj bid “Jay Sachidānand” to everyone and then returned to His residence.

|| End of Vachanāmrut Gadhadā III || 3 || 237 ||

Gadhadā III – 4 *Bādhitānu Vrutti*

- 4.1 In the *Samvat* year 1883, on *Shrāvan sud 3* [6th August 1826], Swāmi Shree Sahajānandji Mahārāj was sitting facing north on a mattress with a cylindrical pillow that had been placed on the veranda outside the *medi* of His residence in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 4.2 Then, Shreeji Mahārāj said, "Even though a *bhakta* of *Bhagvān* may possess *gnān* and *vairāgya*, and even if by the force of a thought process the *bhakta* has overcome affection for *māyik* objects that cause him bondage, until he attains *nirvikalp samādhi*, *bādhitānu vrutti* still remains within.
- 4.3 "Until a *bhakta* of *Bhagvān* attains *nirvikalp samādhi* – even though he may possess *gnān* and *vairāgya*, and by the force of a thought process has overcome affection for *māyik* objects that cause him bondage – *bādhitānu vrutti* remains within him. Due to this, he doubts, '*Maybe attachment for my mother, father, wife, children, wealth, relatives, body, or property still remains!*' He remains fearful in this way. For example, a brave warrior, even though he has killed all of his enemies, still occasionally becomes frightened by even those dead enemies; even if he sees them in his dreams, he becomes frightened. Similarly, due to *bādhitānu vrutti*, even a *bhakta* possessing *gnān* is afraid of the bondage of worldly objects that he has proved false from within and from which he has severed all affection. At some time, if he remembers the money he possessed, or his wife or other objects, he becomes fearful in his mind and thinks, '*What if they cause bondage?*' In this way, the recalling of objects that have been falsified from within is called *bādhitānu vrutti*.
- 4.4 "*Bādhitānu vrutti* is overcome when *nirvikalp samādhi* is attained. Then, that person becomes oblivious of eating and drinking, day and night, pain and pleasure. But, when he withdraws from *nirvikalp samādhi* and enters *savikalp samādhi*, *bādhitānu vrutti* still remains. As a result of the influence of that *bādhitānu vrutti*, when that *bhakta* contracts a fever or is at the moment of death, he sometimes recalls other objects besides *Bhagvān*. At that time, he may babble meaninglessly; he may even say words like, '*Mother! Father!*' Hearing this, a person who does not understand the nature of *bādhitānu vrutti*, will perceive faults in that *bhakta* by thinking, '*He was called a bhakta of Bhagvān; so, why does he speak like this at the*

time of death?" Such faults are perceived without knowing the nature of *bādhitānu vrutti*.

- 4.5 "In the world many sinful people die with full consciousness. Also, a soldier or a Rājput who has injured his body may die while being fully conscious. That being so, will a *vimukh* who dies with full consciousness still attain *kalyān*, despite being a *vimukh*? Of course not; he will certainly be sent to *Narak*. Conversely, regardless of whether a *bhakta* of *Bhagvān* dies while engaged in the chanting of *Bhagvān's* name, or in a disturbed state due to the influence of *bādhitānu vrutti*, *bhakta* still reaches the holy feet of *Bhagvān*."
- 4.6 On the evening of that same day, Shreeji Mahārāj was sitting on the veranda outside the *medi* of His residence. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places had gathered before Him.
- 4.7 Shreeji Mahārāj then asked the senior *paramhans*, "Please describe how the *jeev*, which resides within the body, is present in one location, and how it pervades the entire body."
- 4.8 The *paramhans* answered according to their understanding, but none were able to satisfactorily answer Shreeji Mahārāj's question.
- 4.9 Then, Shreeji Mahārāj said, "In the body, just as food is transformed into semen, similarly, in the heart, the five *bhuts* are transformed into a disc of flesh, within which the *jeev* resides. The *jeev* clings to this disc of flesh like a torch made of rags that is set alight after being immersed in oil. Also, just as fire pervades an iron nail, similarly, the *jeev* actually resides in the disc of flesh, and by consciousness pervades the entire body. Therefore, regardless of where pain is felt in the body, it is the *jeev* itself that feels the pain; so, the *jeev* cannot be said to be separate from the pleasures and pains of the body."
- 4.10 "However, some may argue, *'The jeev is luminous, whereas the disc of flesh and the body have no light. So, how can they be said to have*

combined? The answer to this is that just as without the combination of oil, a wick-holder and a wick, a flame cannot hover in space on its own, similarly, without associating with the disc of flesh the *jeev* cannot remain alone. Just as fire – which is distinct from the container, the oil and the wick – cannot be destroyed by breaking just the container, in the same way, the *jeev* does not die with the death of the body even though it pervades the disc of flesh and the body. Although the *jeev* does experience pleasure and pain along with the body, it is not perishable like the body. So, the *jeev* is indestructible and luminous, and it also pervades the body.

- 4.11 “Furthermore, if an oil lamp is placed at one location in a *mandir*, its flame predominantly pervades the wick; and secondarily, it also pervades the entire building. In the same way, the *jeev* also predominantly resides in and pervades the disc of flesh that is a product of the five *bhuts*; and secondarily, it resides in and pervades the entire body. Moreover, *Bhagvān* resides within the *jeev* as a witness.”

|| End of Vachanāmrut Gadhadā III || 4 || 238 ||

Gadhadā III – 5

Bhakti Coupled With The Knowledge Of Bhagvān's Greatness

- 5.1 In the *Samvat* year 1883, on *Bhādarvā sud 11* [12th September 1826], Shreeji Mahārāj was sitting on a mattress with a cylindrical pillow on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. He was also wearing a garland of *mogrā* flowers around His neck. Tassels of *mogrā* flowers decorated His *pāgh*, and *gajarā* of *mogrā* flowers were tied around His arms. A *sabhā* of the *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 5.2 Then, Shreeji Mahārāj said, "Someone please ask a question."
- 5.3 So, Muktānand Swāmi asked, "Mahārāj, of the various types of *bhakti* offered to *Bhagvān*, which type of *bhakti* does not encounter any obstacles, and which type does encounter obstacles?"
- 5.4 Shreeji Mahārāj replied, "In the third *skandh* of the Shreemad Bhāgvat, within the Kapil Geetā, Devhuti says to *Kapilji*,

*yan-nāmadheya-shravanānu-keertanād-yat-prahvanād-yat-smaranā-dapi kvachit
shvādopi sadyaha savanāya kalpate katham punas-te bhagavan-nu darshanāt*
If even a 'shvapach' (a vile person who eats dog-meat) becomes immediately suitable for performing yagnas (perfectly purified) by merely hearing and repeating the name of Bhagvān, by bowing to Bhagvān, and by remembering Bhagvān, then what can be said of your darshan?

*aho bata shavpachoto gareeyān yaj-jiha-vāgre vartate nāma tubhyam
tepus-tapas-te juhuvuhu sasnur-āryā bhramā-nuchur-nāma grunanti ye te*
How amazing! Even a 'shvapach' (a vile person who eats dog-meat) becomes great if your name is on the tip of his tongue (he chants Bhagvān's name).

Those who chant your name are the ones who have performed all tap, performed all yagnas, bathed in the sacred waters of all the places of pilgrimage, and studied all the Veds; they indeed are the āryās (the noble ones).

"The greatness of *Bhagvān* is described in these two verses. Also, *Kapilji* describes his own greatness to Devhuti:

*mad-bhayād-vāti vāto-yam suryas-tapati mad-bhagyāt
varshateendro dahatyagnir-mrutyush-charati mad-bhayāt*
It is by fear of me that the Vāyu (wind) blows, Surya (sun) shines, Indra (clouds) rains, Agni (fire) burns, and Yam (death) devours the living.

- 5.5 "A person who has *bhakti* for *Bhagvān* coupled with such knowledge of His greatness encounters no obstacles in any form. On the other hand, a person who offers *bhakti* without realising the greatness of

Bhagvān and who perceives worldly characteristics in Him, does encounter obstacles.”

- 5.6 Muktānand Swāmi then asked, “By what means can such *bhakti* coupled with the knowledge of *Bhagvān*’s greatness be developed?”
- 5.7 Shreeji Mahārāj replied, “*Bhakti* coupled with the knowledge of *Bhagvān*’s greatness arises in a person’s heart by serving and associating with renowned *sādhus* like Shukji and the *Sanakādik*.”
- 5.8 Then, Shuk Muni asked, “One *bhakta* has perfect *nishchay* in *Bhagvān*, and disturbances such as *kām*, *krodh*, *lobh*, and *moh* do not arise in his heart. A second *bhakta* has perfect *nishchay* in *Bhagvān*, but disturbances such as *kām*, *krodh*, *lobh*, and *moh* do arise in his heart. When these two types of *bhaktas* leave their bodies, do they attain the same level of bliss in the *dhām* of *Bhagvān*, or do they attain different levels of bliss?”
- 5.9 Shreeji Mahārāj replied, “If a *bhakta* of *Bhagvān* whose *nishchay* is perfect and who is not disturbed by inner enemies, but desires anything other than the *pratyaksha svarup* of *Shree Krishna Bhagvān*, then even if he is a great *tyāgi*, and has firm *vairāgya* and intense *ātmā-nishthā*, he will attain a lower level of bliss. As for the other *bhakta*, even though he also has perfect *nishchay* in *Bhagvān*, when inner enemies cause disturbances within, he feels guilt within his heart. But, except for the *pratyaksha svarup* of *Shree Krishna Bhagvān*, he wishes for no other object. Then, even if he has only a slight amount of *ātmā-nishthā* and *vairāgya*, such a *bhakta* still attains profound bliss in the *dhām* of *Bhagvān* after leaving his body.
- 5.10 “This is because the first *bhakta* superficially appears to be a *tyāgi* and *nishkām*. However, he does not have wish for the *murti* of *Bhagvān*, but instead has desires for the *darshan* of the *ātmā* and the four types of *mukti*. Therefore, he is called a *sakām bhakta*. In the higher *loks*, he will certainly attain less bliss. Conversely, the second

bhakta superficially appears to be a *sakām bhakta*, but inwardly, that *bhakta* wishes for nothing except the *murti* of *Bhagvān*. If a desire for pleasures other than the *murti* of *Bhagvān* arises, he feels intense guilt in his mind. Therefore, he is called a *nishkām bhakta*. When such a *bhakta* leaves his body, he attains profound bliss, becomes a *pārshad* of *Bhagvān* and develops intense love for the *murti* of *Shree Krishna Bhagvān*."

|| End of Vachanāmrut Gadhada III || 5 || 239 ||

Gadhada III – 6

The Friendship Between The Mind And The Jeev

- 6.1 In the *Samvat* year 1883, on *Bhādarvā vad 5* [21st September 1826], Swāmi Shree Sahajānandji Mahārāj was sitting in His residence in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 6.2 Then, Shreeji Mahārāj looked compassionately at all the *bhaktas* and said, "If a *bhakta* of *Bhagvān* engages in delivering *kathās*, singing *kirtans*, listening to talks of *Bhagvān*, and the rest of the nine types of *bhakti* with jealousy towards other *bhaktas*, then *Bhagvān* is not very pleased by that *bhakti*. But, if a person discards his jealousy and then offers *bhakti* only for his own *kalyān*, and not to display to other people, then *Bhagvān* is pleased by that *bhakti*. Therefore, a person who wants to please *Bhagvān* should not offer *bhakti* to please other people or out of jealousy for someone, but should do so only for his own *kalyān*.
- 6.3 "While offering *bhakti* to *Bhagvān*, if a person commits a mistake, he should not blame someone else for that fault. 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*'. A person

who says this is a fool. After all, others may say, '*Go and jump into a well?*' Then, by such words, should a person really jump into a well? Of course not. Therefore, the fault lies only in the person who makes the mistake, but he blames others.

- 6.4 "Similarly, to blame the *indriyas* and *antah-karans* is the foolishness of the *jeev*. In reality, the *jeev* 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 it 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 *jeev* and the mind have a similarly close friendship. So, the mind never has thoughts of things that the *jeev* does not like. Only when the *jeev* likes something does the mind attempt to persuade the *jeev*. How does it attempt to persuade it? Well, when the *jeev* is performing *dhyān* upon *Bhagvān*, the mind suggests, '*You should also perform dhyān on some female bhakta Bhagvān*'. The mind then makes the *jeev* think of all of her features. Then, it forms indecent thoughts about her just as it forms indecent thoughts about other women.
- 6.5 "But, if the *bhakta's jeev* is extremely pure, he will not accept the arguments of the mind, and instead, he will feel intense sorrow. Therefore, the mind will never entertain such thoughts again. Conversely, if his *jeev* is polluted and sinful, it will accept the arguments of the mind. Then, by making the *bhakta* repeatedly think of indecent thoughts, the mind will make him fall from the path of *kalyān*. For this reason, a true *mumukshu* develops intense hatred for the talks of *adharma*, which are against the path of *kalyān*, regardless of whether they are suggested by his own mind or by some other person. Then, his own mind or the other person will not reappear in an attempt to persuade him.
- 6.6 "Furthermore, because the mind is a friend of the *jeev*, it will never entertain thoughts which the *jeev* does not like. So, when indecent

thoughts are formed in the mind, if the *jeev* becomes extremely furious with it, such thoughts will never arise in the mind again. Therefore, when indecent thoughts repeatedly arise in the mind, the *bhakta* should understand it to be the fault of his own *jeev*, not the fault of his mind alone.

- 6.7 “If a person offers *bhakti* to *Bhagvān* with this understanding, the evil influence of some *vimukh* or his own mind will not be able to affect him even slightly. Then, he will be able to worship *Bhagvān* without any obstacles.”

|| End of Vachanāmrut Gadhadā III || 6 || 240 ||

Gadhadā III – 7 *Bhagvān Is Sākār*

- 7.1 In the *Samvat* year 1883, on *Bhādarvā vad 6* [22nd September 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow at His residence in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. He was wearing garlands of *mogrā* flowers around His neck, and tassels of *mogrā* flowers also decorated His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 7.2 Then, Shreeji Mahārāj said to all the *bhaktas*, “I shall now tell you my deepest principle. For a person who desires his own *kalyān*, nothing in this world is more blissful than *Bhagvān* and His *sant*. Therefore, just as a person is deeply attached to his own body, he should be similarly attached to *Bhagvān* and His *sant*. A person should also remain absolutely loyal to the *bhaktas* of *Bhagvān*. Even if while keeping that loyalty his reputation increases or decreases, or he is honoured or insulted, or he lives or dies, in no way should he abandon his loyalty to *Bhagvān* and His *bhaktas*. In addition, he should not allow hatred to develop towards them. Furthermore, he

should not have as much love towards his body or bodily relations as he has towards the *bhaktas* of *Bhagvān*. For a *bhakta* who behaves in this way, even extremely powerful enemies, such as *kām* and *krodh*, are unable to defeat him.”

- 7.3 Continuing, Shreeji Mahārāj then said, “*Bhagvān*, who possesses a definite *murti*, is always present in His *dhām*, *Akshardhām*. *Bhaktas* of *Bhagvān*, who also possess a *svarup*, remain in His service in that *dhām*. Therefore, a person who has taken firm refuge in the *pratyaksha svarup* of *Bhagvān* should not have the following fear in his mind: ‘What if I become a ghost or an evil spirit, or attain the *lok* of *Indra* or the *lok* of *Brahmā* after I die?’ He should not have such doubts in his mind. After all, a *bhakta* of *Bhagvān* who possesses the understanding mentioned earlier definitely attains the *dhām* of *Bhagvān*; *Bhagvān* does not leave him astray anywhere in between.
- 7.4 “Moreover, the *bhakta* should firmly keep his mind at the holy feet of *Bhagvān*. Just as an iron nail that is firmly affixed to an iron surface can never be separated, similarly, a person’s mind should be fixed firmly at the holy feet of *Bhagvān*. When the *bhakta* has kept his mind at the holy feet of *Bhagvān* in this way, he does not have to die to attain the *dhām* of *Bhagvān* – he attains it while still alive.”
- 7.5 Having delivered this talk, Shreeji Mahārāj bid “Jay Sachidānand” to everyone and then instructed the *sabhā* to disperse.

|| End of Vachanāmrut Gadhadā III || 7 || 241 ||

Gadhadā III – 8 Do Not Keep The Company Of A *Vimukh*

- 8.1 In the *Samvat* year 1883, on *Bhādarvā vad* 9 [25th September 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed on a decorated bedstead on

the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. Garlands of *mogrā* flowers were hanging around His neck, and tassels of *mogrā* flowers decorated His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.

- 8.2 Then, Shreeji Mahārāj asked the *munis*, "How can a *bhakta* of *Bhagvān* remain eternally happy?" The senior *sādhus* replied according to their understanding, but then Shreeji Mahārāj Himself said, "The answer is that a *bhakta* of *Bhagvān* who has firm *vairāgya* and has extremely firm *svadharma*; who has gained control over all of his *indriyas* by these two means; who has intense love for the *Bhagvān* and His *bhaktas*; who has a close friendship with *Bhagvān* and His *bhaktas*; who never becomes indifferent towards *Bhagvān* and His *bhaktas*; and who is pleased only by the company of *Bhagvān* and His *bhaktas*, but does not like the company of a *vimukh* – remains eternally happy in this *lok* and beyond.
- 8.3 "A person, who has not controlled his *indriyas* by *vairāgya* and *svadharma* remains miserable, despite staying in the company of *Bhagvān* and His *bhakta*. This is because a person who has not gained control over his *indriyas* does not experience happiness anywhere. Even while engaged in *bhakti* towards *Bhagvān*, when the *indriyas* are drawn towards the *vishays*, that *bhakta* experiences extreme misery in his heart. Therefore, only a person who gains control over his *indriyas* remains eternally happy. Furthermore, only a person who has gained control over his *indriyas* should be known to have *vairāgya* and *dharma*. A person who has not controlled his *indriyas* should not be known to possess *vairāgya* and *dharma*. Therefore, since a person who has *vairāgya* and *dharma* has restraint over all of his *indriyas*, he is eternally happy."
- 8.4 Then, Muktānand Swāmi said, "Mahārāj, for a *bhakta* of *Bhagvān*, what is the one greatest obstacle in his *bhakti* towards *Bhagvān*?"

- 8.5 Shreeji Mahārāj replied, “For a *bhakta* of *Bhagvān*, the greatest obstacles are that he does not realise his own faults, his mind becomes distant from *Bhagvān* and His *bhaktas*, and he develops a lack of concern towards the *bhakta* of *Bhagvān*. These are the greatest obstacles for a *bhakta*.”

|| End of Vachanāmrut Gadhadā III || 8 || 242 ||

Gadhadā III – 9

Awareness

- 9.1 In the *Samvat* year 1883, on *Āso sud 11* [11th October 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the west-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes, and was wearing garlands around His neck, and *gajarā* of flowers were tied around His arms. Also, tassels of flowers were hanging from His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 9.2 Then, Shreeji Mahārāj said to all the *bhaktas*, “I shall now describe to all of you male and female *bhaktas* the *sthiti* and understanding of my senior *paramhans* as it truly is. After listening to this talk, I request all of you to narrate how you behave and to reveal your *sthiti*.”
- 9.3 Saying this, Shreeji Mahārāj began, “The senior *sādhus* in my *muni-mandal* behave in such a way that the awareness within their hearts is the gateway to the *dhām* of *Bhagvān*. It is at this gateway where all the *sādhus* remain standing. Consider the following analogy: A king’s guards, while standing at the entrance of the king’s palace, do not allow any thieves or robbers to come near the king. They courageously believe, *If anyone comes near the king to cause problems, we will cut them to pieces, but in no way will we let them reach the king*. With such courage, they wait, armed with shields and swords. Similarly, all these *sādhus* are standing at the gateway of the *dhām* of *Bhagvān* in the form of awareness.

- 9.4 “Inside that gateway of awareness (*Akshardhām*) dwells *Bhagvān*, of whom they do *darshan*. They do not allow wealth, women, or any other worldly objects to enter that *murti* of *Bhagvān* in their heart. If any worldly object does forcefully attempt to enter the heart, they destroy that object, but in no way do they allow it to enter the location in their heart where they have secured *Bhagvān*. In this way, they constantly remain alert like a brave warrior. However, they do not move from their position, regardless of whether they encounter progress or regress, happiness or misery, praises or insults, or countless other types of difficulties.
- 9.5 “However, someone may doubt, *If they do not move from their position, then how do they perform their bodily activities, such as eating and drinking?*” I shall explain this using the following example: Consider a woman who goes to a well to draw water. She places her feet on the edge of the well. On the one hand, she remains cautious of this, for fear that she will fall into the well. However, her *vrutti* is also fixed upon drawing water from the well. In another example, a man who has mounted a horse is aware of his feet in the horse’s stirrups and is also aware of the reins in his hands. While riding, he is also aware of the trees, ditches, and stones that come along the path. In the same way, all these *sādhus*, while keeping *antar-drashti*, remain in the *sevā* of *Bhagvān* and also perform their bodily activities; but they are not deflected from their *sthiti*.”
- 9.6 Shreeji Mahārāj therefore revealed the *sthiti* of the senior *sādhus* and then said, “All of you should keep *antar-drashti* and constantly remain in the *sevā* of *Bhagvān*. Moreover, you should not allow objects other than *Bhagvān* to become dearer to you than Him. All should be extremely cautious of this.
- 9.7 “After all, if a king’s guard is careless while guarding the king, thieves and robbers would reach the king, and the guard’s service would be rendered meaningless. Similarly, if a *bhakta* develops love for the objects other than *Bhagvān*, then money, women, and other objects

also enter his heart, in which lies the awareness of *Bhagvān*. Due to this, his *bhakti* is rendered meaningless.

- 9.8 "Therefore, a person who wishes to keep his *bhakti* free from obstacles and to attain the holy feet of *Bhagvān*, should remain constantly vigilant at the gateway of the *dhām* of *Bhagvān* in the form of awareness, and should not allow any objects except *Bhagvān* to enter his heart."
- 9.9 In this way, Shreeji Mahārāj spoke words of wisdom for all of His *bhaktas*.

|| End of Vachanāmrut Gadhadā III || 9 || 243 ||

Gadhadā III - 10 **Vrundāvan And Kāshi**

- 10.1 In the *Samvat* year 1883, on *Āso vad* 12 [28th October 1826], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 10.2 In the *sabhā*, an educated *brāhmaṇ* of the Mādhvi Sampradāy came to Shreeji Mahārāj. Shreeji Mahārāj asked him, "In the *shāstras* of your *sampradāy*, Vrundāvan is called the *dhām* of *Bhagvān*. It is also said, '*Even at the time of final destruction, Vrundāvan is not destroyed*'. The followers of *Shiv* also claim, '*At the time of final destruction, Kāshi is not destroyed*'. But, I do not understand these statements. This is because during final destruction, *pruthvi*, *jal*, *tej*, *vāyu*, and *ākāsh* are completely destroyed, so how can Vrundāvan and Kāshi possibly remain? If they do remain, how are they supported? Such serious doubts arise."
- 10.3 Having said this, Shreeji Mahārāj asked for the Shreemad Bhāgvat *shāstras* to be brought, and the narration of the four types of

destruction (*nitya-pralay*, *nimit-pralay*, *prākrut-pralay*, and *ātyantik-pralay*) from the eleventh and twelfth *skandhs*.

- 10.4 Then, Shreeji Mahārāj said, “Looking from the viewpoint of the Shreemad Bhāgvat and the Geetā, during final destruction, nothing remains of anything that has evolved from *Prakṛti* and *Purush*. So, if in final destruction Vrundāvan does remain intact, then please quote a verse from the *shāstras* of *Vyāsji* or a verse from the *Veds* to prove it. There is no greater *āchārya* than *Vyāsji*. Others, who have become *āchāryas* and have established their *sampradāys*, have accepted the *shāstras* of *Vyāsji* as respected. Therefore, the words of *Vyāsji*, the greatest *āchārya*, are more respected than the words of all the other *āchāryas*. So, using the words of *Vyāsji* and the verse of the *Veds*, verify the statement, *Vrundāvan is not destroyed in the final destruction*'. Only then will my doubt be cleared.
- 10.5 “Moreover, whoever has become an *āchārya* has established his beliefs based on reference from the words of the Pādma Purān. Mostly, they have established these beliefs by inserting fictional verses into the Pādma Purān. As a result, no one besides their own followers believes them. Therefore, I will be convinced if you quote the words of the popular Shreemad Bhāgvat Purān. This is because *Vyāsji* had composed the Shreemad Bhāgvat after taking the essence of all the *Veds*, *Purāns*, and the historical *shāstras*. Therefore, there is no Purān as perfectly respected as the Shreemad Bhāgvat. Also, the whole of the Mahābhārat is not as respected as the Bhagvad Geetā. Therefore, quote the words of such powerful *shāstras* to convince me.”
- 10.6 After hearing these words of Shreeji Mahārāj, the *brāhmaṇ* said, “Mahārāj, the question you have raised is logical. There is no one on this earth capable of answering your question. In my mind, I have formed a firm belief, *You are the āchārya of all āchāryas, and the ishvar of all ishvars*'. Therefore, please have compassion on me and explain to me your principle.”

- 10.7 Shreeji Mahārāj then said, "From the Veds, the Purāns, the historical *shāstras*, and the Smṛutis, I have formed the belief that *jeev*, *māyā*, *ishvar*, *Brahm*, and *Parbrahm* are all eternal. Consider it as follows: *Māyā* represents the soil, the *jeevs* represent the seeds in the soil, and *ishvar*, represents the rain. By the will of *Bhagvān*, an *ishvar* – in the form of *Purush* – unites with *Māyā*. As a result, just as the seeds in the soil sprout by the association of rainwater, similarly, the *jeevs*, which are eternal, arise from within *Māyā*; but new *jeevs* are not created. Therefore, just as *ishvar* is eternal, *Māyā* is eternal. The *jeevs* residing within *Māyā* are also eternal, and they are not components of *Bhagvān*; they are always *jeevs*.
- 10.8 "When a *jeev* seeks the refuge of *Bhagvān*, it overcomes *Bhagvān's* *Māyā*, becomes *brahm-rup* like *Nārad* and the *Sanakādik*, attains the *dhām* of *Bhagvān*, and becomes His *pārshad*. This is my principle."
- 10.9 Hearing these words of Shreeji Mahārāj, the *brāhmaṇ* abandoned his *Vaishnav* beliefs, accepted Shreeji Mahārāj's refuge, and was initiated into the Uddhav Sampradāy.

|| End of Vachanāmrut Gadhadā III || 10 || 244 ||

Gadhadā III – 11 Understanding Like That Of *Sitāji*

- 11.1 In the *Samvat* year 1883, on *Ashādh sud 3* [27th June 1827], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 11.2 Then, Shreeji Mahārāj said, "I wish to ask the following question: Is there one method to overcome both the *indriyas* and the mind? Or is

the method to overcome the *indriyas* different from the means to overcome the mind? That is the question."

- 11.3 The senior *paramhans* replied according to their understanding, but they were unable to give a precise answer.
- 11.4 So, Shreeji Mahārāj said Himself, "The answer is that the *indriyas* are overcome by *vairāgya*, *svadharma*, *tap*, and *niyams*; and the mind is overcome by the nine types of *bhakti* coupled with the knowledge of *Bhagvān's* greatness."
- 11.5 Muktānand Swāmi then asked, "How can the type of bliss that a *bhakta* of *Bhagvān* enjoys in *nirvikalp samādhi* be enjoyed even without *samādhi*?"
- 11.6 Shreeji Mahārāj replied, "If the *bhakta* has profound attachment and deep love for *Bhagvān* and His *bhaktas*, just like the attachment and love that he has for his own body, then the type of bliss that prevails in *nirvikalp samādhi* will continue to remain forever, even without that *samādhi*. That is the only answer."
- 11.7 Then, Shreeji Mahārāj asked *paramhans*, "What type of understanding must a *bhakta* have, where he will in no way recede from the path of *kalyān* regardless of the unpleasant circumstances he may encounter, and where he develops such firmness that he will not be affected by any obstacles whatsoever?"
- 11.8 The senior *sādhus* attempted to answer according to their understanding, but Shreeji Mahārāj's question was not completely answered.
- 11.9 So, Shreeji Mahārāj said, "The answer to this is as follows: If a person is profoundly attached to *Bhagvān* and His *bhaktas*, just as he is attached to his body, then he will not be affected by any obstacles. In

fact, regardless of the extent of unpleasant circumstances he may encounter, he will not turn away from *Bhagvān* and His *bhaktas*."

- 11.10 Then, Shreeji Mahārāj addressed the *paramhans* again. He said, "When *Sitāji* was exiled to the forest by *Rāmchandraji*, she felt great sorrow. Lakshmanji was also very unhappy. But then *Sitāji* explained to Lakshmanji, *'I am not crying because of my own grief; I am crying for the grief of Rāmchandraji.* He is extremely compassionate, and since he has exiled me to the forest out of fear of public accusation, he must be thinking, *"I have sent Sitā to the forest without any fault of her own."* Knowing this and being compassionate, he must be experiencing severe grief in his mind. So, please tell *Rāmchandraji*, *"Sitā is not distressed; she will go to Vālmiki Rushi's āshram and happily engage in your worship there. So, do not feel any sorrow on account of Sitā's distress."* Please pass this message to *Rāmchandraji*. *Sitāji* sent this message with Lakshmanji, but in no way did she perceive faults in *Rāmchandraji*.
- 11.11 "Now, one *bhakta* is such that he does not perceive faults in *Bhagvān* and His *bhaktas*, but his *vairāgya* and *dharma* are moderate. On the other hand, another *bhakta* has intense *vairāgya* and *dharma*, but does not have an understanding like that of *Sitā*. Of these two types of *bhaktas*, which type should a person lovingly keep the company of?"
- 11.12 Chaitanyānand Swāmi replied, "A person should only keep the company – with intense love – of someone who has an understanding like *Sitāji*, even though that person's *dharma* and *vairāgya* may be moderate. He should not keep the company of someone, who perceives faults in *Bhagvān* and His *bhaktas*, even though that person may have intense *vairāgya* and *dharma*."
- 11.13 Hearing this, Shreeji Mahārāj said, "The answer is correct."

Gadhadā III - 12

Perceiving Avgun In Bhagvān And His Sant

- 12.1 In the *Samvat* year 1884, on *Ashādh vad 8* [16th July 1827], Swāmi Shree Sahajānandji Mahārāj was sitting in the balcony of the *medi* of His residence in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 12.2 Then, for the benefit of His *bhaktas*, Shreeji Mahārāj said, "A person who desires his own *kalyān* should not have any form of pride, such as, '*I have been born in an upper-class family*', or '*I am wealthy*', or '*I am handsome*', or '*I am a scholar*'. He should not keep any of these beliefs. In fact, even with a humble *satsangi*, he should behave as a *dās* of a *dās*.
- 12.3 "Furthermore, even though he may be called a *satsangi*, a person who has perceived *avgun* in *Bhagvān* or His *bhaktas* should be known to be like a rabid dog. Just as a person who is touched by the saliva of a rabid dog also become rabid, similarly, if a person listens to the talks of or keeps affection for someone who has perceived *avgun* in *Bhagvān* or His *bhaktas*, then both the person who keeps the affection and the listener become like a *vimukh*. Then, just as tuberculosis is never cured by any medicine, similarly, the demonic attitude of a person who has perceived *avgun* in *Bhagvān* or His *bhaktas* is never eradicated from his heart. On the other hand, a person who may have killed countless *brāhmans*; or may have killed countless children; or may have killed countless women; or may have killed countless cows; or may have even associated many times with the wife of his *guru*, can be freed from these sins at some time or other. In fact, the *shāstras* even describe the methods to do so. However, no *shāstra* describes methods to be released from the sin of perceiving *avgun* in *Bhagvān* or His *bhaktas*. If a person consumes poison, or falls into the ocean, or falls from a mountain, or is eaten by

a demon, then he has to die only once. However, a person who insults *Bhagvān* or His *bhaktas* has to continuously die and be reborn for countless millions of years.

- 12.4 “At most, a disease leads to the death of the body; or an enemy destroys the body; but, the *jeev* is not destroyed. However, by insulting *Bhagvān* or His *bhaktas*, the *jeev* is also destroyed. Someone may ask, ‘How can the *jeev* be destroyed?’ Well, for example, a hermaphrodite cannot be called a man or a woman, he can only be called impotent. Similarly, the *jeev* of a person who insults *Bhagvān* or His *bhaktas* also becomes impotent; the *jeev* is never able to make an effort for his own *kalyān*. Therefore, his *jeev* should be known as having been destroyed. Knowing this, a person should never insult *Bhagvān* or His *bhaktas*.
- 12.5 “In addition, a person should not have deep affection for his bodily relations, even if they happen to be *satsangis*. For example, if a snake’s venom falls into some sweetened milk, then whoever drinks it will die. In the same way, even if a person’s bodily relations are *bhaktas* of *Bhagvān*, they are still mixed with venom (relationships). Therefore, a person who has affection for them will definitely sacrifice his *kalyān*. Knowing this, a person who wishes for his own *kalyān* should not maintain affection for his bodily relations. In this way, after becoming detached from worldly life and having love for the holy feet of *Bhagvān*, a person should continue to engage in the worship of *Bhagvān*.
- 12.6 “A person who retains the talk that I have just delivered within his heart, will never encounter obstacles on the path of *kalyān*. In fact, this talk is like a miraculous technique.”
- 12.7 Shreeji Mahārāj concluded the talk with these words.

Gadhadā III – 13

The Wish Of *Bhagvān* Is Our *Prārabdha*

- 13.1 In the *Samvat* year 1884, on *Ashādh vad 9* [17th July 1827], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. Garlands of *mogrā* flowers were hanging around His neck, and tassels decorated His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *munis* were singing *kirtans* to the accompaniment of a *dukad* and *sarodā*.
- 13.2 Then, Shreeji Mahārāj said, "Please stop singing the *kirtans*, and let us talk about *Bhagvān*." Shreeji Mahārāj asked a question to the *muni-mandal*: "A *jeev*'s body is dependent upon the *karmas* performed in past lives. That is why it is not always so stable. For example, sometimes a person remains healthy, and sometimes he becomes ill; sometimes he functions independently, and sometimes he becomes dependent, where he may or may not be able to stay where he chooses; and sometimes he may be able to stay in the company of *bhaktas*, but sometimes he may even be separated from them and be forced to live alone. All of this is due to the influence of *karma* or *kāl*. In such circumstance, a person's determination in observing *niyams* becomes unsteady.
- 13.3 "Further, if a ruler like the British detains a person; or if a person's mind and *indriyas* – which are also like the British rulers – keep him under their control, then it is uncertain whether he will stay in the company of *sādhus* or follow the *niyams* of *satsang*. Having said this, the *shāstras* have specifically stated: '*If a person perfectly possesses all four of the qualities of dharma, gnān, vairāgya, and bhakti, then he can be called an ekāntik bhakta, and such a person attains ultimate kalyān'*. Also, it seems unlikely that the physical conditions will remain stable under the influence of *Kāl* and *karma*. Therefore, how

can a *bhakta* of *Bhagvān* maintain his *ekāntik* state? That is the question."

- 13.4 Then, Gopālānand Swāmi, Chaitanyānand Swāmi, Nityānand Swāmi, Muktānand Swāmi, Brahmānand Swāmi, Shuk Muni, and other senior *sādhus* answered according to whatever they felt was correct but were unable to answer the question satisfactorily.
- 13.5 Shreeji Mahārāj then said in reply, "Please listen as I reveal to you the way in which my belief of *Bhagvān* remains firms." He then began, "Regardless of how much pain or pleasure comes my way, and regardless of whether wealth or poverty comes my way, in those circumstances, first I realise the immense greatness of *Bhagvān*. On seeing the riches and royal wealth of the great kings of this world, it is this understanding that allows me to not associate even the slightest amount of significance to them in my heart. I believe that for me, there is nothing greater than *Bhagvān*; and so my mind is firmly attached to His holy feet. In fact, my love for *Bhagvān* is so firm that even *Kāl*, *karma*, and *Māyā* are incapable of destroying that love. Even if my own mind attempts to destroy that love for *Bhagvān*, it cannot be destroyed. In fact, my love is such that regardless of the extent of happiness or misery that may happen to come my way, the love is not destroyed.
- 13.6 "Also, the natural inclination of my mind is such that I do not at all prefer to live in cities, in mansions or in royal palaces. On the contrary, I very much prefer to stay where there are forests, mountains, rivers, trees, or in some secluded place. I feel that it would be nice to sit alone in some secluded place and perform *dhyān* upon *Bhagvān*. That is what I prefer at all times. In fact, before I had the darshan of Rāmānand Swāmi, I had already decided with Muktānand Swāmi, '*After you arrange for me to have the darshan of Rāmānand Swāmi, the two of us will retire to the forest and constantly engage ourselves in the dhyān of Bhagvān, and never shall we return to*

stay amongst people'. Such was the determination in my mind then; even now, I feel exactly the same.

- 13.7 "In addition, the profound love that I have for *Bhagvān* and His *bhaktas* is so strong that even *Kāl*, *karma*, and *Māyā* are incapable of eradicating that love. In fact, even if my own mind attempted to eradicate it, it would definitely not be eradicated from my heart. Such is the intense love I have for *Bhagvān* and His *bhaktas*.
- 13.8 "Many times I have become disheartened and felt like leaving this *satsang*, but I have remained here on seeing the *bhaktas*; I could in no way abandon them and leave. In fact, I would be unable to stay where I do not find such *bhaktas* of *Bhagvān*, even if someone were to try by a million methods to keep me there. Regardless of how well a person may serve me, I simply cannot get along with someone who is not a *bhakta* of *Bhagvān*. In this way, I have attached my mind with profound love to *Bhagvān* and His *bhaktas*; and other than that *Bhagvān*, I have no liking for anything else. If that is so, why should love for *Bhagvān* not remain? When I am engaged in *kathās* or *kirtans* related to *Bhagvān*, I experience such happiness that I feel as if I shall become mad due to it. In fact, whatever calmness remains is solely for the benefit of the *bhaktas*; but in the mind, the very same happiness always remains; although outwardly, I behave in accordance with the customs of society.
- 13.9 "It is that very *Bhagvān* who is the sole controller of this body. If He wishes, He may seat him on an elephant; or if He wishes, He may have it thrown in prison; or if He so wishes, He may even place some serious illness in the body. Despite this, a person should never pray before *Bhagvān* in the following way: '*Mahārāj! Please relieve me of my misery*'. This is because we want this body to behave in accordance with the wishes of *Bhagvān*; after all, *Bhagvān*'s wish is our wish. We do not want our preferences to differ from the preferences of *Bhagvān* even in the slightest way. Moreover, since we have offered our body, mind, and wealth to *Bhagvān*, then only

the wish of *Bhagvān* 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 *Bhagvān*, we should not become disturbed in any way; we should be pleased with whatever pleases *Bhagvān*.

- 13.10 "Therefore, *Bhagvān* Himself protects the *dharma*, *gnān*, *vairāgya*, and *bhakti* of a *bhakta* who has such intense love for *Bhagvān*. Occasionally, due to the prevalence of unpleasant circumstances, it may outwardly appear that such a *bhakta* is disobeying *dharma*, *gnān*, *vairāgya*, and *bhakti*, but inwardly, there is no disobedience at all."
- 13.11 In this way, by quoting His own example, Shreeji Mahārāj described the understanding of an extremely firm *bhakta* of *Bhagvān*, and how he should develop firm love for *Bhagvān*.

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Gadhada III – 14 Love And Faith The Kāyasth's Unworthy Desire

- 14.1 In the *Samvat* year 1884, on *Ashādh vad* 11 [19th July 1827], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. Tassels of flowers were hanging from the *pāgh* upon His head, and garlands of flowers were hanging around His neck. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him. Some *munis* were singing *kirtans*.
- 14.2 Then, Shreeji Mahārāj said, "Please stop the singing and begin a question-answer discussion."

- 14.3 Then, Muktānand Swāmi asked with folded hands “Mahārāj, there is nothing more essential than *Bhagvān*; yet why does an individual not develop deep love for Him? That is the question.”
- 14.4 Shreeji Mahārāj replied, “He has no *wisdom*. If he did have *wisdom*, he would think, *I have accepted the vow of brahm-chārya, yet the desire to enjoy the pleasures of women still has not disappeared from my heart. That is very improper as I have invariably enjoyed the pleasures of women when I have taken birth in the 8.4 million life forms – and those pleasures have always been much greater than those experienced in a human birth*’. When this *jeev* was born as a goat, it must have single-handedly indulged in the pleasures of a thousand female goats. When it took birth as a horse, or a bull, or a buffalo, or a king monkey, or indeed any other animal, it must have encountered countless young, beautiful females of its own species. This was not due to *prārabdha*, nor was it due to *Bhagvān*’s grace – it was only natural. Moreover, if a person does not worship *Bhagvān*, he will obtain countless females in whichever life-form he is born in. This would not be due to the *sevā* or *pujā* of some *dev*, or to the chanting of some *mantra*; as the opportunity of enjoying women and other pleasures is natural.
- 14.5 This *jeev* has become a *dev* several times, where it has enjoyed the pleasures of Dev-Lok; many times it has become an emperor of the world and enjoyed countless pleasures on this earth. Despites this, the *jeev*’s craving to enjoy women and other objects has still not diminished. Instead, a person feels that the pleasures of women and other objects are extremely rare and, realising their immense pleasure, develops affection for them. That affection is such that it can in no way be eradicated, however much a person tries. It is because of this sin that the *jeev* is unable to develop deep love for *Bhagvān*.
- 14.5 “I have personally seen with my own eyes how the *jeev* has such impure, worldly desires. When I was young, I used to go to a *mandir*

of *Shiv* in Ayodhyā and sleep there. One day, a Kāyasth came to offer *pūjā* to *Shiv* and ask for the following *vardān*: ‘*O Mahārāj! O Shivji! Never grant me a human birth again. In this human birth, I have taken so many aphrodisiacs, yet I have been unable to fully enjoy the pleasures of women to my satisfaction. Therefore, O Shivji! Please grant me the body of a donkey for many lives to come so that I can fully enjoy the pleasures of females without shame or restrictions*’. He asked for this *vardān* from *Shivji* daily. So, because of this sin of harbouring worldly desires, the *jeev* does not develop love for *Bhagvān* in any way.’

- 14.6 Muktānand Swāmi then asked further, “Mahārāj, a person who does not have *wisdom* does not develop love for *Bhagvān*. But, what about someone who believes that *Bhagvān* is the ocean of all bliss, and that all objects other than *Bhagvān* are certainly full of only misery? Despite knowing this, why does he not develop love for *Bhagvān*? ”
- 14.7 Shreeji Mahārāj explained, “In either a past life or in this present life, that person has been influenced by extremely unpleasant *desh*, *kāl*, *kriyā*, and *sang*. Due to this, he has performed very intense, sinful *karmas* that have left impressions on his mind. Therefore, despite being able to discriminate between good and bad, he is unable to avoid the bad and develop deep love for *Bhagvān*. Moreover, just as the influence of unpleasant *desh*, *kāl*, *kriyā*, and *sang* causes the impressions of sinful *karmas* to influence the mind, similarly, the influence of extremely pleasant *desh*, *kāl*, *kriyā*, and *sang* causes a person to perform very intense, pure *karmas*. The influence of these pure *karmas* will destroy the very intense, sinful *karmas*. Only then does a person develop deep love for *Bhagvān*. That is the answer to the question.”
- 14.8 Then, Ayodhyāprasādji asked, “Suppose there is a person who is very intelligent, and whose knowledge of the *shāstras* is also exceptional. On the other hand, there is a person who is not so intelligent and who has a limited understanding of the *shāstras*. Nevertheless, the person

who is very intelligent falls from *satsang*, whereas a person who is not intelligent remains firm in *satsang*. What is the reason for this?"

^{14.9} Shreeji Mahārāj answered, "There are two types of people in this world: religious and demonic. Of these, those who are demonic will fall from *satsang*, despite being exceptionally intelligent; whereas those who are religious will never fall from *satsang*, even though they may not be intelligent. For example, if a person sows a seed of chilli or the seed of a neem tree or the seed of a *shingadiyo vachhnāg* plant and he waters them daily with sweet water, the chillies will still turn out to be spicy; the neem tree will still be bitter; and the *shingadiyo vachhnāg* plant will still be poisonous. This is because that is the nature of the seeds themselves. On the other hand, if a person sows sugarcane, the juice of the sugarcane will still be sweet despite treating it with compost from leaves of a neem tree and watering it with bitter water. In the same way, religious people will always stay on the path of *Bhagvān*, and demonic people will always turn away from the path of *Bhagvān*."

^{14.10} Then, Shuk Muni asked, "How can a person distinguish between a religious person and a demonic person?"

^{14.11} Shreeji Mahārāj replied, "In a religious person, vicious natures such as *kām*, *krodh*, and *lobh*, are due to the influence of unpleasant circumstances. However, they are destroyed within a short time under the influence of pleasant circumstances. On the other hand, in a demonic person, vicious natures such as *kām*, *krodh*, and *lobh*, are never destroyed. If someone were to speak some harsh words to a demonic person even once, he would not forget them for as long as he lives. Then, if that demonic person were to become a *satsangi*, he would initially appear to be better than all the other *bhaktas*. But, he would be like silt that has gathered in the region of Bhāl – where there was previously sea – has made the soil fertile. As long as the silt remains, sweet water can be obtained by digging below; but, if a person were to dig much deeper, then extremely saline water would

emerge. In the same way, even if a demonic person has become a *bhakta* of *Bhagvān*, the moment his wishes are not fulfilled and he is even slightly disturbed, then compared to the *sevā* of the *sādhus* he had previously performed, he would insult them thousands of times more. Even then, his mind would not be happy.”

- 14.12 Muktānand Swāmi then asked, “Mahārāj, you said that a demonic person who becomes a *bhakta* will remain in *satsang* as long as his wishes are fulfilled; and if they are not fulfilled, he falls from *satsang*. But, what if he happens to die before falling from *satsang*? Will he remain demonic, or will he become religious?”
- 14.13 Shreeji Mahārāj replied, “As long as the demonic person is good when he encounters death, and he offers *bhakti* to *Bhagvān*, he will become religious and will attain *Akshardhām*.”
- 14.14 Then, Nrusinhānand Swāmi asked, “Of the nine types of *bhakti*, which is the best?”
- 14.15 Shreeji Mahārāj replied, “Of the nine types of *bhakti*, whichever type helps a person in developing firm attachment to *Bhagvān* is the best type of *bhakti* for that particular person.”
- 14.16 Then, Gopālānand Swāmi asked, “During childhood or during youth, what type of company should a person seek?”
- 14.17 Shreeji Mahārāj answered, “Both should lovingly keep the company of a person who is senior in age, is firm in *dharma*, *gnān*, and *vairāgya*; and has deep love for *Bhagvān*.”
- 14.18 Then Nājā Jogiyā asked, “Which is the best of the three: a person whose mind is attached to *Bhagvān* out of anger, a person whose mind is attached to *Bhagvān* out of fear, or a person whose mind is attached to *Bhagvān* out of love?”

- 14.19 Shreeji Mahārāj said, “A person whose mind is attached to *Bhagvān* out of love is the best.”
- 14.20 Then, Shivānand Swāmi asked, “How can a *bhakta* of *Bhagvān* who does not possess *wisdom* of what is good and bad as described by Shreeji Mahārāj, and who also lacks *vairāgya*, develop such wisdom, and also develop *vairāgya* towards all objects other than *Bhagvān*?”
- 14.21 Shreeji Mahārāj replied, “If a person develops firm love for *Bhagvān* from the initial stages, then due to that love, *wisdom* and *vairāgya* will automatically develop. Now, consider the following: When a person is attached to an object, it is called affection or desire. Then, if someone were to obstruct the gaining of any object for which he has affection, he would become angry on that person. This applies not only to humans; even animals express such anger. For example, due to lust, a buffalo that is attached to a female buffalo will kill another buffalo that approaches the female; this behaviour is widely observed in all types of animals. In the same way, a person with deep love for *Bhagvān* immediately becomes angry on any object that acts as an obstruction in that love and he immediately abandons that object. Therefore, a person who has deep love for *Bhagvān* automatically develops *vairāgya* as well as *wisdom*.”
- 14.22 Again, Shivānand Swāmi asked, “Suppose there are two types of people, both of whom are intelligent. Of these, one possesses faith and accepts whatever *Bhagvān* says; whereas the other accepts only those words of *Bhagvān* that he feels are appropriate. Of the two, who is better?”
- 14.23 Shreeji Mahārāj replied, “Only the person who possesses faith is better. *Rāmchandraji* has said in the Rāmāyan, ‘I protect a person who has firm faith in me – just as a mother protects her child’. Therefore, only the person with faith is better.”
- 14.24 Then, Ātmānand Swāmi asked, “In a person’s mind, he is determined to behave according to the wishes of *Bhagvān* for the rest of his life.

However, he still feels, ‘*What can a person do for Bhagvān and His sant to earn their trust?*’”

- 14.25 Shreeji Mahārāj explained, “Firstly, a person earns the trust of *Bhagvān* and His *sant* when he does not have hatred towards anyone and does not feel disheartened, even if he falls severely ill and is not cared for very well during that illness. Secondly, even if he is harshly insulted by *Bhagvān* and His *sant* without any fault of his own, he still does not have hatred towards anyone. Thirdly, if he were to even slightly disobey his observance of the *niyams* of this *satsang*, he would feel extremely apologetic and would immediately perform *prāyshchit*. Also, even if he were to entertain an evil thought in his mind, he would feel just as apologetic and distressed as someone who had happened to physically disobey the observance of the *niyams*. A person with these characteristics earns the complete trust of *Bhagvān* and His *sant*, and they feel, ‘*This person will never fall back from satsang!*’”
- 14.26 Then, Bhagvadānand Swāmi asked, “How can others recognise a *bhakta* who continuously understands the greatness of *Bhagvān* and His *bhaktas* in his mind?”
- 14.27 Shreeji Mahārāj answered, “A person who continuously understands the greatness of *Bhagvān* and His *bhaktas* in his mind serves them sincerely and lovingly. He physically bows and touches the feet of all the *sādhus*. If a *sādhu* were to fall ill, he would massage his head and feet and also take care of his dietary needs. If he were to receive some object that he liked, he would first offer it to the *sādhus* before using it for himself. A person, who behaves in this way by thought, word, and deed, should be known to have fully understood the greatness of *Bhagvān* and His *sant* within his heart.”

- 14.28 Then, Shreeji Mahārāj asked the *sādhus* a question: “A person may possess intense *dharma*, *gnān*, *vairāgya*, and *bhakti*. However sometimes, there may be some relaxation in his observance of

dharma; there may be some attachment despite having *vairāgya*; there may be some reduction in his *bhakti*; and attachment to his body may still remain despite having *gnān*. What can be the reason for this?”

- 14.29 Gopālānand Swāmi and Brahmānand Swāmi replied, “If there appears to be a flaw in a person who possesses intense *dharma*, *gnān*, *vairāgya*, and *bhakti* – a person who can be thought of as being as powerful as *Bhagvān* Himself – it remains purely out of compassion; it is not a flaw. In fact, when such a great person behaves with *bāhyadrashti*, he transforms many *jeevs* to the ranks of Jadbharat and Shukji. Therefore, such an extremely great person behaves in a worldly way purely out of compassion for the *jeevs*.”
- 14.30 Hearing their reply, Shreeji Mahārāj said, “That is precisely the correct answer to the question.”

|| End of Vachanāmrut Gadhada III || 14 || 248 ||

Gadhada III – 15 Applying Bandages To Wounds

- 15.1 In the *Samvat* year 1884, on *Ashādh vad* 13 [21st July 1827], Swāmi Shree Sahajānandji Mahārāj was sitting in the balcony of the *medi* of His residence in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes and was also wearing garlands of *mogrā* flowers around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 15.2 Then, Shreeji Mahārāj said to Muktānand Swāmi, “Today, I had a long talk with the *bhaktas* (Jeevu-Bā and Lādu-Bā) who cook for me.”
- 15.3 Then, Muktānand Swāmi asked, “Mahārāj, what did you talk about?”

- 15.4 Shreeji Mahārāj then said, "The talk was that when a *bhakta* of *Bhagvān* sits to perform the *mānsi pujā* of *Bhagvān* or sits to perform *dhyān* upon *Bhagvān*, he remembers the times in the past when his *jeev* has surrendered to the *panch-vishays* due to the influence of unpleasant circumstances or the influence of vicious natures. For example, a warrior who returns injured from the battlefield rests on a bedstead due to his wound. However, until his wounds are not dressed with bandages, the pain of the wounds does not decrease and he is not able to sleep. Only when bandages are applied to his wounds is he relieved of his pain and only then is he able to sleep. In the same way, the *jeev* has been 'wounded' by the *panch-vishays* due to the influence of unpleasant *desh*, *kāl*, *kriyā*, and *sang*. Whichever of the nine types of *bhakti* relieves the pain of these 'wounds' caused by the *vishays* and makes a person unaware of the *vishays* themselves, should be thought of as the application of a bandage to the 'wounds'. Also, that particular type of *bhakti* should be known to be his strength in worshipping *Bhagvān*.
- 15.5 "Then, abiding by that particular strength, a person should engage in *mānsi pujā* or the mental chanting of *Bhagvān*'s name. In fact, whatever he may do, he should do so within his own particular strength. He will benefit tremendously as a result of this.
- 15.6 "However, just as a wounded warrior experiences no peace until his wounds are bandaged, similarly, if a person fails to recognise his own particular strength, he will not experience any happiness at all during *bhajan* and *smaran*, and the pain due to the 'wounds' caused by the *vishays* will not be relieved. Therefore, after recognising which of the nine types of *bhakti* cause his mind to be fixed on *Bhagvān* and prevents him from indulging in any thoughts other than those of *Bhagvān*, that *bhakta* should realise, '*This is my particular strength*'. Then, he should keep that type of *bhakti* predominant. This method is a universal principle."

Gadhadā III – 16
Bhakti Like A Pati Vratā

- 16.1 In the *Samvat* year 1884, on *Ashādh vad Amās* [23rd July 1827], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. He was wearing garlands of *mogrā* flowers around His neck, and extremely beautiful tassels were hanging from His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 16.2 Then, Shreeji Mahārāj said, "I ask a question to the entire *muni-mandal* and to all the *grahastha bhaktas*; whoever can reply may do so. The question is as follows: It does not take very long for a *bhakta* of *Bhagvān* to avoid the company of a person who is full of *avgun*. But, how is it possible to avoid the company of a person with extremely noble *gun*? After all, a person naturally develops affection for a person with *gun*, regardless of whether he is a relative or not. Moreover, affection that is formed, due to the influence of those *gun*, cannot be eradicated, however much a person tries. Therefore, how does a *bhakta* of *Bhagvān* prevent the development of affection for anyone other than *Bhagvān*, regardless of the *gun* of that person? That is the question."
- 16.3 The senior *sādhus* replied according to their understanding, but were unable to answer Shreeji Mahārāj's question.
- 16.4 Shreeji Mahārāj then said, "Allow me to answer. The answer is as follows: A *pati vratā* is not even slightly impressed in her mind on seeing other rich, handsome, or young men, even if her husband is poor, ugly, ill, or old. If she does happen to affectionately look at or laugh with other men, then she breaks her *pati vratā* vow. If some guests were to come to the house of that *pati vratā*, she would offer them food and water. If she offers food and water to some male

relative of her husband, she does so knowing him to be related to her husband, but the affection she has for all other men does not even come close to the love she has for her husband; nor does she see *gun* in other men as she sees in her own husband. Moreover, she acts according to the wishes of her own husband. Such is the firm fidelity that a *pati vratā* wife has towards her husband.

- 16.5 “In the same way, a *bhakta* should have firm loyalty to *Bhagvān*. Specifically, like a woman who is a *pati vratā*, he would never develop the same love towards even other *mukta sādhus* – however great they may be – as he has developed towards whichever *murti* of *Bhagvān* he has had the *darshan* of. He does not develop love for other *avatārs* of his *ishta-dev*. He keeps love only for the *murti* 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 *Bhagvān*. A person who has such faithful *bhakti* towards his own *ishta-dev*, never develops affection on seeing others, even though he may have many *gun*.
- 16.6 “For example, *Hanumānji* is a *bhakta* of *Shree Rāmchandraji*. Following the *avatār* of *Rām*, there have been many other *avatārs* of *Bhagvān*, but *Hanumānji’s* *bhakti* has been like that of a woman who observes the vow of fidelity, as he has remained faithful to only *Rāmchandraji*. This is why *Hanumānji’s* *bhakti* is considered to be like that of a *pati vratā*. The *bhakti* of a *bhakta* of *Bhagvān* who has such fidelity can be said to be like that of a *pati vratā*. Conversely, if a person does not have fidelity, his *bhakti* can be said to be like that of a prostitute. Therefore, a person should not knowingly engage in *bhakti* that would cause him to be disgraced. Instead, a *bhakta* of *Bhagvān* should thoughtfully engage in faithful *bhakti* – like that of a *pati vratā*.”

Gadhada III - 17

The Story Of Bharatji

- 17.1 In the *Samvat* year 1884, on *Shrāvan sud 6* [30th July 1827], Shreeji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes and was wearing garlands of flowers around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 17.2 Then, Shreeji Mahārāj said, "There is no story in the Shreemad Bhāgvat as incredible as the story of Bharatji. This is because Bharatji was the son of *Rushabh-Dev Bhagvān*, and for the specific purpose of realising *Bhagvān*, he gave up his kingdom, which consisted of the whole world, and retired to the forest. Then, while engaged in the worship of *Bhagvān*, he developed affection for a young deer. As a result, his mind's *vrutti* took the form of that deer. As a result, despite his greatness, Bharatji was reborn as a deer due to the sin of that attachment.
- 17.3 "As a matter of fact, there are countless types of sins; but for a *bhakta* of *Bhagvān*, of all those sins, having affection for anything except *Bhagvān* is an extremely great sin. Therefore, if a wise person thinks over this story of Bharatji, he becomes extremely fearful in his heart with the thought, '*What if I develop affection for anything other than Bhagvān?*' In this way, he becomes extremely afraid.
- 17.4 "Then, when Bharatji gave up the body of the deer, he was born in a *brāhmaṇa* family. Then, out of fear of developing affection for anything other than *Bhagvān*, he paid no attention at all to worldly affairs and deliberately behaved as a madman. He lived in a way where he could maintain his *vrutti* constantly on *Bhagvān*."
- 17.5 After delivering this talk, Shreeji Mahārāj left to attend the *ārti*.

Gadhadā III - 18

Worldly Desires Become Old

- 18.1 In the *Samvat* year 1884, on *Shrāvan vad* 10 [17th August 1827], Shreeji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. Garlands of flowers were hanging around His neck, and tassels of flowers were hanging from His *pāgh*. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 18.2 Then, Shreeji Mahārāj's nephew, Raghuvirji, asked a question: "Why does the *jeev*'s condition during the *svapna* state not remain the same as it is during the *jāgrat* state?"
- 18.3 Shreeji Mahārāj replied, "The *jeev* behaves in the *svapna* state exactly as it does in the *jāgrat* state. After all, the same types of worldly desire, which appear while awake, spring forth in dreams as well."
- 18.4 Then, Nirlobhānand Swāmi asked, "Mahārāj, many times, objects that have never been seen or heard in the *jāgrat* state, spring forth in dreams. What may be the reason for this?"
- 18.5 Shreeji Mahārāj explained, "If objects that have never been previously seen or heard appear in the *svapna* state, it is due to embedded desires created by *karmas* performed in past lives."
- 18.6 Then, Akhandānand Swāmi asked, "Mahārāj, for a person who becomes a *bhakta* of *Bhagvān*, how long does the force of *karmas* performed in past lives remain?"
- 18.7 Shreeji Mahārāj answered, "When that person comes into contact with a *sat-purush*, the embedded desires created by his past *karmas* gradually wear away as he consistently associates with him. Eventually, he reaches a stage where the desires that give rise to

births and deaths no longer remain. For example, grains of rice that are three to four years old can be eaten; but if they are sown, they would not grow. In the same way, when the embedded desires generated by the previously performed *karmas* degenerate, they do not lead to further births and deaths.

- 18.8 "However, a person may ask, '*How does a person recognise whether those embedded desires have degenerated or not?*' Well, consider the analogy of a contest between two men armed with shields and swords. As long as both can withstand each other, the strength of both appears to be equal. But, the moment a person draws back, he is said to have been defeated. Similarly, for a *bhakta* of *Bhagvān*, as long as thoughts related to *Bhagvān* and the thoughts related to the *vishays* appear to be equal, he should realise his worldly desires to be more powerful. However, when thoughts related to *Bhagvān* displace those related to the *vishays*, he should realise that his worldly desires have reduced."
- 18.9 Shreeji Mahārāj then asked the *paramhans* a question: "How can a *bhakta*, who no longer identifies himself with the body and who has developed hatred for the *panch-vishays*, be recognised by other *bhaktas*?"
- 18.10 Muktañand Swāmi replied, "Mahārāj, we are incapable of answering your question. Please be compassionate and answer it yourself."
- 18.11 So, Shreeji Mahārāj then said, "Whether he is a *grahastha* or a *tyāgi*, a *bhakta* of *Bhagvān* who no longer believes himself to be the body and whose attachment for the *panch-vishays* has been eradicated, may be required to behave as if he is the body depending on *Bhagvān's* instructions to him; he may also have to indulge in the *panch-vishays* if necessary. For example, a frail bull can be made to stand with the support of a stick and by people holding it by its horn and tail. But, it will remain standing only as long as someone holds it up; the moment it is released, it will fall to the ground. Similarly, a person

who is free of worldly desires engages in activities only to the extent of the instructions given by *Bhagvān*.

- 18.12 In another example, take a person with a bow and arrow in hand. The bow bends as the person pulls back the string; when he releases the arrow, the bow becomes slack again. In the same way, a person free of worldly desires engages himself in activities only to the extent of *Bhagvān's* wish, but never does he do anything which disobeys that. On the other hand, when a person with worldly desires engages in activities, he is unable to detach himself from those activities of his own accord; he is unable to do so even when *Bhagvān* instructs him. These are the characteristics of a person free of worldly desires and a person with worldly desires."

|| End of Vachanāmrut Gadhada III || 18 || 252 ||

Gadhada III – 19

Two Undesirable Traits Of A *Tyāgi*

- 19.1 In the *Samvat* year 1884, on *Shrāvan vad* 13 [20th August 1827], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with cylindrical pillow that had been placed on a decorated bedstead on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. Also, garlands of *mogrā* and *karnikār* were hanging around His neck. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 19.2 Then, Shreeji Mahārāj said, "A *bhakta* who has abandoned worldly life may possess two negative traits which are not appropriate for him in this *satsang*; the first is lust and the second is affection for his relatives. In my eyes, a person who possesses these two negative traits is like an animal. Of these two, I have an extreme repulsion for a person who has excessive affection for his relatives.

- 19.3 “For this reason, a person who has abandoned worldly life should not keep even the slightest amount of affection for his relatives. This is because having affection for bodily relatives is a greater sin than the five great sins. Therefore, a *tyāgi bhakta* of *Bhagvān* should realise his own *chaitanya* to be distinct from both the body and the relatives of the body. He should believe, ‘*I am the ātmā; I have no relations at all with anyone*’. In fact, the relatives of this body should be considered together with the relatives of the 8.4 million types of previous life forms. If a person does try to understand the greatness of his relatives, knowing them to be *satsangis*, then since there is already some affection due to the fact that they are related, he develops more affection for them than he has for *Bhagvān* and the *bhaktas* of *Bhagvān*. Therefore, if a person does keep affection for his relatives knowing them to be *bhaktas* of *Bhagvān*, towards whom affection is natural, then his life becomes useless.
- 19.4 “Moreover, it is also natural for a person to develop affection for those who perform his *sevā*, even though they may not be his relatives. So, a person who is wise should not keep affection towards a person who is serving him, even if that person happens to be a *bhakta* of *Bhagvān*. For example, if a snake has released venom into sweetened milk, the mixture also becomes poisonous. Similarly, out of self-interest, a person should not keep affection towards someone who performs his *sevā*, even if the person serving happens to be a *bhakta*. This is because his *jeev* becomes attached due to that *sevā*. Then, just as he thinks about *Bhagvān*, he also begins to think about the person who serves his needs. For that person, this in itself is an obstacle in his worship of *Bhagvān* – just as the young deer itself becomes *avidyā* (*māyā*) for Bharatji. In this way, a *bhakta* of *Bhagvān* should totally avoid all those who obstruct his worship of *Bhagvān*, knowing them to be *avidyā*.”
- 19.5 Shreeji Mahārāj then concluded by adding, “The *paramhans* and all the *sāṅkhya-yogi bhaktas* should daily say and listen to this talk which I have just delivered. Specifically, the senior member of a

mandal should daily narrate this talk, and others should listen. If the senior person fails to do so, he should do *upvās* on that day. Those who do not come to listen to that talk of *Bhagvān* with *shraddhā* should also do *upvās*. Please remember these words firmly in your lives.”

|| End of Vachanāmrut Gadhadā || 19 || 253 ||

Gadhadā III – 20 *Svabhāv And Vāsnā*

- 20.1 In the *Samvat* year 1884, on the night of *Shrāvan vad Amās* [22nd August 1827], Swāmi Shree Sahajānandji Mahārāj was sitting in His residence in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 20.2 Then, Dinā-Nāth Bhatt asked a question: “Mahārāj, *Kāl* is the power of *Bhagvān*, and *karma* refers to the actions performed by the *jeev*. But, what exactly is *svabhāv*?”
- 20.3 Shreeji Mahārāj explained, “The *karmas* that the *jeev* has performed during past lives have fully developed and have become absorbed within the *jeev*. Just as fire ‘enters’ iron, similarly, those *karmas* have developed and have become one with the *jeev*. It is those *karmas* that are known as *svabhāv*, or *vāsnā*, or *prakruti*.”
- 20.4 Muktānand Swāmi then asked, “Mahārāj, the *karmas* which have become absorbed within the *jeev*, are called *svabhāv* or *vāsnā*. But, how does a person eradicate *vāsnā*?”
- 20.5 Shreeji Mahārāj replied, “It appears that the only means to do so is by performing the *bhakti* of *Shree Krishna Bhagvān*, coupled with the

ātmā-nishthā. If a person offers *bhakti* to *Shree Krishna Bhagvān* without *ātmā-nishthā*, then just as he has love for *Bhagvān*, he will also develop love for other material objects. Therefore, *bhakti* accompanied by *ātmā-nishthā* is the only means to eradicate *vāsnā*. However, even a person who has *ātmā-nishthā* may be disturbed by unpleasant circumstances, just like an ignorant person. However, such disturbances do not last long.”

|| End of Vachanāmrut Gadhada || 20 || 254 ||

Gadhada III - 21

Dharma And Ekāntik Dharma

- 21.1 In the *Samvat* year 1884, on *Bhādarvā sud 9* [31st August 1827], Swāmi Shree Sahajānandji Mahārāj was sitting on a mattress with a cylindrical pillow that had been placed on a decorated bedstead outside the west-facing rooms of Dādā Khāchar’s *darbār* in Gadhada. He was dressed entirely in white clothes, and garlands of *chameli* flowers were hanging around His neck. A *sabhā* of the entire *muni-mandal*, as well as *haribhaktas* from various places, had gathered before Him.

- 21.2 Then, Shreeji Mahārāj requested Gopālānand Swāmi and Shuk Muni to begin a question-answer discussion.

- 21.3 Then, Shuk Muni asked Gopālānand Swāmi, “It is through offering *bhakti* to *Bhagvān* that the *jeev* crosses *Bhagvān’s Māyā* and attains *Akshardhām*. Through *dharma*, it attains Dev-Lok; but once the rewards it has accumulated are exhausted, the *jeev* falls from Dev-Lok. Now, whenever there is a decline in *dharma*, *Bhagvān* assumes an *avatār* for the purpose of restoring *bhakti*. However, it appears that whatever can be attained through *bhakti* cannot be attained through *dharma*. Therefore, how can the level of *dharma* be elevated to the status of *bhakti*? That is the question.”

- 21.4 Gopālānand Swāmi began to answer that question. In whatever he said, *dharma* became a component of *bhakti*, but in no way could he elevate the level of *dharma* to the status of *bhakti*.
- 21.5 On hearing this, Shreeji Mahārāj laughed a great deal, and commented, "To answer that question is difficult indeed. Therefore, allow me to answer it." He then explained, "Dharma is of two types: One is *nivṛtti dharma* and the other is *pravṛtti dharma*. In turn, these two types of *dharma* can either be related to *Bhagvān* or not to *Bhagvān*. Of these two, the type of *dharma* that is related to *Bhagvān* is the one that was adopted by *Nārad*, the *Sanakādik*, Shukji, Dhruv, Prahlād, and Ambrish. It is this *dharma* that is known as *bhāgvat dharma* or *ekāntik dharma*. In fact, this type of *dharma* is not different from *bhakti*; they are both one. The type of *dharma* that *avatārs* of *Bhagvān* come to establish is this very same *dharma*. On the other hand, the *dharma* of a person's *varna* and *āshram* alone is extremely inferior compared to *bhāgvat dharma*, because it is through *bhāgvat dharma* that the *jeev* crosses *Bhagvān's Māyā* and attains the *dhām* of *Purushottam*. Therefore, the status of *bhāgvat dharma* and *bhakti* is the same, and the rewards of both are exactly the same as well; so, the greatness of *bhakti* and *dharma* are the same. In comparison, the *dharma* of a person's *varna* and *āshram* on its own is extremely weak, and its rewards are temporary."
- 21.6 Shreeji Mahārāj then continued, "In my opinion, even if I try to develop affection for anyone other than *Bhagvān* and His *ekāntik bhaktas*, I cannot do so. I also feel that my strength is similar to that of Jadbharat, Shukdevji, *Dattātrey*, and *Rushabh-Dev Bhagvān*. As a result, I also prefer to stay only in forests, mountains, and jungles; I do not like to stay in large towns or cities. This is my inherent nature. Despite this, I stay in the midst of thousands of people for the sake of *Bhagvān* and His *bhaktas*. However, I remain just as detached here as I would if I were living in the forests. I do not stay amidst thousands of people out of any self-interest; it is for the sake of *Bhagvān* and His *bhaktas* that I stay in the midst of people. No matter

how much *pravrutti* I may have to engage myself in for the sake of the *bhaktas* of *Bhagvān*, I still consider it to be *nivrutti*.

- 21.7 "Moreover, I do not see the flaws of a *bhakta* of *Bhagvān*, however much at fault he may be. I believe that even if there are some intrinsic, minor flaws in a *bhakta* of *Bhagvān*, a person should overlook them. However, if those flaws are in himself, then he should make an effort to eradicate them. Also, if that type of flaw appears in a *bhakta* of *Bhagvān*, he should not take note of that flaw. A person should perceive flaws in a *bhakta* only if he were to lapse in his observance of some major *vartmān*, but not on account of some other minor flaw.
- 21.8 "A person should also not be pleased by defeating a *bhakta* of *Bhagvān* in arguments. Instead, he should derive pleasure in deliberately losing to him. A person who does engage in an argument and defeats a *bhakta* of *Bhagvān* is a sinner worse than someone who has committed the five great sins.
- 21.9 "In addition, I do not like even the sight of a person who speaks unkindly of a *bhakta* of *Bhagvān* before me. In fact, I do not enjoy food or water offered by a person who perceives flaws in a *bhakta* of *Bhagvān*. If he does do so, then even if he happens to be my relative, I still develop an intense dislike for him. This is because in reality, we are the *ātmā*; so, why should we keep affection for our body and the relatives of the body? We have developed affection for *Bhagvān* and His *bhaktas* believing ourselves to be an *ātmā*, not out of the belief that we are the body.
- 21.10 "The inner enemies, such as *kām*, *krodh*, *lobh*, *moh*, will certainly distress a person who is unable to behave as the *ātmā*. Therefore, if a person offers *bhakti* without attaining *ātmā-nishthā*, his true nature is sure to be exposed in this *satsang*. This is because this *satsang* is *alokik*, and all these *satsangis* are exactly like *Bhagvān's pārshads* residing in *Shvet-Dvip*, *Vaikunth*, and *Golok*. I take oath on *Bhagvān*

and His *bhaktas* that I realise these *satsangis* to be the same as the *pārshads* of *Bhagvān* residing in the *divya Akshardhām*.

- 21.11 "However, a person whose *gnān*, *vairāgya*, *dharma*, and *bhakti* are not extremely firm will most certainly fall back in *satsang*. For example, a thread dipped in wax remains stiff in winter and monsoon, but when summer comes, it becomes loose. In the same way, monsoon and winter represent the period when the *bhaktas* here are happy in every way and are also honoured in *satsang*. During that period, *gnān*, *vairāgya*, *dharma*, and *bhakti* appear to be very intense. However, with the arrival of summer – the period when a *bhakta* is insulted in *satsang* or when he becomes physically distressed – his *gnān*, *vairāgya*, *dharma*, and *bhakti* become loose like the thread dipped in wax. Even then, I do not abandon such a person. However, he becomes obliged to leave *satsang* of his own accord. Then, even if he is supposedly a *satsangi*, he does not experience the bliss of *satsang* within.
- 21.12 "For this reason, a person should practise *satsang* with intense firmness after attaining *ātmā-nishthā*; he should not practise *satsang* in such a way that affection for his body and his relatives persists. To continue the analogy, a thread of gold remains the same in all six seasons; it does not become loose even during the heat of summer. Similarly, when a person's *satsang* is firm, regardless of the amount of misery that he may encounter, and however many times he is insulted in *satsang*, his mind never turns away from *satsang*. Only such loyal *satsangi Vaishnavs* are my relatives; and I wish to stay in *Krishna Bhagvān's dhām*. This is my decision, and all of you should also make the same decision.
- 21.13 "I say this because as you have all become my *āshrit*, I should tell you that which is beneficial to you. After all, a true friend is a person who tells us that which benefits us, even if it may appear to be hurtful. Please realise this as the characteristic of a true friend."

Gadhadā III – 22

Loving *Bhakti*

- 22.1 In the *Samvat* year 1884, on *Bhādarvā vad 4* [9th September 1827], Swāmi Shree Sahajānandji Mahārāj was sitting on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. Tassels of white flowers were hanging from his *pāgh*, and garlands of white flowers were hanging around His neck. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him. Some *paramhans* were singing a *vishnupad* to the accompaniment of a *dukad* and *sarodā*. Shreeji Mahārāj was sitting in the *sabhā* with *antar-drashti*.
- 22.2 Then, Shreeji Mahārāj said, “The strength of profound, loving *bhakti* in a *bhakta* of *Bhagvān*, as described in this *kirtan*, is the strength of Jhinā-Bhāi, and it was the strength of Parvat-Bhāi and Mulji Brahṁ-Chāri as well. While keeping *antar-drashti*, I was thinking that there must also be others in this *satsang* with the same strength. A person who develops this strength of profound, loving *bhakti* loses all attachment to the *panch-vishays* and is able to maintain *ātmā-nishthā* without even having to try.”
- 22.3 Then, Muktānand Swāmi asked, “Narsinh Mehtā worshipped *Shree Krishna Bhagvān* with a sense of friendship, whereas many *bhaktas* of *Bhagvān*, such as *Nārad*, worshipped *Bhagvān* with *sevā*. Of these two types of *bhaktas*, whose *bhakti* should be regarded as being better?”
- 22.4 Shreeji Mahārāj replied, “The type of *bhakti* offered by Narsinh Mehtā, the *gopis*, *Nārad*, and the *Sanakādik* is not of two types; in reality, it is of one type. After all, the body – be it male or female – is worldly and perishable. However, the *jeevātmā*, the worshipper, is neither male nor female, but is *chetan*. When the *jeevātmā* leaves its body and travels to the *dhām* of *Bhagvān*, it assumes a *svarup* according to the wish of *Bhagvān*; or, depending upon the

opportunity for *sevā* that arises there, that *bhakta* assumes an appropriate *svarup* and performs the *sevā* of *Bhagvān* accordingly.

- 22.5 “However, if a *bhakta* of *Bhagvān* develops the same attachment to wealth, women and other objects as he has towards *Bhagvān*, then he cannot be called a loyal *bhakta* of *Bhagvān*. Having become a *bhakta* of *Bhagvān*, if a person commits sins and accumulates harmful desires in *satsang* itself while offering *bhakti*, then those sins become embedded in him – as if etched in iron. Moreover, a greater sin than associating with the wife of another man due to the influence of evil company is to look at a *bhakta* of *Bhagvān* lustfully while in *satsang*. Therefore, a person who wishes to develop deep attachment to *Bhagvān* should not allow any type of sin to remain in his mind. This is because female *satsangi bhaktas* are to be viewed as a person’s own mother, sister, or daughter. Those who look at women of their own family lustfully are the extremely evil sinners in this world. So, a person who looks at *bhaktas* lustfully is an evil sinner and will never be released from that sin. That is why a person who wishes to become a *rasik bhakta* should become a *rasik bhakta* after avoiding this kind of sin.
- 22.6 “Having said this, the greatest of all sins is perceiving faults in *Bhagvān* and His *bhaktas*, because due to that fault-finding attitude, hatred is created towards them. Even if a person has killed millions of cows, consumed alcohol and meat, and committed adultery with the wife of his *guru* countless times, he can still be released from such sins at some time or other. However, a person who insults *Bhagvān* and His *bhaktas* will never be released from his sin. Then, if the person insulting *Bhagvān* and His *bhaktas* is a male, he will become a male demon; or if female, she will become a female demon. Then, even after countless lives, that person will never stop being a demon and will never become a *bhakta* of *Bhagvān*.
- 22.7 “Furthermore, a person who has already insulted a *bhakta* of *Bhagvān* and whose insulting attitude has become established will

under no circumstances be able to eradicate that attitude. On the other hand, another person who is in the process of insulting, realises, '*I have committed a great sin by insulting Bhagvān and His bhaktas; therefore I am extremely evil, and Bhagvān and His bhaktas are extremely great*'. When a person sees the qualities of others and sees faults within himself in this way, then any sins he may have committed will be eradicated, however great they may be.

- 22.8 "No other sin displeases and hurts *Bhagvān* more than the sin of insulting His *bhaktas*. When Jay and Vijay insulted the *Sanakādik* in *Vaikunth*, *Bhagvān* immediately rushed to the *Sanakādik* and told them, '*Whoever insults sādhus like you is my enemy. Therefore, you have done well in giving a curse to Jay and Vijay. In fact, if my own hand were to harm brāhmans like you, then even I would cut off my hand; so what can I say to others?*' This is what *Vishnu Bhagvān* said to the *Sanakādik*. As a result, Jay and Vijay became demons due to the sin of insulting the devout *bhaktas* of *Bhagvān*. Others who have also insulted *bhaktas* of *Bhagvān* have all fallen from their high position – a fact that is well noted in the *shāstras*. Therefore, a person who desires the best for himself should not insult the *bhaktas* of *Bhagvān*. If a person does happen to knowingly or unknowingly insult someone, then he should bow at that person's feet, pray to him, and act in a way that pleases him."

|| End of Vachanāmrut Gadhada || 22 || 256 ||

Gadhada III – 23 *Mānsi Pujā*

- 23.1 In the *Samvat* year 1885, on the night of *Āso sud Punam* [22nd October 1828], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead that had been placed in the yard of His residence in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 23.2 Then, Shreeji Mahārāj, out of compassion, addressed all the *bhaktas* and said, “A person who is a *bhakta* of *Bhagvān* daily performs the *mānsi pujā* of *Bhagvān*. A person should perform that *mānsi pujā* in different ways, depending on the three seasons: summer, winter, and monsoon.
- 23.3 “During the four months of summer, a person should perform *pujā* by first bathing *Bhagvān* with cool, fragrant, pure water. He should then offer Him a beautiful, washed, thin, white *khes* to wear. After seating *Bhagvān* on a beautiful seat, His whole body should be smeared with fragrant sandalwood from the Malay mountains, which has been collected in a bowl after forming it into a paste. Firstly, the sandalwood paste should be smeared on His forehead and closely observed; then the paste should be smeared on His chest, stomach, thighs, calves, and other parts of His body. Those parts should also be observed. Then, beautiful *kum-kum* should be applied on His holy feet as well as on the soles of His feet, and they too should then be observed. Then, garlands of fragrant flowers, such as *mogrā*, *chameli*, *champā*, and roses, as well as various jewellery, and *bājubandh* and *berkhā* made of flowers should be offered. A fine cloth that is not too heavy and is as white as a *mogrā* flower should be tied around His head; and a beautiful, white cloth which is fine and light, should be wrapped around His body. Then, he should embrace *Bhagvān* – once, or twice, or according to the degree of his love. Then, he should touch *Bhagvān*’s holy feet to his own chest and head. During the embrace, the sandalwood paste on *Bhagvān*’s body, as well as parts of the garlands of flowers, may stick to his own body; and *kum-kum* may also stick as a result of touching *Bhagvān*’s holy feet to his own chest and head. All this should be visualised, and he should feel, ‘Sandalwood paste, *kum-kum*, and garlands blessed by *Bhagvān* have touched my body!’
- 23.4 “During the four months of winter, a person should perform *pujā* by first bathing *Bhagvān* with warm water, and then offering Him a white *khes* to wear. He should then seat *Bhagvān* on a decorated

bedstead with a velvet mattress that has been covered with a white sheet. He should offer a *survāl*, offer a *dagli*, tie a rich orange *reto* of golden threads around His head, tie a rich *reto* around His waist, and place a rich *reto* over His shoulders. Then, he should place various types of jewellery made of diamonds, pearls, gold, and rubies on various parts of His body, and also a pearl necklace. After offering these clothes and jewellery, the various parts of *Bhagvān*'s body should be closely observed. A *kum-kum chāndlo* should also be applied to *Bhagvān*'s forehead.

- 23.5 "During the four months of monsoon, a person should perform *pujā* imagining that *Bhagvān* has returned from some village, and His white clothes have become completely drenched; or that He had gone to bathe with the *paramhans* in a river and has returned from there completely drenched. After removing His wet clothes, He should be offered deep orange garments to wear, and His forehead should be smeared with yellow sandalwood paste mixed with saffron.
- 23.6 "During summer, a person should visualise *Bhagvān* to be sitting either in an open place or in a flower garden. During winter and monsoon, he should visualise *Bhagvān* to be seated in a *medi*, or inside a house. In particular, when offering *Bhagvān* something to eat, only those foods – that are chewed, drunk, licked, or sucked – which he likes to eat should be visualised for offering to *Bhagvān*. Even if *Bhagvān* does not like these foods, when offering items to Him, a person should still visualise only those items that he enjoys himself. Also, incense, oil lamps, flowers, and *ārti* should be offered to *Bhagvān* as appropriate.
- 23.7 "In this way, a *bhakta* who offers *pujā* in different ways according to the three different seasons increases his love for *Bhagvān*, and his *jeev* benefits tremendously. Therefore, whoever has heard this talk should remember it and daily perform the *mānsi pujā* of *Bhagvān* in the way described. As a matter of fact, I have never talked about this before."

- 23.8 Shreeji Mahārāj then spoke on another topic. He said, “When *Bhagvān* and His *bhaktas* are pleased on a *bhakta*, he should feel, ‘*It is my great fortune that Bhagvān and His bhaktas are pleased with me*’. Also, when they lecture him, for the purpose of teaching a lesson, he should feel, ‘*It is my great fortune that they lecture me; after all, it will help in removing my flaws*’. In this way, a person should be pleased even if lectured; he should not feel any grief in his mind, nor get upset, nor even regard himself as being very sinful. He should always remain pleased. This attitude should always be remembered.”

|| End of Vachanāmrut Gadhadā || 23 || 257 ||

Gadhadā III – 24

Sixteen Spiritual Activities

Vairāgya Due To Gnān

- 24.1 In the *Samvat* year 1885, on *Āso vad 12* [4th November 1828], Shreeji Mahārāj was sitting in the *mandir* of *Shree Gopināthji* in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 24.2 Then, Muktānand Swāmi asked Shreeji Mahārāj, “The *bhaktas* remain in *Bhagvān’s sevā* in *Akshardhām*. What are the spiritual activities needed to earn such *sevā*?”
- 24.3 Shreeji Mahārāj replied, “An *ekāntik bhakta* easily earns *Bhagvān’s sevā* in *Akshardhām* through sixteen spiritual activities: *shraddhā*; *svadharma*; *vairāgya*; total control over the *indriyas*; *ahinsā*; *brahm-chārya*; keeping the company of *sādhus*; *ātmā-nishthā*; unwavering *bhakti* to *Bhagvān* coupled with the knowledge of His greatness; happiness; honesty; compassion; penance; treating senior *bhaktas* with greater qualities as *gurus* and also maintaining deep respect for them; maintaining a feeling of friendship towards those *bhaktas* who

are his equal; and treating those *bhaktas* who are junior to him as a *shishya* and acting for their benefit.”

- 24.4 Shuk Muni then asked, “All of our *sādhus* observe *vartmāns*. But, what characteristic in a *sādhu* would enable us to be sure that the *sādhu* would never deviate from his *dharma* even in times of difficulty?”
- 24.5 Shreeji Mahārāj answered, “A *sādhu* whose attention is constantly focused on all of those *āgnās* given by *Bhagvān*, whether they are major or minor; and who finds it extremely difficult to disobey any *āgnā*; and who acts neither excessively nor in a careless way regarding those *āgnās*, should be known as a person who would not fall from his *dharma* despite difficult circumstances.”
- 24.6 Shreeji Mahārāj then spoke out of compassion: “It is very difficult for a person to eradicate his *svabhāv*. Regardless of this, if he has realised that *satsang* fulfils his self-interest, then it is not difficult to do so. For example, the members of Dādā Khāchar’s family have an interest in keeping me here, so they do not retain any *svabhāv* that I do not like. In this way, a person’s *svabhāv* can be eradicated due to self-interest. It can also be eradicated out of fear, although not totally. This is because a person may fear someone in his presence, but when that person is not present, he may no longer be fearful – just as a thief abandons his corrupt nature due to fear of the king.
- 24.7 “Furthermore, despite the fact that I have repeatedly fired harsh words and upset a person who possesses some *svabhāv* or another, if he is not disheartened in any way at all, then I have such love for that person that the love remains effortlessly as it is, in the *jāgrat* state and *svapna* state. Regardless of whatever happens, that love does not diminish.
- 24.8 “Moreover, of the various *gun* possessed by *bhaktas*, I shall now narrate one admirable *gun* in each *bhakta*. Dādā Khāchar – *gun* of faith; Rāj-Bāi – *gun* of *tyāg*; Jeevu-Bā – *gun* of *shraddhā*, Lādu-Bā –

gun of desiring to please me; Nityānand Swāmi – *gun* of desiring to please me; Brahmānand Swāmi – *gun* of insisting that there should be no lapse at all in observing the *niyams* of *satsang*; Muktānand Swāmi – *gun* of desiring to please me and having faith in me; Somlā Khāchar – *gun* of always behaving consistently; Chaitanyānand Swāmi – *gun* of wishing to behave in such a way that pleases Mahārāj in any way; Svayamprakāshānand Swāmi – *gun* of *nishchay* in *Bhagvān* and realising His greatness; Jhinā-Bhāi Thākor – *gun* of having awareness, for fear that he becomes attached to any object other than *Bhagvān*; and Motā Ātmānand Swāmi – *gun* of ensuring that none of my *āgnās* are disobeyed.” In this way, Shreeji Mahārāj narrated the *gun* of many senior *paramhans* and other *bhaktas*.

- 24.9 He then continued, “The three senior ladies of this place (Rāj-Bāi, Jeevu-Bā, and Lādu-Bā), and Gopālānand Swāmi, Brahmānand Swāmi, Muktānand Swāmi, Nityānand Swāmi, Shuk Muni, Somlā Khāchar, and Dādā Khāchar – all of you presently behave very well. However, if the four factors of *desh*, *kāl*, *kriyā*, and *sang* were to become unpleasant, then there is no doubt at all that your enthusiasm would not remain as it is now. However, if a person who has a great degree of *gnān* were to be caught in the *vishays*, he would break free from that attachment. This *gnān* is the understanding, ‘I, the *jeev*, am like this; the body is like this; the relations of the body are like this; the nature of *Prakṛuti*, *Purush*, *virāt*, *sutrātmā*, and *avyākrut* is like this; *Bhagvān* is like this; and the *dhām* of *Bhagvān* is like this’, and so on. If a person has firm belief of this *gnān* in his heart, then the *vairāgya* that results is true *vairāgya*. Apart from that, any other form of *vairāgya* only superficially appears to be *vairāgya*; in fact, there is no strength in it. For example, the flame of an oil lamp is extinguished by the wind, whereas the *vadvānal* fire and fire of lightning in the clouds is not extinguished by water; despite remaining in water itself, it continues to burn. In the same way, *vairāgya* without *gnān* does not last when it encounters the *vishays*. On the other hand, *vairāgya* produced from *gnān* does not diminish

despite encountering the *vishays*; it continues to burn like the *vadvānal* fire.

^{24.10} “It is precisely for the purpose of somehow instilling this *gnān* in your minds that I continuously deliver talks. If a talk eventually does truly inspire you, then this *gnān* will become instilled in you. On the other hand, if a person does not understand this and instead has a sense of ‘I-ness’ and ‘my-ness’ by believing, ‘*This is my varna, this is my mother, this is my father, these are my relatives*’, then he should be known to be an extremely ignorant person with a worldly perception.”

^{24.11} Having said this, Shreeji Mahārāj again spoke out of compassion: “What is the reason behind a *mumukshu* attaining noble qualities? Well, a person develops hatred for the world in proportion to the attachment he has for listening to the talks and *kathās* of *Bhagvān*. Also, vicious natures, such as *kām*, *krodh*, *lobh*, and *moh*, are also destroyed to that extent. Conversely, if a person is lazy in listening to those talks and *kathās*, then he should assume that he will not remember noble *shāstras*. In fact, out of the nine types of *bhakti* mentioned in the *shāstras*, the *bhakti* of listening to *kathās* is considered to be the best. Therefore, a person who possesses that form of *bhakti* will attain all the various forms of *bhakti* up to the including profound, loving *bhakti*.” Shreeji Mahārāj delivered the talk in this way.

^{24.12} At noon on that same day, when all the *paramhans* were seated for their meals in a line on the veranda outside the north-facing rooms of Dādā Khāchar’s *darbār*, Shreeji Mahārāj was sitting on a decorated bedstead that had been placed under the neem tree.

^{24.13} Then, Shreeji Mahārāj said to the *paramhans*, “A person should not understand the greatness of female *bhaktas* in excess. This is because under the excuse of realising their greatness, he may constantly think of them, leading to them appearing in his dreams. So, if a person does understand their greatness, he should

understand it collectively, by thinking, '*All of them are bhaktas of Bhagvān*'. However, he should not attempt to understand a particular *bhakta* as being greater and another *bhakta* being lesser. If he attempts to understand their greatness to a greater or lesser degree than this, then there is a great danger in that. Similarly, female *bhaktas* should also understand the greatness of male *bhaktas* collectively. If they do not realise this, then it is also a great danger for those females."

|| End of Vachanāmrut Gadhadā || 24 || 258 ||

Gadhadā III – 25 Raj-Bāī's Question

- 25.1 In the *Samvat* year 1885, on *Kārtik sud* 10 [16th November 1828], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 25.2 Then, Shreeji Mahārāj spoke out of compassion: "*Bhakti, upāsanā, sevā, shraddhā*, firmness in observing *dharma*, and other spiritual activities related to *Bhagvān* should all be performed without having desires for any rewards. This fact is mentioned in the sacred *shāstras*, and it is true; but, a person should certainly have the following desire: '*May Bhagvān become pleased with me through these activities*'. That desire should be kept. On the other hand, if a person does not keep such a desire and acts without any specific purpose, then he should be known to possess *tamo-gun*. Therefore, a person should develop the qualities of *bhakti, upāsanā, sevā, shraddhā*, and *dharma* with the desire for rewards in the form of the happiness of *Bhagvān*. If a person has any desire other than that, he will attain only rewards such as the four types of *mukti*.

- 25.3 “Furthermore, it is not the case that *Bhagvān*’s happiness is bestowed only on those who offer *bhakti* with various items and not upon the poor. Someone may be poor, but if he offers water, leaves, fruits, and flowers to *Bhagvān* with *shraddhā*, that is enough to please Him. This is because *Bhagvān* is extremely great. Just as a king rewards someone who composes even a verse in his praise with a village, similarly, *Bhagvān* also becomes pleased instantly.”
- 25.4 Continuing, Shreeji Mahārāj said, “Who can be called a true *bhakta* of *Bhagvān*? If some prolonged illness were to overtake a person’s body; or if he receives neither food to eat nor any clothes to wear; or regardless of the extent of pain or pleasure that come his way, if he still does not fall back even slightly from the worship of *bhakti* of *Bhagvān*, *niyams*, *dharma*, or *shraddhā*, but progresses with time, then he is called a true *bhakta*.”
- 25.5 Then, Rāj-Bāi had a question asked to Shreeji Mahārāj, “Which *gun* pleases you, and which *avgun* displeases you?”
- 25.6 Shreeji Mahārāj replied, “The following are the *avgun* of speech: If someone wishes to behave in some special way, then he should notify me only once by saying: ‘*Mahārāj, if you agree, then I shall behave like this*’. I do not like it when a person repeatedly asks, ‘*Mahārāj, why are you not telling me whether I should behave like this or behave like that?*’ I do not like a person who, despite knowing me as his *ishta-dev*, repeatedly questions my words. I do not like a person who interrupts me while I am speaking to someone. Regarding the performance of religious actions, such as performing *dhyān* upon *Bhagvān*, observance of *dharma*, offering *bhakti*, I do not like a person who throws the burden of such actions on *Bhagvān* by thinking, ‘*Only if Bhagvān wishes are these possible*’. Also, I do not like a person who thinks, ‘*I shall do this; and I shall do that*’, and then relies only on his own strength and not on the strength of *Bhagvān*. I extremely dislike a person who speaks inconsistently and rudely. I do not like a person who feels a sense of shame or laziness when it

comes to talking of *Bhagvān*, listening to *kathās*, or singing *kirtans*, and yet feels no shame or laziness in performing worldly activities. Also, I do not like a person who boasts of his *tyāg* or *bhakti*, or of anything else. I do not like a person who sits behind everyone else during a *sabhā* instead of sitting as suits his own status. Moreover, when seniors are seated in a *sabhā*, I do not like a person who forcibly pushes them aside to take his own place at the front of the *sabhā*.

- 25.7 “In addition, I am pleased with female *bhaktas* who behave morally by covering their own bodies and who keep their gaze cast downwards when they walk, instead of keeping a wandering gaze. Many times, instead of doing my *darshan* with a fixed gaze, someone may abandon that *darshan* and look repeatedly in the direction of an approaching man or woman, or a dog walking by, or cattle walking by, or in the direction of some noise. On such a person, I feel so much disgust that I feel, ‘*What can I do? If I had not become a sādhu, I would beat him in some way!*’ But, that is not possible since beating someone is extremely inappropriate for a *sādhu*. I also do not like a person who conceals the truth – who does not reveal the disturbing thoughts that arise in his mind to an appropriate person. Also, these three things are extremely harmful: *mān*, *krodh*, and being so suppressed by others that what is in the mind cannot be revealed. Also, if *bhaktas* become disrespectful because they view each other as equals and do not maintain respect for one another, that is also extremely inappropriate.”

|| End of Vachanāmrut Gadhada || 25 || 259 ||

Gadhada III – 26

A Sant Who Is Worthy Of Sevā Equally To Bhagvān

- 26.1 In the *Samvat* year 1885, on *Kārtik sud* 11 [17th November 1828], Swāmi Shree Sahajānandji Mahārāj was sitting in the *mandir* of Shree

Gopināthji in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 26.2 Then, Shreeji Mahārāj asked, "What are the characteristics of a *sant* who is worthy of *sevā* equally to *Bhagvān*? Well, such a *sant* suppresses the actions of *Māyā*'s *gun* (*sattva-gun*, *rajo-gun*, and *tamo-gun*), such as the *indriyas* and the *antah-karans*; but, he himself does not get suppressed by their actions. In addition to this, he only performs activities related to *Bhagvān*; he is loyal in his observance of the *panch-vartmān*; and believing himself to be *brahm-rup*, he worships *Purushottam Bhagvān*. Such a *sant* should not be thought of as a human being, nor should he be thought of as a *dev*, because such behaviour is not possible for either humans or *devs*. In reality, even though that *sant* appears to be human, he is still worthy of *sevā* equally to *Bhagvān*. Therefore, whoever desires to attain *kalyāñ* should perform the *sevā* of such *sant*. Also, females should perform *sevā* of females possessing such qualities."
- 26.3 Then, Ātmānand Swāmi asked Shreeji Mahārāj, "Regardless of how ordinary a person may be, as long as he stays within the limits of the *vartmāns* of this *satsang*, he will not become bound by the *panch-vishays*. Please narrate the characteristics of a person who cannot become bound by the *panch-vishays*, even though he may happen to leave *satsang* due to unpleasant circumstances."
- 26.4 Shreeji *Mahārāj* then explained, "If a person has *dharma* predominant in his mind; and if he has the qualities of an *āstik* where he firmly believes, '*A person who performs moral and immoral karmas in this lok will undoubtedly receive the rewards of those karmas in the lok beyond*'; and if he has such firm beliefs, and is concerned about his own reputation by thinking, '*If I do something immoral, what will people think of me?*', then he will not become bound by any object wherever he goes. For example, those like Mayā-Rām Bhatt, Mulji

Brahm-Chāri, and Nishkulānand Swāmi will never falter even if they encounter women or wealth.

- 26.5 “However, a person who is like this may have the characteristics of false *ātmā-nishthā* in thinking, ‘I am the *ātmā*; I am *brahm*; so, I am not affected by good or bad actions, and I am absolutely detached from everything’. Also, he may falsely understand the greatness of *Bhagvān*, and he may talk a great deal about that greatness, by saying, ‘The greatness of *Bhagvān* is so intense! So, what harm is there in deviating from *dharma*?’ In such a person, these two types of flaws could become major obstacles in the observance of *dharma*. Therefore, it is better if he has genuine *ātmā-nishthā*, if he thoroughly understands the greatness of *Bhagvān*, and if he firmly observes the various types of *dharma* with understanding, and becomes *nishkāmi*, *nirlobhi*, *nisvādi*, *nisnehi*, and *nirmāni* in order to please *Bhagvān*. Such a person believes, ‘If I follow *dharma*, *Bhagvān* will be extremely pleased with me; and if I deviate from *dharma* in any way, then *Bhagvān* will be extremely displeased with me’. If he has this firm belief, then that *bhakta* will never falter from *dharma* in any way. On the other hand, if a person does not have this kind of understanding, then regardless of how much *gnān* he may have, or how much *bhakti* he may offer, he may still deviate from *dharma* or become bound by *māyik* objects. This is a fundamental truth.”
- 26.6 Shreeji Mahārāj again addressed the *sabhā* out of compassion: “I do not like *ahankār*. That *ahankār* may be of a person’s qualities of *bhakti*, *tyāg*, or *vairāgya*; of a person’s attainment of the qualities of *brahm*; of a person’s understanding; or of a person’s observance of the *panch-vartmān*. I do not like these or any other forms of *ahankār*. Also, I do not like *dambh*. What is *dambh*? Well, although a person may not have much *nishchay*, *bhakti*, or *dharma*, to outwardly pretend to possess them to a great extent in order to look good in front of others is *dambh*. I do not like that; and nor do I like a person who eliminates the difference between himself and *Bhagvān*. I also do not like a person who behaves freely liberally – after taking a vow,

he adheres to it occasionally and relaxes from it occasionally. In addition, I do not like a person who considers himself to be extremely insignificant after having extensively understood the intense glory of *Bhagvān*, and who does not believe his true *svarup* to be the *ātmā*, which is distinct from the body.

- 26.7 "Now, I shall describe the type of person I do like. Such a person thoroughly understands the greatness of *Bhagvān*. He understands his *ātmā* – which is *vyatirek* from the body – to be *brahm-rup*. He firmly observes *dharma* and also engages in the *bhakti* of *Bhagvān*. Despite having such qualities, if there is some *bhakta* in *satsang* who does not understand anything, but has *nishchay* in *Bhagvān*, then he would consider that *bhakta* to be great, and himself to be insignificant in comparison to that *bhakta*. When speaking, such a person never reveals even the slightest pride of his wisdom. I am extremely pleased with a person who behaves in this way."
- 26.8 Having delivered this talk, Shreeji Mahārāj returned to His residence.

|| End of Vachanāmrut Gadhadā || 26 || 260 ||

Gadhadā III – 27

All Bliss Is Found In The *Murti* Of *Bhagvān*

- 27.1 In the *Samvat* year 1885, on *Kārtik sud Punam* [21st November 1828], Swāmi Shree Sahajānandji Mahārāj was sitting in the *mandir* of *Shree Gopināthji* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 27.2 Then, Shreeji Mahārāj said, "The pleasures associated with *shabda*, *sparsh*, *rup*, *ras*, and *gandh*, are all found to exist together in one place – in the blissful and *divya murti* of *Purushottam Bhagvān*. When we have the *darshan* of that *murti* of *Bhagvān*, we can enjoy the bliss of that beauty, as well as the bliss of the other four types of *vishays*, all

at the same time. However, with worldly *vishays*, when a person indulges in one *vishay*, he receives the pleasure of only that *vishay*, but not of the others. Therefore, the pleasures of worldly *vishays* are found separately. Moreover, those pleasures are useless, perishable, and the cause of extreme misery. However, in *Bhagvān*, a person enjoys the bliss of all the *vishays* at the same time. That bliss is extremely *divya*; it is eternal and imperishable. Therefore, a *mumukshu* should develop *vairāgya* towards the worldly *vishays* and become totally attached to the *diyya* and blissful *murti* of *Bhagvān*."

- 27.3 Shreeji Mahārāj then continued, "If a *bhakta* has an intense desire to engage in the *bhakti* of *Bhagvān* and to associate with His *sant*, then regardless of any *svabhāv* that he may possess, he eradicates it and behaves according to the *sant*'s wishes. Even if that *svabhāv* is such that it has become bound to the *chaitanya*, a person who has an intense desire to do *satsang* will eradicate it." With that, He narrated His own story: "Initially, my nature was like that of a *tyāgi*, but because I had an intense desire for the *darshan* of Rāmānand Swāmi, I lived according to Muktānand Swāmi's instructions, and not according to my personal preferences."
- 27.4 Then, Shreeji Mahārāj said, "The details of the kind of determination a *bhakta* should and should not keep are as follows: The first type of determination is observing the vows, such as *nishkāmi* and *nirlobhi*; the second type of determination is behaving with the feeling that he will be able to sleep only if his place is here and not if it is elsewhere. The second type and other innumerable forms of determination that are the result of insignificant *svabhāvs* should not be considered the same as the first type of determination. The determination of observing *vartmāns* is an essential as a person's own life; it is extremely beneficial. That type of determination should be kept with an understanding of its importance. But, if the second type of determination is formed, which is due to *svabhāvs*, it should be thought of as worthless; and if a *sant* asks a person to abandon it,

then it should be abandoned. However, the first type of determination should not be abandoned.

- 27.5 "To consider these two forms of determination as equivalent is foolishness. For example, if a child has almonds in his fist, and if someone attempts to make him give them up, he will not. Furthermore, if he has a fist full of rupees or a fist full of gold coins, and if someone attempts to make him give them up, he will not give them up. Therefore, it can be said that the child considers the almonds, and rupees, and the gold coins to be of equal value. Therefore, the child can be considered to be ignorant.
- 27.6 "If someone has almonds in his hand, and a thief comes and threatens him by saying, '*Put them down, or I will cut off your head with this sword*', then a person who is wise will give them away, but a person who is foolish will not. Similarly, between the two types of determination, a person should realise which is significant and which is insignificant. If someone does not understand this and considers both to be equivalent, then he should be known to have a *svabhāv* of stubbornness and arrogance. If such a person does observe the *vartmāns* due to that determination, and if he remains in *satsang* in this way till the end, then it is all well and good; but a person cannot have complete faith in him. This is because if he is offended by some remarks, or if his self-importance is not maintained, then he will not remain as he is. On the other hand, a person who offers *bhakti* to *Bhagvān* and observes *vartmāns* with determination is called a *rājarshi*; and a person who offers *bhakti* to *Bhagvān* while observing *vartmāns* with the intention of pleasing *Bhagvān* is called a *brahmaṛshi* and a *sādhu*. There is a similar difference in the rewards of the two as well."
- 27.7 Continuing, Shreeji Mahārāj explained, "The flaws of *mān*, *irshyā*, and *krodh* are much more harmful than even *kām*. This is because a *sant* may have compassion on a person with *kām*, but he will not have compassion on person with *mān*. In addition, *irshyā* and *krodh*

evolve from *mān*. Therefore, *mān* is a major flaw. Furthermore, a person does not fall from *satsang* due to *kām* as he does due to *mān*. For example, there are many *grahastha bhaktas* in our *satsang*, and they continue to remain in *satsang*. So, I always have an intense dislike for *mān*, *irshyā*, and *krodh*. You will find this verified in my spoken words which have been written down. Also, if you reflect upon them, then you will realise this to be true as well. Therefore, a person should eradicate *mān* by realising the greatness of *Bhagvān*."

- 27.8 Again, Shreeji Mahārāj said, "What is *nishchay* in *Bhagvān*? Well, consider how it is in worldly life. Since childhood, a person has the belief of his parents, *varna*, and *āshram*, and gender, as well as the belief that this is an animal, this is a man, this is water, this is fire, this is the earth, this is the wind, this is the sky, and so on. All this is due to the *shāstras*. Even if a person has not heard the *shāstras*, he has been convinced by principles prevalent in society, which themselves were derived from the *shāstras*. Similarly, the characteristics of a *sant*, who is free of vicious natures like *kām*, *lobh*, *mān*, *svād*, and *moh*, are also described in the *shāstras*. A *sant* who possesses these characteristics has direct relationship with *Bhagvān*. Therefore, a person should develop *nishchay* in *Bhagvān* based on His words. In fact, to have firm faith in the words of the *sant* is itself *nishchay* in *Bhagvān*."
- 27.9 Then, Nāth Bhakta of Vadodarā asked Shreeji Mahārāj a question: "Do the relatives of a *bhakta* of *Bhagvān*, who has firm *nishchay* in *Bhagvān*, attain *kalyān* due to their relationship with that *bhakta*?"
- 27.10 Shreeji Mahārāj replied, "If the relatives or ancestors of a *bhakta* of *Bhagvān* have affection for him, then yes, they will attain *kalyān*; otherwise, they will not. In fact, even if a person who is not related to that *bhakta* has affection for him, then he will also benefit. This is because at the time of death, a person may remember that *bhakta* whose *vrutti* is constantly fixed on *Bhagvān*. Therefore, by remembering that *bhakta*, he attains *kalyān*."

- ^{27.11} Shreeji Mahārāj then said, "I talk about the nature of the *ātmā* and about the nature of *Bhagvān*. However, by merely talking about them a person does not experience their bliss as it really is. Their true bliss can only be experienced in *samādhi*, or after a person leaves his body; but it cannot be experienced by merely talking about it. For example, the pleasure of looking at an attractive object can only be enjoyed by the eyes. If someone were to praise that pleasure with his mouth by saying, '*I saw a very beautiful object*', then the pleasure experienced by the mouth is not the same as that experienced by the eyes. Similarly, a person may attempt to praise with words the pleasure of sounds heard by the ears, fragrances smelt by the nose, sensations felt by the skin, and flavours tasted by the tongue, by saying, '*It was an extremely pleasant smell; it had a delicious taste; it felt very good; it sounded nice*'. However, he does not experience pleasure through words as he experiences pleasure through the *indriyas*.
- ^{27.12} Similarly, the bliss and the happiness of *Bhagvān* that he experiences, as well as the bliss and the happiness of the *ātmā* that he experiences through *samādhi* or after leaving the body, cannot be experienced by merely talking about them. However, if a person performs *shravan*, *manan*, and *nididhyās* on these two topics, then he attains *sākshātkār*. Then, after attaining *sākshātkār*, he enjoys the same experience and bliss as he does from these two in *samādhi*. Therefore, after listening to talks concerning these two, a person should perform *manan* and *nididhyās* on those talks."

|| End of Vachanāmrut Gadhada || 27 || 261 ||

Gadhada III – 28

Falling From The Path Of *Bhagvān's*

- ^{28.1} In the *Samvat* year 1885, on *Kārtik vad 1* [22nd November 1828], Swāmi Shree Sahajānandji Mahārāj was sitting in the *mandir* of *Shree Gopināthji* in Dādā Khāchar's *darbār* in Gadhada. He was dressed

entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 28.2 Then, Shreeji Mahārāj said, “There are two ways in which a person falls from the *bhakti* of *Bhagvān*. One way is by listening to *shushka-vedānti shāstras*, where he may consider the *svarup* of *Shree Krishna Bhagvān* and other *svarups* to be false, just as he considers all other *svarups* to be false. Such a *shushka-vedānti* should be considered to be extremely ignorant. The other way of falling is by believing, ‘*If I worship Bhagvān, then I will enjoy women, food, drink, and other pleasures of the panch-vishays in Golok and Vaikunth*’. Then, due to the desires of those pleasures, he forgets even *Bhagvān*. The fool, with his distorted mind, believes, ‘*If that enjoyment was not true, then Bhagvān would not associate with women like Rādhā and Lakshmi, in that dhām. So, that pleasure is also true*’. However, he does not realise *Bhagvān* to be absolutely satisfied and happy within His own *ātmā*. In actual fact, such activities of *Bhagvān* are for the purpose of giving bliss to His own *bhaktas*. Therefore, a person should engage in *bhakti* together with *gnān* and *vairāgya*.
- 28.3 “A person who has understood the greatness of *Bhagvān* realises that only *Bhagvān* is all-blissful, whereas the pleasures derived from the *panch-vishays* have only a slight fraction of the bliss of *Bhagvān*. Therefore, he would never become attached to any object. The Moksh-Dharma also mentions: ‘*Compared to the bliss of the dhām of Bhagvān, the pleasures of the other lokas are like Narak*’. This is the understanding that a *bhakta* of *Bhagvān* should have. If he does not have this understanding, he will fall away from *Bhagvān* in the two ways mentioned.”
- 28.4 Then, Surā Khāchar asked Shreeji Mahārāj, “Even after forming firm *nishchay* in *Bhagvān* and His *sant* as they truly are, what is the reason for someone to suffer a setback?”
- 28.5 Shreeji Mahārāj replied, “There was some deficiency in that person’s *nishchay* from the moment that he first established it. What was that

deficiency? Well, if someone wishes to indulge in savoury food due to a desire for tasting delicious food, and if *Bhagvān* or His *sant* criticise it, then he will suffer a setback. Or, if disturbing thoughts of *kām* still remain, and they speak against it; or if *lobh* remains, and if they have him criticise his *lobh* by telling him, '*Give away your wealth, property, land, and farm to someone*', then he will be unable to follow this *āgnā*. As a result, he suffers a setback. Or, if a person has *mān* and a *sant* criticises it and insults him, then he suffers a setback due to that as well. Therefore, a person suffers a setback due to the *avgun* that still remain in him, even though he has *nishchay* in *Bhagvān*. However, if a person eradicates his *avgun* at the beginning, when he establishes his *nishchay*, then he will not suffer a setback. At present, if those who possess these *avgun* thoughtfully keep *antar-drashti*, they will be able to realise, *I am weak in this aspect. So, if I am asked to follow such an āgnā I will fall back from satsang and become a vimukh*'. In this way, they can understand themselves completely."

- 28.6 Then, Shreeji Mahārāj asked Brahmānand Swāmi, Shuk Muni, and Surā Khāchar a question: "What *avgun* do you possess which would cause you to suffer a setback?"
- 28.7 The three of them answered, "Mahārāj, we have the *avgun* of *mān*. As a result, if a *sādhu* of an equal status to us insults us, we become somewhat disturbed."
- 28.8 Hearing this, Shreeji Mahārāj commented, "A person may have realised *Bhagvān* with the knowledge of His greatness as mentioned in the *shlok*:

*dyupataya eva ten a yayur-antam anantatayā
tvamapi yad-antarānda-nichayā nanu sāvaranāhā*

Even the masters of the higher loks cannot understand your greatness, because it is endless. Neither can you yourself understand your own greatness.
In your each and every hair, countless brahmānds and their barriers (jad prakruti) fly simultaneously at immense speed – like specks of dust flying in the air. Even the Shrutis, ultimately perish in you, and fail to praise your glory.

"If a person has realised *Bhagvān* in this way, then how can he keep *mān*, *irshyā*, or *krodh* towards a *sādhu* of such a *Bhagvān*? If he still does, then there is a flaw in his understanding. For example, if a person understands the authority of a governor – that he is the ruler of the whole world and that he is extremely powerful – then even if one of his pauper-like servants were to come, even a great king would obey his orders and act according to what he is told. This is because the king has understood, '*He is the servant of the powerful governor*'. After all, a person's *mān* does not continue in front of someone who is more powerful than himself. Similarly, if a person has understood *Bhagvān* to be the master of all divine powers and wealth, then how can he retain *mān* before a *sant*?"

28.9 Brahmānand Swāmi agreed, "Mahārāj, what you are saying is correct. If a person has realised *Bhagvān* and the knowledge of His greatness, then he will never develop *mān*, *irshyā*, or *krodh* towards a *sant*."

28.10 Shreeji Mahārāj continued, "Uddhavji was so great and so intelligent. However, because he had understood the greatness of *Bhagvān*, he asked to be reborn as a vine so that he could be touched by the dust from the feet of the *gopis* who were greatly attached to *Bhagvān*. Therefore, it is stated:

*āsām-ahe charana-renu-jushām-aham syām
vrundāvane kimapi gulma-latausha-dheenām
yā dustyajam svajanam-ārya-patham cha
hitvā bhejur-mukunda-padaveem shruti-bhir-vimru-gyām*

*Those gopis – having abandoned the bond of their bodily relations and the path of dharma as prescribed for the nobles – attained the state of *Bhagvān*, which even the Shrutis seek. May I also become any of the shrubs, vines, or herbs in Vrundāvan that are touched by the dust of their feet.*

"Even Brahmā has said,

*aho bhāgyam-aho bhāgyam nanda-gopa-vrajauskasām
yan-mitram paramā-nandam purnam brahma sanātanam*

*How fortunate is Nand, the cowherds, and the residents of Vraj – whose friend was the alokik, eternal, perfect, and blissful *Bhagvān*.*

- 8.11 “As he had understood the greatness of *Bhagvān*, even *Brahmā* spoke in this way. Therefore, if a person realises the greatness of *Bhagvān* and His *sant* in this way, *mān*, *irshyā*, or *krodh* can no longer persist. Moreover, he would behave as a *dās* of *dās* before them; and no matter however much they insult him, he would never think of leaving their company and going away. Also, he would never feel in his mind, ‘*How long should I tolerate this? I will just stay at home and engage in worship there*’. Therefore, if a person understands *Bhagvān*’s greatness in such a way, *mān* is eradicated.”
- 28.12 Then, Shreeji Mahārāj explained, “If a *bhakta* of *Bhagvān* were placed on a *shuli* due to some *karma* of his, and if at that time I were standing next to him, the *bhakta* would still not think, ‘*It would be good if Bhagvān would free me from the pain of this shuli*’. In this way, he is not concerned about his own physical comforts. Instead, he endures the difficulties that fall upon him. As a result, *Bhagvān* becomes extremely pleased with such a *bhakta* who is free of all expectations.”
- 28.13 Shreeji Mahārāj then said, “I shall now describe who attains the bliss related to *Bhagvān*. First, consider the following analogy: Water is the very life of a fish. As long as it remains in water, it is able to move, swim, and perform all its activities; but the moment it leaves the water, it loses its life and dies. Similarly, if a person believes the *panch-vishays* to be his lifeline and believes them to be a source of happiness, then when he is separated from them, he becomes almost like a dead person. Such a person can never attain the bliss of *Bhagvān*. In fact, only a person who does not believe the *panch-vishays* to be his lifeline experiences *Bhagvān*’s bliss; only he is able to indulge in the bliss; and only he attains that bliss.”

|| End of Vachanāmrut Gadhada || 28 || 262 ||

Gadhadā III – 29**A Tyāgi And Grahastha With Moderate Vairāgya**

- 29.1 In the *Samvat* year 1885, on the night of *Posh sud 2* [7th January 1829], Shreeji Mahārāj was sitting on a decorated bedstead that had been placed on the platform in front of the *medi* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 29.2 Then, Shreeji Mahārāj asked Shuk Muni a question: "Suppose there are two *satsangis*. Both are twenty years of age, and both possess *nishchay*, *sneh*, *bhakti*, *vairāgya*, and *dharma* to an equal extent. However, due to *prārabdha*, one of them married, whereas the other did not find anyone and so remained a *sāṅkhya-yogi*. He also had a desire to marry, but he could not find someone. Since neither of them had intense *vairāgya* from the beginning, both have an intense desire for indulging in the *vishays*. Then, the question is whose desire will be calmed: the *grahastha* or the *sāṅkhya-yogi*? When replying, keep in mind that the Veds state: '*Only a person who has intense vairāgya should become a tyāgi from the brahm-chārya āshram; whereas a person whose vairāgya is feeble should become a grahastha for the purpose of diminishing his intense desire to indulge in the vishays. Only then should he accept the vānprasth āshram, and then the sannyās ashram*'. Therefore, answer carefully."
- 29.3 Shuk Muni attempted to answer the question but was unable to do so satisfactorily.
- 29.4 Answering the question Himself, Shreeji Mahārāj said, "The *grahastha* is good, and the other who is a *sāṅkhya-yogi* is bad. This is because he lacks intense *vairāgya*. As a result, he does not realise that the *vishays* are worthless and false. Also, for the same reason, he has no firmness in his *ātmā-nishthā*. For this reason, if he happens to leave *satsang* and encounter *vishays*, he will become attached to

them. However, if he does not come across *vishays*, he will be compelled to come back into *satsang*. On the other hand, the *grahastha* will progress even if he has the *darshan* of a *sādhu* once every six months. Therefore, it is not appropriate for a person who is deficient in *vairāgya* to become a *tyāgi*; it is only appropriate for someone who has intense *vairāgya*. If someone who is deficient in *vairāgya* does become a *tyāgi*, then his *tyāg* will not continue throughout his life. After one year, two years, or after even ten years, difficulties will definitely arise in his *tyāg*.”

- 29.5 Then, Shuk Muni raised a doubt. He questioned, “Mahārāj, if the person whose *vairāgya* is weak listens to the greatness of *Bhagvān* from a *sādhu* and thinks over it in his mind, then will he not develop intense *vairāgya*? In fact, only very few people, due to their *prārabdha*, have intense *vairāgya* from the beginning. Generally, we see that a person develops *vairāgya* even though he did not possess it initially. How should this be understood?”
- 29.6 Shreeji Mahārāj explained, “The answer to that is that a person can never develop intense *vairāgya* merely by thinking by himself, or by any other means for that matter. However, if a person develops love for a great *sant* who possesses the four qualities of *dharma*, *gnān*, *vairāgya*, and *bhakti*, then all the actions he performs (seeing, listening, talking) will be performed according to the wishes of that great *sant*; he will not do anything which is against the *sant's* wish. In his mind, he constantly fears behaving against the wishes of that *sant*, and feels, *'If I do not behave according to his wish, then he will not maintain love for me'*. That is why such a person will constantly behave according to the *sant's* wishes. Therefore, if someone has developed such attachment for a *sant*, then even if he does not have *vairāgya*, his *tyāg* will remain till the end.
- 29.7 “In our *satsang*, all the males, females, and *paramhans*, are attached to me. Also, all the females observe *vartmāns* to the same extent as the three senior females (Lādu-Bā, Jeevu-Bā, and Rāj-Bāi). This is

because in their mind, they realise, '*If we do not remain alert and observe the vartmāns, the love which Mahārāj has for us will not remain, and He will become unhappy*'. The *paramhans* also behave in the same way. In fact, it is the same for all the other *satsangis*, *brahm-chāris* and *pārshads*. All the male and female *bhaktas* living far and wide are also alert in observing the *vartmāns*; they too feel, '*If we do not behave properly, Mahārāj will become displeased*'.' Therefore, all of them strictly observe *dharma* out of love for me, even though they may possess *vairāgya* to a greater or lesser degree.

- 29.8 "However, when I recently fell ill in Panchālā, if something serious had happened to me, then everyone's firmness would not have remained as it is now. At such a time, a person who has intense *vairāgya* can remain within *dharma*; or a person who has lovingly attached his *jeev* to a person who has intense *vairāgya* can remain within *dharma*; or a person who keeps contact with *satsang* and, realising *Bhagvān* 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*. Therefore, what I have just explained is the only answer to the question I had asked."

|| End of Vachanāmrut Gadhadā || 29 || 263 ||

Gadhadā III - 30 Constant Awareness Of Five Thoughts

- 30.1 In the *Samvat* year 1885, on *Posh sud Punam* [19th January 1829], Swāmi Shree Sahajānandji Mahārāj was sitting in the *mandir* of *Shree Gopināthji* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *munis*, as well as *haribhaktas* from various places, had gathered before Him.
- 30.2 Then, Shreeji Mahārāj said, "Two beliefs which I like, and by which my mind becomes calm, are as follows: First, I like a person who is

firmly convinced that there is a mass of divine light which is *chaitanya*, and that the *murti* of *Shree Purushottam Bhagvān* forever resides at the centre of that mass of light; and with that belief, he worships and offers *bhakti* to that *Bhagvān*. On the other hand, I do not like a person who believes in and worships only the *chaitanya* divine light; nor do I like a person who does not believe *Bhagvān* to forever possess a *svarup*; nor do I like a person who does not worship *Bhagvān*. Secondly, I like a person who performs in *tap*, and *yog*, has *vairāgya* and hatred towards the *panch-vishays*, in order to please *Bhagvān* – without any form of pretence. Seeing such a person, my mind becomes pleased, and I feel, '*He should be congratulated for behaving in that way*'.

- 30.3 "In addition, I have constant awareness of these five thoughts: First, I am certainly going to die and leave this body. In fact, I firmly feel, '*I am going to die at this second, at this very moment*'. Such awareness remains in times of happiness and distress, pleasure and displeasure, and amidst all activities. That is the type of *vairāgya* I possess. The second thought is the constant awareness that even though death is certain, this much work is left, which I would like to complete. The third is thought of whether or not desires for the *panch-vishays* have been eradicated from my mind. I feel, '*If they have been eradicated, then why does activity regarding that vishay still occur? What if maybe they have not been eradicated?*' In this way, I am constantly suspicious of the mind. The fourth thought is the concern of whether or not Muktānand Swāmi and the other senior *sādhus* and senior *bhaktas* have eradicated their desires for the *panch-vishays*. In fact, I am constantly aware of looking into everyone's hearts to observe, '*This person's worldly desires have been removed, but this person's have not*'. Finally, the fifth thought is that if I become unhappy, then who knows where I would run away to! I would probably leave my body. Therefore, I believe I should not become unhappy. This is because it is good that by my association all these men, women, and *paramhans* happily sit to engage in the *bhakti* of *Bhagvān*. Seeing them engaged in such *bhakti*, I become extremely pleased in my

mind. I feel, ‘Everyone must die someday, but to perform *bhakti* in this way is the only great benefit of living’. I am constantly aware of this.”

- 30.4 In this way, Shreeji Mahārāj described His own behaviour as an example for the benefit of His *bhaktas*, while in actual fact, He Himself is the *pratyaksha svarup* of *Shree Purushottam Nārāyan*.

|| End of Vachanāmrut Gadhadā || 30 || 264 ||

Gadhadā III – 31

The Murti On Earth And The Murti In Akshardhām

- 31.1 In the *Samvat* year 1885, on the evening of *Mahā sud 4* [7th February 1829], Shreeji Mahārāj was sitting on a decorated bedstead on the veranda outside the west-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He had tied a white *feto* around His head and was wearing a white *khes*. He had also covered Himself with a red-bordered, white, English cloth. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him. Some of the *paramhans* were singing *kirtans* to the accompaniment of musical instruments.
- 31.2 After the *paramhans* sang the *kirtan* ‘*Hari Mere Hāralaki Lakari...*’, Shreeji Mahārāj requested, “Please sing *Jamunā Ke Teer Thādo...*”. The *paramhans* then began singing that *kirtan*. In the meantime, Shreeji Mahārāj sat thinking.
- 31.3 Then, He interrupted, “Please stop singing, and allow me to talk to you. What I am about to reveal to you is not much, but it can be very beneficial for those who practice *dhyān*. In fact, I have never revealed this matter before.” Then, closing His gentle eyes, He began thinking, and then said, “There is a mass of divine light that is like countless millions of moons, suns, and flames of fire. That mass of light appears to be like an ocean. The *svarup* of *Purushottam Bhagvān* resides within that luminous, *brahm-rup dhām* of *Bhagvān*, and He Himself assumes an *avatār* from that *murti*.

- 31.4 "What is that *Bhagvān* like? Well, He is greater than both the perishable and the imperishable; He is the cause of all causes; and countless millions of *akshar-rup muktas* worship His holy feet. Out of compassion, that very same *Bhagvān* is *pratyaksha* and present before your eyes in an incarnated *murti* for the purpose of granting ultimate *kalyān* of *jeevs*. Therefore, there is a great similarity between the *murti* residing in the *dhām* of *Bhagvān* and this *pratyaksha murti* of *Shree Krishna*.
- 31.5 "The vision of a person who performs *dhyān* on this human *murti* of *Shree Krishna* develops extreme *vairāgya* for all charming sights other than *Bhagvān* and remains engrossed only in the charm of *Bhagvān*. Then, he does not notice even the slightest difference between the *pratyaksha murti* of *Bhagvān* and the *murti* in His *dhām*. The appearance and age of that *murti*, and the appearance and age of this *murti* will appear similar. In addition, the height and build of that *murti* will appear to be exactly the same as that of this *murti*; not even the slightest difference can be perceived between that *murti* and this *murti*. Also, there appears to be a total oneness between them. In this way, there is not even the slightest difference between that *murti* and this *murti*. In fact, both are one.
- 31.6 "When a person performs *dhyān* on that *pratyaksha murti* outwardly, in front of the eyes, there is not the slightest difference between that *murti* and this *murti*. However, if he looks at that same *murti* inwardly, within his eyes, then that same *murti* does not appear to be the same as before. In this case, it becomes the same size as the pupil of the eye. Then, when he performs *dhyān* and looks inward at the point of his throat and below, he does not see that same *murti* as the two *murtis* he saw before. He sees that same *murti* as being extremely large, extremely tall, extremely fat, and extremely frightening. For example, the shadow of a man formed by the sun at noon would be almost the same length as the man's body. But when that same sun sets, the shadow becomes very elongated – it does not remain the same length as the man's body. Similarly, the *murti* of

Bhagvān also becomes as large as mentioned previously. Then, when the person sees that *murti* within the *buddhi*, which resides in the heart, and when he sees that *murti* within his own *jeev* within the *buddhi*, he sees the *murti* as being the size of a thumb. It appears to have two arms or four arms, but he does not see it in the three ways that he saw before. Then, while performing *dhyān*, he sees the *murti* to be greater than his *jeev* and sees it in the midst of a mass of divine light which is like that of countless millions of suns, moons, and flames of fire. Also, he sees that *murti* to be just like the *murti* that he saw before his eyes; he does not perceive even the slightest difference between the two.

- 31.7 “Therefore, the same *murti* that is in *Akshardhām* – which is *gunātit* – is *pratyaksha*. There is no difference between the two. Just as the *murti* in the *dhām* is *gunātit*, the human *murti* is also *gunātit*. The difference which was noticed earlier was due to the *gun* of the different locations within the body – in the eyes there is *sattva-gun*; in the throat there is *rajo-gun*; even the *jeev*, which resides within the *buddhi*, is full of *gun*.”
- 31.8 After delivering this talk, Shreeji Mahārāj said, “Please continue singing the *kirtan* which you were singing earlier.”
- 31.9 In this way, Shreeji Mahārāj revealed Himself as *Purushottam* using the non-*pratyaksha svarup* of *Bhagvān* as an example.

|| End of Vachanāmrut Gadhadā || 31 || 266 ||

Gadhadā III - 32

Committing Sins Under The Excuse Of *Bhagvān's* Greatness

- 32.1 In the *Samvat* year 1885, on *Mahā sud* 5 [8th February 1829], Swāmi Shree Sahajānandji Mahārāj was sitting on a decorated bedstead on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of

munis, as well as *haribhaktas* from various places, had gathered before Him. Some of the *paramhans* were singing *kirtans* related to the spring season.

- 32.2 Then, Shreeji Mahārāj asked Muktānand Swāmi and the other *sādhus*, “Please explain the meaning of the *shlok*:

vishayā vinivartante nirāhārasya dehinaha

The sense objects recede for a person who refrains from indulging in them. However, the longing for them does not subside. The longing subsides when his vision reaches Bhagvān's.

- 32.3 The *sādhus* then explained the *shlok* according to the commentary written by Rāmānuj Āchārya.
- 32.4 Shreeji Mahārāj then added, “With reference to that *shlok*, I have formed the belief that a person who is in his youth should reduce his diet and should eat and behave moderately. When a person'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 *Bhagvān*, and himself lovingly engages in *bhakti*, then he will remain in *satsang* till the end. But, if he does not behave in this way, he will surely surrender to his *indriyas* and, sooner or later, he will fall from *satsang*. Even a person who has mastered *samādhi*, like Sheth Govardhan, is afraid of this; so what can be said for others?
- 32.5 “However, a person's diet cannot be controlled by merely observing several *upvās* consecutively. This only leads to his desires and diet increasing, because when he breaks an *upvās*, he tends to eat twice as much. However, if a person begins to reduce his diet gradually, it can be controlled. For example, even though the clouds cause rain to fall in tiny drops, water still collects in a large quantity. Similarly, a person should control his diet gradually. As a result, his *indriyas* will also be controlled. Then, if he lovingly engages in *bhakti*, he will remain in *satsang* till the end. This is a fact.”

- 32.6 Shreeji Mahārāj then said, "How does a true *bhakta* of *Bhagvān* understand *Bhagvān's* greatness? Well, he believes, '*Bhagvān, who possesses a definite murti, forever resides in His luminous Akshardhām. He is the cause and controller of everything, the antaryāmi within all and the supreme lord of countless millions of brahmānds. Moreover, His murti is divine, blissful, and free from the gun of Māyā.*' Understanding the *pratyaksha Bhagvān* in this way, he believes that with the exception of *Bhagvān*, all other worldly objects are absolutely worthless and perishable. In addition, he has love only for *Bhagvān*, and he engages in the nine types of *bhakti*. He also believes, '*Kāl, Māyā, Brahmā, Shiv, Surya, and Chandra, are powerful, yet even they act according to the niyams of that extremely great Bhagvān.*' Understanding this, he always behaves within the *niyams* of *dharma* established by *Bhagvān* in order to please Him; he never disobeys those *niyams*.
- 32.7 "On the other hand, a person who has a corrupted mind believes, '*Such a great Bhagvān is patit-pāvan and adham-udhāran. So, why worry about slightly disobeying the niyam of dharma? After all, Bhagvān is capable of granting kalyān.*' In this way, he does not hesitate in committing sins under the pretext of knowing *Bhagvān's* greatness. Such a person should be considered wicked and sinful. Also, even though he may superficially appear to be a *bhakta*, he should not be considered a *bhakta*, and a person should not remain in his company. Only a person who has the understanding described previously should be considered to be a *bhakta*, and only his company should be kept."

|| End of Vachanāmrut Gadhada || 32 || 266 ||

Gadhada III - 33

All Are Affected By Wealth And Women

- 33.1 In the *Samvat* year 1885, on *Fāgan sud 11* [16th March 1829], Swāmi Shree Sahajānandji Mahārāj was sitting in the *mandir* of *Shree*

Gopināthji in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 33.2 Then, addressing all the *paramhans*, Shreeji Mahārāj said, "In *satsang*, there are only a few *bhaktas* whose mind would not be affected by wealth, property, women, and children, and who would not develop faith in those who fulfil the desires related to those things. In fact, there cannot be many *bhaktas* who are like this." Saying this, Shreeji Mahārāj continued, "This Muktānand Swāmi and Gopālānand Swāmi are like that, because in no way would they become impressed by anyone, no matter how great he may be, and not even if he were to perform miracles.
- 33.3 "What are the characteristics of a person who will not be influenced by anyone? Well, such a person believes, *'I am the ātmā, which is distinct from the body; I am luminous and eternal. Moreover, the pratyaksha svarup of Bhagvān constantly resides within my own self. Except for the svarup of Bhagvān, all worldly svarups are asatya and full of countless flaws'*. A person who has such *vairāgya* and who thoroughly understands the greatness of *Bhagvān* will never have any kind of doubts in his mind. But having said that, this understanding is very difficult to develop.
- 33.4 "Even though these two *sādhus* are so great, if they were to receive a great amount of honour, or if heaps of rupees and gold coins were to be placed before them, or if they were to come across attractive women, then even though they are *tyāgis*, they would not be able to maintain their *dharma*. In fact, if they do encounter those objects, then it is doubtful whether they would remain equal with even the lowest of our *tyāgis*. This is because that is effect of the association of those objects. For example, see how religious all of us sitting here are. However, if we were to drink bottles of liquor, we would not remain so composed. Similarly, the association of those objects certainly has an effect on a person. Therefore, a person can only be

saved from those objects if he does not associate with them. He should be cautious from the beginning, in case he comes across them. Moreover, it is a well-known fact of the *shāstras* that only *Bhagvān* is unaffected by their association. That is why it has been stated:

rushim nārāyanam-rute...

Of the progeny of Brahmā (Marichi), and their progeny (Kashyap), and their progeny (humans and devs) – whose mind in this world, besides that of Nārāyan Rushi, can be distinguished as being unaffected by the māyā and attractive charm of women?

... ye-nye svataha parihrutād-api bibhyati sma

*O Master of the indriyas (*Bhagvān*)! You are indeed the lord of the whole mobile and immobile world, because even though you indulge in the various sense objects created by the imbalance in the gun of Māyā, you remain unaffected by them. Apart from you, others still fear the association of the sense objects – even though they have renounced them.*

- 33.5 Then, Shreeji Mahārāj said, “Who can be called an *ekāntik bhakta* of *Bhagvān*? Well, a person who possesses the qualities of *svadharma*, *gnān*, *vairāgya*, and unparalleled *bhakti* towards *Bhagvān* coupled with knowledge of his greatness, can be called an *ekāntik bhakta*.
- 33.6 “Furthermore, regarding the ultimate fate of an *ekāntik bhakta*, it is said the he ‘enters’ *Bhagvān*. But what is meant by ‘entering’? Well, that *bhakta* has love for the *divya murti* of *Bhagvān*, who dwells within a mass of divine light. Due to that love, he has constant awareness of the *murti* of *Bhagvān* in his mind, and he behaves as if he is infatuated by that *murti*. Remaining in that state, he also engages in the service of *Bhagvān* outwardly. For example, even though *Lakshmiji* remains in the heart of *Bhagvān* symbolically and through her profound love, she also outwardly serves him in the *svarup* of a female. The ‘entering’ of an *ekāntik bhakta* into *Bhagvān* should be understood in a similar way.
- 33.7 “Even at present, the attachment a *bhakta* has for the ten types of *bhakti* as well as the attachment he has for *svadharma*, *vairāgya*,

ātmā-nishthā, keeping the company of a *sant* and realising the greatness of *Bhagvān* is such that he can in no way do without it. Even though opium is extremely bitter, a person who is addicted to it cannot live without it. Or, if a person is addicted to alcohol, then even though his throat burns whenever he drinks alcohol, he cannot live without it. Even if someone were to offer him many rupees he would not accept them, because his addiction is dearer to him. This is because that addiction has become ingrained in his *jeev*. Similarly, if a person was addicted to the *bhakti* of *Bhagvān* and other such activities, then even if he remains under the influence of any type of *kusang*, he would not be able to live without engaging in *bhakti*. Moreover, his mind would not be pleased in engaging in any other activities. Such a *bhakta* of *Bhagvān*, whose *jeev* has become engrossed in *Bhagvān's bhakti* and other such activities, and who is extremely eager to perform only those activities, can also be said to have 'entered' *Bhagvān*.

- 33.8 "So, what are the characteristics of such a *bhakta* of *Bhagvān*? Well, except for the *sevā* of *Bhagvān*, if he does not wish for even the four types of *mukti*, how can he desire anything else? Such a person should be known as an *ekāntik bhakta* because he has no desire for anything. A person who is not like this sometimes enjoys engaging in the *bhakti* of *Bhagvān's*; but if he encounters evil company, he will forget *bhakti* and begin to behave immorally. Such a person should be known to be a fake *bhakta* and a person who believes himself to be the body. He is not a true *bhakta* and cannot be trusted."
- 33.9 Then, Shreeji Mahārāj continued, "If a *bhakta* of *Bhagvān* is vulnerable to women, wealth, *svabhāvs*, and the belief that he is the body, then even if he is engaged in the *bhakti* of *Bhagvān*, his *bhakti* cannot be trusted; he will surely encounter obstacles in it. This is because if at some time he happens to come across women or wealth, then there will be no stability in his *bhakti*, and he will become engrossed in them. Also, if a person believes himself to be the body, then when he suffers due to some illness, or if he is unable to obtain

food and clothing, or if a *āgnā* to observe a difficult *vartmān* is given, then again, his *bhakti* will be disturbed. In fact, he will become frustrated and will not be able to think; he will begin to behave immorally. Also, if he has a certain *svabhāv*, and if a *sant* lectures him instead of allowing him to behave according to his *svabhāv*, and makes him behave opposite to it, then also he will become disturbed. Then, if he cannot remain in the company of a *sant*, how will he be able to maintain *bhakti*? Therefore, a person who wishes to develop firm *bhakti* should not be vulnerable in these four aspects. If there is a flaw in these four, it should be slowly eradicated with understanding. Only then can a person perform constant *bhakti* of *Bhagvān*. What I have just said is absolutely true; there is no doubt in it whatsoever.”

|| End of Vachanāmrut Gadhada || 33 || 267 ||

Gadhada III – 34

Maintaining Desires Only For *Bhagvān*'s Expressing Anger At Those Who Disobey The *Niyams* Of *Dharma*

- 34.1 In the *Samvat* year 1885, on *Chaitra sud 3* [6th April 1829], Swāmi Shree Sahajānandji Mahārāj was sitting in the *mandir* of *Shree Gopināthji* in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- 34.2 Then, Shuk Muni asked Shreeji Mahārāj, “There appear to be two means by which desires for only *Bhagvān* remain, and desires for any worldly object do not remain. One is love for *Bhagvān*, and other is *vairāgya* coupled with *gnān*. These are the two means. For a person who does not practise these two means firmly, but who does have *nishchay* in *Bhagvān* and the belief of *Bhagvān*, is there a third means by which he can maintain desires only for *Bhagvān* and not for anything else?”

- 34.3 Then, Shreeji Mahārāj said in reply, “That is a good question because it is true that only by those two means do desires only for *Bhagvān* remain, and desires for any worldly object do not remain. If a person does not practice those two means, then his desires for objects other than *Bhagvān* will not be eradicated. As a result, he remains unhappy in life. But, since he has *nishchay* in *Bhagvān*, he will be granted *kalyāñ* by *Bhagvān* after death.”
- 34.4 “However, just like those two means, there is also a third means for eradicating desires for objects other than *Bhagvān*. What is it? Well, it is to vigilantly observe the prescribed *niyams*. What are those *niyams*? Some are *svadharma niyams*, that are related to the duties of a person’s *varna* and *ashram*. Just as there are *niyams* for an *ātmā-nivedi sādhu* and a *brahm-chāri*, similarly, even though a person is not an *ātmā-nivedi*, he should still follow the *niyams* of not seeing women and not listening to talks about them. In this way, he should strictly and attentively observe the *niyams* related to abandoning the *panch-vishays*. Also, he should physically serve *Bhagvān* and His *bhaktas*, and he should listen to *kathās* related to *Bhagvān*. In this way, if he observes *niyams* in the form of engaging in the nine types of *bhakti*, then his mind will also begin to think about good thoughts. So, if a person behaves according to these two *niyams*, then as a result, even if he does not have *vairāgya* or love for *Bhagvān*, they will develop; he will become extremely powerful; impure desires for objects will be eradicated; and only desires for *Bhagvān* will flourish day by day.”
- 34.5 Again, Shuk Muni asked, “Mahārāj, it seems *krodh* arises when a person’s desire for a certain object or his sense of ‘my-ness’ for something is violated by someone. When a desire, such as a craving, is not satisfied, then that desire results in *krodh*. So, it can be said that such a person has developed a *svabhāv* in which *krodh* can arise. Is it possible that *krodh* will not arise even in such situations?”
- 34.6 Shreeji Mahārāj replied, “A great *sant*, due to *Bhagvān*’s *āgnā* or by his own wish after understanding *Bhagvān*’s greatness according to

the *shāstras*, may have made a firm decision to keep countless people within the *niyams* of *dharma*, and to lead them onto the path of *Bhagvān*. This *sant* may express anger on a person who disobeys the *niyam* of *dharma* and follows *adharma*. If the *sant* does not express anger and does not lecture that person in order to teach him to remain within the *niyams* of *dharma*, then that person will continue to disobey those *niyams* and will not progress. Therefore, anger expressed for this reason is beneficial; there is nothing unsuitable about it. This is because thousands of people have taken refuge of the great *sant* who has chosen to take this path. So, how can they possibly not be slightly lectured?

- 34.7 “However, anger will not arise if a person avoids the very cause of that anger. Obviously, anger will not arise, if a person is travelling alone in the jungle; but how can a great *sant* do that? After all, he has understood from the *shāstras* the great rewards involved in guiding countless people towards *Bhagvān* by talks, in order that they attain *kalyān*. Similarly, he has also understood the importance of observing *Bhagvān’s āgnā*. Therefore, even though he may express anger, he still does not abandon his decision to lead people to *kalyān*.
- 34.8 A person who has developed attachment with a great *sant*, has understood that his personal interest of attaining *kalyān* can be fulfilled by the *sant*. Also, he believes, ‘I can only attain *kalyān* through this *sant*’. Then, even though he may have the *svabhāv* of *krodh*, he will never express that *krodh* on that great *sant*. In fact, he will surely abandon his *svabhāv*. So, *krodh* can also be eradicated in this way.
- 34.9 “On the other hand, a person who becomes angry on a *sant* over the exchange of some worthless objects has simply not understood the greatness of the *sant*, or the true path of a *sant*. If he had understood it, then he would not become angry over such worthless objects. Even if such a person is intelligent and understanding, if he does become angry on a *sant* for worthless objects, then his intellect

should be considered to be like that of a king's minister – skilled only in worldly affairs. He does not possess the intellect of *sant*."

|| End of Vachanāmrut Gadhada || 34 || 268 ||

Gadhada III – 35

Forcefully Altering *Svabhāv*

Bhagvān Is Insulted When His Bhakta Is Insulted

- 35.1 In the *Samvat* year 1885, on *Chaitra sud 9* [12th April 1829], Swāmi Shree Sahajānandji Mahārāj was sitting in the *mandir* of *Shree Gopināthji* in Dādā Khāchar's *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhbā* of *sādhus*, as well as *haribhaktas* from various places, had gathered before Him.
- 35.2 Then, Shuk Muni asked, "Mahārāj, how can we recognise that a person has such a firm refuge of *Bhagvān* and His *bhaktas* that it will not falter in any way – regardless of the extent of suffering he may have to face; regardless of any physical happiness or distress; and regardless of whether he faces honour or insult, or even unpleasant circumstances? Please also describe what type of thoughts such a person has in mind, as well as how he behaves physically?"
- 35.3 Then, Shreeji Mahārāj said in reply, "If a *bhakta* realises that only *Bhagvān* is great, but he does not believe anything else to be greater than *Bhagvān*; and if he also believes that everything except *Bhagvān* is worthless; and if he does not become disturbed or annoyed when *Bhagvān* or His *sant* attempts to forcefully alter his *svabhāv* or when they do not allow him to behave according to his *svabhāv*; and if he can abandon his *svabhāv*, no matter how embedded it may be, and follow the *agnā* of *Bhagvān* and His *sant* in a simple way – then that *bhakta*'s acceptance of the refuge of *Bhagvān* will not falter, regardless of how difficult the circumstances may be."

- 35.4 Shuk Muni then queried, "Such a person must become disturbed, because when someone's *svabhāv* is forcefully altered, he naturally becomes disturbed. So, are there differences in the types of disturbances that are experienced or not?"
- 35.5 Shreeji Mahārāj explained, "If a person is disturbed when his nature is forcefully altered, and if he then finds *avgun* within himself rather than with *Bhagvān* or His *sant*, then he is good. However, instead of finding faults with himself, if a person perceives *avgun* in *Bhagvān* and His *sant*, then his future is uncertain, and there is no stability in his refuge of *Bhagvān*."
- 35.6 Again, Shuk Muni asked, "If *Bhagvān* or His *sant* have never attempted to twist a person's nature, how can he realise in his own mind, *'If they do attempt to do so at some time in the future, I will become disturbed'*. After all, how can a person be sure of something that he has not experienced?"
- 35.7 Hearing this, Shreeji Mahārāj explained, "A person should think about the thoughts that occur in his mind. For example, *'In the mind, besides the thoughts of Bhagvān, there are also thoughts related to the panch-vishays. Of these, for which objects do I have powerful desires and for which do I have strong cravings?'* If a person thinks in this way, he can realise himself as he truly is; otherwise, he cannot. During the thinking of those thoughts, he should also realise, *'I have very strong desires for this object, and I am striving to attain it. However, when a sant attempts to have me abandon it, I will become disturbed'*. In this way, he becomes clear about his own self. If his *svabhāv* is stubborn, and *Bhagvān* or His *sant* do not attempt to alter it, then he will survive in *satsang*. However, if they do attempt to alter it, then he will definitely fall. Ultimately, he will become extremely disturbed and will fall from *satsang*."
- 35.8 Then, Shreeji Mahārāj said, "The *shāstras* claim that to insult a *sant* is the greatest of all sins. What is the reason for this? Well, it is because *Shree Krishna Bhagvān* Himself resides in the heart of that *sant*.

Therefore, when a person insults a *sant*, he insults *Bhagvān* as well. After all, when a person insults a *sant*, *Bhagvān*, who resides within his heart, is hurt. In such a case, the sin of insulting *Bhagvān* is an even greater sin. Therefore, it is said that to insult the *sant* is the greatest of all sins.

- 35.9 “Having said that though, Kans, Shishupāl, Putnā, and other demons insulted *Bhagvān*, yet *Bhagvān* still granted them *kalyān* like that of a *bhakta*. This is because even though it was out of hatred, those demons did think about *Bhagvān*. So, *Bhagvān* felt, ‘*Those demons thought of me, and therefore associated with me, even though it was out of hatred. So, I should grant them kalyān*’. These cases should be taken as examples of *Bhagvān*’s compassion. A person should also realise, ‘*If Bhagvān granted them kalyān even though they sought the refuge of Bhagvān through hatred, why would Bhagvān not grant kalyān to a bhakta who seeks His refuge by offering bhakti and who pleases Him by that bhakti? Of course, He will*’.
- 35.10 “The intention of those who have written the *shāstras* is to inspire people towards the *bhakti* of *Bhagvān* by showing *Bhagvān*’s great compassion; their intention was not to allow people to behave against *Bhagvān*’s wishes like the demons. Therefore, a person who spites *Bhagvān* by keeping hatred towards Him and who behaves against His wishes should definitely be considered to be a demon – because that is the way of demons. However, a person should behave only in a way that will please *Bhagvān*; he should engage in *bhakti* and please Him and His *bhaktas*. That is the way of the *bhaktas* of *Bhagvān*.”
- 35.11 Shuk Muni then asked further, “Mahārāj, what are the characteristics of a *sant* who is such that by insulting him, *Bhagvān* residing within his heart is also insulted, and by performing his *sevā*, *Bhagvān*’s *sevā* is also performed?”
- 35.12 Shreeji Mahārāj thought for a while and then answered out of compassion: “First of all, the most important characteristic is that he

never believes *Bhagvān* to be *nirākār*. He understands *Bhagvān* to eternally *sākār*. No matter how many of the Purāns, Upanishads, Veds, or other *shāstras* he may hear – if ever he comes across the idea of *Bhagvān* being *nirākār*, he thinks, ‘*Either I have not understood the true meaning of the shāstras, or there may be other purpose behind such words; but Bhagvān is always sākār*’. If he does not understand *Bhagvān* be *sākār*, then his *upāsanā* cannot be considered to be firm. Also, if *Bhagvān* is *nirākār*, then He could not be called the all-doer – just as *ākāsh* cannot be called the doer; and nor could He be said to reside in one location. Therefore, *Bhagvān* is eternally *sākār*. In addition, He is the creator, sustainer, and destroyer of countless *brahmānds*; He is forever present in His *Akshardhām*; He is the lord of all; and He is *pratyaksha* here before your eyes. The *sant* mentioned above always has this understanding; but this understanding of his is never shaken in any way or under any circumstances.

35.13 “Secondly, he engages himself in the *ekāntik bhakti* of *Bhagvān*. Moreover, when he sees someone else engaged in *kathās*, singing *kirtans*, and chanting the holy name of *Bhagvān*, he becomes extremely pleased in his mind.

35.14 “Thirdly, when he stays amongst *bhaktas*, he does not allow any of his *svabhāvs* to interfere. In fact, he will abandon his *svabhāvs*, but he will not leave the company of the *bhaktas* of *Bhagvān*. If a *sant* happens to criticise his *svabhāvs*, he does not have hatred towards the *sant*. Instead, he finds faults with his own *svabhāvs*, but he never becomes upset or even thinks of departing from the company of the *bhaktas* of *Bhagvān*. In this way, he remains within the company of *bhaktas*.

35.15 “Fourthly, when he comes across any precious item, such as an expensive piece of clothing, some delicious food, or clean water, ‘*It would be nice to give this to a bhakta of Bhagvān*’. He would give away the items to him and be happy.

35.16 “Fifth, the *bhaktas* in whose company he is staying do not feel, ‘*He has been staying with us for so many years, yet we have not been able to truly understand him; and who knows what he is really like? It is difficult to judge him.*’ He would not be like that. Instead, he would be such that everyone would know him outwardly and inwardly, and they would feel, ‘*He is definitely like this.*’ He would be of such an honest nature.

35.17 “Sixth, even if he is of a quiet nature, he would not like the company of *kusangis*; and if he does happen to come across them, he would become angry. In this way, he has a natural dislike for the company of those who are *vimukhs*.

35.18 “Therefore, it should be known that *Bhagvān* Himself resides in the heart of a *sant* who possesses these six qualities. By insulting such a *sant*, a person commits a sin equivalent to insulting *Bhagvān*; and if he performs *sevā* of such a *sant*, he earns rewards equivalent to performing *sevā* of *Bhagvān*.”

|| End of Vachanāmrut Gadhadā || 35 || 269 ||

Gadhadā III - 36

The Most Extraordinary Spiritual Activity For *Kalyān*

The Company Of A *Shushka-Vedānti*

36.1 In the *Samvat* year 1885, on *Vaishākh sud 1* [4th May 1829], Swāmi Shree Sahajānandji Mahārāj rode on horseback from Dādā Khāchar’s *darbār* in Gadhadā and arrived at Lakshmi-Vādi. He sat on a platform within the grounds. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places had gathered before Him.

36.2 Then, Shreeji Mahārāj asked all the *paramhans* and *bhaktas*, “What is the most extraordinary spiritual activity for the *kalyān* of the *jeev*, which will surely guarantee *kalyān* and prevent all other obstacles

from hindering that *kalyān*? Also, what is the great obstacle in that activity for *kalyān*, on account of which a person would certainly fall from the path of *kalyān*? Please answer both of these questions."

- 36.3 Everyone answered according to their understanding, but the question was not answered satisfactorily.
- 36.4 Then, Shreeji Mahārāj said in reply, "The most extraordinary spiritual activity is to understand *Purushottam Bhagvān*, who is seated amidst the mass of light of *Brahm*, as eternally having a *svarup*. Furthermore, after understanding that all *avatārs* originate from Him, a person should accept the refuge of the *pratyaksha svarup* of *Bhagvān* by any means possible. He should also offer *bhakti* to that *Bhagvān* while observing *dharma*, as well as associate with a *sant* possessing such *bhakti*. That is the most extraordinary spiritual activity for *kalyān*. A person encounters no obstacles along that path.
- 36.5 "A major obstacle in practising that spiritual activity is keeping the company of *shushka-vedāntis*. Which obstacles arise when a person keeps their company? Initially, he develops affection for them. That affection develops due to the kindness of the *vedāntis*. For example, if a person has saved someone's life by giving him some food during a famine, then that person would naturally develop affection for him. In this way, a person develops affection for a person who has helped him. Also, those *shushka-vedāntis* would point out advantages, such as, '*The ātmā does not undergo births and deaths, and it is formless. In fact, regardless of the number of sins a person may commit, the ātmā remains immune to those flaws*'. Pointing out such advantages, they criticise the *svarup* of *Bhagvān*. That is a major obstacle since it leads to the rejection of *Bhagvān*'s *svarup*. Therefore, a person should never keep the company of *shushka-vedāntis* – they are absolutely ignorant. In fact, there is no greater obstacle on the path of *bhakti* than this."
- 36.6 Then, Shreeji Mahārāj returned to Dādā Khāchar's *darbār*. There, He sat on a large decorated bedstead on the veranda outside the east-

facing rooms and said, "I have heard all the *shāstras* and have formed a principle. I have also travelled throughout this land and seen many *yogis*." Shreeji Mahārāj then narrated the stories of Gopāldāsji and other *sādhus*. He then continued by saying, "I believe that it is impossible to see the *ātmā* and *brahm* without the *upāsanā* and *dhyān* of *Bhagvān's murti*. Only through *upāsanā* can the *ātmā* and *brahm* be seen; without it, they cannot be seen. In fact, wishing to see the *ātmā* and *brahm* without *upāsanā* is like attempting to lick the sky with the tongue; even if a person tries for a hundred years, he will never be able to taste it as sour or salty. Similarly, the *ātmā* and *brahm* simply cannot be seen without the *upāsanā* of the *murti* of *Bhagvān* – regardless of the efforts a person may resort to. Furthermore, the fact that the *shāstras* mention the possibility of *ātmā-nishthā* through *nirbij* Sāṅkhya and Yog is irrelevant – I have not seen anyone do so, nor is the claim in agreement with my experience. Therefore, the claim is false."

|| End of Vachanāmrut Gadhadā || 36 || 270 ||

Gadhadā III - 37

The Happiness Of *Bhagvān* Is Never Forgotten

- ^{37.1} In the *Samvat* year 1885, on *Vaishākh sud 3* [6th May 1829], Swāmi Shree Sahajānandji Mahārāj was sitting on a square cushion on the veranda outside the north-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.
- ^{37.2} Then, addressing all the *sādhus* and *bhaktas*, Shreeji Mahārāj said, "Once a person has thoroughly attained the *gnān* of *Bhagvān*, then even if the factors of *desh*, *kāl*, *kriyā*, and *sang* become unpleasant for him, his *gnān* does not diminish in the least. For example, take the analogy of a great king or a millionaire. If he happens to lose his

status due to his *prārabdha* and becomes poor, and because of that if he has only cheap food to eat, such as low-quality grains, or spinach, or moss, or berries, or boiled pipal fruit, then he would certainly eat it; but he would also recall the expensive foods that he formerly obtained and ate. In his mind he would think, '*I used to eat all those delicious foods in the past, whereas now I eat such common food*'. In this way, whenever he eats, he would recall this. However, if a person has been eating such common food from the beginning, and if he becomes even poorer, then he continues to eat the same type of food as before. So, what does he have to recall? Nothing.

37.3 "So, once a person has thoroughly known the bliss of *Bhagvān* and the bliss of worshipping *Bhagvān* in his own mind, then even if he can no longer remain within *satsang* and has to leave, he will experience happiness and misery according to his *prārabdha* while remembering that bliss; he will not forget it. But, what is there to recall for someone who has not known that bliss of *Bhagvān* and who has not experienced it? Nothing. Such a person is like an animal."

37.4 Continuing, Shreeji Mahārāj said, "Now, I shall narrate to you the *gnān* of the *murti* of *Bhagvān*. No *dev*, human or anything created from *Prakṛti*, possesses a *murti* like *Bhagvān*. In addition, *Kāl* devours everything except *Bhagvān*; *Kāl*'s powers are incapable of affecting *Bhagvān*. This is what *Bhagvān* is like. In fact, only *Bhagvān* is like *Bhagvān*; no one else can even compare to Him. Also, a *bhakta* in the *dhām* of *Bhagvān* who has attained characteristics similar to *Bhagvān* also possesses a *svarup* similar to that of *Bhagvān*. Nevertheless, that *bhakta* is still a *mukta*, and *Bhagvān* is Purushottam. *Bhagvān* is supreme amongst everyone and is worthy to be worshipped by everyone. He is also their master. However, no one can understand the greatness of that *Bhagvān*. He has a *divya murti*, is *nirgun*, and is worthy of performing *dhyān* upon. In fact, that *murti* of *Bhagvān* is such that a person who performs *dhyān* upon Him becomes *nirgun* himself.

- 37.5 "Moreover, while staying in one place, in His *dhām*, *Bhagvān* resides by way of His *anvay* form as the *antaryāmi* and the giver of the deserved rewards of *karmas* to all the *jeevs* in countless *brahmānds*. He is the very life of all *jeevs*; and without Him, those *jeevs* are not capable of doing anything or indulging in anything.
- 37.6 "In addition, that *Bhagvān* is the master of all *yogic* powers. Just as a person who has attained *yogic* powers can obtain any object with his own hands, even in Brahm-Lok, while sitting here, similarly, *Bhagvān* performs all activities while staying in one place only using His *yogic* powers. Also, for example, the fire that is latent within wood and stone is different from the wood and stone themselves. Similarly, *Bhagvān* dwells within all *jeevs*, but His *svarup* is different from the *svarup* of the *jeevs*.
- 37.7 "That *Bhagvān* Himself, possessing countless *divya* powers, becomes like a human for the purpose of granting *kalyān* to the *jeevs*. If a person develops the *gnān* of that *svarup* of *Bhagvān* in this way, then if he has offered *bhakti* to that *Bhagvān* and has fully experienced the bliss of that *gnān* and *bhakti* as it really is at least once in his *jeev*, he will never forget it. In fact, regardless of whatever happiness or distress comes his way, he does not forget the experience of that bliss of *Bhagvān's svarup*, just as the king in a state of poverty does not forget the happiness of his past.
- 37.8 "I tell you this because currently all of you are present in *satsang*; but, due to unpleasant circumstances or unpleasant *prārabdha*, if a person no longer remains in *satsang*, then if he has understood this fact, his *jeev* can still attain *kalyān*. Also, if a person has such a belief, he will never feel, '*I will not attain kalyān*'. After all, to continuously remain in *satsang* is indeed extremely difficult. In fact, to physically behave as described is also rare. However, if a person someday happens to leave *satsang*, then even if he cannot physically behave

like this at that time, his *jeev* will still benefit greatly if he has understood this fact. That is why I have delivered this talk."

|| End of Vachanāmrut Gadhadā || 37 || 271 ||

Gadhadā III - 38

Avoiding The Six Desires

- 38.1 In the *Samvat* year 1885, on *Vaishākh sud 14* [17th May 1829], Swāmi Shree Sahajānandji Mahārāj was sitting in the *mandir* of *Shree Gopināthji* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 38.2 Then, Shreeji Mahārāj said, "Having thought about the Sāṅkhyā *shāstras* as well as other *shāstras*, I have formed the belief that all *svarups* that are the result of the entities evolved from *Māyā* are false. This is because all of those *svarups* will be destroyed by *Kāl*. On the other hand, the *svarup* of *Bhagvān* in *Akshardhām* and the *svarup* of the *muktas* – the *pārshads* of *Bhagvān* – are all *satya*, *divya*, and extremely luminous. Also, the *svarup* of that *Bhagvān* and those *muktas* is two-armed like that of a human being, and it is *sachidānand*. That *Bhagvān*, residing in *Akshardhām*, is served by those *muktas* with various types of *divya* items, and He is always present there to bestow supreme bliss upon the *muktas*.

- 38.3 "It is that same supreme *Purushottam Bhagvān* who takes birth on this earth out of compassion – for the purpose of granting *kalyāñ* to the *jeevs*. He is presently visible before everyone; He is your *ishta-dev*; and He accepts your *sevā*. In fact, there is absolutely no difference between the *pratyaksha svarup* of *Purushottam Bhagvān* visible before you and the *svarup* of *Bhagvān* residing in *Akshardhām*; both are one. Also, this *pratyaksha svarup* of *Purushottam Bhagvān* is the controller of all, including *Akshar*. He is the lord (*sarvopari*) of all

the *ishvars* and the cause of all the *avatārs* (*avatāri*). Moreover, He is worthy of being worshipped by all of you. The many previous *avatārs* of this *Bhagvān* are worthy of being bowed down to and worthy of respect.”

- ^{38.4} Shreeji Mahārāj then explained, “A person who possesses the following six characteristics will never become happy, either in this life or even after death: greed for wealth and other things; desires to associate with women; attachment of the tongue to various tastes; the belief that a person is the body; affection for *kusangis*; and attachment to relatives. Therefore, a person who desires to be happy should eradicate these *svabhāvs*, maintain *nivṛutti*, and not keep the company of those equal himself. A person should also attach his *jeev* to the *bhaktas* of *Bhagvān* – the great *sant* – who does not identify his self with the body, who possesses *vairāgya*, and who feels that he has disobeyed a major *āgnā* of *Bhagvān* even if he has disobeyed a minor *āgnā*. A person should act according to his *āgnā* by thought, word, and deed. Also, he should certainly avoid the *vishays*, and in no way should he allow them to come near by abandoning his *niyams*. If a person does begin to associate with the *vishays*, he will certainly fall. This should be accepted as a universal principle.”

|| End of Vachanāmrut Gadhada || 38 || 272 ||

Gadhada III - 39

Vishalya-Karani Herbal Medicine

There Is Only One Bhagvān

- ^{39.1} In the *Samvat* year 1886, on *Ashādh vad* 10 [25th July 1829], Shreeji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhada. He was dressed entirely in white clothes. A *sabhā* of *paramhans*, as well as *haribhaktas* from various places, had gathered before Him.

- 39.2 Addressing all the *paramhans* and *satsangis*, Shreeji Mahārāj said, “What is *Bhagvān’s māyā*? Well, *māyā* is nothing but the sense of ‘I-ness’ towards the body and ‘my-ness’ towards anything related to the body. These should be eradicated. Anyone who eradicates *māyā* can be said to have gone beyond *māyā*. In fact, it is the principle of all the *shāstras* that a person should eradicate *māyā* and develop love for *Bhagvān*. This principle must be understood – either today or at some time in the future. Great *bhaktas*, such as *Hanumān*, *Nārad*, and *Prahlād*, have also asked from *Bhagvān*, ‘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 a sant who has gone beyond *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.”
- 39.3 Then continuing, Shreeji Mahārāj said, “A *bhakta* of *Bhagvān* requires the strength of two things: *ātmā-nishthā* and the greatness of *Bhagvān*. What is *ātmā-nishthā*? It is to realise the *ātmā* as being distinct from the body. If while staying among the *sādhus* there happens to be a quarrel from some reason, or if the feelings of ‘I-ness’ and ‘my-ness’, or vicious natures such as *mān*, *krodh*, *svād*, *lobh*, *kām*, *matsar*, and *irshyā*, prevail, then a person who does not regard himself as the *ātmā* perceives *avgun* in the *sādhus*. This would be extremely harmful for him. That is why a person should realise his true self as being the *ātmā*, distinct from the body.
- 39.4 “That *ātmā* is neither a *brāhmaṇ*, nor a *kshatriya*, nor a *kanbi*. It is no one’s son and no one’s father. It belongs to no *varna*. It is radiant like the sun and fire; but it is also full of *chaitanya*. The flames of fire and the rays of the sun are *jad* because they do not move when touched by a 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.

- 39.5 "The *ātmā* has passed through countless life forms. In fact, it is said that a person has drank as much milk from his mothers as there is water in the ocean. In those lives, the *ātmā* has experienced death in countless ways, yet it has not perished. It has remained as it is. So, if it did not perish in that state of ignorance when it regarded itself as the body, how shall it perish now that we have its *gnān*? Therefore, we should realise that *ātmā* as our true self.
- 39.6 "Furthermore, how should the greatness of *Bhagvān* be understood? Well, *Bhagvān* is the lord of the lords of countless *brahmānds*. However, the *brahmānds* of which He is the lord are insignificant compared to Him. Therefore, it is said:
- dyupataya eva ten a yayur-antam anantatayā
tvamapi yad-antarānda-nichayā nanu sāvaranāhā*
- Even the masters of the higher loks cannot understand your greatness, because it is endless. Neither can you yourself understand your own greatness.*
- In your each and every hair, countless brahmānds and their barriers (jad prakruti) fly simultaneously at immense speed – like specks of dust flying in the air. Even the Shrutis, ultimately perish in you, and fail to praise your glory.*
- 39.7 "Within each *brahmānd* there are *Brahmā*, *Vishnu*, and *Shiv*, as well as the *pruthvi* with its seven *dvips*, seven oceans, Meru, and Lokā-Lok, and other mountains. The *brahmānds* also contain the fourteen *loks*, the eight barriers, and many other things. *Bhagvān* is the lord of countless such *brahmānds*. For example, person can realise the reputation of an emperor of the world, even though his villages can be counted. But, the reputation of *Bhagvān* is much greater because even those countless *brahmānds* are insignificant to Him. So then, of what significance can the beings of those *brahmānds* be before *Bhagvān's*? They are of no significance at all; they are utterly insignificant.
- 39.8 "Furthermore, in those *brahmānds*, what are the pleasures of the *panch-vishays* that *Bhagvān* has given to the *jeevs* like? Well, those

pleasures seem extremely rare; so much so, that many have given their heads for them. However, the bliss of *Bhagvān's* own *murti* and of His *dhām* are indeed outstanding. The pleasures of the worldly *vishays* are dependent on other factors and must be experienced distinctly. In comparison, *Bhagvān* is the reservoir of all forms of bliss. Moreover, the bliss of *Bhagvān* is imperishable and extremely *alokik*. For this, consider the following analogy: 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 delicious foods that the wealthy man enjoys can be considered to be full of pleasure. In the same way, *Bhagvān* has given the countless *jeevs* of the *brahmānds* the pleasures of the *panch-vishays*; but they are inferior like the piece of *rotlo* thrown to the dog, whereas the bliss of *Bhagvān* Himself is far greater.

- 39.9 “Even so, *Bhagvān* grants a great deal of happiness to the *jeev* during the state of *sushupti*. During *sushupti*, a person is relieved of even severe pain, and instead, he experiences profound peace.
- 39.10 “Even the great *bhaktas* such as *Brahmā*, *Shiv*, *Lakshmiji*, *Rādhāji*, *Nārad*, *Shukji*, the *Sanakādik*, and the nine *Yogeshvars* apply the dust of *Bhagvān's* holy feet upon their heads. They put aside all their self-importance and constantly offer *bhakti* to Him.
- 39.11 “Moreover, just look at the diverse creation created by *Bhagvān*! What creativity He has used! Just see, a human is born of a human, and an animal from an animal; a tree from a tree, and an ant from an ant. Also, no matter how intelligent someone may be, no one is capable of replacing a destroyed part of someone's body exactly as it was before. *Bhagvān* possesses innumerable such skills. Therefore, by realising the greatness of *Bhagvān* and realising Him to be blissful, a person develops *vairāgya* for all things, and develops love for *Bhagvān* alone.

^{39.12} “If a person attains the *gnān* of his *jeevātmā* and the *gnān* of *Bhagvān*’s greatness as mentioned earlier, then even if he has somehow become attached to any sort of pleasures of the *panch-vishays*, he would not remain bound by them, but would break that bondage and withdraw from them. Then, how can a person who abandons the pleasures of the *panch-vishays* become attached? Therefore, having listened to these two types of *gnān*, a person should apply them within his mind with great enthusiasm. For example, a brave and fierce man would be extremely angered if an enemy killed his father. If the enemy harassed him further by killing his son and brother, kidnapping his wife, passing on his mother to a Muslim, as well as stealing all his belongings, the man would become increasingly angered as he is harassed more and more. At all times then – while awake as well as in his dreams – he would be obsessed by only this. In the same way, only when a person is constantly obsessed by these two topics can that *gnān* be realised. Then, that *gnān* would assist him against any sort of difficulty that may occur. For example, when *Hanumānji* brought the *vishalya-karani* herbal medicine for *Rāmchandrajī* and gave it to Him to drink, all the arrows from *Rāmchandrajī*’s body fell out by themselves. Similarly, all the ‘arrows’ in the form of the desires of the *indriyas* to indulge in the *vishays* are removed when these two points have been embedded in a person’s mind. The *vruttis* of his *indriyas* withdraw from the pleasures of the *vishays* and become rooted only in *Bhagvān*. Only he is a *satsangi*, because only he who associates with his own *satya ātmā* and *satya Bhagvān* can be called a *satsangi*.

^{39.13} “If a religious person were to hear the talks of these two points, they would stir his heart and pervade every pore of his body. Conversely, if a demonic person were to hear them, they would not touch his heart at all; instead, they would exit from his ears, just as *khir* would not remain in a dog’s stomach because the dog would vomit it out. In actual fact, nothing can be said to be as delicious as *khir*, yet it does not remain in a dog’s stomach, let alone pervade its body. On the other hand, if a man were to eat *khir*, it would indeed pervade every

pore of his body, and it would be extremely enjoyable. Likewise, these talks do not enter into the hearts of dog-like, demonic people; these talks enter and pervade totally only in the hearts of religious people.”

^{39.14} Shreeji Mahārāj then added, “Only *Bhagvān* is like *Bhagvān*. Many have attained qualities similar to His by worshipping Him, yet they certainly do not become like *Bhagvān*. If they did become like *Bhagvān*, this would suggest the existence of several *Bhagvāns*. As a result, the control of the world would not remain organised. One *Bhagvān* would say, ‘I will create the world’, while another *Bhagvān* would say, ‘I will destroy the world’. One *Bhagvān* would say, ‘I will make it rain’, while another would say, ‘I will not’. One *Bhagvān* would say, ‘I will instil human instincts in animals’, while another would say, ‘I will instil animal instincts in humans’. A stable state would not be possible in this situation. But, see how organised everything functions in the world! There is not even the slightest irregularity. Therefore, the ruler of all activities and the lord of all is one *Bhagvān*. Not only that, it seems that no one can ever challenge Him. Therefore, *Bhagvān* is definitely one, and no one can become like Him.

^{39.15} “All these facts that I have revealed may be simple, but they include everything. However, only the wise can grasp their essence, but not others. Whoever understands these facts and thoroughly strengthens them has accomplished everything; he has nothing more to achieve. Having listened to these talks delivered by me, a person should keep the company of those *bhaktas* of *Bhagvān* who have thoroughly absorbed them. This will lead to the day-by-day strengthening of those talks.”

^{39.16} In conclusion, Shreeji Mahārāj revealed, “I deliver these talks to you not from any imagination of my mind, nor to display any sort of skill. I have experienced all that I have spoken about. In fact, I speak in

accordance to what I practise. Outwardly, I may have a great deal of contact with women, wealth, and the *panch-vishays*. In fact, wherever I go – Surat, Amdāvād, Vadodarā, Vadtāl – thousands of people gather; they obey me, honour me, and welcome me with great festivity; and I stay in luxurious places and receive rich clothes and vehicles. Despites all this, whenever I look towards my *ātmā* and towards the greatness of *Bhagvān*, it all seems absolutely worthless. I cannot become attached to any of it, and I become unaware of it all, just as a person is unaware of his past lives. The reason I can behave in such way is that I have thoroughly realised the two topics mentioned before. In fact, whoever realises them would also behave accordingly if ever he were somehow put in similar circumstances. Therefore, these two topics should be understood by all means.”

^{39.17} In this way, Shreeji Mahārāj, out of great compassion, addressed others on the basis of His own behaviour. However, He is *Shree Purushottam Nārāyan*.

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|| End of Shree Gadhada Antya Prakaran ||

VACHANĀMRUT
Bhugol Khagol

Geography And Astronomy

- ¹ From *Bhādarvā sud* 1 to *Bhādarvā sud* 11, *Samvat* 1863 [11 to 21 November 1806], Shreeji Mahārāj sat under the *harmo* tree in Bhakti-Bāg, in Gadhadā, and dictated a letter to Shuk Muni addressed to His *bhaktas*. The letter included a description of *pruthvi*, the *dvips* and the *khands*; the time span of the *yugs*; and a narration of the various types of destruction in reference to the rarity of attaining a human birth in *Bharat-Khand*. It incorporated the message of being determined to attain *kalyān* rather than engaging too deeply in worldly activities. A similar letter is also noted in the Shree Hari Leelāmrut.
- ² “The Shreemad Bhāgvat and other sacred *shāstras* state that it is extremely rare to receive a human birth in *Bharat-Khand*, and that it can be equalled to receiving a *chintāmani*. In fact, even *Indra* and other *devs* long for a human birth. The *vishays*, the riches, and luxuries, as well as the lifespan of the *devs* greatly exceed that of humans, yet they have no means of attaining *moksh* in their own *lokas*. Only after receiving a human birth in *Bharat-Khand* can a *jeev* attain *moksh*. In no other place and with no other body is *kalyān* possible. For this reason, attaining a human birth in *Bharat-Khand* is better than being born in any of the other region of Mrutyu-Lok. Therefore, there is no place in the fourteen *lokas* that can compare with *Bharat-Khand*.
- ³ “Here are the names of those fourteen *lokas*, of which six are above Mrutyu-Lok: Firstly, there is Bhuvar-Lok, where impure *devs* reside.

Second is Svarg-Lok, where *Indra* and other *devs* reside. Third is Mahar-Lok, where Aryam and other ancestral *devs* reside. Fourth is Jan-Lok and, fifth is Tap-Lok. Bhrugu and other *rushis* stay in these two *loks*. Finally, the sixth and highest *lok* is Satya-Lok, where *Brahmā* resides. These are the seven *loks* including Mrutyu-Lok.

- 4 “Below Mrutyulok there are a further seven *loks*. In Atal, Vital, and Satal, the demons reside. Below them are Talātal, Mahātal, and Rasātal, in which nocturnal beings reside. Finally, Pātāl is the seventh *lok*, where serpents reside. These seven *loks* are below Mrutyu-Lok. This makes fourteen *loks* in total, of which Mrutyu-Lok is the best.

- 5 “Mrutyu-Lok comprises of seven spherical *dvips*:

“In the centre is Jambu-Dvip, which is 100,000 *yojans* in size. It is surrounded by an ocean of salt-water that is also 100,000 *yojans* in size.

“The second *dvip* is Plaksh-Dvip, which is 200,000 *yojans* in size. It is surrounded by an ocean of *ikshu* (sugarcane juice), which is also 200,000 *yojans* in size.

“The third *dvip* is Shālmali-Dvip, which is circular, and is 400,000 *yojans* in size. It is surrounded by an ocean of *surā* (alcohol), which is also 400,000 *yojans* in size.

“The fourth *dvip* is Kush-Dvip, which is also circular, and is 800,000 *yojans* wide. It is surrounded by an ocean of *ghrut* (*ghee*), which is also 800,000 *yojans* in size.

“The fifth *dvip* is Kraunch-Dvip, which is 1,600,000 *yojans* in size. It is surrounded by an ocean of *kshir* (milk), which is also 1,600,000 *yojans* in size.

"The sixth *dvip* is Shāk-Dvip, which is 3,200,000 *yojans* wide. It is surrounded by an ocean of *dadhi-mandod* (yoghurt), which is also 3,200,000 *yojans* in size.

"Finally, the seventh *dvip* is called Pushkar-Dvip, which is 6,400,000 *yojans* in size. It is surrounded by an ocean of sweet *sudhā* (*amrut*), which is also 6,400,000 *yojans* in size.

"These are the seven *dvips* that make up Mrutyu-Lok, of which Jambu-Dvip is the best.

- 6 "Jambu-Dvip itself comprises of nine *khands*. At the centre is the golden Mount Meru. Surrounding its base on all four sides is the landmass called Ilāvart-Khand, where *Sankarshan* is worshipped, and *Shivji* is the main *bhakta*. To the west of Meru is Ketumāl-Khand, which is also called Subhag. There, *Pradyumna* is worshipped, and *Lakshmiji* is the main *bhakta*.

"To the north of Meru, there are three *khands*: Ramyak-Khand – where *Matsya* is worshipped, and Sāvarni Manu is the main *bhakta*; north of that is Hiranyamay-Khand – where Kurma is worshipped, and Aryamā is the main *bhakta*; and north of that still is Kuru-Khand – where *Varāh* is worshipped, and Pruthvi is the main *bhakta*. This makes five *khands*.

"To the east of Meru there is the *khand* called Bhadrāshva-Khand – where *Hayagriv* is worshipped, and Bhadrashravā is the main *bhakta*. South of Meru, there are a further three *khands*: Harivarsh-Khand – where *Nrusinh* is worshipped, and Prahlād is the main *bhakta*; south of that is Kimpurush-Khand – where *Rām* is worshipped, and *Hanumān* is the main *bhakta*; and further south of that is Bharat-Khand – where *Nar-Nārāyan* is worshipped, and *Nāradji* is the main *bhakta*. These are the nine *khands* of Jambu-Dvip. Of these, *Bharat-Khand* is the best because although the other eight have a greater

extent of worldly pleasures to indulge in, a person cannot attain *kalyān* there – activities for *kalyān* are only possible in *Bharat-Khand*. For this reason, there is no place in the fourteen *lokas* equal to *Bharat-Khand*.

- ⁷ “Within *Bharat-Khand*, there are thirteen regions which are *anārya* (immoral). They are: [1] Bangāl, [2] Nepāl, [3] Bhut, [4] Kāmākshi, [5] Sindh, [6] Kābul, [7] Lāhor, [8] Multān, [9] Irān, [10] Astambol, [11] Arbastān, [12] Svāl, and [13] Pilpilām. These thirteen are impure. It is very difficult for someone who has taken birth there to attain the association of a *sadguru* (the granter of *moksh*) and to understand the nature of *moksh*.
- ⁸ “Twelve-and-a-half regions in *Bharat-Khand* are said to be *ārya* (sacred). These are: [1] Purva, [2] Vraj, [3] Mālav, [4] Māru, [5] Panjāb, [6] Gujarāt, [7] Dakshin, [8] Malbār, [9] Tilang, [10] Drāvid, [11] Bārmalār, [12] Sorath, and half of Kutch. These twelve-and-a-half regions are superior. There, the *sadguru* –who is a knower of *brahm* – is always present. Whoever receives a human birth in these regions is able to understand *dharma*, *gnān*, *vairāgya*, and *bhakti*, and is able to realise the path to *kalyān*. How does he come to realise this? Well, these regions are called the best because of the many *avatārs* of *Bhagvān* that take birth there. Therefore, all humans of *Bharat-Khand* can attain *kalyān* if they make an effort; if they do not make an effort, they will not attain *kalyān*. Therefore, a person who is wise should abandon violence and other such vicious natures, abandon evil influences, and seek the refuge of the *sadguru*, who is a knower of *brahm*, and perform his *sevā*.
- ⁹ “The *sadguru*, whose characteristics are noted in the sacred *shāstras*, is someone who is gifted with the noble *gun* of *dharma*, *gnān*, *vairāgya*, and *bhakti*. After recognising that *sadguru*, a person should seek his refuge, keep his body, *indriyas*, and *antah-karans* in accordance with his *āgnā*, and engage in the worship of *Bhagvān*.

This is the only means for attaining *kalyān*. Whoever has done this in the past, is presently doing so, or will do so in the future, should be regarded as a person who has best made use of his *durlabh* human body, as a person who has true understanding, and as a person who is renowned. Conversely, a person who does not understand this, wastes such a *durlabh* human birth by craving the insignificant pleasures of the world, and by having faith in the words of a hypocritical, misleading *guru* – who himself is prey to death. Even though this person may be called understanding, renowned, wise among the *bhaktas*, and highly respected, his respect and fame are merely like a dream. Those who assume such fame and respect to be true and are obsessed by them, but do not understand the path to *kalyān*, are called fools and self-destroyers by a *sant* and by the sacred *shāstras*. They would then have to wait a great deal of time before receiving another human birth in such a place where *kalyān* can be attained.

- 10 "The duration of this time is stated in the *shāstras*. One *lav* of *Brahmā* is equal to 666 human years and eight months. Sixty *lav* equal one *nimish*, which is equivalent to 40,000 human years. Sixty *nimish* equals one *pal*, which is the equivalent of 2,400,000 human years. Sixty *pal* equal one *ghadi*, which is 144,000,000 human years. Thirty *ghadi* make a day of *Brahmā*, which is the equivalent of 4,320,000,000 human years.
- 11 "The passing of four *yugs* is called a *chokadi*. *Satya-Yug* lasts for 1,728,000 human years; *Tretā-Yug* lasts for 1,296,000 human years; *Dvāpar-Yug* lasts for 864,000 human years; and *Kali-Yug* lasts for 432,000 human years. This means one *chokadi* is completed in 4,320,000 years; and the one thousand *chokadi* pass in one day of *Brahmā*. In one day of *Brahmā*, fourteen *Manus* and fourteen *Indras* reign and die. Each *Manu* and *Indra* reign for 308,571,428 years, six months, twenty-five days, forty two *ghadi*, fifty one *pal*, twenty-five *nimish*, and forty two and ¹²/₁₄ *lav*. Fourteen such *Manus* and *Indras*

are created and destroyed during one day of *Brahmā*. Countless creatures die throughout the day of *Brahmā*. This is called *nitya-pralay*.

- 12 “When one night of *Brahmā* passes and he retires to sleep, the ten *loks* between Svarg-Lok, Mrutyu-Lok, and Pātāl are destroyed. *Brahmā*’s night is as long as his day. Therefore, one of *Brahmā*’s night and day together lasts for 8,640,000,000 human years. The lower ten *loks* of the *brahmānd* are therefore destroyed daily. At the end of the day, a new set of *loks* are created, which in turn will be destroyed as well. This is called *nimit-pralay*, which is the duration of *Brahmā*’s whole day.
- 13 “Thirty days of *Brahmā* make one month; twelve months make one year; and a hundred years is the lifespan of *Brahmā*. When *Brahmā* dies, the *brahmānd*, which consist of the fourteen *loks*, is destroyed. Then, all the entities that have evolved out of *Prakruti* are absorbed back into *Prakruti*. This is called *prākrut-pralay*.
- 14 “The fourth type of destruction is *ātyantik-pralay*. This is when countless millions of *brahmānds* are destroyed. At that time, even *Prakruti-Purush* draws countless *brahmānds* within itself, and is then eclipsed by the light of *Akshar*. This is called *ātyantik-pralay*.
- 15 “At the time of creation, everything evolves from *Prakruti-Purush* in the exact reverse order from which it was absorbed during the time of destruction. I have therefore described the four types of destruction.
- 16 “The third type of destruction, *prākrut-pralay*, is the end of the lifespan of *Brahmā*. A *jeev* misuses its human body, which it receives after 350,000,000 *prākrut-pralays*, for the sake of worthless worldly pleasures and by the refuge of a false *guru*. As a result, it has to suffer the torments of *Yam-Rāj* and the agonies of the pits of *Narak*.

Moreover, it receives another human birth in a place where *kalyān* is attainable only after passing through the sufferings of the cycle of 8.4 million life forms (after another 350,000,000 *prākrut-pralays*). This is the interval before a *jeev* receives a human birth again.

- ¹⁷ “Therefore, having understood this today, and having sought the refuge of a *sadguru*, who is the granter of *kalyān*, and having kept your body, *indriyas*, and *antah-karans* in accordance with his wish, make every effort for the benefit of your *ātmā* and reach the *dhām* of *Bhagvān*. If you do not realise this fact today and waste this human body, which is instrumental in attaining *moksh*, you will have to wait for the aforementioned time before you receive another chance like this. Only after such suffering and only at the end of that interval will you receive another opportunity to attain *moksh*, and that too if you make every effort for it. If you do not, you will not attain *moksh*. This is a fundamental principle. The wise should think about this. On the other hand, fools will never understand this since they have no respect for the *Shrutis* or *Smrutis*.”

|| Bhugol Khagol ||

|| End of Bhugol Khagol ||

GLOSSARY

Glossary

A

abhedhya	Indivisible.
abhimān	Ego. Arrogance. The feeling of 'I am something'.
abhishek	The <i>pujā</i> performed by bathing <i>Bhagvān</i> with five items: milk, yoghurt, <i>ghee</i> , honey, and sugar.
āchārya	<ol style="list-style-type: none">1) A person who establishes a religious philosophy.2) Head of a <i>sampradāy</i>, who protects <i>dharma</i>. A spiritual leader and <i>guru</i>, who initiates a <i>satsangi</i> into the <i>sampradāy</i>. There are two <i>āchāryas</i> in the Swāminārāyan Sampradāy; one for northern India (Amdāvād Gādi), and one for southern India (Vadtāl Gādi). They are decedents of Dharma-Dev (the father of <i>Swāminārāyan Bhagvān</i>). Sahajānand Swami adopted Ayodhyāprasādji from His elder brother Rāmpratāpjī, and adopted Raghuvirji from His younger brother Ichhārāmji. Both sons then became the first two <i>āchāryas</i> of the Swāminārāyan Sampradāy. The <i>āchārya</i> a <i>satsangi</i> follows depends on where they live: <i>satsangis</i> living in northern India fall under the Amdāvād region, and <i>satsangis</i> living in southern India fall under the Vadtāl region.
achhedhya	Unbreakable. Cannot be cut or divided.
achyut	Indestructible. Never dies.
adham-udhāran	Saviour of sinners. Frees sinners from the cycle of birth and death, so they can attain <i>kalyān</i> .
adharma	Unrighteousness. Immorality. Sin. The opposite of <i>dharma</i> , which causes <i>dharma</i> to decline.
adhibhut	<ol style="list-style-type: none">1) Organs of the <i>indriyas</i>. The <i>sthul</i> body of the <i>jeev</i>.2) Five <i>mahā-bhuts</i>. The <i>sthul</i> body of <i>Virāt-Purush</i>.
adhidev	<ol style="list-style-type: none">1) Main <i>dev</i> of the <i>indriyas</i> of the <i>jeev</i>.2) Main <i>dev</i> of the <i>indriyas</i> of <i>Virāt-Purush</i>.
adhyātma	<ol style="list-style-type: none">1) <i>Indriyas</i> of the <i>jeev</i>.2) <i>Indriyas</i> of <i>Virāt-Purush</i>.
Advait	Non-dual. The philosophy greatly proposed by Shankar-

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Āchārya that states that the ultimate reality is only one substance – *nirgun brahm* – and that all else is merely an illusion.

āgnā	A command.
agni	Fire.
Agni-Dev	The <i>dev</i> of fire.
ahankār	<ol style="list-style-type: none">1) Ego. The sense of 'I-ness'.2) One of the four <i>antah-karans</i>, with the functions of giving rise to the sense of self and individual existence. It is a product of <i>maha-tattva</i> from which the remaining <i>tattvas</i> are produced. By nature, it is passive, dense, and totally ignorant.
ahinsā	<ol style="list-style-type: none">1) Non-violence – mentally, verbally, and physically.2) One of the <i>panch-vartmān</i>: do not kill other living beings, and do not eat meat.
Āhir	A class of people of the <i>vaishya varna</i> traditionally engaged in commercial activities.
aishvaryārthi	A person who worships <i>Bhagvān</i> with the intention of earning powers to create the world. He is the lowest type of <i>bhakta</i> . [Ashlāli - 1]
akartum	The non-doer. <i>Bhagvān</i> does not do anything, as He has delegated responsibilities to <i>devs</i> .
ākāsh	Space. One of the five <i>bhuts</i> , from which the physical world (<i>Virāt-Purush</i>) is formed. It provides space for all <i>jeevs</i> , is the cause of the internal and external activities of their bodies, and is also where the <i>prāns</i> , <i>indriyas</i> , and <i>antah-karans</i> reside. <i>Ākāsh</i> is the greatest of the five <i>bhuts</i> , as it supports and pervades all of the other four <i>bhuts</i> , yet remains unaffected by them.
Akshar	<ol style="list-style-type: none">1) Imperishable. In his personal form, <i>Akshar</i> serves <i>Bhagvān</i> in <i>Akshardhām</i>, and takes birth on earth as His ideal <i>bhakta</i> (<i>sat-purush</i>). Both forms are human in appearance. In his impersonal form, <i>Akshar</i> is the <i>dhām</i> of <i>Bhagvān</i> called <i>Akshardhām</i>. In his all-pervading <i>anvay</i> form, <i>Akshar</i> is called <i>Chidākāsh</i>.

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	Also referred to as <i>Akshar-Brahm</i> or <i>Brahm</i> .
2)	Second-highest of the five eternal entities (<i>jeev</i> , <i>ishvar</i> , <i>Māyā</i> , and <i>Akshar</i> , and <i>Parbrahm</i>).
Akshar-Brahm	<i>See Akshar.</i>
Akshardhām	1) The highest <i>dhām</i> of <i>Bhagvān</i> . The divine <i>dhām</i> of <i>Purushottam Bhagvān Swāminārāyan</i> , where He is forever seated before the countless <i>muktas</i> who have attained qualities similar to those of <i>Akshar</i> . 2) The formless <i>svarup</i> form of <i>Akshar</i> .
akshar-mukta	1) A <i>jeev</i> which has qualities similar to those of <i>Akshar</i> . Used to describe the spiritual state of <i>akshar-muktas</i> . The highest level of faith or spiritual status is to become <i>akshar-rup</i> and worship <i>Bhagvān</i> . [Loyā - 12]. 2) Is also sometimes used to describe things that have attained qualities similar to <i>Akshar</i> through his contact, [Gadhadā II - 13] attained ultimate <i>kalyān</i> , and resides forever in <i>Akshardhām</i> with a <i>divya</i> body.
Akshar-Purush	<i>See Purush.</i>
akshar-rup	1) Like the form of <i>Akshar</i> . 2) Possessing qualities similar to those of <i>Akshar</i> . Same as <i>brahm-rup</i> .
akshi-vidyā	Knowledge of the eyes. A type of <i>brahm-vidyā</i> by which a person sees his <i>ātmā</i> and the <i>murti</i> of <i>Bhagvān</i> through his eyes. [Loyā 15].
alok	A region beyond this <i>lok</i> .
alokik	Divine. Magnificent. That which is found in <i>Akshardhām</i> is described as <i>alokik</i> .
Amās	New moon. The last day of a lunar month; the 15th day of the dark half of an Indian calendar month.
amrut	Nectar. A magical liquid churned from the ocean by the <i>devs</i> and the demons, and it was known to grant immortality to those who drink it. However, this means the <i>ātmā</i> is unable to break free from the cycle of births and deaths.
Amruthdām	<i>See Akshardhām.</i>

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analpakshi	Bird of fire. Large, legendary bird that never lands on the ground and it has the strength to carry seven elephants.
ānānd	Blissful. Enjoyable. Happiness.
Anant-Apār	<i>See Akshardhām.</i>
andaj	Born from an egg. Life-forms born from eggs (birds, reptiles, and amphibians).
angarkhu	A long-sleeved, upper garment that is made of a thin cloth. It reaches down to the knees, and is tied with strings on the left side of the chest.
Aniruddha	One of the four forms of <i>Bhagvān's Vishvarup svarup</i> . His role is to teach <i>dharma</i> , and to cause the creation of the <i>brahmāṇḍ</i> (<i>Virāt-Purush</i>). During the state of creation, <i>Virāt-Purush</i> worships <i>Aniruddha</i> .
ankush	An instrument used to control an elephant. A <i>chihṇ</i> on <i>Swāminārāyan Bhagvān's</i> right foot. Performing <i>dhyāṇ</i> on this <i>chihṇ</i> enables a <i>bhakta</i> to control his mind, and to become strong in worshipping <i>Bhagvān</i> .
antah-karan	Inner ability. The complete mind which is made up of four parts: <i>man</i> (generating thoughts and desires); <i>buddhi</i> (consolidating thoughts, making decisions and resolutions, forming convictions, or discriminating); <i>chitt</i> (repeatedly contemplating or focusing); and the <i>ahankār</i> (forming a sense of being). It is also referred to as a singular as all four are parts make up one <i>antah-karan</i> , but usually referred to as being four different <i>antah-karans</i> .
antar-drashti	To look inwards. Meditate. To look inwards at the <i>jeev</i> . To direct the internal or external <i>vṛutti</i> towards the <i>murti</i> of <i>Bhagvān</i> is itself <i>antar-drashti</i> .
antaryāmi	<ol style="list-style-type: none">1) Inner controller. Power of <i>Bhagvān</i> to reside within a <i>jeev</i> and <i>ishvar</i>, and control its each and every action. This means that <i>Bhagvān</i> knows its deepest thoughts and feelings.2) The knower of all thoughts of everyone, everywhere.
antya	End. Final.

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anu	An essential, universal, and atom-like unit of matter. Smallest building block of creation.
anvay	Not separate. United. Associated. Connected. When used for <i>Bhagvān</i> , it implies that He inherently exists within. [Gadhadā I - 7].
anyathā-kartum	The all-doer and non-doer. Even though <i>Bhagvān</i> is the cause of everything, He does not do anything Himself. He has delegated responsibilities to the <i>devs</i> . For example, <i>Kāl</i> and is responsible for death.
apsārā	A beautiful, heavenly dancer.
archimārg	Road of fire. Is traditionally thought of as the path to the sun, but it is also the path to the <i>dhām</i> of <i>Bhagvān</i> which is taken by the <i>jeev</i> after death.
ardha-chandra	Half moon. A <i>chihṇ</i> on <i>Swāminārāyan Bhagvān</i> 's left foot. The moon symbolises peace. A <i>bhakta</i> performing <i>dhyān</i> on this <i>chihṇ</i> overcomes all miseries and experiences inner peace and profound happiness. Also, just as the night-lotus blossoms due to the light of the moon, the <i>bhakta</i> blossoms with <i>bhakti</i> and <i>shraddhā</i> through the light of <i>Bhagvān</i> .
ardhamātrā	Half a letter.
ārta	A person who is distressed from having fallen from the path of attaining <i>siddh-dashā</i> , but still wishes to attain it. One of the four types of <i>bhaktas</i> .
arth	One of the four <i>purushārths</i> , allowing for the fulfilment of desires for material objects, in particular wealth. [Amdāvād 5].
arthāthi	A person who desires material objects, such as material pleasures and powers. One of the four types of <i>bhaktas</i> .
ārti	A form of worship, in which lighted wicks, soaked in <i>ghee</i> , are gently waved before the <i>murti</i> of <i>Bhagvān</i> , and is accompanied by a song that praises Him. The flame acquires the power of <i>Bhagvān</i> . <i>Bhaktas</i> then pass their down-turned hands over the flame and then raise their palms to their forehead – the blessings of <i>Bhagvān</i> pass

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	from the flame to the <i>bhakta</i> . The <i>ārti</i> of a <i>dev</i> or great person can also be performed (but not at the same time as <i>Bhagvān's ārti</i>).
āsan	1) Seat. A sitting posture in <i>yog</i> . 2) Third step of <i>ashtāng-yog</i> , which involves physical exercises of postures to promote concentration.
asat	1) False. 2) Temporary, perishable, and changing. Is bound by the past, present, and future.
asat-purush	A false <i>sant</i> . An <i>asat-purush</i> person believes that all male and female <i>svarups</i> in this world have been created through <i>Māyā</i> and the <i>Purush</i> , <i>Virāt</i> , and <i>svarup</i> of <i>Bhagvān</i> , implying that all of these <i>svarups</i> are manifestations of <i>Bhagvān</i> Himself. He also believes that if his mind is attracted towards a higher or lower <i>svarup</i> of either a male or female, he should perform <i>dhyān</i> upon that very <i>svarup</i> in order to attain instantaneous <i>samādhi</i> .
asatya	False. Imaginary. Illusionary.
āshā	To want. Desire.
Ashādh	First month of the <i>Āshādhī Samvat</i> year, normally falling between June and July.
ashram	1) Stage of life. There are four <i>āshrams</i> in total, each with their duties and responsibilities - <i>brahm-chārya</i> , <i>grahastha</i> , <i>vānprasth</i> , and <i>sannyās</i> . 2) Hermitage. Place where <i>tyāgis</i> live.
āshrit	Disciple. Devotee. Follower.
ashtakon	An octagon. A <i>chihṇ</i> on <i>Swāminārāyan Bhagvān's</i> right foot. Performing <i>dhyān</i> on this <i>chihṇ</i> grants a <i>bhakta</i> the fruits of <i>ashtāng-yog</i> . He also attains <i>Akshardhām</i> , which is beyond the eight barriers.
ashtāng-yog	The practice of focusing and quieting the fluctuations of the mind through various physical and mental practices, and ultimately aiming for the <i>yog</i> , the union with <i>Bhagvān</i> . The eight progressive steps of <i>ashtāng-yog</i> are: <i>yam</i> (restraint), <i>niyam</i> (observance), <i>āsan</i> (seat or

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posture), *prānāyām* (controlling the *prāns*), *pratyāhār* (withdrawal), *dhārnā* (concentration), *dhyān* (meditation), and *samādhi* (trance). The first four steps are physical practices, whereas the last four steps are mental practices.

Āso

Fourth month of the *Āshādhi Samvat* year, normally falling between September and October.

āsopālav

A tall evergreen tree, called *Polyalthia longifolia*, native to India. Its leaves are used in rituals and on religious occasions as decoration.

āstik

- 1) A person who believes in the existence of *Bhagvān*, and is religious. Opposite of *nāstik*.
- 2) Describes people or *shāstras* that accept the authority and authenticity of the Veds.

asur

Demon. Evil person.

asuyā

Similar to envy.

ātmā

- 1) The pure *jeev*, which is distinct from the three bodies and three mental states, and distinct from the *indriyas*, the *antah-karans*, worldly desires, or any other traces of *Māyā*. It is imperishable and eternal, does not undergo births or deaths, and it leaves a physical body after that body dies and assumes another physical body. Infinite in number.
- 2) That which pervades, inspires, and controls.

ātmā-nishthā

Knowledge of the *jeev*. The belief that a person is an *ātmā*, which is imperishable and eternal.

ātmā-nivedi

A person who offers *ātmā-nivedanam*, the ninth type of *bhakti*. A *bhakta* who has totally surrendered *jeev* to *Bhagvān*. A person whose every action is an offering to *Bhagvān* and who has *Bhagvān* at the centre of his every action.

ātyantik

Ultimate. Final.

ātyantik kalyān

See moksh.

ātyantik-pralay

Final destruction. Destruction of all of the countless millions of *brahmānds*, when even *Prakruti-Purush* draws

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in countless *brahmānds* within itself, and is then eclipsed by the light of Akshar. In *ātyantik-pralay*, only *Bhagvān*, *Akshar*, and the *akshar-muktas* remain. Also called *gnān-pralay*.

āval	Type of small shrub whose leaves have healing qualities.
avasthā	State. Condition. Used to describe the three mental states: <i>jāgrat</i> , <i>svapna</i> , and <i>sushupti</i> .
avatār	Incarnation of <i>Bhagvān</i> . He incarnates on Earth for the welfare of society and for the <i>kalyān</i> of the <i>jeevs</i> . <i>Bhagvān</i> is always present in <i>Bharat-Khand</i> through these incarnations or His <i>sādhus</i> . He assumes various <i>avatārs</i> according to whichever task needs to be accomplished in whichever place, and each <i>avatār</i> possesses varying amounts of <i>Bhagvān</i> 's power.
	Descriptions of many <i>avatārs</i> are listed in the <i>shāstras</i> ; ten are regarded as major <i>avatārs</i> , with a greater degree of the presence of <i>Bhagvān</i> than others.
	The most common list of the twenty-four <i>avatārs</i> stated in the Purāns are: [1] <i>Sanakādik</i> , [2] <i>Varāh</i> , [3] <i>Matsya</i> , [4] <i>Hayagriv</i> , [5] <i>Hans</i> , [6] <i>Yagna</i> , [7] <i>Kurma</i> , [8] <i>Dhanvantari</i> , [9] <i>Mohini</i> , [10] <i>Pruthu</i> , [11] <i>Nārad</i> , [12] <i>Rushabh-Dev</i> [13] <i>Dattātrey</i> , [14] <i>Kapil-Dev</i> , [15] <i>Nar-Nārāyan</i> , [16] <i>Hari</i> , [17] <i>Nrusinh</i> , [18] <i>Vāman</i> , [19] <i>Parshurām</i> , [20] <i>Vyās</i> , [21] <i>Rām</i> , [22] <i>Krishna</i> , [23] <i>Buddh</i> , and [24] <i>Kalki</i> .
	Of these, the ten major <i>avatārs</i> of <i>Bhagvān</i> are: [1] <i>Matsya</i> , [2] <i>Kurma</i> , [3] <i>Varāh</i> , [4] <i>Nrusinh</i> , [5] <i>Vāman</i> , [6] <i>Parshurām</i> , [7] <i>Rām</i> , [8] <i>Krishna</i> , [9] <i>Buddh</i> , and [10] <i>Kalki</i> .
avatāri	The cause of all <i>avatārs</i> . <i>Swāminārāyan Bhagvān</i> . All <i>avatārs</i> emerge from Him.
avidyā	Knowledge and understanding of all that has evolved from <i>Māyā</i> , and is <i>māyik</i> . False understanding of the nature of reality. Ignorance.
avināshi	Eternal. Everlasting. Imperishable. Indestructible.
avyākrut	The fundamental body of the three bodies of <i>Virāt-Purush</i>

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and other *ishvars*. Equivalent to the *kāran* body of the *jeevs*. [Kāriyāni – 12].

B

bādhitānu vrutti	To recall something that has been falsified. A mental state in which a person fears the possibility of becoming bound again to objects that have already been mentally falsified, and no affection remains. [Gadhadā III – 4].
Badrikāshram	<ol style="list-style-type: none">1) An āshram with orchards of badri-trees – trees bearing small, slightly sour apple-like fruits, called badri-fruits in Sanskrit.2) The <i>dhām</i> of <i>Nar-Nārāyan</i>. Considered to be full of orchards of badri-trees.3) The <i>muktas</i> that reside in this <i>dhām</i> are <i>ātmās</i> who have been freed from the cycle of births and deaths, but have not yet attained <i>Akshardhām</i>. So, they perform continuous <i>tap</i>, in order to attain ultimate <i>moksh</i>.
bāhya-drashti	To look outwards. To look at the world.
bājubandh	Decorative jewellery tied around the upper-arm. <i>Swāminārāyan Bhagvān</i> often wore <i>bājubandh</i> made of flowers.
Baldevji	The elder brother of <i>Shree Krishna</i> . He is considered as a partial <i>avatār</i> of <i>Vishnu</i> or an <i>avatār</i> of <i>Shesh</i> , the serpent on which <i>Vishnu</i> sleeps. <i>Baldevji</i> was the symbol of strength, an obedient son, and an ideal brother and husband. Also called <i>Balrām</i> .
Bāl-Mukund	The <i>murti</i> of <i>Shree Krishna</i> in His child <i>svarup</i> .
berkhā	Strings of flowers tied around the wrist.
Bhādarvā	Third month of the <i>Āshādhi Samvat</i> year, normally falling between August and September.
Bhagvad Geetā	Song of <i>Bhagvān</i> . One of the most popular Hindu <i>shāstras</i> . It comprises of a dialogue between <i>Arjun</i> and <i>Shree Krishna</i> , at the beginning of the battle between the feuding cousins, the <i>Pāndavs</i> and the <i>Kauravs</i> . The

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Bhagvad Geetā forms a portion of the epic Mahābhārat in which *Shree Krishna* enlightens Arjun on *karma*, *bhakti* and *gnān*, and inspires him to selflessly fulfil his duty of fighting for *dharma* and against *adharma* by the strength and will of *Bhagvān*. One of the eight *shāstras* accepted as trustworthy by *Swāminārāyan Bhagvān*.

Bhagvān

God. Supreme being. Lord of all. *Bhagvān* is unparalleled, omnipotent and the all-doer, omniscient, omnipresent, the ocean of all forms of bliss, does not have any attributes of *Māyā*, is divine, and is always taking birth on earth for His *bhaktas*. Resides within the *ātmā*. Also called *Parbrahm*, *Paramātmā*, *Purushottam*, *Krishna Nārāyan*, and *Swāminārāyan*.

bhagvan-nishtārthi

A person who has a constant and singular determination for the *sevā* of the *pratyaksha svarup* of *Purushottam Bhagvān*. He is the best *bhakta* of all. [Ashlāli – 1]

bhāgvat bhakta

A *bhakta* who follows *bhāgvat dharma*, which consists of *dharma*, *gnān*, *vairāgya*, and *bhakti* coupled with the knowledge of *Bhagvān's* greatness.

bhāgvat dharma

- 1) *Dharma* related to *Bhagvān*. The *dharma* which *avatārs* of *Bhagvān* come to establish, and the *dharma* which was adopted by *Nārad*, the *Sanakādik*, *Shukji*, *Dhruv*, *Prahlād*, *Ambrish* and other *bhaktas*. This form of *dharma* is not different from *bhakti* itself.
- 2) Collective term for *dharma*, *gnān*, *vairāgya*, and *bhakti* coupled with the knowledge of *Bhagvān's* greatness. This will lead a person to become an *ekāntik bhakta* who crosses *Bhagvān's* *Māyā* and attains His *dhām*.
- 3) Also called *ekāntik dharma*.

bhāgvati dikshā

Initiation into a *sampradāy*. A person may receive a *guru mantra*.

bhajan

Worship.

bhakta

Devotee of *Bhagvān*. A follower of *Bhagvān*.

Bhakti

The devi of *bhakti*.

bhakti

Devotion to *Bhagvān*. One of the four attributes of *ekāntik dharma*. There are nine types of *bhakti*:

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- *shravanam* – listening to *kathās* or *kirtans* related to *Bhagvān*.
- *kirtanam* – singing or talking about *Bhagvān*.
- *smaranam* – remembering *Bhagvān*.
- *pād-sevanam* – massaging *Bhagvān's* holy feet.
- *archanam* – performing *Bhagvān's* *pujā* (*ārti*, *thāl*, smearing sandalwood paste,).
- *vandanam* – bowing before *Bhagvān*.
- *dāsyam* – behaving as the servant of *Bhagvān*.
- *sakhyam* – behaving as the friend of *Bhagvān*.
- *ātma-nivedanam* – unconditionally offering everything to *Bhagvān*.

Where the ten types of *bhakti* are mentioned, the tenth type is *prem-lakshanā bhakti* – profound, loving *bhakti*. [Gadhadā III – 33]

bhang	An intoxicating drink produced from cannabis leaves.
Bharat-Khand	Ancient India, considered to have stretched westward to present-day Turkey, eastward to present-day Burma, and beyond the Himalayan mountain range in the north. Is considered to be the best of the nine <i>khands</i> of Jambu-Dvip because those who attain birth in this region can potentially attain <i>kalyān</i> due to the constant presence of <i>Bhagvān's</i> <i>avatār</i> or <i>Bhagvān's</i> <i>sant</i> .
bhekha-dhāri	<i>Sādhu. Tyāgi.</i>
Bhumā -Purush	<i>The svarup of Bhagvān</i> that resides in Avyākrut.
bhut	A physical element from which the <i>sthul</i> body of <i>Virāt-Purush</i> (the physical world) is formed. There are five <i>bhuts</i> in total – <i>pruthvi</i> , <i>jal</i> , <i>tej</i> , <i>vāyu</i> and <i>ākāsh</i> . They are collectively called the five <i>bhuts</i> or five <i>mahā-bhuts</i> .
bokāni	Cloth tied around the head, with one end crossing from under the chin to cover the ears and cheeks. Worn during cold weather.
bordi	A tree bearing delicate flowers amid small thorns and small, slightly sour apple-like fruits called bors. Found to grow naturally in unattended fields or jungles due to its resilient roots.

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borsali	Tiny, delicate, white, and extremely fragrant flowers called <i>Mimusops elengi</i> . The most exotic of all the flowers mentioned in the Vachanāmrut. The flowers grow on a tree, facing downwards. After the flower withers and falls, a green seed pod appears, which ripens into a red berry.
brahm	<ol style="list-style-type: none">1) A <i>jeev</i> is said to become <i>brahm</i> when it has attained a <i>nirgun</i> state, and all the qualities of <i>Brahm</i>.2) Believed by <i>shushka-vedāntis</i> to be the <i>nirgun</i> and formless reality, where all else is merely an illusion.
Brahm	<ol style="list-style-type: none">1) The <i>dhām</i> of <i>Bhagvān</i>. It is eternal, complete with all <i>gun</i>, luminous, and flawless. Also called <i>Akshar</i>, or <i>Akshar-Brahm</i>, or <i>Akshardhām</i>.2) Fourth of the five eternal entities, which transcends everything except <i>Purushottam</i> (<i>jeev</i>, <i>ishvar</i>, <i>Māyā</i>, and <i>Brahm</i>, and <i>Parbrahm</i>).
Brahmā	The <i>dev</i> responsible for the creation of the <i>brahmānd</i> and the life-forms within it. Part of the trinity of <i>devs</i> , along with <i>Vishnu</i> (the sustainer) and <i>Shiv</i> (the destroyer), responsible for the control of one <i>brahmānd</i> .
brahm-agni	<i>Bhagvān</i> . When a person performs a <i>sāttvik yagna</i> by withdrawing the ten <i>indriyas</i> and the mind (the eleventh <i>indriya</i>) from whichever <i>vishays</i> they have become attached to, he offers them into <i>brahm-agni</i> . The <i>ātmā</i> and <i>Bhagvān</i> then become one.
brāhmaṇ	Priest. A religious and educated scholar traditionally assigned duties of worship, performing rites and rituals, and teaching. The highest of the four <i>varnas</i> (castes) of the ancient Indian social system.
brahmānd	Individual 'universe' comprising of a system of fourteen <i>loks</i> . There are countless millions of <i>brahmānds</i> on various planes. Each <i>brahmānd</i> , created and sustained by a <i>Pradhān-Purush</i> pair, contains a trinity of <i>Brahmā</i> , <i>Vishnu</i> , and <i>Shiv</i> as the controlling <i>devs</i> . The fourteen <i>loks</i> of each <i>brahmānd</i> are: Satya-Lok, Tap-Lok, Jan-Lok, Mahar-Lok, Svarg-Lok, Bhavar-Lok, Mrutyu-Lok, Atal, Vital, Satal, Talātal, Mahātal, Rasātal, Pātāl.
brahmarshi	A <i>tyāgi</i> or a person engaged in strict <i>tap</i> , with

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characteristics like that of a *rushi*. At a higher level than a *rājarshi*.

brahmāy

Divine.

brahm-chāri

- 1) A *brāhmaṇa* who has been initiated as a *tyāgi* into the Swāminārāyan *sampradāy*. Such *brahm-chāris* were given special priestly authority, such as personal *sevaks* to the *murtis* within *mandirs*, and as the performers of other religious ceremonies.
- 2) A person who observes *brahm-chārya*; leads a life of celibacy.
- 3) A person who is in the first stage of life, *brahm-chārya āshram*.

brahm-chārya

- 1) Celibacy. For *tyāgis*, eight types of *brahm-chārya* have been prescribed, which prevent them from associating with the opposite gender in the following ways:
 - shravanam - listening to or about
 - keertanam - talking to or about
 - keli - frolicking with
 - prekshanam - intentionally looking at
 - guhyabhāshanam - privately conversing with
 - sankalp - fantasising about
 - adhyavasāya - thinking of
 - kriyā - intercourse with
- 2) For a *grahastha* male, *brahm-chārya* constitutes avoiding all women except his wife, abstaining from sexual relations with his wife on days of *vrat*, and engaging in sexual relations with her only during the appropriate times. [Gadhada I – 34].

**brahm-chārya
āshram**

First of the four stages of life, when a person fulfils his duty as a student and celibate. At the end of *brahm-chārya ashram*, a person either gets married and enters *grahastha āshram*, or becomes a *tyāgi* and enters *sannyās āshram*.

brāhm-kalp

Period of time during the process of creation when *Bhagvān* gave all beings, from *Brahmā* to the smallest blade of grass their bodies, through his own body in the form of *Virāt-Purush*. Length of *brahm-kalp* time of one of *Brahmā*'s days (4.32×10^9 human years).

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Brahm-Mahol	<i>See Akshardhām.</i>
Brahmpur	<i>See Akshardhām.</i>
brahm-randhra	Spiritual opening in the crown of the head (at the end of the <i>sushumnā nādi</i>) through which the <i>jeev</i> leaves the body upon death or during <i>samādhi</i> , and reaches higher <i>loks</i> . A <i>shikhā</i> is kept at the <i>brahm-randhra</i> .
brahm-rup	<ol style="list-style-type: none">1) Like the form of <i>Brahm</i>.2) Possessing qualities similar to those of <i>Brahm</i>. Same as <i>akshar-rup</i>.
brahm-sattā	<ol style="list-style-type: none">1) Formless <i>svarup</i> of <i>Brahm</i>.2) Also refers to the <i>ātmā</i>, which is eternal.
brahm-svarup	Form of <i>brahm</i> . Possessing qualities similar to those of <i>Brahm</i> . Also called <i>akshar-rup</i> .
brahm-vidyā	Knowledge of <i>brahm</i> . Knowledge that guides a person on the path to <i>Bhagvān</i> .
Bruhaspati	The <i>guru</i> of the <i>devs</i> .
Buddh	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in the <i>svarup</i> of an enlightened <i>sādhu</i> . He was born a prince named Siddhārth. A <i>brāhmaṇ</i> had predicted that Siddhārth would either become a great king or a great <i>tyāgi</i> as a result of seeing suffering and death. Siddhārth eventually left home and became a <i>sādhu</i> . He attained great peace and knowledge, and became enlightened. He then became known as <i>Buddh</i> . He preached the philosophy of <i>ahinsā</i> to all who could hear Him. He taught that all sorrow comes from attachments and desires, so it's better to abandon all attachments in order to remain happy.
buddhi	<ol style="list-style-type: none">1) Intellect. Intelligence.2) One of the four <i>antah-karans</i>, with the functions of consolidating thoughts, making decisions and resolutions, forming beliefs, or discriminating. It possesses the knowledge of all objects and is also the reason for the specific knowledge which all of the <i>indriyas</i> possess. Its inherent features are doubts, belief, sleep and memory.

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C

chādar	A thick blanket.
chādar	A thin blanket. Was used by Shreeji Mahārāj during the cooler months.
chaitanya	Consciousness. The substance of the <i>ātmā</i> . A higher consciousness that is beyond the physical world, which is <i>jad</i> and <i>māyik</i> . It is indestructible.
chaitanya prakṛti	All things that are <i>chetan</i> or animate, and possess <i>chaitanya</i> or consciousness. Living elements. The element of life (<i>chaitanya</i>), by which this world is upheld.
Chaitra	Tenth month of the <i>Āshādhi Samvat</i> year, normally falling between March and April.
chākhadi	Wooden, strapless sandals worn specifically by <i>tyāgīs</i> for simplicity and personal discipline.
chakor	An Indian bird. The <i>chakor</i> becomes hypnotised by the appearance of the full moon. The <i>chakor</i> remains motionless for the entire night, except for its head that slowly follows the moon across the sky, until it bends and finally rests backwards upon the ground.
chakra	<ol style="list-style-type: none">1) A razor-bladed disc. One of <i>Bhagvān</i>'s weapons. Also called <i>sudarshan chakra</i>.2) Wheel. According to yogic practices, <i>chakras</i> are centres of spiritual power and consciousness located within the inner body. The six <i>chakras</i> are: āgnā, vishuddh, anāhat, manipur, svādhishṭhān, ādhār. Each <i>chakra</i> has its corresponding location and <i>dev</i>.
chakshu	Eyes. Physical organ of sight (one of the <i>indriyas</i>).
chameli	A flower of the jasmine genus called <i>Jasminum grandiflorum</i> or Spanish jasmine. It has a white colour and extremely sweet fragrance. Usually found to blossom during the month of <i>Shrāvan</i> . The chameli plant is a vine, whereas <i>mogrā</i> and <i>dolariyā</i> (also part of the jasmine genus) are shrubs.

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champā	A flower of the <i>Plumeria</i> genus. It is white with a yellow, red, or pink centre.
chāndlo	Small, round red or yellow mark applied in the centre of the forehead indicating that a person is a Hindu. Usually made of either of <i>kum-kum</i> or of sandalwood paste.
Chandra-Dev	The <i>dev</i> of the Moon. The <i>dev</i> of the <i>man</i> .
chāndrāyan	Strict form of fasting where a person's intake of food is regulated by the waxing and waning of the moon. For example, one form is to increase food intake from one small piece of food at the beginning of a new lunar month rising to fifteen small pieces on <i>Punam</i> , then decreasing again to a complete fast by <i>Amās</i> ; or, beginning with fifteen small pieces of food at the beginning of a new month and decreasing to a complete fast on <i>Punam</i> , then increasing again to fifteen small pieces by <i>Amās</i> . Other forms involve having only eight small pieces a day, or four small pieces twice a day, or merely three pieces a day.
chāran	A heavenly poet. Member of a specific class of people, considered heavenly in origin, as they were employed by <i>devs</i> to compose and recite verses celebrating their exploits.
charitra	A divine incident of <i>Bhagvān</i> .
chaul sanskār	The ceremony performed when the hair of a child is removed. This is the first time the child's hair is cut.
chetan	That which possesses <i>chaitanya</i> (full of consciousness).
chhint	Indian cotton cloth on which a pattern has been produced by dyeing and hand drawing with a bamboo. Chhint would usually have been made smooth or glossy with a shell or beaten with wooden mallets to produce a shiny surface.
chhoglu	A bunch of cloth either emerging from the end of a <i>pāgh</i> or left hanging from one side. Sometimes inserted into a <i>pāgh</i> when made of a string of flowers.
Chidākash	<i>Akshardhām</i> . Formless and pure <i>chaitanya</i> form of <i>Akshar</i> . By nature, it is the all-supporting and all-

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pervading *ākāsh*, extremely luminous, not subject to change, and eternal, within which *Purush* and *Prakruti* undergo their states of expansion and contraction. Also known as *Brahm*.

chihñ	A sign. Refers to a birthmark or scar.
chintāmani	A divine gemstone that fulfils all of the wishes of whomever posses it.
chitt	Consciousness. One of the four <i>antah-karans</i> , with the functions of contemplating or pondering and especially focusing. Mental impressions and experiences are recorded and recalled from it. The entire world inherently resides in a subtle form within it, and it is itself unchanging, luminous, pure, full of pure <i>sattva-gun</i> and passive.
chofäl	A thick shawl, made of cotton.
chokadi	Of four. The time of four <i>yugs</i> (<i>Satya-Yug</i> , <i>Tretā-Yug</i> , <i>Dvāpar-Yug</i> , and <i>Kali-Yug</i>). Also called <i>Mahā-Yug</i> .

D

dagli	Waistcoat with inner lining, usually worn in cold weather.
dahar-vidyā	Knowledge of the inner <i>ākāsh</i> . Knowledge of <i>Chidākāsh</i> . One of the thirty-two types of <i>brahm-vidyā</i> . [Loyā 15].
dambh	Hypocrisy. To outwardly pretend to possess a quality to a great extent in order to impress others.
dandvat pranām	Bowing down before <i>Bhagvān</i> . Men perform <i>ashtāng pranām</i> with eight parts of their body, whereas women perform <i>panchāng pranām</i> with five parts of the body. The <i>dandvat pranām</i> symbolises the breaking of our <i>mān</i> . The mind must be kept on <i>Bhagvān</i> while performing the <i>dandvat pranam</i> .
darbār	Court of residence belonging to a king or ruler, traditionally with a central courtyard surrounded by rooms with balconies.

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darshan	Seeing. To see with admiration and devotion. To see <i>Bhagvān</i> , a <i>sat-purush</i> , and <i>murtis</i> , with inner or outer vision, with the intention of receiving their grace and blessings. By doing <i>darshan</i> properly a <i>bhakta</i> develops affection for <i>Bhagvān</i> , and <i>Bhagvān</i> develops affection for that <i>bhakta</i> . [Sārangpur - 2].
dās	A servant.
Dattatreya	An <i>avatār</i> of <i>Bhagvān</i> , born to Ansuyā and Atri Rishi. <i>Bhagvān</i> incarnated in the combined <i>svarup</i> <i>Brahmā</i> , <i>Vishnu</i> , and <i>Shiv</i> . He has three heads (<i>Brahmā</i> , <i>Vishnu</i> , and <i>Shiv</i>) with one body. <i>Dattatreya</i> had twenty-four <i>gurus</i> : earth, air, sky, water, fire, sun, moon, python, pigeon, sea, moth, bee, elephant, bear, deer, fish, osprey, child, maiden, prostitute, blacksmith, serpent, spider, and wasp. He perceived <i>gun</i> in His twenty-four <i>gurus</i> . He believed that in the world, a man can learn from each and every thing.
deh	Body.
desh	A region or place.
dev	A demi-god who is given powers and responsibilities in the universe, and who lives in a higher <i>lok</i> . <i>Devs</i> are <i>bhaktas</i> of <i>Bhagvān</i> and follow His <i>āgnā</i> .
devi	A demi-goddess.
dhām	The divine home of <i>Bhagvān</i> . Wherever <i>Bhagvān</i> resides is called <i>dhām</i> .
dhanush	A bow; symbolises humility and strength. A <i>chihṇ</i> on <i>Swāminārāyan</i> <i>Bhagvān</i> 's left foot. Performing <i>dhyāṇ</i> on this <i>chihṇ</i> makes a <i>bhakta</i> humble, wise, polite, and fearless. It also enables him to overcome inner enemies.
Dhanvantari	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in the <i>svarup</i> of the physician of the <i>devs</i> . He introduced the world to Āyurved medicine and surgery. For this reason, He is known as the father of Āyurved.
Dharma	The dev of <i>dharma</i> .
dharma	1) Universal law or principle that 'sustains' or 'upholds' the entire world. Righteousness, morality, religion,

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	responsibility, and duty.
2)	The practice of religious disciplines and duties, such as <i>niyams</i> – including honesty, <i>brahm-chārya</i> , and <i>ahinsā</i> . One of the four attributes of <i>ekāntik dharma</i> . Sometimes referred to as the ' <i>dharma</i> of the four <i>varna</i> and <i>āshrams'</i> , which are summarised in the <i>panch-vartmān</i> .
3)	One of the four <i>purushārths</i> , allowing for the fulfilment of a person's personal, domestic, and social duties.
dharma-dhurandhar	The upholder and protector of <i>dharma</i> .
Dharma-Kul	Family of Dharma-Dev (<i>Swāminārāyan Bhagvān</i> 's father). <i>Swāminārāyan Bhagvān</i> 's family. The <i>Āchārya</i> of our <i>sampradāy</i> are decedents Dharma-Dev, and are therefore the family of <i>Swāminārāyan Bhagvān</i> .
Dharma-Rāj	The lord of <i>Yampuri</i> , who protects <i>dharma</i> by punishing those who have sinned. Also called Yam-Rāj.
Dharma-Shāstra	A set of <i>shāstras</i> coding the basic laws and principles of civil and social conduct. They integrate spirituality and political law by including the discussion of creation, stages of life, duties of daily living, <i>tap</i> , and study of the Veds. A part of the Smṛuti literature.
dhārnā	Concentration. The sixth step of <i>ashtāng-yog</i> , which involves focusing the mind to guide the flow of consciousness.
dhoti	An unstitched, long piece of cloth traditionally worn by males as a lower garment. It is usually wound around the waist with one end tucked in after passing it between the legs. Also known as ' <i>dhotiyu</i> '.
Dhruv Star	Fixed star. North Star. This star is used by travellers as a useful navigational reference marking due north. Named after a devout <i>bhakta</i> named Dhruv.
dhun	Form of <i>jap</i> often to the accompaniment of musical instruments.
dhvaj	A flag. A <i>chihn</i> on <i>Swāminārāyan Bhagvān</i> 's right foot. A flag sits above a <i>mandir</i> , and is also carried by the chief

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	warrior of an army. A flag also symbolises victory. Performing <i>dhyān</i> on this <i>chihñ</i> leads a <i>bhakta</i> to live by the <i>āgnā</i> of <i>Bhagvān</i> , just as a flag flutters according to the direction of the wind. It also helps a <i>bhakta</i> overcome lust and other material desires.
dhyān	Meditation. The seventh step of <i>ashtāng-yog</i> , which involves sustaining a concentrated state where the mind is clear and calm.
dikshā	Initiation into a <i>sampradāy</i> or initiation as a <i>sant</i> .
Divāli	Series of oil lamps. Last day of the Vikram Samvat Indian year. The day of <i>Amās</i> of the month of <i>Āso</i> . Very holy and joyous Hindu festival celebrating the return of <i>Rām Bhagvān</i> to Ayodhyā from his fourteen-year exile, and the victory of good over evil - signified by the lighting of oil lamps to dispel the darkness.
divya	Divine.
dolariyā	White flower of the jasmine genus called <i>Jasminum sambac</i> , whose blossoming buds are considered to be especially beautiful when swaying in the wind - from which it gets its name.
drashtā	The seer. Generally refers to the <i>ātmā</i> as the observer, but can also refer to <i>Bhagvān</i> as the observer within each <i>ātmā</i> .
drashya	1) Visible. An object of vision. Often referring to the physical body. [Sārangpur-12]. 2) Also taken to mean the visible world as a whole.
dudh-pāk	Rich item of food made of sweetened milk and rice, garnished with aromatic spices and nuts.
dukad	Pair of traditional Indian drums used to provide rhythm during the singing of <i>kirtans</i> . Similar to present-day <i>tablā</i> .
durlabh	Invaluable. Rare. Precious.
Dvait	Dual. A philosophical principle that proposes the eternally distinct natures of the <i>jeev</i> and <i>Bhagvān</i> , as opposed to the principle of the Advait philosophy. This is the philosophy accepted by Rāmānuj-Āchārya, Rāmānand

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Swami, and *Swāminārāyan Bhagvān*.

Dvāpar-Yug

Third of the four *yugs* that mark the time-scale of the world. Lasting 864,000 human years, it was an age when purity and righteousness diminished considerably, people lived to be 1,000, and the system of the four *varnas* came into full operation.

dvip

Island, or a landmass resembling an island.

E

Ekādashi

- 1) Eleventh day of the bright and dark halves of a lunar month (ek+das = 1+10 = 11).
- 2) Special religious *vrat* performed on this day which also involves fasting and control of the ten *indriyas* and the mind.
- 3) Name of the young woman who was created from the light of *Bhagvān's* ten *indriyas* and mind to battle against Mur-Dānav. [Gadhadā II-8].

ekadmal

Former *sādhu*, who left *satang* due to some personal misconduct or his inability to conform to the life of a *tyāgi*, and travels alone without a companion *sādhu*. This is against the *niyams* set by *Swāminārāyan Bhagvān* in which *sādhus* should never travel alone.

ekāntik

The highest spiritual state, in which a person offers perfect *bhakti* to *Bhagvān* along with *dharma*, *gnān* and *vairāgya*.

ekāntik bhakta

- 1) Highest level of *bhakta*. A person who offers *ekāntik bhakti*, perfectly possesses all four of the qualities of *ekāntik dharma* (*dharma*, *gnān*, *vairāgya*, and *bhakti*).
- 2) A person who has no desires other than *Bhagvān*, and who worships *Bhagvān* while realising himself to be *brahm-rup*. [Gadhadā I - 11].

ekāntik dharma

Collective term for *dharma*, *gnān*, *vairāgya*, and *bhakti* coupled with the knowledge of *Bhagvān's* greatness. This will lead a person to become an *ekāntik bhakta* who crosses *Bhagvān's* *Māyā* and attains His *dhām*. Also called *bhāgvat dharma*.

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ekāntik sādhu Highest level of *sādhu*. A *sādhu* who has attained the *ekāntik* state.

F

Fāgan Ninth month of the *Āshādhi Samvat* year, normally falling between February and March.

feto Long piece of cloth that can be twisted and tied around the head, or placed over the shoulder and tied around the waist.

G

gadā Mace. One of *Bhagvān's* weapons.

gajarā Strings of flowers tied around the forearm.

gandh A smell. One of the *panch-vishays*. *Gandh* is the physical element of *pruthvi*, and is perceived by the nose. The characteristics of *gandh* are fragrance and stench.

gandharva A heavenly being engaged in music, song and dance in the *loks* of the *devs*.

Ganesh The *dev* known as the remover of obstacles. He is the son of *Shiv* and *Pārvati*, and has the body of a human, and the head of an elephant. His *pujā* is performed before any religious ceremony or auspicious occasion. Also called *Ganpati* and *Vignavināyak*. *Ganesh* writes the *charitras* of *Bhagvān*.

Garud An eagle. The vehicle of *Vishnu*.

gaupad A cow's footprint. A *chihṇ* on *Swāminārāyan Bhagvān's* left foot. Performing *dhyān* on this *chihṇ* causes the vast material world to become the size of a cow's hoof.

ghadi Duration of time equalling approximately twenty-four minutes.

ghee This is clarified butter or pure butter that is formed by heating it until the impurities in it settle to the bottom.

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gnān	1) Knowledge. Spiritual knowledge leading to <i>kalyān</i> . In particular, the knowledge of the <i>ātmā</i> , and <i>Bhagvān's svarup</i> and His greatness. One of the four attributes of <i>ekāntik dharma</i> . 2) Also used to mean <i>ātmā-nishthā</i> or <i>ātmā-gnān</i> .
gnāni	A person with <i>gnān</i> . One of the four types of <i>bhaktas</i> .
gnān-indriya	Cognitive sense, through which a person can 'know'. There are five <i>gnān-indriyas</i> : hearing (ears), touch (skin), sight (eyes), taste (tongue) and smell (nose). They engage themselves in their respective <i>vishays</i> and have the complete knowledge of that <i>vishay</i> . The sense organs are not to be confused with the <i>indriyas</i> (the senses). The sense organs are part of the physical body, whereas the <i>indriyas</i> (senses) are distinct from the physical body.
gnān-pralay	Destruction by <i>gnān</i> . A state of individual understanding in which <i>Prakṛti-Purush</i> and the entities evolved from them do not come into view, and a person sees only pure <i>chaitanya</i> , within which only the <i>murti</i> of <i>Bhagvān</i> resides, but no other forms remain. All <i>māyik</i> influences are destroyed – as if <i>ātyantik-pralay</i> has taken place for that particular individual.
gnān-shakti	The power of understanding. Aware of actions. When a <i>jeev</i> enters the <i>jāgrat</i> state, <i>Bhagvān</i> awakens it from unconsciousness through His <i>gnān-shakti</i> and makes it aware of its actions.
gnān-yagna	When a <i>bhakta</i> of <i>Bhagvān</i> engages in <i>antar-drashti</i> , it is called a <i>gnān-yagna</i> . Physical activities related to <i>Bhagvān</i> , such as having the <i>darshan</i> of <i>Bhagvān</i> , performing His <i>pūjā</i> or engaging in <i>kathā</i> and <i>kirtans</i> of <i>Bhagvān</i> , to see that <i>murti</i> of <i>Bhagvān</i> within the heart, to perform its <i>pūjā</i> , and to bow before it, are all forms of <i>antar-drashti</i> , and are therefore aspects of a <i>gnān-yagna</i> .
Golok	1) The <i>dhām</i> of <i>Shree Krishna Bhagvān</i> . 2) Also means <i>Akshardhām</i> . The prefix 'go' means light; therefore, meaning the 'lok of light' – <i>Akshardhām</i> .
Gopināthji	The <i>murti</i> of <i>Shree Krishna Bhagvān</i> . <i>Swāminārāyan Bhagvān</i> installed a <i>murti</i> of Gopināthji Mahārāj in Gadhadā, which was made to the exact size of Shreeji

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Mahārāj.

gopi	Protectors of cows. Wives of the cowherds of Vrundāvan present during the time of <i>Shree Krishna</i> . Female <i>bhaktas</i> of <i>Bhagvān</i> who represent the perfect love and <i>bhakti</i> towards <i>Bhagvān</i> .
gor	Jaggery. Sweet food made directly from sugarcane, and is yellow-brown in colour.
gorakh-āsan	An <i>āsan</i> to protect the <i>indriyas</i> . Specific yogic <i>āsan</i> or sitting posture where a person sits with both heels tucked into the groin, the toes folded under the buttocks, and the large toes held by the hands from behind the back. Considered to help in preventing the ejaculation of semen, and therefore helping in the observance of <i>brahm-chārya</i> . Also known as <i>goraksh-āsan</i> or <i>bhadrāsan</i> .
grahastha	Householder. A person who is married. A person who is in the second stage of life, the <i>grahastha āshram</i> .
grahastha āshram	Second of the four stages of life, when a person enters married life to fulfil the duties of a householder. At the end of <i>grahastha ashram</i> , a person enters <i>vānprasth āshram</i> .
grahn	Nose. Physical organ of smell (one of the <i>indriyas</i>).
guchh	Bunches of flowers, usually placed above the ears or in the <i>pāgh</i> .
gulāb	Rose.
guldāvadi	Flower of the chrysanthemum genus, found to blossom unusually out of season. Also known as <i>sevati</i> .
gun <i>(pronounced goon)</i>	1) Good quality or trait. 2) Principle quality of <i>Prakruti</i> or <i>Māyā</i> . There are three in total: <i>sattva-gun</i> (goodness and awareness), <i>rajo-gun</i> (passion and desires), and <i>tamo-gun</i> (darkness, ignorance, and laziness). All beings are affected by the influence of one or a combination of these three <i>gun</i> of <i>Māyā</i> until they become <i>gunātit</i> . The <i>gun</i> bring out different types of moods in a person: a person in <i>sattva-gun</i> is calm, and peaceful; a person in <i>rajo-gun</i>

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is desirous, and enthusiastic; a person in *tamo-gun* is volatile, lazy, and drowsy.

gunātit	Beyond the three <i>gun</i> of <i>Māyā</i> (<i>sattva-gun</i> , <i>rajo-gun</i> , <i>tamo-gun</i>). That which has no trace or influence of <i>Māyā</i> .
guru	A teacher. He will guide you on the path of <i>kalyān</i> .
gutko	A small notebook.

H

hajāri	Marigold. A large, yellow-orange flower.
Hanumānji	A <i>dev</i> with the <i>svarup</i> of a monkey. He is courageous, brave, and a loyal <i>bhakta</i> of <i>Shree Rām</i> .
Hari	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in His four-armed <i>svarup</i> to save an elephant from being killed by a crocodile. He cut off the crocodile's head with His <i>chakra</i> .
haribhakta	A <i>bhakta</i> of <i>Shree Hari</i> . A <i>bhakta</i> of <i>Swāminārāyan</i> <i>Bhagvān</i> .
harmo	A small tree which blossoms with white flowers, found generally in the Kutch region of Gujarat.
Hayagriv	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in the <i>svarup</i> of a horse. <i>Brahmā</i> had become tired of his creative duties, and he wanted to rest. As night was approaching, <i>Brahmā</i> yawned, which caused all the four Veds to come out from his opened mouth. A demon who lived near him in disguise, abducted the Veds. <i>Bhagvān</i> took birth as <i>Hayagriv</i> to kill the demon and protect the Veds.
hinsā	Violence.
Hiranyagarbh	An <i>avatār</i> of <i>Bhagvān</i> .
hruday-ākāsh	Space within the heart. Spiritual region of the heart. The inner self. Place where the <i>jeev</i> resides.

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ichhā-shakti	The power of free will. Whatever object is desired by the <i>jeev</i> , is acquired with the help of <i>Bhagvān's ichhā-shakti</i> .
idā nādi	Nerve or channel of a feminine nature transmitting physical and emotional energy within the inner body of a person, where the current of energy flows downward and ends on the left side of the body. One of the three major <i>nādis</i> : the <i>idā nādi</i> , the <i>pingalā nādi</i> , and the <i>sushumna nādi</i> .
Indra	The king of the <i>devs</i> . He resides in Svarg-Lok.
indriyas	A sense, through which a person can 'know' and 'perform actions'. There are ten <i>indriyas</i> in total - the five <i>gnān-indriyas</i> (cognitive senses) and the five <i>karma-indriyas</i> (conative senses), with the mind often taken to be the eleventh <i>indriya</i> . They engage themselves in their respective <i>vishays</i> and have the complete knowledge of that <i>vishay</i> . The sense organs are not to be confused with the <i>indriyas</i> (the senses). The sense organs are part of the physical body, whereas the <i>indriyas</i> (senses) are distinct from the physical body. <ul style="list-style-type: none">▪ five <i>gnān-indriyas</i>: hearing (ears/<i>shrotra</i>), touch (skin/<i>tvak</i>), sight (eyes/<i>chakshu</i>), taste (tongue/<i>rasnā</i>) and smell (<i>grahn</i>)▪ five <i>karma-indriyas</i>: speech (voice/<i>vāk</i>), handling (hands/<i>pāni</i>), walking (feet/<i>pād</i>), excretion (anus/<i>pāyu</i>) and procreation (genitals/<i>upastha</i>)
irshyā	Jealousy of a quality of or skill. A person with <i>irshyā</i> cannot tolerate others being honoured and cannot tolerate their greatness; and they act to harm the person they are jealous of. [Sārangpur - 8].
ishta-dev	The preferred <i>murti</i> of <i>Bhagvān</i> that worshiped by a person. Our <i>ishta-dev</i> is <i>Swāminārāyan Bhagvān</i> ; but, the <i>ishta-dev</i> of <i>Swāminārāyan Bhagvān</i> was <i>Shree Krishna</i> .
ishvar	1) Infinite in number. Similar to the <i>jeev</i> with respect to being bound by <i>Māyā</i> , but are involved in the creation, sustenance, and destructions of the <i>brahmānds</i> , and are therefore given greater powers by <i>Bhagvān</i> . <i>Brahmā</i> , <i>Vishnu</i> , <i>Shiv</i> and all entities greater than them upwards to <i>Prakruti-Purush</i> , are considered <i>ishvars</i> .

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- 2) Second of the five eternal entities – *jeev, ishvar, Māyā, Brah, Parbrahm.*

Ishvar

See Bhagvān.

J

jad

Lifeless. Non-living. Has no *ātmā*. Opposite of *chaitanya*. That which is without consciousness.

jad prakruti

- 1) Eight non-*chaitanya* (lifeless) components of the world: *pruthvi, jal, tej, vāyu, ākāsh, maha-tattva, Pradhān-Prakruti* and *Mul-Prakruti*.
- 2) The Bhagavad Geetā mentions these to be *pruthvi, jal, tej, vāyu, ākāsh, man, buddhi* and *ahankār*. [Loyā – 7].

jāgrat

Awake. One of the three mental states. The *jāgrat* state is the result of the sustenance state of *Virāt-Purush*. It is full of *sattva-gun* and is located in the region of the eyes. In the *jāgrat* state, the *jeevātmā* is known as *vishva*, and is conscious of its *sthul* body. [Sārangpur – 6].

Jain

A follower of Jainism – the non-Vedic religion of India propagating strict *ahinsā, tyāg*, and *karmas* as being the only factor responsible for creation and the continuing unfolding events and activities of the world. According to Jain philosophy, *karmas* themselves can grant their own rewards. Therefore, *Bhagvān* is not a necessary element of their philosophy.

jal

Water. Liquid matter. One of the five *bhuts*, from which the physical world (*Virāt-Purush*) is formed. It binds *pruthvi* and other substances, and it also softens and moistens all objects. It satisfies and sustains all life-forms, it quenches thirst, and suppresses heat.

jal-basti

Flushing with water. A strict yogic practice to help cleanse the inner parts of the body, which in turn helps in the observance of *brahm-chārya*. The practice involves standing in waist-high water and drawing in water through the anus, swirling the water around the stomach, and then discharging it again through the anus. Another version of the practice involves drawing in water through

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the genitals and then flushing it out either through the genitals or the anus.

jāmbu

A berry. A *chihṇ* on *Swāminārāyan Bhagvān's* right foot. Performing *dhyān* on this *chihṇ* ensures that a *bhakta* loses interest in everything else and feels that all worldly affairs are worthless.

jāmo

A long-sleeved, upper garment that is made of a thick cloth, with rich embroidery. It reaches down below the knees, and is tied at the waist with long strings.

jangam

Mobile. Animate. Life-forms such as humans, animals, and birds.

Janmāṣṭami

Birthday of *Shree Krishna – Shrāvan vadi 8*. A fast is kept on this day, and it is celebrated with great festivity.

jap (pronounced *jup*)

Continuous chanting or writing of the holy name of *Bhagvān*.

jarāyuj

Born from a womb. The life-forms born from wombs (all mammals, including humans).

jav

A barley grain. A *chihṇ* on *Swāminārāyan Bhagvān's* right toe. Performing *dhyān* on this *chihṇ* destroys all sins, purifies the mind, and grants a person with the knowledge of *ātmā* and *Paramātma*. It also ensures enough worldly wealth and comforts.

jeev

- 1) That which is living. Infinite in number. Individual, embodied *ātmā* still bound by *Māyā* and consequently undergoing the cycle of births and deaths. The *jeev* is not separate the three bodies (*sthul*, *sukshma*, and *kāran*) and the three mental states (*jāgrat*, *svapna*, and *sushupti*), whereas the *ātmā* is distinct from everything.
- 2) First of the five eternal entities (*jeev, ishvar, Māyā*, and *Akshar*, and *Parbrahm*).
- 3) Sometimes used to mean the same as *ātmā*.

jeevātmā

See jeev.

jhānjh

Pair of small, cymbals – slightly larger than *manjirās* - used in the accompaniment of other percussion

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instruments.

jignāsu	A person who seeks knowledge of the <i>ātmā</i> (<i>ātmā-nisthā</i>). One of the four types of <i>bhaktas</i> .
Jyeshth	The twelfth month of the <i>Āshādhi Samvat</i> year, normally falling between May and June.

K

kailās	The place where <i>Shiv</i> resides and performs <i>tap</i> .
kaivalyārthi	A person who worships only <i>Bhagvān</i> in order to experience the <i>ātmā</i> . He is of an intermediate level. [Ashlāli - 1]
kāl	Time. The continuous phenomenon of the progression of existence and events. It allows for the past, present and future, and ultimately leads to the destruction of all things. [Loyā - 9].
Kāl	Cause of death. A <i>dev</i> that remains in the <i>āgnā</i> of <i>Bhagvān</i> , but carries out his duties of his own free will. If <i>Bhagvān</i> wishes, He may interfere with <i>Kāl</i> 's duties.
kalash	A brass water-pot. A <i>chih</i> on <i>Swāminārāyan</i> <i>Bhagvān</i> 's left foot. By performing <i>dhyān</i> on this <i>chih</i> a <i>bhakta</i> attains total fulfilment and becomes <i>akshar-rup</i> . A <i>kalash</i> occupies the highest point on the <i>shikhar</i> of a <i>mandir</i> , and so the <i>bhakta</i> attains the highest <i>dhām</i> , <i>Akshardhām</i> .
Kali-Yug	Age of Darkness. Fourth and present of the four ages that mark the time-scale of the world. <i>Kali-Yug</i> began in 3102 BCE, after Shree Krishna <i>Bhagvān</i> left the earth. It lasts for 432,000 human years, of which over 5,000 years have already passed. The current <i>Kali-Yug</i> is estimated to end in the year 428,889 CE. <i>Kali-Yug</i> is when purity and righteousness have thoroughly diminished in comparison to what they were in <i>Satya-Yug</i> . People generally live to be not more than a hundred, and <i>svabhāvs</i> prevail in greater abundance than ever before.
Kalki	An <i>avatār</i> of <i>Bhagvān</i> that is still yet to appear on earth. <i>Bhagvān</i> will incarnate in the <i>svarup</i> of a destroyer who

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will come riding on his white horse with his blazing sword in his hand. He will take birth towards the end of this *Kali-Yug*. *Kalki* will punish and kill the evil sinners of the world. The universe will then be destroyed.

kalp-vruksh

A special tree possessing the magical power to fulfil the wishes of anyone who sits under it. It is one of the fourteen divine objects that emerged from the *samudra manthan*. The *kalp-vruksh* lives for one *kalp* ($4,32 \times 10^9$ years).

kalyān

- 1) Liberation. Freedom from the cycle of births and deaths.
- 2) To take birth as a higher life-form, or to take birth in a higher *lok*.

kalyān-kāri

Liberating. The cause of *kalyān*. The cause of *moksh*. That which causes a *jeev* to break free from the cycle of births and deaths.

kām

- 1) Lust. Passion. Desire. [Gadhadā I – 73]
- 2) One of the four *purushārths*, allowing for the fulfilment of a person's personal and social desires.

kamal

A lotus. A *chihṇ* on *Swāminārāyan Bhagvān*'s right foot. Performing *dhyān* on this *chihṇ* enables a *bhakta* to remain free of material attachments and focus his mind at the feet of *Bhagvān*. Just as a *kamal* is able to blossom even in muddy water, similarly, a *bhakta* is able to remain free of material attachments, despite fulfilling all his worldly duties obligations. Just as a *kamal* does not sink into water, a *bhakta* is not submerged by the forces of inner enemies, attachments, and material pleasures.

kamandalu

A wooden water pot, with a handle.

Kām-Dev

The *dev* of lust and passion.

Kanbi

A class of people of the *Vaishya varna* traditionally engaged in farming and rearing cattle.

kanisht

Lowest.

kanthi

Double-threaded necklace; usually made of *tulsi* beads, received by *satsangis* upon initiation into the

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	Swāminārāyan Sampradāy, and worn as a sign of their connection to <i>Bhagvān</i> .
kapat	Deceit. To deceive someone by showing false actions and behaviour.
Kapil Geetā	A portion of the <i>Shreemad Bhāgvat</i> consisting of <i>Kapil-Dev</i> 's teachings to His mother, Devhuti.
Kapil-Dev	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in the <i>svarup</i> of a <i>rushi</i> to compile all the divine knowledge that had been destroyed. He gave the knowledge of the Sāṅkhya philosophy to his mother Devhuti, which was later written in the <i>Shreemad Bhāgvat</i> by <i>Vyāsji</i> .
kāran	Fundamental. One of the three bodies of the <i>jeev</i> . It is the fundamental body, consisting of the <i>jeev</i> 's desires, which causes the <i>jeev</i> to take birth again. The <i>kāran</i> body itself is ignorance that has been fused with the <i>jeev</i> . It retains the <i>jeev</i> 's <i>sanchit karmas</i> and is the cause of the <i>sthul</i> and <i>sukshma</i> bodies just as a seed is the cause of a tree.
karma	Action. Deed. Any thought, word, or deed that will sooner or later reap its consequences. <i>Karmas</i> of a person are linked to their rewards (cause and effect). <i>Bhagvān</i> is the giver of the rewards of the <i>karmas</i> ; good deeds reap pleasant rewards, and bad deeds reap painful fruits. <i>Karmas</i> remain with a <i>jeev</i> until it has received its rewards.
	There are three types of <i>karmas</i> : <i>sanchit karmas</i> (deeds accumulated over infinite births), <i>prārabdha karmas</i> (deeds whose consequences are already set in motion) and <i>kriyamān karmas</i> (deeds whose consequences are in the process of being formed).
karma-indriya	Conative sense, through which a person can perform actions. The organ that is the physical aspect of a sense. There are five <i>karma-indriyas</i> : speech (voice), handling (hands), walking (feet), excretion (anus) and procreation (genitals). They engage themselves in their respective <i>vishays</i> and have the complete knowledge of that <i>vishay</i> . The sense organs are not to be confused with the <i>indriyas</i> (the senses). The sense organs are part of the physical

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body, whereas the *indriyas* (senses) are distinct from the physical body.

karma-yogi

A person is striving for karma-yog (yog through activities). Term used for a *grahastha bhakta* who has not renounced his/her worldly duties completely – as opposed to a *sāṅkhyā-yogi* – but is nevertheless sincerely striving for *yog* or *kalyāñ*. Refers to the many *grahasthas* in the time of *Swāminārāyan Bhagvān* who chose to totally commit and dedicate their lives to *satsang*.

karnikār

A red or yellow scented oleander flower called *Thevetia neifolia*. The yellow *karnikār* are single flowers about 5cm in length, whereas the red *karnikār* are clustered on one flower stalk. The *karnikār* mentioned in the Vachanāmrut refers to the red *karnikār*.

Kārtik

Fifth month of the *Āshādhi Samvat* year, normally falling between October and November.

kartum

The all-doer. *Bhagvān* does everything and is the cause of everything.

kathā

Religious talks and discussions.

Kāyasth

Community of people or a person born of *brāhmaṇ* and *kshatriya* parents, traditionally engaged in political affairs.

kediyu

A long-sleeved, upper garment that is pleated at the chest, and reaches down to the waist. Approximately twelve feet of cloth is used up in the pleats.

keval-gnān

Perfect or ultimate *gnān*, as described in the *nāstik* philosophy. The final state of realisation.

khand

Continent. Large land mass or region.

khes

Piece of cloth that can be worn as a shawl to cover the upper body, or worn as a *dhoti* to cover the lower body.

khir

Rich item of food made of sweetened milk and rice, garnished with aromatic spices and nuts, and usually served hot.

kinkhāb

Fine silken fabric brocaded with golden or silver threads, originally made only in Egypt.

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kirtan	Divine songs about <i>Bhagvān</i> and His <i>charitras</i> , usually sung to the accompaniment of musical instruments.
kodrā	Low quality of grain lacking in nutrition. Similar in size and shape to mustard seeds, but white in colour. Stored in times of famine because of its resilience against extreme weather conditions and time, but generally eaten only by the poor.
Krishna	<ol style="list-style-type: none">1) An <i>avatār</i> of <i>Bhagvān</i>. He incarnated in the <i>svarup</i> of a cowherd. This is considered to be a greater <i>avatār</i> than the others, as Shree Krishna possessed all of the powers of <i>Bhagvān</i>, whereas other <i>avatārs</i> possessed less power. Shree Krishna conveyed the message of love and humanity to the world. Also, He recited the epic poem, the <i>Bhagavad Geetā</i>, to Arjun in which He stated: 'Whenever <i>dharma</i> declines and <i>adharma</i> increases, I shall incarnate myself as a human to save the holy, to destroy the sin of the sinner, and to establish <i>dharma</i>. I come into being from <i>yug</i> to <i>yug</i>'.2) In the <i>Vachanāmrut</i>, Shreeji Mahārāj also uses the name "Shree Krishna" to describe <i>Bhagvān Purushottam Nārāyan</i>.
kriyā	Deed. Action.
kriyamān karma	Deeds whose consequences are in the process of being formed. Current deeds - including words and thoughts - which will eventually be added to the stock of <i>karmas</i> (<i>sanchit karmas</i>) until they 'ripen' to give rewards as <i>prārabdha karmas</i> , either later in the present life or in a future life.
kriyā-shakti	The power of application. Whatever action a <i>jeev</i> engages in, it does so with the support of what is known as <i>Bhagvān's kriyā-shakti</i> .
krodh	Anger. [Loyā - 1]
kruchhra chāndrāyan	Form of strictness which involves regulating the intake of food over prolonged periods of time, generally performed as a form of <i>prāyshchit</i> for a grave sin.
kruchrāti kruchhra	Form of harsh <i>tap</i> which involves a twelve-day <i>vrat</i> : drinking water once daily for the first nine days, followed

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by three days of complete fasting.

krutaghni

An ungrateful and selfish person. [Gadhadā I – 10]

kshatriya

Person of power and courage, traditionally responsible for the formation and enforcement of law within society, as well as its safety. Rulers and warriors of society. The second of the four *varnas* (castes) of the ancient Indian social system.

kshetra

- 1) Field. Territory. Place of dwelling.
- 2) Often used with *kshetragna* to describe a relationship similar to that between some land and its owner – the *kshetra* is the land, and the *kshetragna* its owner.

kshetragna

Knower of *kshetra*. Often used with *kshetra* to describe a relationship similar to that between a landowner and his land – *kshetragna* is the owner, and the *kshetra* is the land. Used to describe the *ātmā* as the master (*kshetragna*) of the three bodies (*kshetra*). Also used to describe *Bhagvān* as the master (*kshetragna*) of all *jeevs*, *ishvars*, and *Brahm* (*kshetra*). [Panchālā – 3].

Kuber

A *dev* who is the personal accountant of the other *devs*.

kudā-panthi

Follower of a cult whose beliefs are against the teachings of the Veds. They falsely state the five 'M' as a means to *kalyān*. They are: madya (alcohol), māns (meat), matsya (fish), mudrā (occult markings on the body), and maithun (illicit sex). One of the four types of *kusangis*.

kum-kum

A fine, red powder – traditionally made of saffron – used by Hindus during worship. It is also applied to the forehead to form a *chāndlo*.

kunjar-kriyā

Elephant act. A strict *yogic* practice to help cleanse the inner parts of the body - which in turn helps in the observance of *brahm-chārya*. The practice involves drinking a considerable amount of water, swirling it around the stomach, and then discharging it out again through the mouth.

Kurma

An *avatār* of *Bhagvān*. He incarnated in the *svarup* of a turtle. During the *samudra manthan* (churning of the ocean), the Mount Mandarāñchal that was used to churn

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the ocean, began to sink into the soft ocean bed. *Bhagvān* assumed the *avatār* of a turtle, and went into the ocean where His shell was used as a pivot to churn the ocean with the mountain.

kusang

The association of an evil person.

kusangi

A person who is bad company. A *kusangi* has a bad influence on someone's progress in *satsang*, and leads them astray from *satsang*. There are four types of *kusangis*: *shakti-panthi*, *kudā-panthi*, *shushka-vedānti*, and *nāstik*.

L

lādu

Sweet item of food made principally of flour, *ghee*, and *gor* or sugar, shaped into small balls.

Lakshmi

A *devi* (goddess) who is the wife of *Vishnu*. She is the *devi* of wealth. Therefore, money and gold is also called *Lakshmi*. She eternally remains in the *sevā* of *Bhagvān*.

Lakshmi-Nārāyan

The *murti* of *Lakshmi* and *Vāsudev-Nārāyan*.

lav

Duration of time equalling approximately $1/150$ of a second, or $1/16$ of the time taken to blink.

leelā

A divine action performed by *Bhagvān*.

lobh

Greed. Craving for wealth.

lok

Place. Region. World.

M

mad

Arrogance.

Mādhvi Sampradāy

A *sampradāy* that follows the philosophy of Mādhvā-Āchārya, a 13th century South Indian Vaishnav āchārya. He proposed a principle that states there is an essential and eternal distinction between *Bhagvān* and all other beings.

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madhyā	1) Intermediate. Medium. 2) Used to describe the <i>gopis</i> . The <i>madhyā gopis</i> would never become angry with <i>Bhagvān</i> and would never speak harsh words. However, by using their shrewdness, they would use cunning methods to conceal their selfishness from others and do whatever they pleased while also doing whatever pleased <i>Bhagvān</i> . Therefore, they would not do only that which pleased <i>Bhagvān</i> . [Sārangpur – 15]
madhyam	Medium. Intermediate.
madhyamā	When the ‘ <i>parā</i> ’ speech reached the throat of <i>Virāt-Purush</i> , it became known by the name of ‘ <i>madhyamā</i> ’.
Māgdhi	Dialect specific to Magadh, the southern region of present-day Bihār. It is the language of the ancient Jain and Buddhist <i>shāstras</i> .
Māgshar	Sixth month of the <i>Āshādhi Samvat</i> year, normally falling between November and December.
Mahā	Eighth month of the <i>Āshādhi Samvat</i> year, normally falling between January and February.
Mahābhārat	The great epic of India. A <i>shāstra</i> revolving around the family feud between the Pāndavs and the Kauravs, which ends in a great battle. With over 100,000 verses, it is the world's longest poem.
mahā-bhuts	Major elements. Collective term for the five physical elements that evolve from <i>tāmas-ahankār</i> and from which the physical world is formed. They are: <i>pruthvi</i> (earth or solid matter), <i>jal</i> (water or liquid matter), <i>tej</i> (light or energy), <i>vāyu</i> (air or gaseous matter), and <i>ākāsh</i> (space or vacuum). Each one has a root cause, called its <i>tanmātrās</i> or <i>vishay</i> : smells, tastes, sights, touch, and sounds.
Mahā-Māyā	<i>See Prakṛti</i> .
Mahā-Purush	1) Also called <i>Mul-Purush</i> , <i>Akshar-Purush</i> , and <i>Purush</i> . 2) The <i>svarup</i> of <i>Bhagvān</i> that resides in <i>Shvet-Dvip</i> , and gives <i>darshan</i> to the <i>niranna-muktas</i> .
maha-tattva	Major element. Equivalent to the <i>chitt</i> of the <i>jeev</i> , but on

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an immense level. First of the entities produced by *Pradhān-Purush*. The entire world resides within it in a subtle form. It is itself unchanging, luminous, pure, and full of pure *sattva-guna*. [Gadhadā I – 12].

Mahā-Yug	The time of four <i>yugs</i> (<i>Satya-Yug</i> , <i>Tretā-Yug</i> , <i>Dvāpar-Yug</i> , and <i>Kali-Yug</i>). Also called <i>chokadi</i> .
mālā	A rosary made of 108 beads, which is usually made of <i>tulsi</i> or sandalwood. The <i>mālā</i> is turned with the right hand, by placing it over the middle finger and moving each bead one by one with the thumb, while reciting “ <i>Swāminārāyan</i> ”.
malār	A musical <i>rāg</i> of Indian music. Considered to induce rainfalls if sung correctly.
man (pronounced mun)	Mind. One of the four <i>antah-karans</i> , with the function of generating thoughts and desires, and governing all of the <i>indriyas</i> .
mān	Pride. When a person wants someone else to acknowledge them as superior.
manan	To think about. Contemplation. To mentally think over a talk, and to discard parts of the talk which are not needed and to retain the parts of the talk which are useful.
mandal	Group or assembly. In the time of <i>Swāminārāyan Bhagvān</i> , the <i>sādhus</i> were often formed into groups, within which they travelled and preached in different regions.
mandir	Temple. Sacred Hindu place of worship.
manjirā	Pair of small, cymbals used in the accompaniment of other percussion instruments.
manomay chakra	The mind in the form of a wheel. The mind, seen as a constantly turning wheel, whose ten spikes are taken to be the ten <i>indriyas</i> . [<i>Sārangpur</i> – 7].
manovahā nādi	Nerve or channel in which the mind resides, transmitting energy within the inner body of a person and allowing the flow of desires and thoughts.

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mānsi pujā	Mental worship. Form of worship in which a person devoutly performs <i>pujā</i> of <i>Bhagvān</i> mentally - exactly as he would physically.
mantra	1) A repeated word or phrase. 2) A sacred verbal phrase repeated in prayer, or meditation, such as 'Swāminārāyan'. Wicked people use <i>mantras</i> to cast evil curses.
Manu	<i>Manu</i> is responsible for overseeing the first stages of all life forms in the new cycle of creation and he lives for the entire cycle. <i>Manu</i> and his wife become the first parents for each cycle (<i>Adam and Eve</i>). In one day of <i>Brahmā</i> , fourteen <i>Manus</i> reign and die. The duration of the reign of one <i>Manu</i> is 306,720,000 human years, and is called a <i>manvantar</i> . Fourteen <i>Manus</i> are created and destroyed during one day of <i>Brahmā</i> .
manvantar	The duration of the reign of one of the fourteen <i>Manus</i> that reign sequentially during one day of <i>Brahmā</i> . Duration of time equalling 306,720,000 human years.
Mārgi	A Follower of the Vām-Mārg (cult of lust), an anti-Vedic cult that promotes illicit sex and other prohibited practices as a means to <i>kalyān</i> .
matsar	Jealousy of objects. Jealousy that arises in a person when someone else has a better object or item than himself. [Kāriyāni - 6].
Matsya	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in the <i>svarup</i> of a fish when a flood destroyed the world. He saved humanity by saving Satyavrata from the great flood. Satyavrata became the first human in the new world, and became known as <i>Manu</i> . He also saved the Veds text from the flood. As <i>Manu</i> was lonely, he prayed for children, and was granted a wife. <i>Manu</i> and his wife become the first parents for each cycle (<i>Adam and Eve</i>). <i>Manu</i> is responsible for overseeing the first stages of all life forms in the new cycle of creation and he lives for the entire cycle.
Matsya	A fish. A <i>chihna</i> on <i>Swāminārāyan Bhagvān's</i> left foot. Performing <i>dhyān</i> on this <i>chihna</i> grants a <i>bhakta</i> with a stable mind. It also empowers him to live life absorbed in

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the *murti* of *Bhagvān*.

māyā	That which obstructs a <i>bhakta</i> from focusing on <i>Bhagvān</i> . [Gadhadā I – 1].
Māyā	<ol style="list-style-type: none">1) Power of <i>Bhagvān</i> used as the fundamental 'substance' of creation. It is composed of the three <i>gun</i>, is both <i>jad</i> and <i>chaitanya</i>, <i>eternal</i>, <i>nirvishesh</i>, and in its dormant state (before the time of creation) – it houses all <i>jeevs</i> and <i>ishvars</i>, and all the <i>tattvas</i>. It is inspired by, controlled by, and dependent on <i>Bhagvān</i>. The <i>jeevs</i> and <i>ishvars</i> must go beyond <i>Māyā</i> (eradicate it within themselves) in order to attain <i>Akshardhām</i>. Everything in the world is produced from the products of <i>Māyā</i>. Also called <i>Prakṛuti</i>.2) Third of the five eternal entities (<i>jeev</i>, <i>ishvar</i>, <i>Māyā</i>, and <i>Brahm</i>, and <i>Parbrahm</i>).
māyik	That which is composed of the products of <i>Māyā</i> . False. Worldly. That which is destroyed.
medi	A small room above a house or a mansion.
mogrā	A flower of the jasmine genus called <i>Jasminum sambac</i> or Arabian jasmine. It has a white colour and extremely sweet fragrance. Traditionally used in offerings to <i>murtis</i> of <i>Bhagvān</i> .
moh	Infatuation. Attraction.
Mohini	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in the <i>svarup</i> of a beautiful lady. After the <i>devs</i> and demons had churned the oceans to extract the nectar that would give them immortality, there was a fight over the possession of the urn. <i>Bhagvān</i> realised that if the argument continued for long then the nectar would spill out and be lost forever. He also did not want the demons to drink any of the nectar. So, He appeared as Mohini, a lady of great beauty. Both the <i>devs</i> and the demons stopped fighting and were attracted to Her beauty. Flaunting Her charms, Mohini convinced both the <i>devs</i> and the demons that she would distribute the nectar.
moksh	Liberation. Salvation. Breaking free from the cycle of

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	births and deaths. To attain <i>Akshardhām</i> .
Moksh-Dharma	A portion of the Mahābhārat consisting of Bhishma's teachings from his bed of arrows to Yudhishtir after the end of the Mahābhārat war.
moliyu	Rich fabric with silky finish woven with golden or silver threads and detailed, decorative edges.
mrudang	Type of double-sided drum. Indian percussion instrument played to supply rhythm in the singing of <i>kirtans</i> .
mugdhā	<ol style="list-style-type: none">1) Lowest.2) Used to describe the <i>gopis</i>. The <i>mugdhā gopis</i> would often lecture <i>Bhagvān</i> and say, '<i>We have gone out of our way doing things for you, yet you do not take even the slightest notice of us</i>'. Furthermore, if they were teased further, they would be upset with <i>Bhagvān</i>, and speak such harsh words that a person would feel they will soon fall from the path of <i>Bhagvān</i>.
mukta	Free. Released. A liberated soul. A resident of any <i>dhām</i> of <i>Bhagvān</i> who has been freed from life in the lower <i>lokas</i> to a more spiritually elevated state. There are varying levels of <i>muktas</i> : the <i>muktas</i> of <i>Badrikāshram</i> , <i>Shvet-Dvip</i> , <i>Vaikunth</i> , and <i>Golok</i> . The highest level of <i>mukta</i> , <i>akshar-mukta</i> , has attained ultimate <i>kalyān</i> and is free from the bondage of <i>Māyā</i> and the cycle of births and deaths. [Sārangpur - 17].
mukti	To become free. <i>Kalyān</i> . <i>Moksh</i> . Those who are <i>bhaktas</i> of <i>Bhagvān</i> do not desire any of the four types of <i>mukti</i> : to reside in the <i>dhām</i> of <i>Bhagvān</i> ; to stay near <i>Bhagvān</i> ; to assume a <i>svarup</i> similar to <i>Bhagvān</i> ; and to attain powers similar to <i>Bhagvān</i> . A <i>nishkām bhakta</i> of <i>Bhagvān</i> does not wish for any of these. Instead, he only wishes for <i>Bhagvān</i> 's <i>sevā</i> . [Gadhadā I - 43].
Mul-Prakruti	See <i>Prakruti</i> .
Mul-Prakruti-Purush	See <i>Prakruti-Purush</i> .
Mul-Purush	See <i>Purush</i> .

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mumukshu	A person in search of <i>moksh</i> .
muni	<i>Sādhu</i> .
muni-mandal	Group or assembly of <i>munis</i> .
murti	<ol style="list-style-type: none">1) Sacred idol of <i>Bhagvān</i> used to offer worship. There are eight types of <i>murtis</i> that can be worshipped: <i>stone, wood, metal, earth, engraved or drawn, sand, gems, and mental</i>.2) The form of <i>Bhagvān</i>.

N

nādi	Nerve or channel transmitting energy within the inner bodies of a person and interconnecting the <i>chakras</i> . There are said to be 72,000 <i>nādis</i> in all, of which three are major: the <i>idā nādi</i> , the <i>pingalā nādi</i> , and the <i>sushumna nādi</i> .
Naimishāranya Kshetra	<ol style="list-style-type: none">1) Wherever the jagged edges of the <i>manomay chakra</i> are worn away. A person should understand the mind to be the <i>manomay chakra</i>, and the ten <i>indriyas</i> to be its jagged edges. Wherever those jagged edges of the mind (the <i>indriyas</i>) wear away and become blunt, that place should be known as <i>Naimishāranya Kshetra</i>. Religious deeds (<i>jap, tap, vrat, dhyān, and pujā</i>) commenced in that place flourish rapidly, day by day. <i>Naimishāranya Kshetra</i> should be known to be wherever <i>Bhagvān's ekāntik sant</i> resides.2) A <i>tirth</i> in India.
naishtik brahm-chāri	A person who follows the eight types of <i>brahm-chārya</i> , which prevent them from associating with the opposite gender in the following ways: <ul style="list-style-type: none">▪ shravanam - listening to or of▪ keertanam - talking to or of▪ keli - frolicking with▪ prekshanam - intentionally looking at▪ guhyabhāshanam - privately conversing with▪ sankalp - fantasising about▪ adhyavasāya - thinking of▪ kriyā - intercourse with

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Nandishvar	A white bull. The vehicle of <i>Shiv</i> .
napunsak	Impotent. Infertile. Unable to procreate.
Nārad	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in the <i>svarup</i> of a travelling <i>rushi</i> . <i>Nārad</i> showed that <i>bhakti</i> is the best way of attaining <i>moksh</i> . He was also a great <i>bhakta</i> of <i>Bhagvān</i> and has guided many souls on the path of <i>kalyān</i> by travelling all over the <i>brahmānd</i> .
Narak	Where <i>nāstiks</i> and sinners are sent after death to suffer for their sins at the hands of <i>Yam-Rāj</i> and the <i>yamduts</i> . After suffering for their sins, these <i>jeevs</i> continue to go on the cycle of births and deaths. Also called <i>Yampuri</i> .
Nārāyan	The four-armed <i>svarup</i> of <i>Bhagvān</i> . See <i>Bhagvān</i> .
Nārāyan-Muni	One of the names given to Shreeji Mahārāj by Rāmānand Swāmi at the time of His initiation as the head of the <i>sampradāy</i> . The other name given was Sahajānand Swāmi.
Nar-Nārāyan	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in the <i>svarup</i> of twin brothers to kill a demon named Kunchi. <i>Nar</i> incarnated as Arjun, and <i>Nārāyan</i> incarnated as <i>Shree Krishna</i> . <i>Nar-Nārāyan Bhagvān</i> forever performs <i>tap</i> in <i>Badrikāshram</i> for His <i>bhaktas</i> .
nāstik	<ol style="list-style-type: none">1) Atheist. Non-believer. Opposite of <i>āstik</i>. Person who does not believe in the existence of <i>Bhagvān</i>, or who is not religious. One of the four types of <i>kusangis</i>.2) Often refers specifically to the Jains, who propose that all activities and events are direct results of <i>karmas</i>, but who do not accept <i>Bhagvān</i> as the all-doer or the giver of the rewards of <i>karmas</i>.3) A person who states that the <i>vidhi</i> and <i>nishedh</i> prescribed by the <i>shāstras</i> are false.4) Can also describe people or <i>shāstras</i> that do not accept the authority and authenticity of the Veds, or a person who does not trust the words of greats such as <i>Nārad</i>, the <i>Sanakādik</i>, <i>Vyās</i>, and <i>Vālmiki</i>.
neti neti	Indescribable. Incomprehensible. Beyond words.
nididhyās	Constant thinking and concentration. Repeated deep

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thoughts. After having mentally retained a talk with *nishchay*, the practice of continuously recalling the talk day and night.

nimish	Blink. Duration of time equalling approximately $\frac{2}{5}$ of a second. The time taken to blink.
nimit-pralay	<ol style="list-style-type: none">1) Stimulated dissolution. Destruction of the lower ten <i>loks</i> of the fourteen lokas of a <i>brahmānd</i>, including Svarg-Lok, Mrutyu-Lok and Pātāl. This is stimulated by the end of the fourteen-<i>manvantar</i> day of <i>Virāt-Purush</i>, when his equally long night falls.2) <i>Brahmā's</i> state of <i>sushupti</i> (deep sleep) – when all of <i>ishvar</i>'s responsibilities are absorbed – which lasts as long as his day. Equivalent to 4.32×10^9 human years.
nindrā	Sleep.
nirakār	Formless. No <i>svarup</i> .
niranjan	Describes a person whose eyes are not affected by <i>māyā</i> in the form of attractive objects.
niranna-mukta	A ‘food-less’ <i>mukta</i> . The <i>muktas</i> of <i>Shvet-Dvip</i> are called <i>niranna-muktas</i> , as they do not consume water (<i>nir</i>) or food (<i>ann</i>). Also, they are free from the <i>shad-urmi</i> (six physical and emotional feelings). The <i>muktas</i> that reside in this <i>dhām</i> are <i>ātmās</i> who have been freed from the cycle of births and deaths, but have not yet attained <i>Akshardhām</i> . So, they perform continuous <i>tap</i> , in order to attain ultimate <i>moksh</i> .
nirāvaran drashti	The ability to see everywhere, like a <i>siddh</i> or <i>yogi</i> .
nirbij	Seedless. Without the association of <i>Bhagvān</i> .
nirgun	<ol style="list-style-type: none">1) Without <i>gun</i>. Not possessing any qualities of the three <i>guns</i> of <i>Māyā</i> – <i>sattva-gun</i>, <i>rajo-gun</i>, and <i>tamo-gun</i>. Beyond all <i>māyik</i> qualities. Divine.2) Extremely subtle. [Kāriyāni – 8].
nirlobhi	Without greed.
nirmāni	Without pride.
nirvikalp	Without alternatives or doubts. Used to describe faith or

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	state in which a person sees only <i>Bhagvān</i> – no doubts or distinctions remain whatsoever. [Gadhadā I – 39].
nirvikalp samādhi	1) Highest state of realisation, in which a person sees only <i>Bhagvān</i> – no doubts or distinctions remain. [Gadhadā I – 39]. 2) The eighth and final stage of <i>ashtāng-yog</i> .
nirvishesh	Description of that which is without any responsibilities. This describes <i>Māyā</i> in her causal state when she is without all of the things that may develop from her (the twenty-four <i>tattvas</i>).
nishchay	Unfaltering faith in <i>Bhagvān</i> , no matter what is seen or heard.
nishedh	The “don’ts”. That which morally should not be done (in contrast to <i>vidhi</i>).
nishkām bhakta	Superficially appears to be a <i>sakām bhakta</i> , but inwardly, that <i>bhakta</i> has perfect <i>nishchay</i> and wishes for nothing except the <i>murti</i> of <i>Bhagvān</i> . If inner enemies cause disturbances within, or a desire for pleasures other than the <i>murti</i> of <i>Bhagvān</i> arises, he feels intense guilt. Even if he has only a slight amount of <i>ātmā-nishthā</i> and <i>vairāgya</i> , such a <i>bhakta</i> still attains profound bliss in the <i>dhām</i> of <i>Bhagvān</i> after leaving his body.
nishkāmi	Without lust.
nishthā	Belief.
nisnehi	Without affection.
nispruhi	Without desire for worldly objects.
nisvād	No desire for tasty foods.
nitya-pralay	1) Constant destruction. The day-to-day dying of countless individual <i>devs</i> , demons, humans and other beings. 2) The <i>jeev</i> 's state of <i>sushupti</i> (deep sleep) – when all of <i>jeev</i> 's responsibilities are absorbed.
nivrutti	1) Inactivity. State of quietness and obedience. Retirement from social duties and affairs. In this

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- sense, often used to refer to the path of *tyāg*.
- 2) Can also include retirement from all forms of activities and responsibilities, including religious activities, such as *sevā* in the *mandir*, and attending to *bhaktas* of *Bhagvān*. A person increases *dhyān* and *smaran* at the expense of *bhakti* and *sevā*.
- niyam**
- 1) Moral and spiritual disciplines and religious codes of conduct prescribed by *Bhagvān* or the *shāstras*, to protect a *bhakta* on the path to *Bhagvān*. *Niyams* may relate to either *dharma* or *bhakti*. *Niyams* keep the *bhakta* fit to travel closer to *Bhagvān* and ultimately earn the grace of *Bhagvān*. Disobeying *niyams* causes the *bhakta* to fall from the path of *Bhagvān*. Basic *niyams* for *bhaktas* are outlined in the *Shikshāpatri*.
 - 2) The second step of *ashtāng-yog*, which involves the observance of religious practices and code of *dharma* for the control and refinement of the mind.
- Nrusinh**
- An *avatār* of *Bhagvān*. He incarnated in the *svarup* of a lion-man. Hiranyakashipu was a demon who had immunity from being killed by man, beast, and *Bhagvān*. For, this reason, *Bhagvān* took birth as half-lion and half-man. He killed Hiranyakashipu, and saved His devout *bhakta*, Prahlād.
- P**
- pachchedi**
- A thin shawl.
- pād**
- Feet. Physical organ of walking (one of the *indriyas*).
- pādma**
- Lotus. The *chihṇ* of a lotus on the palm is called a *padma*. Also, a lotus held in the hand is called a *padma*.
- pādma-kalp**
- Period of time during the process of creation when Marichi and others *jeevs* are given their bodies by *Bhagvān*. Length of *pādma-kalp* time is one of *Brahmā's* days (4.32×10^9 human years). [Gadhadā - 13].
- pāgh**
- Turban. Long, thin piece of cloth tied around the head.
- pakhvāj**
- Type of *mrudang* or double-sided drum. Indian

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	percussion instrument with a deep, mellow sound, played to supply rhythm in the singing of <i>kirtans</i> .
paksh	To be in favour of someone. Loyalty. We must always take the <i>paksh</i> of <i>Bhagvān</i> and His <i>bhaktas</i> .
pal	Duration of time equalling approximately 24 seconds.
pālkhi	Palanquin. A covered seat carried on poles on the shoulders of four or more people.
panch	Five.
panch-amrut	Nectar of five. A mixture of five items, used in <i>pujās</i> and <i>abhishek</i> : milk, yoghurt, <i>ghee</i> , honey, and sugar.
panch-vishay	The five types of objects that are perceived by the <i>indriyas</i> : <i>shabda</i> (sounds), <i>sparsh</i> (touches), <i>rup</i> (sights), <i>ras</i> (tastes), and <i>gandh</i> (smells).
pandit	Priest.
pāni	Hands. Physical organ of handling objects.
parā	The divine sound produced in the navel of <i>Virāt-Purush</i> is known as the ' <i>parā</i> ' speech. For the purpose of creating the Veds, <i>Bhagvān</i> Himself has inspired that ' <i>parā</i> ' speech. [Sārangpur - 6]
pārāk-kruchhra	Form of harsh <i>tap</i> which involves fasting for twelve continuous days.
Paramātmā	Greater than the <i>ātmā</i> . God. Supreme being. <i>Bhagvān</i> . Lord of all. He is unparalleled, omnipotent and the all-doer, omniscient, omnipresent, the ocean of all forms of bliss, does not have any attributes of <i>Māyā</i> , divine, always taking birth on earth for His <i>bhaktas</i> . Resides within the <i>ātmā</i> .
param-bhāgvat	Ideal <i>bhakta</i> of <i>Bhagvān</i> , referring to a <i>sat-purush</i> or <i>sant</i> .
param-ekāntik sant	Ideal <i>ekāntik sādhu</i> of <i>Bhagvān</i> , referring to a <i>sat-purush</i> or <i>sant</i> .
Parameshvar	<i>See Bhagvān</i> .
paramhans	1) Supreme swan. A male <i>sādhu</i> of the highest order,

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characterised by his ability to discriminate between *sat* and *asat* – just as swans were traditionally considered to be able to distinguish between milk mixed with water.

- 2) Traditionally, they do not only abandon worldly activities, but also all religious accessories such as rites, symbols and objects – *pujā, chāndlo, kanthi* – and lead a life of travelling and preaching. In the time of *Swāminārāyan Bhagvān*, there were 2,000 educated, talented and devout *sādhus* of which 500 were initiated as *paramhans*. These were later re-initiated as *sādhus* and had returned to performing all traditional religious rites and rituals, but were still known as *paramhans*.

Parampad

See Akshardhām.

parārdhs

Duration of time equalling 1×10^{17} human years.

pārasmani

Alchemist's stone. Magical gem that turns iron into gold.

Parbrahm

Beyond *Brahm*. God. Supreme being. *Bhagvān*. He is unparalleled, omnipotent and the all-doer, omniscient, omnipresent, the ocean of all forms of bliss, does not have any attributes of *Māyā*, divine, always taking birth on earth for His *bhaktas*. Resides within the *ātmā*. Also called *Paramātmā, Parbrahm, Krishna Nārāyan, and Swāminārāyan*.

Highest of the five eternal entities (*jeev, ishvar, Māyā, and Brahm, and Parbrahm*).

pārshad

- 1) Male *tyāgi* in the time of *Swāminārāyan Bhagvān*, similar to a *sādhu*, but whose *niyams* were not as strict; they observed *brahm-chārya* in general but were allowed to talk with women, and were allowed to touch money but not keep it for themselves. Most *pārshads* shaved their heads like other *sādhus* but wore a white *dhoti* and upper garment.
- 2) Attendant of *Bhagvān*.

Parshurām

An *avatār* of *Bhagvān*. He incarnated in the *svarup* of a brave warrior. *Parshurām* had great devotion for His parents. However, His father was hot-tempered, and *Parshurām* inherited this quality from him. Then, His

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father was killed by Kartavirya Rājā. As Kartavirya was a *kshatriya*, *Parshurām* vowed to kill all the *kshatriyas* on this earth. So, He saved the earth from the tyranny of the *kshatriyas* and destroyed all the kings who were harassing the people. However, *Parshurām* became proud of his power. As He terrorised the *kshatriyas*, they all fled and no one remained to protect this earth. So, Kashyap Muni called them back and ordered *Parshurām* to leave this world.

Pārvati

Wife of *Shiv*. Mother of *Ganpati*. In her previous life, she was called Sati, and was married to *Shiv*. However, as she had vowed to always be married to *Shiv*, when she was reincarnated as Pārvati, she again married *Shiv*.

pashyanti

When the ‘*parā*’ speech reached the *hruday-ākāsh* of *Virāt-Purush*, it became known by the name of ‘*pashyanti*’.

pati vratā

A faithful wife. A wife who observes the vow of fidelity is called a *pati vratā*. A true *pati vratā* possesses great powers, and even *Bhagvān* must obey her wishes.

patit-pāvan

The rescuer of the fallen and the wretched.

pāyu

Anus. Physical organ of excretion (one of the *indriyas*).

pingalā nādi

Nerve or channel of a masculine nature transmitting intellectual and mental energy within the inner body of a person, where the current of energy flows upward and ends on the right side of the body. One of the three major *nādis*.

Posh

Seventh month of the *Āshādhi Samvat* year, normally falling between December and January.

pradakshinā

Look from all directions. To walk in the clockwise direction around the *murti* of *Bhagvān* with a focused mind, and receive His *darshan* from all directions. A form of *bhakti*, signifying that *Bhagvān* is the centre of our lives; just as the sun provide energy for the planets that orbit it, *Bhagvān* provides energy for us. The *pradakshinā* is performed in a clockwise direction so *Bhagvān* remains on our right, which is the position of the master.

Pradhān

Pradhān-Prakruti.

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Pradhān-Prakruti	<i>Prakruti</i> half of the <i>Pradhān-Purush</i> pair, ‘conceived’ by <i>Mul-Purush</i> and <i>Mul-Prakruti</i> for the creation and sustenance of each <i>brahmānd</i> . Also called simply <i>Pradhān</i> .
Pradhān-Purush	One of the countless pairs of <i>Pradhān-Prakruti</i> and <i>Purush</i> ‘conceived’ by <i>Mul-Purush</i> and <i>Mul-Prakruti</i> for the creation and sustenance of each <i>brahmānd</i> . Subsequently, from each pair of <i>Pradhān-Purush</i> , the twenty-four <i>tattvas</i> are created, and in turn, the <i>jeevs</i> and <i>ishvars</i> receive their respective bodies.
Pradyumna	One of the four forms of <i>Bhagvān’s Vishvarup svarup</i> . His role is to explain the <i>tattvas</i> , and to cause the sustenance of the <i>brahmānd</i> (<i>Virāt-Purush</i>). During the state of sustenance, <i>Virāt-Purush</i> worships <i>Pradyumna</i> .
prāgna	Name of the <i>jeevātmā</i> in the <i>sushupti</i> state, when it is conscious of its <i>kāran</i> body. [Sārangpur - 6]
prajāpati	The maker of clay and mud pots. The <i>devs</i> that preside over procreation, and protect life. <i>Brahmā</i> , Marichi, Daksh, and Kashyap are known as <i>prajāpatis</i> , as they are involved in creating life-forms and the world.
prakruti	Refers to <i>chaitanya prakruti</i> and/or <i>jad prakruti</i> .
Prakruti	<ol style="list-style-type: none">1) Divine energy or instrument of <i>Bhagvān</i> that initiates the creation process by being ‘impregnated’ by <i>Purush</i> – also called <i>Mul-Purush</i>, <i>Mahā-Purush</i>, or <i>Akshar-Purush</i> – and from which countless pairs of <i>Pradhān</i> and <i>Purush</i> are ‘conceived’ for the creation and sustenance of each <i>brahmānd</i>. Taken to be feminine in nature, she is composed of the three <i>gun</i>, is both <i>jad</i> and <i>chaitanya</i>, eternal, <i>nirvishesh</i>, and in her dormant state houses all <i>jeevs</i> and all elements. Also called <i>Mul-Prakruti</i>, <i>Mul-Māyā</i>, and <i>Mahā-Māyā</i>.2) Also refers to <i>Pradhān-Prakruti</i>.
Prakruti-Purush	The pair of <i>Mul-Prakruti</i> and <i>Mul-Purush</i> , from which countless pairs of <i>Pradhān</i> and <i>Purush</i> are formed for the creation and sustenance of each <i>brahmānd</i> . Also called <i>Mul-Prakruti-Purush</i> .
prākrut-pralay	General destruction. Destruction of the body of <i>Virāt-</i>

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Purush (all fourteen loks of one *brahmānd*, and the absorption of *Pradhān-Purush* and the twenty-four *tattvas*, including *maha-tattva*, into *Mahā-Māyā* (*Mul-Prakṛti*). This occurs when the two-*parārdh* lifespan of *Virāt-Purush* has elapsed.

pralay

Destruction.

prān

A vital air. Breath. Life force or energy flowing within the primary life-currents of the body, called *vāyu*, which control crucial bodily functions. There are five main *vāyus*:

- prān – forward moving air
- apān – air that moves away
- samān – balancing air
- udān – ascending air
- vyān – outward moving air

pranav

A transformed form of the divine, transcendental vibration emanated at the moment of first creation, and from which all other sounds, and ultimately the sacred Veds, come forth. The speech of *Virāt-Purush* became the form of *pranav* by becoming the three sounds of 'A', 'U', and 'M', and then became the fifty-two syllables, and took the form of the four Veds. The three-syllable – 'A', 'U' and 'M' – sound known as AUM.

prānāyām

Controlling the *prāns*. Fourth step of *ashtāng-yog*, which involves controlling of *prāns* through breathing exercises leading to the calming of the *chitt* in preparation for concentration.

prārabdha

Fate. Destiny.

prārabdha karma

Deeds whose consequences are already set in motion. The portion of the stock of *karmas* (*sanchit karmas*) that are presently giving rewards, based on the principle of past deeds shaping present events. The *prārabdha karmas* influence the nature of a person's body and associations, prevailing circumstances, and even personal strengths.

prasād

Food that has been blessed and sanctified after offering it to *Bhagvān*.

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pratham	First.
pratyāhār	Withdrawal of sensory inputs into the physical body, that enters through the five sense organs. The fifth step of <i>ashtāng-yog</i> .
pratyaksha	Visible. Present on earth. Physical.
praudhā	<ol style="list-style-type: none">1) Highest. Best.2) Used to describe the <i>gopis</i>. The <i>praudhā gopis</i> would do only that which pleases <i>Bhagvān</i>. In no way would they use any cunning methods to satisfy their selfishness. Their only wish would be to please <i>Bhagvān</i>. Therefore, they remain happy with whatever pleases <i>Bhagvān</i>. Also, they would never become angry at, or jealous of the other <i>gopis</i> who are equal to them. They would also abandon vicious natures, such as <i>mān</i> and <i>matsar</i>, and remain alert in the <i>sevā</i> of <i>Bhagvān</i>. They would never do anything that would displease <i>Bhagvān</i>.
pravrutti	<ol style="list-style-type: none">1) Activity in the form of social duties and affairs. In this sense, often used to refer to the path of a <i>grahastha</i>.2) Can also include all forms of activities and responsibilities, including religious activities, such as <i>sevā</i> in the <i>mandir</i>, and attending to <i>bhaktas</i> of <i>Bhagvān</i>. A person increases <i>bhakti</i> and <i>sevā</i> rather than <i>dhyān</i> and <i>smaran</i>.
prāyshchit	Penance. Atonement.
prem-lakshanā bhakti	Profound, loving devotion.
Pruthu	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in the <i>svarup</i> of a king as it was the wish of the <i>rushis</i> . The earth had concealed all vegetation within herself and as a result the whole land had become barren. <i>Pruthu</i> returned all the vegetation to earth, and made the world beautiful and attractive again.
Pruthvi	The <i>devi</i> of the earth. Mother Earth. She is a <i>svarup</i> of <i>Lakshmi</i> .
pruthvi	Earth. One of the five <i>bhuts</i> , from which the physical

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world (*Virāt-Purush*) is formed. It supports all *jeevs*, and in the form of a physical body, the *pruthvi* is their home. It separates the other four *bhuts*, and gives a physical form to all life-forms.

Punam

Full moon. The 15th day of the light half of an Indian calendar month.

Purān

Ancient. A set of eighteen *shāstras* recording ancient Hindu events that incorporate ethical and spiritual teachings, most popular of which is the Shreemad Bhāgvat Purān. The other seventeen Purāns are, namely: the Brahma Purān, Padma Purān, Vishnu Purān, Vāyu Purān, Nārad Purān, Mārkandey Purān, Agney Purān, Bhavishya Purān, Brahma-Vaivart Purān, Ling Purān, Varāh Purān, Skand Purān, Vāman Purān, Kurma Purān, Matsya Purān, Garud Purān, and Brahmānd Purān. Forms a portion of the Smruti.

Purush

- 1) An *akshar-mukta* selected by *Akshar-Brahm* to 'impregnate' *Prakruti* for the creation process, from which countless pairs of *Pradhān* and *Purush* are formed for the creation and sustenance of each *brahmānd*.
- 2) Purush half of the Pradhān-Purush pair, 'conceived' by *Mul-Purush* and *Mul-Prakruti* for the creation and sustenance of each *brahmānd*.
- 3) Taken to be masculine in nature, *Purush* is the controller of *Prakruti*, and is also distinct from her. He is indivisible, without a beginning, and without an end. He is self-luminous, omniscient, imperishable, *satya*, *kshetragna*, and the cause of all the activities that possess a form. He also has a *divya* body.
- 4) Also called *Mahā-Purush*, *Mul-Purush* or *Akshar-Purush*.

purushārths

Collective term for the four goals pursued by all Hindus: *dharma* (duties), *arth* (material wealth), *kām* (desires), and *moksh* (liberation). [Amdāvād – 5].

Purushottam

God. Supreme being. *Bhagvān*. He is unparalleled, omnipotent and the all-doer, omniscient, omnipresent, the ocean of all forms of bliss, does not have any attributes of *Māyā*, divine, always taking birth on earth for

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His *bhaktas*. Resides within the *ātmā*. Also called *Parbrahm*, *Paramātmā*, *Krishna*, *Nārāyan*, and *Swāminārāyan*.

purush-prayatna

If a person keeps the company of a devout *sādhu* and becomes virtuous through his own thoughts, then that is known as *purush-prayatna*.

R

Rādhā/Rādhikā

A *sevak* of *Shree Krishna*. She eternally performs His *sevā* in *Akshardhām*.

rajāi

A thick blanket.

rājarshi

A householder or royal person with characteristics like that of a *rushi*. At a lower level than a *brahmaṛshi*.

rājas-ahankār

One of the three types of *ahankār* that evolve from *maha-tattva* and from which, the ten *indriyas*, the *buddhi*, and the *prāns* evolve.

rājasī

Relating to *rajo-gun*. Full of *rajo-gun*.

rajo-gun

Quality of passion. One of the three *gun* of *Māyā* (*Prakṛti*) characterised by incoherence and desires for the *vishays*. When *rajo-gun* prevails, the *antah-karan* becomes polluted and many disturbing thoughts regarding desires for the *vishays* arise, making it difficult to worship *Bhagvān's murti*. Also, when *rajo-gun* is predominant, the rewards of any *karmas* performed by a *jeev* are experienced in the *svapna* state. The products of *rajo-gun* include lust, and desires for enjoying sense pleasures. [Kāriyāni - 1] [Gadhadā II - 43].

Rājput

Son of the king. A class of people of the *kshatriya varna* descending originally from royal lineage, and extremely strong and brave.

rākhadi

A decorative, strand-like bracelet traditionally tied by sisters on their brothers hands on the day of Rakshā-Bandhan (*Shrāvan sud Punam*) affirming their loving bond between each other, and in particular, the brother's vow to protect his sister.

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Rām/Rāmchandra	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in the <i>svarup</i> of a king. <i>Shree Rām</i> was the perfect human, the perfect son, the perfect husband, and the perfect king. He was exiled to the forest for fourteen years, with His wife <i>Sitāji</i> and His brother Lakshmanji. When <i>Sitāji</i> was kidnapped by the demon Rāvan, <i>Rām</i> saved her with the help of <i>Hanumānji</i> and Lakshmanji, and killed Rāvan.
Rāmāyan	The story of <i>Rām</i> . A <i>shāstra</i> narrating the story of <i>Shree Rām Bhagvān</i> , which includes His 14-year exile from the throne of Ayodhyā to the forest; <i>Sitā</i> 's abduction by the evil demon Rāvan; <i>Rām</i> 's ultimate victory over Rāvan and his armies; and the return of <i>Rām</i> and <i>Sitā</i> to Ayodhyā. It contains principles for society through the characteristics exhibited by <i>Rām</i> , <i>Sitā</i> , Lakshmanji, and Bharatji.
Rāmnavmi	Birthday of <i>Shree Rām</i> – <i>Chaitra sud 9</i> . A fast if kept on this day, and it is celebrated with great festivity. Also the birthday of <i>Swāminārāyan Bhagvān</i> .
ras	A taste. One of the <i>panch-vishays</i> . It is the physical element of <i>jal</i> , and is perceived by the tongue. The characteristics of <i>ras</i> are sweetness, spiciness, distastefulness, bitterness, sourness, and saltiness.
rās	Traditional Indian folkdance normally played between a collection of partners, each partner having a pair of sticks to strike in accompaniment to the music while singing and dancing in a circular motion.
rasik	Loving. Affectionate. Romantic. [Gadhadā – 26].
rās-leelā	The divine <i>rās</i> episode of <i>Shree Krishna</i> with the <i>gopis</i> of Vraj, which is narrated in the chapters 29-33 in the tenth <i>skandh</i> of Shreemad Bhāgvat. Also called <i>rās-panch-ādhyāyi</i> .
rasnā	Tongue. Physical organ of taste (one of the <i>indriyas</i>).
rath	Chariot.
reto	<i>Feto</i> , <i>moliyu</i> or <i>shelu</i> with silky, decorative edges woven with golden or silver threads. Tied around the head or waist, or left to rest upon the shoulders.

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rotlo	A basic unleavened bread-like food of many parts of Gujarat made generally of millet flour that is patted into a flat, circular shape before being cooked on an earthen or metal hot plate.
Rudra	A <i>svarup</i> of <i>Shiv</i> . The <i>dev</i> of the <i>ahankār</i> .
rup	A sight. One of the <i>panch-vishays</i> . <i>Rup</i> is the physical element of <i>tej</i> , and is perceived by the eyes. <i>Rup</i> reveals the appearance of all objects, and resides in all objects in a small form, and changes as objects change.
rup-choki	A platform on the side of a set of stairs.
Rushabh-Dev	An <i>avatār</i> of <i>Bhagvān</i> . He incarnated in the <i>svarup</i> of a king who became a <i>tyāgi</i> . He abandoned his kingdom and one hundred sons.
rushi	A sage. A <i>tyāgi</i> who performs severe <i>tap</i> and <i>dhyān</i> . The Veds were revealed by <i>Brahmā</i> to <i>rushis</i> .
S	
sabhā	Assembly. A group of <i>satsangis</i> listening to <i>kathā</i> or singing <i>kirtans</i> .
sachidanand	Eternal (<i>sach</i>), all-knowing (<i>chid</i>), and blissful (<i>ānānd</i>).
sadguru	A great <i>sant</i> .
sādhan-dashā	A person in the process of attaining <i>siddh-dashā</i> . Has attained the state of <i>brahm</i> . He identifies things separately; pleasant and unpleasant <i>vishays</i> do not appear to be equal.
sādhu	Male person who has abandoned worldly duties and has chosen a strict life of religious activities under strict vows of poverty, <i>brahm-chārya</i> , and obedience. A <i>tyāgi</i> .
sāfo	A <i>pāgh</i> with one end hanging at the back or the side of the head.
sagun	With <i>gun</i> . Possessing divine qualities and <i>kalyān-kāri gun</i> . Also means great, when referring to the <i>svarup</i> of <i>Bhagvān</i> .

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sakām bhakta

A *bhakta* who superficially appears to be a *tyāgi* and *nishkāmi*. However, he does not have wish for the *murti* of *Bhagvān*, but instead has desires for the *darshan* of the *ātmā* and the four types of *mukti*. Even if his *nishchay* is perfect, is a great *tyāgi*, has firm *vairāgya*, intense *ātmā-nishthā*, and he is not disturbed by inner enemies, if he desires anything other than the *pratyaksha svarup* of *Bhagvān*, then even if he is in the higher *lokas*, he will certainly attain less bliss.

sākar

Large sugar crystals.

sākshātkār

When that talk is recalled exactly as it was, with absolute clarity and sincerity. If a person engages in *shravan*, *manan*, and *nididhyās* about the *Bhagvān* and His *svarup* of the *ātmā*, then he will attain *sākshātkār* of the *ātmā*. *Sākshātkār* cannot be attained by doing *shravan* alone, without practicing both *manan* and *nididhyās*. Also used to describe something that has been so well learned or understood that it becomes second nature.

samādhi

- 1) Trance. A spiritual experience, usually of *Bhagvān* or His *dhām*, in which consciousness of the body and surroundings is lost.
- 2) Eighth and final step of *ashtāng-yog*. Spiritual experience of union with *Bhagvān*, which is the highest level of *yog*.

sampradāy

Sect. Fellowship.

samudra manthan

Churning of the ocean. The *devs* decided to churn the ocean for precious gifts and *amrut*. However, they needed the demons to help them churn the ocean. The *devs* offered half of the *amrut* to the demons, and they accepted. First, they tore up Mount Mandarānchal for use as a churning stick. Then, a serpent named Vasuki was used as a churning rope. The *devs* took hold of the tail, and the demons held the head. While they were churning, Vasuki's breath became very hot, which almost suffocated the demons. *Bhagvān* then took the *avatār* of Kurma to stop the mountain from sinking into the ocean bed. Finally, the ocean produced precious items: poison, a cow, a horse, a white elephant, a diamond, a wishing tree, an *apsārā*, alcohol, *Lakshmi*, *Chandra*, *Surya*, a jewel, a conch

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shell, and a bow. *Shiv* swallowed the poison, which caused his throat to turn blue. Finally, *Dhanvantari* (*avatār* of *Bhagvān*) emerged from the ocean, holding an urn of *amrut*. The *devs* and demons fought over the *amrut*. However, *Bhagvān* did not want the demons to obtain it as it would give them immortality. So, He assumed the *avatār* of *Mohini* to distract the demons.

Samvat

The calendar established by Indian emperor Vikramaditya of Ujjain following his victory 56 BCE. It is a lunar calendar based on ancient Hindu tradition. The Vikram Samvat calendar is 56.7 years ahead of the solar Gregorian calendar. The calendar most commonly used is the *Kārtiki Samvat*, which begins on the first day of *Kārtik*. However, the *Vachanāmrut* is written using the *Ashādhi Samvat*, which begins on the first day of *Āshādh*.

Sanakādik

An *avatār* of *Bhagvān*. He incarnated in the *svarup* of the four sons of *Brahmā*: Sanak, Sanātan, Sanandan, and Sanat-Kumār. Born from *Brahmā*'s mind, the four sons are described as great *rushis* who undertook lifelong vows of *brahm-chārya* against the wishes of their father. From the *Sanakādik*, the *brāhmans* got the inspiration regarding the values and importance of *tap* and *brahm-chārya*. Although they are eternally liberated souls from birth, they still became attracted to the devotional service of *Bhagvān*. Despite being very senior in age, the *Sanakādik* are said to wander the universe in the forms of small children. Also called Chātur Kumār or Kumār San.

sanchit karma

Accumulated deeds. Immeasurable stock of all deeds performed, in infinite past lives and in the present life. The *karmas* are retained in the *kāran* body until the *karmas* 'ripen' to eventually give rewards as *prārabdha karmas*, either later in the present life or in a future life. [Vadtāl - 6].

sandhyā

- 1) Evening.
- 2) The forth *ārti* of the day, performed in the evening.

sang (pronounced sung)

Company. Association.

Sankarshan

One of the four forms of *Bhagvān*'s *Vishvarup svarup*. His

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role is to teach spiritual knowledge, and to cause the destruction the *brahmānd* (*Virāt-Purush*). During the state of destruction, *Virāt-Purush* worships *Sankarshan*.

Sāṅkhya	A philosophy that analyses the <i>tattvas</i> , and states that there are twenty-five <i>tattva</i> . Founded by <i>Kapil-Dev</i> .
sāṅkhya	Fundamental belief of the Sāṅkhya philosophy. It proposes that all that evolves from <i>Māyā</i> is perishable and vain. After developing thoughts of <i>sāṅkhya</i> , the <i>bhakta</i> gradually becomes detached from worldly, <i>māyik</i> objects and become further absorbed in <i>Bhagvān</i> .
sāṅkhya-yogi	A <i>yogi</i> who has abandoned activities. Term used for a <i>bhakta</i> who has abandoned his/her worldly duties – as opposed to a <i>karma-yogi</i> – and is sincerely striving for <i>kalyān</i> . Refers to a <i>tyāgi</i> who is totally dedicated and committed to <i>satsang</i> . In the time of <i>Swāminārāyan Bhagvān</i> , many widows and widowers chose to become <i>sāṅkhya-yogis</i> after their spouse passed away. They dedicated their lives to <i>Bhagvān</i> rather than any other family members. Often refers to female <i>tyāgīs</i> .
sannyās āshram	Last of the four stages of life, when a person abandons all worldly duties and lives as a <i>tyāgi</i> .
sannyāsi	Person who has abandoned all worldly duties and is living as a <i>tyāgi</i> .
sanshay	Curiosity. When questions arise in the mind.
sanskār	Impression. Refers to the pleasant and unpleasant impression of a <i>karma</i> performed earlier in the present life or in a previous life. It is imprinted and accumulated in the <i>kāran</i> body. This impression in turn influences actions and achievements in the present and/or later lives.
sant	A <i>sādhu</i> . A <i>tyāgi</i> . In the <i>Vachanāmrut</i> , <i>sant</i> refers to <i>sat-purush</i> .
sārangi	An Indian stringed musical instrument played by stroking the strings with a bow and depressing strings on a fretted neck. Of all Indian instruments, it is said to most resemble the sound of the human voice.

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Sarasvati	The <i>devi</i> of knowledge.
sarodā	An Indian stringed musical instrument played by plucking with a plectrum and depressing strings on a fretless neck.
sarvagna	The power to see the creation of <i>brahmānds</i> .
sarvopari	The lord of all.
sat	1) True. Real. 2) Permanent, imperishable and unchanging. Is unbound by the past, the present, and the future.
satār	Indian stringed musical instrument played by striking with a wire plectrum and depressing strings on a fretted neck. Similar to a sitār.
sāthvo	A mixture of different types of roasted flour, which is then mixed with salt and water.
sati	A widow who, out of her total dedication and commitment to her husband, voluntary kills herself by throwing herself on her dead husband's burning funeral pyre.
sat-purush	A true <i>sant</i> . A <i>sant</i> who guides a person on the path of <i>Bhagvān</i> . A <i>guru</i> for a <i>mumukshu</i> . Through whom <i>Bhagvān</i> remains ever-manifest, passing on His divine energy and experience, love and guidance to all beings on earth. They ensure that the gateway to liberation and <i>Bhagvān</i> is forever open for all seekers. Surrendering to a <i>sat-purush</i> , and striving to obey his <i>āgnā</i> , is the root of all spiritual activities. Also called <i>sant</i> , <i>bhakta</i> , <i>ekāntik bhakta</i> , <i>ekāntik sant</i> , <i>param-bhāgvat</i> , <i>param-ekāntik sant</i> , and <i>sadguru</i> .
satsang	1) True company. The practice of associating with <i>Bhagvān</i> 's <i>sant</i> , other <i>satsangis</i> , the <i>ātmā</i> , and the sacred <i>shāstras</i> , and also observing <i>vartmāns</i> and <i>niyams</i> . 2) Also refers to the <i>sampradāy</i> , which is the presence of good company.
satsangi	A person who practises <i>satsang</i> .
sattva-gun	Quality of goodness. One of the three <i>gun</i> of <i>Māyā</i> (<i>Prakṛti</i>) characterised by awareness and <i>vairāgya</i>

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towards the <i>vishays</i> . When <i>sattva-gun</i> prevails, the <i>antah-karan</i> is pure, and a person can pleasantly worship <i>Bhagvān's murti</i> . Also, when <i>sattva-gun</i> is predominant, the rewards of any <i>karmas</i> performed by a <i>jeev</i> are experienced during the <i>jāgrat</i> state. The products of <i>sattva-gun</i> include happiness, <i>gnān</i> , <i>vairāgya</i> , wisdom, tranquillity, and tap. [Kāriyāni - 1] [Gadhadā II - 43].	
sāttvik	Relating to <i>sattva-gun</i> . Full of <i>sattva-gun</i> .
sāttvik-ahankār	One of the three types of <i>ahankār</i> that evolve from <i>maha-tattva</i> , and from which the <i>man</i> , and the presiding <i>devs</i> of the <i>indriyas</i> evolve.
satya	Truth.
Satya-Yug	First of the four <i>yugs</i> that mark the time-scale of the world. Lasting 1,728,000 human years, it is the purest and most righteous of the <i>yugs</i> , where people lived to be 100,000, all were <i>brāhmans</i> , everyone's wishes were fulfilled, and everyone worshipped <i>Bhagvān</i> .
savikalp	With alternatives or doubts. Used to describe the state in which a person sees <i>Bhagvān</i> , but with doubts or distinctions still remaining in his mind – in contrast to the <i>nirvikalp</i> state, in which no distinctions remain and a person sees only <i>Bhagvān</i> . [Gadhadā I - 39].
savikalp samādhi	A state of realisation, in which a person sees <i>Bhagvān</i> but doubts or distinctions still remain – in contrast to <i>nirvikalp samādhi</i> , in which no distinctions remain and a person sees only <i>Bhagvān</i> . [Gadhadā I - 39].
sevak	Servant of <i>Bhagvān</i> .
sevati	Flower of the chrysanthemum genus, found to blossom unusually out of season. Also known as <i>guldāvadi</i> .
shabda	A sound. One of the <i>panch-vishays</i> . <i>Shabda</i> is the physical element of <i>ākāsh</i> , and is perceived by the ears. <i>Shabda</i> is indicator of all objects, the cause of all social interactions, and reveals the nature and class of the speaker.
shad-urmi	The six physical and emotional feelings: thirst, hunger, grief, infatuation, old age, and death.

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shakti-panthi	Follower of a Shakti cult. They worship Shakti, as the governing power of the world, and they believe the consumption of meat and alcohol to be holy. Animals are sacrificed in front of a <i>murti</i> Shakti, and offered as <i>prasād</i> . One of the four types of <i>kusangis</i> .
shāligrām	A small sacred stone (usually black) worshipped by Vaishnavs as a form of <i>Vishnu</i> . Found in the waters of the River Gandki, flowing through the foothills of Tibet, which is considered especially sacred because of the numerous <i>rushis</i> who performed <i>tap</i> on her banks.
shankh	Conch shell.
sharabh	A legendary beast thought to be fiercer than a lion, and which roams in the Himalayas.
Shāradā	<i>A svarup of Pārvati.</i>
sharir	<ol style="list-style-type: none">1) Embodiment. That which is pervaded, inspired and governed by the <i>ātmā</i>.2) Refers to the physical and non-physical world, which is pervaded, inspired, and governed by <i>Bhagvān</i>, its <i>shariri</i>.
shariri	<ol style="list-style-type: none">1) That which is embodied. That which pervades, inspires and governs the <i>sharir</i>.2) Refers to <i>Bhagvān</i>, who pervades, inspires, and governs the physical and non-physical world, His <i>sharir</i>.
shāstra	Religious and scared scripture.
shat-sampatti	The six spiritual activities prescribed by the Sāṅkhya philosophy: <ul style="list-style-type: none">▪ sham (tranquillity)▪ dam (self-control; restraint of sense organs)▪ uparati (abstinence; refraining from mundane objects and activities)▪ titikshā (endurance; overcoming comforts and hardships)▪ samādhān (stability; balance of mind and focus on <i>Bhagvān</i>)▪ shraddhā (faith; persistence)

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shelu	Rich fabric with a silky finish woven with golden or silver threads and decorative edges. It is worn as an upper garment or tied around the head or waist, or even left to rest upon the shoulders.
Shesh	A <i>dev</i> with the <i>svarup</i> of a cobra. He lives in Pātāl where he acts as the bed of <i>Vishnu</i> . This gives <i>Bhagvān</i> the name of <i>Shesh-Shāyi-Nārāyan</i> .
Shesh-Shāyi Nārāyan	The <i>svarup</i> of <i>Bhagvān</i> when He is resting upon <i>Shesh</i> in Pātāl.
shikhā	A long tuft or lock of hair left at the back of the shaven head of males. The <i>shikhā</i> is usually kept at the <i>brahm-randhra</i> .
shikhar	The dome above a <i>mandir</i> .
shikhar-bandh mandir	A <i>mandir</i> with domes on the top. Below each dome is a three-dimensional <i>murti</i> , carved in stone, wood, or metal.
shikshā	Knowledge. Enlightenment. Wisdom.
Shikshāpatri	Concise <i>shāstra</i> of 212 Sanskrit verses written by <i>Swāminārāyan Bhagvān</i> on Vasant Panchmi (<i>Mahā sud 5</i>), for all of His followers: male and female, married, young and old, <i>tyāgi</i> and <i>graḥastha</i> , educated and uneducated, and even those in sovereign power. Serves as a fundamental code of conduct encompassing everything from basic civic norms (from personal hygiene to social ethics), up to universal philosophy and spirituality.
shingadiyo vachhnāg	Type of aquatic plant whose leaves are potently poisonous.
shishumār chakra	<i>Shishumār</i> wheel. One of the centres of spiritual energy located in the inner body, seen as a seat of instinctive consciousness.
shishya	Disciple of a <i>guru</i> .
Shiv	The <i>dev</i> of destruction. Part of the <i>trimurti</i> . He lives in <i>Kailas</i> with his wife <i>Pārvati</i> .
shlok	A verse from <i>shāstras</i> .

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shraddhā	The quality that incorporates determination, faith, trust, hope, patience, and persistence.
shravan	1) To listen to talks of <i>Bhagvān</i> through the ears. 2) The term also means the initial intake of <i>gnān</i> from any of the outer <i>indriyas</i> . In this sense, <i>darshan</i> , intake of <i>gnān</i> through the eyes, is also considered a form of <i>shravan</i> . However, the intake of <i>gnān</i> through the process of <i>shravan</i> (listening) must be strengthened with <i>manan</i> (thinking) and <i>nididhyās</i> (remember) if it is to lead to the <i>sākshātkār</i> (realisation) of that <i>gnān</i> .
Shrāvan	Second month of the <i>Āshādhi</i> Samvat year, normally falling between July and August.
Shree	1) Name of <i>Lakshmi</i> . 2) Used before the names of <i>Bhagvān</i> and <i>devs</i> to signify their high status.
Shreemad Bhāgvat	Most popular of the eighteen Purāns written by <i>Vyāsji</i> . It narrates the life, <i>leelās</i> , and <i>charitras</i> of various <i>avatārs</i> of <i>Bhagvān</i> , particularly <i>Shree Krishna Bhagvān</i> . One of the eight <i>shāstras</i> accepted as trustworthy by <i>Swāminārāyan Bhagvān</i> .
Shrivatsa	Divine marking found on the chests of <i>murtis</i> of <i>Bhagvān</i> and <i>Shree Krishna</i> , similar to a birthmark.
shrotra	Ears. Physical organ of sound (one of the <i>indriyas</i>).
Shruti	That which is revealed and heard. Philosophical and spiritual wisdom – as revealed to the <i>rushis</i> after strict <i>tap</i> and deep <i>dhyān</i> . The four Veds are Shruti <i>shāstras</i> .
shudra	Labourer. Skilled worker traditionally serving the other three <i>varnas</i> (<i>brāhmans</i> , <i>kshatriyas</i> , and <i>vaishyas</i>). The lowest of the four <i>varnas</i> (castes) of the ancient Indian social system.
shuli	Sharp, pointed vertical stake to which a criminal is bound and then allowed to be pierced by his or her own weight as the pole is turned. A form of brutal execution performed in public as an effective deterrent to major crimes.

Glossary

shushka-gnān	Dry knowledge. Refers to the Advait philosophy. It is called 'dry' as it disclaims the existence of a personal <i>Bhagvān</i> , and so does not propose any form of <i>bhakti</i> towards Him.
shushka-vedānt	Dry <i>vedānt</i> . The Advait philosophy. The Vedānt principle proposing that the ultimate reality is only <i>brahm</i> . Referred to as 'dry' because it denies the existence of a personal <i>Bhagvān</i> , His eternally divine <i>svarup</i> , and His <i>dhām</i> . Therefore, it does not propose any form of <i>bhakti</i> or worship of <i>Bhagvān</i> and His <i>avatārs</i> . [Gadhadā II - 19] [Gadhadā III - 28].
shushka-vedānti	A person who follows the <i>shushka-vedānt</i> philosophy. One of the four types of <i>kusangis</i> .
Shvet-Dvip	The <i>dhām</i> of <i>Vāsudev Bhagvān</i> . The <i>muktas</i> of <i>Shvet-Dvip</i> are called <i>niranna-muktas</i> , as they do not consume water (<i>nir</i>) or food (<i>ann</i>). Also, they are free from the <i>shad-urmi</i> (six physical and emotional feelings). The <i>muktas</i> that reside in this <i>dhām</i> are <i>ātmās</i> who have been freed from the cycle of births and deaths, but have not yet attained <i>Akshardhām</i> . So, they perform continuous <i>tap</i> , in order to attain ultimate <i>moksh</i> .
Siddh	A <i>yogi</i> .
siddh-dashā	Elevated state. No differentiation is made between objects and pleasant and unpleasant <i>vishays</i> . Attained by those who have become <i>yogis</i> . A person with <i>siddh-dashā</i> has the ability to see for thousands of miles while remaining in one place, and hear talks from thousands of miles away, and he has the ability to obtain any object with his own hands, even from other <i>lokas</i> .
siddhi	Wealth. Riches. The <i>siddhi</i> are shown to <i>bhaktas</i> on their way to <i>Akshardhām</i> , to test their love for <i>Bhagvān</i> .
sinhāsan	Decorated throne.
Sitāji	The wife of <i>Shree Rām</i> . Also called <i>Jānki</i> , <i>Vaidehi</i> , and <i>Maithili</i> .
skandh	Chapter. Section. Volume of a <i>shāstra</i> .

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smaran	Remembrance. To remember.
Smruti	That which is remembered. The Smruti <i>shāstras</i> were written after remembering past events. These include the Purāns, Upanishads, Mahābhārat, Rāmāyan, and Shreemad Bhāgvat.
sneh	Affection. Love.
spars	A touch. One of the <i>panch-vishays</i> . <i>Sparsh</i> is the physical element of <i>vāyu</i> , and is perceived by the skin. The characteristics of <i>spars</i> are softness, hardness, cold, and heat.
sthāvar	Immobile. Inanimate. Life-forms such as trees.
sthitapragna	A person with a stable understanding. A <i>bhakta</i> of <i>Bhagvān</i> who has no doubts at all regarding the <i>svarup</i> of <i>Bhagvān</i> , and glorifies His strengths. He also glorifies those <i>charitras</i> of <i>Bhagvān</i> that appear to be inappropriate, in exactly the same way that he glorifies <i>charitras</i> that are appropriate. [Gadhādā II – 17].
stthiti	<ol style="list-style-type: none">1) The level of the spiritual state of a <i>bhakta</i>.2) Sustenance of the world.
Sthul	Physical. One of the three bodies of the <i>jeev</i> . It is the visible, physical body of the <i>jeev</i> , which is composed of the five <i>bhuts</i> . The <i>jeev</i> attains a different <i>sthul</i> body upon each birth.
Stotra	A hymn of praise.
Sud	Bright half of a Hindu lunar month in which the moon is in its waxing phase. The days between <i>Amās</i> up to and including <i>Punam</i> . Also called shukla paksh.
sudarshan chakra	Fiery, disc-like weapon originally used by <i>Bhagvān</i> , with the power and radiance of several suns.
sukshma	Subtle. One of the three bodies of the <i>jeev</i> . It is the subtle body of the <i>jeev</i> , which is composed of nineteen <i>tattvas</i> : the five <i>gnān-indriyas</i> , the five <i>karma-indriyas</i> , the five <i>prāns</i> , and the four <i>antah-karans</i> . Unlike the <i>sthul</i> body, the <i>sukshma</i> body is not visible and is commonly thought of as the mental body.

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Survāl	Loose trousers.
Surya-Dev	The <i>dev</i> of the Sun.
sushumna	<ol style="list-style-type: none">1) Uninterrupted path of light from the <i>brahm-randhra</i> to <i>Prakruti-Purush</i>. [Gadhādā I – 65].2) Path by which the sound produced by <i>Parbrahm</i> via <i>Akshar-Brahm</i> pervades the navel of <i>Virāt-Purush</i>. [Sārangpur – 6].
sushumnā nādi	Nerve or channel transmitting cosmic energy within the inner body of a person, where the current passes through the spinal column from the base of the spine and ends in the <i>brahm-randhra</i> located in the crown of the head. One of the three major <i>nādis</i> .
sushupti	Unconscious. Deep sleep. One of the three mental states. The <i>sushupti</i> state is the result of the destruction state of <i>ishvar</i> . It is full of <i>tamo-gun</i> and is located in the region of the heart. In the <i>sushupti</i> state, the <i>jeevātmā</i> is known as <i>prāgna</i> , and is conscious of its <i>kāran</i> body. [Sārangpur – 6].
sutrātmā	The subtle body of the three bodies of <i>Virāt-Purush</i> and other <i>ishvars</i> . Equivalent to the <i>sukshma</i> body of the <i>jeevs</i> . [Kāriyāni – 12].
svabhāv	<ol style="list-style-type: none">1) Nature.2) Flaw. Negative characteristic. A person's vicious natures, such as <i>kām</i>, <i>krodh</i>, <i>lobh</i>, and <i>moh</i>. Also used to refer to a person's natures in the form of habits formed after repeated actions, in this birth or in the past lives. A <i>svabhāv</i> must be eradicated in order to attain <i>kalyān</i>, which is achieved by listening to the advice of <i>Bhagvān</i> and His <i>sant</i>.
svād	Craving for taste.
svadharma	A person's own <i>dharma</i> , related to his <i>varna</i> and <i>āshram</i> .
svapna	Dream. One of the three mental states. The <i>svapna</i> state is the result of the creation state of <i>Hiranyagarbh</i> . It is full of <i>rajo-gun</i> and is located in the region of the throat. In the <i>svapna</i> state, the <i>jeevātmā</i> is known as <i>taijas</i> , and is conscious of its <i>sukshma</i> body. [Sārangpur – 6].

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svarup	A physical form.
svastik	This sacred sign symbolises the focusing of <i>Bhagvān's</i> energy from all four directions to the centre. A <i>chihṇ</i> on <i>Swāminārāyan Bhagvān's</i> right foot. Performing <i>dhyāṇ</i> on this <i>chihṇ</i> grants the <i>bhakta</i> a happy life free of misery, and good luck.
svayam-prakāsh	To emit own light. <i>Bhagvān</i> is described as <i>svayam-prakāsh</i> as he is luminous.
svedaj	Born from sweat. Life-forms born from sweat (lower life forms, such as bacteria).
Swāminārāyan	<ol style="list-style-type: none">1) The lord of the whole world. Creator and destroyer of everything,2) The <i>mantra</i> (<i>mahā-mantra</i>) given by <i>Swāminārāyan Bhagvān</i> to His <i>bhaktas</i> in when Faneni, after He became head of the <i>sampradāy</i>. Eventually people began to identify Shreeji Mahārāj by this <i>mantra</i> and called Him <i>Swāminārāyan Bhagvān</i>. The <i>mantra</i> holds power greater than any other <i>mantra</i>. The greatness of the <i>mantra</i> is described in 'Je Swāminārāyan Nām Leshe' from Shree Hari-Leelāmrut. <ul style="list-style-type: none">▪ The "Swāminārāyan" name burns the sins of those who speak it▪ <i>Bhagvān's</i> names are in many <i>shāstras</i>, but this is considered the greatest▪ Saying "Swāminārāyan" once, is like saying other names thousands of times▪ No-one can describe the rewards we receive from saying "Swāminārāyan"▪ The <i>mantra</i> is so great, that all your desires are fulfilled by it▪ It brings happiness and destroys sorrows, and allows you to attain <i>Akshardhām</i>▪ If it is heard at the end of life, even a sinner can attain <i>moksh</i>▪ Evil spirits run from the <i>mantra</i>▪ Wisdom awakens after hearing "Swāminārāyan"▪ The <i>yamduts</i> fear those who say "Swāminārāyan"▪ As water washes the body, "Swāminārāyan" cleanses the soul

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T

Taijas	Name of the <i>jeevātmā</i> in the <i>svapna</i> state, when it is conscious of its <i>sukshma</i> body. [Sārangpur - 6]
tāmas-ahankār	One of the three types of <i>ahankār</i> that evolve from <i>maha-tattva</i> , and from which the five <i>bhuts</i> and the five <i>tanmātrās</i> .
Tāmasi	Relating to <i>tamo-gun</i> . Full of <i>tamo-gun</i> .
tamo-gun	Quality of darkness. One of the three <i>gun</i> of <i>Māyā</i> (<i>Prakṛti</i>) characterised by unconsciousness and ignorance. When <i>tamo-gun</i> prevails, no thoughts arise in the <i>antah-karan</i> , and a person experiences a feeling of emptiness. Also, when <i>tamo-gun</i> is predominant, the rewards of any <i>karmas</i> performed by a <i>jeev</i> are experienced during the state of <i>sushupti</i> . The products of <i>tamo-gun</i> include laziness, sleep, anger, and greed. [Kāriyāni - 1] [Gadhadā II - 43].
tanmātrā	A subtle element, in contrast to the five <i>bhuts</i> . There are five <i>tanmātrās</i> in total and each one is the root cause of its corresponding <i>bhut</i> : sights (of <i>tej</i>), sounds (of <i>ākāsh</i>), smells (of <i>pruthvi</i>), tastes (of <i>jal</i>) and touch (of <i>vāyu</i>). Also called <i>vishay</i> .
tap (pronounced tup)	Physical strictness. Penance. Enduring harsh weather conditions.
tapasvi	A person who performs <i>tap</i> .
tapta-kruchhra	Form of harsh <i>tap</i> which involves a twelve-day <i>vrat</i> : three days on three <i>pali</i> (340g) of warm water, followed by three days on two <i>pali</i> (227g) of warm milk, followed by three days on one <i>pali</i> (113g) of warm <i>ghee</i> , follow by three days of complete fasting.
tattva	An element. That which is produced from <i>Māyā</i> . There are twenty-four <i>tattvas</i> that have evolved from <i>Māyā</i> : the five <i>gnān-indriyas</i> , the five <i>karma-indriyas</i> , the five <i>prāns</i> , and the four <i>antah-karans</i> .
tej	Fire or energy. One of the five <i>bhuts</i> , from which the physical world (<i>Virāt-Purush</i>) is formed. It is luminous,

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	causes the digestion of food, absorbs liquids, eliminates cold, dries, creates hunger and thirst, and burns wood, ghee and other sacrificial offerings. [Gadhadā I-12].
thāl	Food devotionally offered to <i>Bhagvān</i> as a form of <i>bhakti</i> , which in turn blesses the food – turning it into <i>prasād</i> .
til	A small mole (beauty spot).
tirth	A place of pilgrimage.
torā	A tassel, usually hung from a <i>pāgh</i> . <i>Swāminārāyan Bhagvān</i> often wore <i>torā</i> made of flowers.
Tretā-Yug	Second of the four <i>yugs</i> that mark the time-scale of the world. Lasting 1,296,000 human years, it was when purity and righteousness had slightly diminished, the instincts of the <i>kshatriyas</i> prevailed, people lived to be 10,000, and people's wishes were not so readily fulfilled. Called the <i>Tretā-Yug</i> , or age of three, because the general ratio of good deeds performed to bad deeds was three to one.
trigunātmik	The three <i>gun</i> of <i>Māyā</i> – <i>sattva-gun</i> , <i>rajo-gun</i> , <i>tamo-gun</i> .
trikon	A triangle. A <i>chihṇ</i> on <i>Swāminārāyan Bhagvān</i> 's left foot. Performing <i>dhyān</i> on this <i>chihṇ</i> frees a <i>bhakta</i> from the bondage and the three bodies – <i>sthul</i> , <i>sukshma</i> , <i>kāran</i> ; and the three mental states – <i>jāgrat</i> , <i>svapna</i> ; <i>sushupti</i> . He becomes <i>brahm-rup</i> .
trimurti	Three <i>devs</i> responsible for the control of a <i>brahmānd</i> . <i>Brahma</i> (creator), <i>Vishnu</i> (sustainer), <i>Shiv</i> (destroyer).
trushnā	Craving. Desire.
tulsi	1) Basil. Variety of plant in the mint family, native to warm regions. Its aromatic leaves have inherent healing qualities and also is often used as seasoning. Used as a fragrant offering to <i>Bhagvān</i> . The wood of the plant is also used in the making beads for <i>mālās</i> and <i>kanthis</i> . 2) <i>Bhagvān</i> made a <i>pati-vratā</i> named <i>Vrundā</i> break her <i>pati-vratā</i> vow. So, she cursed <i>Bhagvān</i> and turned Him into <i>shāligrām</i> (stone), and He in turn cursed

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Vrundā and turned her into *tulsi* (plant). However, He also gave her the *vardān* that she will be present in the *pujā* of *Bhagvān*. Therefore, *tulsi* is considered to be extremely holy. The wedding of *Tulsi* and *Bhagvān* is celebrated every year.

turyapad

Fourth mental state, which refers to *Bhagvān* – who is beyond the three mental states of *jāgrat*, *svapna*, and *sushupti*. That which gives knowledge of the distinctions between the mental states to the *jeevātmā*, and who gives the *jeev* the rewards of its *karmas* accordingly within those states, is known as *turyapad*, as the *antaryāmi*, as the *drashtā*, as *Brahm*, and also as *Parbrahm*.

tvak

Skin. Physical organ of touch (one of the *indriyas*).

tyāg

To abandon.

tyāgi

A person who has abandoned the world and worldly life.

U

ubhij

Born from passing through. Life-forms born out of the ground (all forms of plant-life).

Uddhav Sampradāy

The *sampradāy* of Uddhav. Name used by *Swāminārāyan Bhagvān* to refer to the *Swāminārāyan Sampradāy*. Named after Rāmnand Swāmi, who initiated *Swāminārāyan Bhagvān* and who was considered the *avatār* of Uddhav – Shree Krishna's trusted advisor and one of his great *bhaktas*.

Upanishad

Collection of philosophical texts written by the ancient *rushis*, that primarily revolves around the discussion of the nature of the *ātmā*, the world, *māyā*, and reality. Of the 108 Upanishads, ten are considered to be the 'principal Upanishads' upon which philosophers and *āchāryas* have written commentaries.

upāsanā

1) Literally means 'sitting near'. It is the philosophical understanding of the nature of *Bhagvān* – *What is He like? How do we worship Him?* This allows a *bhakta* to become closer to *Bhagvān*.

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	2) A firm belief in the <i>sākār svarup</i> of <i>Bhagvān</i> . 3) Worship of <i>Bhagvān</i> .
upastha	Genitalia. Physical organ of procreation (one of the <i>indriyas</i>).
updesh	Advice. Guidance.
upsham	When a person becomes absolutely unaware of the world while meditating <i>Bhagvān</i> or his <i>ātmā</i> . When his <i>indriyas</i> are presented with attractive objects, he focuses his attention within, and forgets about the attractive objects. As a result, he becomes tranquil and peaceful.
upvās	A fast where food is not consumed. However, a person may drink water if required.
urdhva-pundra tilak	A yellow 'U' mark applied to the forehead made with sandalwood paste, and a <i>chāndlo</i> of <i>kum-kum</i> if made in the centre. The <i>tilak</i> signifies <i>Nārāyan</i> (<i>Bhagvān</i>), and the <i>chāndlo</i> signifies <i>Lakshmi</i> . The <i>tilak</i> and <i>chāndlo</i> are applied during <i>pujā</i> in the morning. It must be applied everyday as it is the <i>āgnā</i> of <i>Swāminārāyan Bhagvān</i> for all of His <i>bhaktas</i> . The <i>tilak</i> and <i>chāndlo</i> shows that a person has completely surrendered his life to <i>Bhagvān</i> and has become His <i>bhakta</i> . Females only apply the <i>chāndlo</i> of <i>kum-kum</i> .
urdhva-rekhā	Line. This <i>chihṇ</i> runs from the space between the big toe and the first toe to the heel of the right foot. Performing <i>dhyān</i> on this <i>chihṇ</i> spiritually elevates the mind and takes the <i>bhakta</i> to <i>Akshardhām</i> . The <i>urdhva-rekhā</i> lines are also found on the left foot.
urdhvaretā	Strict <i>brahm-chāri</i> who does not allow the ejaculation of semen.
utpatti	Creation.
uttam	Highest. Best. Superior.

V

- vachan** 1) A command. An *āgnā*.

Glossary

- 2) A promise.
- 3) Words or speech.

Vachanāmrut

Amrut in the form of words. A collection of 273 spiritual talks delivered by *Swāminārāyan Bhagvān*, that were carefully noted and collated by His senior *sādhus* in His presence, and were authenticated by Him. Central philosophical *shāstra* of the *Swāminārāyan Sampradāy* that summarises the essence of all Hindu *shāstras*.

vad

Dark half of a Hindu lunar month in which the moon is in its waning phase. The days falling between the day after *Punam* up to and including *Amās*. Also called krishna paksh.

vadvānal

Form of fire that resides within the oceans, yet it never extinguishes.

vaijayanti

Unique garland adorned by *Bhagvān* and His *avatārs*, generally depicted as reaching down to the feet. Made of five types of gems (rubies, pearls, sapphires, emeralds and diamonds – representing the five elements) and/or divine flowers that never wither.

vaikhari

When the ‘*parā*’ speech reached the mouth of *Virāt-Purush*, it became known by the name of ‘*vaikhari*’.

Vaikunth

The *dhām* of *Vishnu*, and *Rām Bhagvān*.

vairāgya

Detachment. A hatred or strong dislike for the world and its *māyik* pleasures (the *panch-vishays*). Remaining detached from the body and the *brahmānd*, and from all things that are the products of *Prakṛti*. One of the four attributes of *ekāntik dharma*.

Vaishākh

Tenth month of the *Āśādhi Samvat* year, normally falling between April and May.

Vaishnav

Follower of *Bhagvān*’s various *avatārs*, in particular *Shree Krishna Bhagvān*. Relating to *Vishnu*.

vaishvānar

Fire of digestion. The energy that allows food to be digested.

vaishya

Merchant. Businessman or employer traditionally dealing with financial and commercial matters in society. The

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third of the four *varnas* (castes) of the ancient Indian social system.

vajra

The *vajra* is a weapon that is as long as a *trident* carried by *Indra*. A *chihna* on *Swāminārāyan Bhagvān*'s right foot. Performing *dhyān* on this *chihna* helps a *bhakta* overcome his inner enemies, and removes the desires for material pleasures, which enables the mind to focus on *Bhagvān*.

vāk

Voice. Physical organ of speech (one of the *indriyas*).

Vāman

An *avatār* of *Bhagvān*. He incarnated in the *svarup* of a dwarf. *Vāman* asked *Bali* (demon king) to grant Him three steps of *Bali*'s kingdom, to which *Bali* agreed. With the first step, *Vāman* covered all of the earth. With the second step, he covered all of the heavens. With the third step, *Vāman* pushed *Bali* into *Pātal*.

Vāniyā

A class of people of the *vaishya varna*, traditionally engaged in commercial activities.

vānprasth ashram

Third of the four stages of life, when a person withdraws from some social duties and serves merely as an elderly advisor. Literally implying 'taking to the forests'.

van-vicharan

Wondering the forest. The pilgrimage of *Nilkanth Varni* is called *van vicharan*, as He walked through many forests.

Varāh

An *avatār* of *Bhagvān*. He incarnated in the *svarup* of a wild boar. *Hiranyaksha* was a demon who stole the *Veds* and drowned the earth. *Varāh* killed *Hiranyaksha*, retrieved the *Veds*, and saved the earth by lifting it from the ocean on his tusks.

vardān

Blessing. Gift.

varna

A caste of the ancient Indian social system: *brāhmaṇa*, *kshatriya*, *vaishya*, and *sudra*.

vartmān

A vow.

Varun-Dev

The *dev* of water.

vāsnā

Desire. A desire within the *antah-karans* to enjoy *vishays* that have been previously seen, heard, or encountered, and those that have not yet been encountered. It remains

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with the *jeev* after death of the body. The *vāsnā* must be destroyed in order to attain *kalyān*. It can be destroyed by performing *dhyān* upon *Bhagvān*. A person whose only *vāsnā* is *Bhagvān* is called an *ekāntik bhakta*.

Vāsudev

Vāsudev-Nārāyan

One of the four forms of *Bhagvān*'s *Vishvarup svarup*. His role is to be worshipped by the *jeevs* in the *brahmānd* (*Virāt-Purush*). The four-armed *svarup* of *Bhagvān*. He holds four different weapons: *gadā, padma, shankh, and chakra*.

Vāsudev Mahātmya

A portion of the Skand Purān describing how an *ekāntik bhakta* should offer *bhakti* to *Bhagvān* while possessing *dharma, gnān* and *vairāgya*. One of the eight *shāstras* accepted as trustworthy by *Swāminārāyan Bhagvān*.

vāyu

Air. One of the five *bhuts*, from which the physical world (*Virāt-Purush*) is formed. It causes trees to shake, gathers leaves and other objects, carries the *panch-vishays* (sights, sounds, smells, tastes, and touches) to their *indriyas*, and is the vital force of all of the *indriyas*.

Vāyu-Dev

The *dev* of wind and air.

Ved

Knowledge. Most sacred and respected set of *shāstras*, the oldest portions of which are also recognised as the most ancient writings in history. It is a collection of divine revelations imparting philosophical wisdom as revealed to the *rushis* after strict *tap* and deep *dhyān*. Therefore, the Veds are called *Shruti shāstras*, as the knowledge was revealed and heard. Consists of four parts: Rig Ved, Sām Ved, Yajur Ved, and Atharva Ved.

Vedānt

A conclusion of the Veds. The principle of thought explained in the Upanishads, which reveals the conclusive teachings of the Veds. The principle centres on the nature of the *ātmā*, the world, reality, and personal experience. Although different *āchāryas* have written extensive commentaries upon the Upanishads and proposed their personal principles that can also be called *Vedānt*, the term is often used specifically to refer to the Advait philosophy.

vedānti

A person who promotes or follows the *Vedānt* philosophy, but generally used for someone who accepts the *Advait*

Glossary

	philosophy.
vedic	From the Veds.
Ved-Stuti	A portion of the Shreemad Bhāgvat (<i>skandh</i> ten) in which the Veds praise the glory and greatness of <i>Bhagvān</i> .
vidhi	The “do’s”. That which morally should be done (in contrast to <i>nishedh</i>).
Vidur-Niti	The code of political ethics explained Vidur, the educated statesman, to his elder brother, Dhrutrāshtra Rājā. It forms portion of the Mahābhārat. One of the eight <i>shāstras</i> accepted as trustworthy by <i>Swāminārāyan Bhagvān</i> .
vidyā	Knowledge of attaining <i>Bhagvān</i> .
vidyādhars	A heavenly servant of <i>Indra</i> , thought to live between the skies and earth.
vimān	Flying vehicle.
virāt	The physical body of the three bodies of <i>Virāt-Purush</i> and other <i>ishvars</i> . Equivalent to the <i>sthul</i> body of the <i>jeev</i> . [Kāriyāni – 12].
Virāt-Purush	<ol style="list-style-type: none">1) An <i>ishvar</i> ‘conceived’ by one of the countless pairs of <i>Pradhān-Purush</i>. A <i>svarup</i> assumed by <i>Bhagvān</i> through <i>Purush</i> and <i>Prakṛti</i>, and through whom He then grants <i>Brahmā</i> and other <i>jeevs</i> their bodies. By nature, he is like a <i>jeev</i>, with his actions also being similar to that of a <i>jeev</i> – but with a lifespan of two <i>parārdhs</i> (2×10^{17} human years). The creation, sustenance, and destruction of this <i>brahmānd</i> are his three states. [Gadhādā II – 31].2) He is also the physical world (<i>Virāt-Purush</i>) or a <i>brahmānd</i>, which is a human form. However, it is beyond visualisation due to its immense size. Also known as <i>Purush-Avatār</i>. [Gadhādā I – 63].
vishalya-karani	An ancient herbal medicine considered to relieve a person of any stab wounds in the body by causing the weapon that he has been stabbed with to fall out from the body.
vishay	An object indulged in by the <i>jeev</i> through the ten <i>indriyas</i>

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(senses). The five types of *vishays* are: sights, sounds, smells, tastes, and touches (*panch-vishays*). The *jeev* cannot remain without indulging in the *vishays*. However, *vishays* related to *Bhagvān* strengthen the *jeev*, while *vishays* related to the world pollute the *jeev*. The *jeev*'s deep desire to indulge in the pleasures of the *vishays* deflects it from the path of *kalyān*. [Gadhadā I - 8].

Vishnu	The <i>dev</i> of sustenance. Part of the <i>trimurti</i> . He lives in <i>Vaikunth</i> with his wife <i>Lakshmi</i> .
vishnupad	A <i>kirtan</i> written by the great Vaishnav <i>bhakta</i> Narsinh Mehtā, which narrates the <i>charitras</i> of <i>Krishna Bhagvān</i> . Can also refer to a general <i>kirtan</i> of <i>Bhagvān</i> or His <i>avatārs</i> .
Vishnu-Sahasranām	A <i>shāstra</i> praising the thousand sacred names of <i>Vishnu</i> . One of the eight <i>shāstras</i> accepted as trustworthy by <i>Swāminīrāyan Bhagvān</i> .
Vishnu-Yāg	A <i>yagna</i> performed to seek the blessings of <i>Vishnu</i> , and <i>Bhagvān</i>
vishva	Name of the <i>jeevātmā</i> in the <i>jāgrat</i> state, when it is conscious of its <i>sthul</i> body. [Sārangpur - 6]
Vishvarup	Literally means 'svarup of the world'. This <i>svarup</i> was shown to Arjun by <i>Shree Krishna Bhagvān</i> . The <i>svarup</i> consists of four different forms: <i>Vāsudev</i> , <i>Pradyumna</i> , <i>Aniruddha</i> , and <i>Sankarshan</i> . They each have different roles and responsibilities in a <i>brahmānd</i> (<i>Virāt-Purush</i>). <i>Sankarshan</i> , <i>Aniruddha</i> , and <i>Pradyumna</i> are the <i>sagun svarups</i> of <i>Vāsudev Bhagvān</i> , and it is the strength of the <i>upāsanā</i> of <i>Virāt-Purush</i> that he becomes capable of performing the activities of creation, sustenance, and destruction. Also, as long as <i>Virāt-Purush</i> worships these three, his association with <i>Māyā</i> – in the form of creation, sustenance, and destruction – is not broken. It is when he worships <i>Vāsudev Bhagvān</i> , who is <i>nirgun</i> , that <i>Virāt-Purush</i> abandons <i>Māyā</i> and becomes <i>brahm-rup</i> .
vivek	Wisdom. Discretion. Carefulness. Good judgment.
vrat	An observance, usually consisting of an <i>upvās</i> .

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vrutti

Concentration. Focus. The *jeev's vrutti* can be thought of as the *jeev's* focus of attention. The *jeev* can experience the physical world (*Virāt-Purush*) through the *indriyas*. Similarly the *jeev* can think about, or have a desire about the world through the *antah-karans*. When the *jeev's* attention is focused on a physical object through the *indriyas*, it can be said that the *vruttis* of the *indriyas* are focused on that object. Similarly, when the *jeev's* attention is focused on an object via the *antah-karans*, it can be said that the *vruttis* of the *antah-karans* are focused on that object. Also, like the focus of attention, the *vrutti* can be focused on many things at once with different levels of intensity. Also, just as the *jeev* can focus its *vrutti* outwards, it can also focus it inwards on itself or on *Paramātmā* residing within.

Vyās

An *avatār* of *Bhagvān* born to Satyavati and Parāshar Rushi. *Bhagvān* incarnated in the *svarup* of a great scholar. *Vyās* made divisions in the *Veds*, and wrote eighteen *Purāns*, including *Shreemad Bhāgvat*.

Vyās Sutra

Extremely concise, cryptic sayings, explaining the essence of the *Upanishads*, written by *Vyās*. Also known as the *Brahm Sutra* or *Vedānt Sutra*. One of the eight *shāstras* accepted as trustworthy by *Swāminārāyan Bhagvān*.

vyatirek

Separate. Distinct. Independent. Unconnected. When used for *Bhagvān*, implies He is beyond everything. [Gadhādā I - 7].

vyom

Space (*ākāsh*); present in *pruthvi*, *jal*, *tej*, and *vāyu*, but it remains unaffected by them. A *chihṇ* on *Swāminārāyan Bhagvān's* left foot. Similarly, a *bhakta* performing *dhyān* on this *chihṇ* remains detached from the material world and *Bhagvān* resides within the purified space of his heart (*hruday-ākāsh*).

Y

Yagna

An *avatār* of *Bhagvān*. He incarnated in the *svarup* of the king of the *devs*, and temporarily replaced *Indra*. His teaching was based on the values of helpfulness and protecting each other during the time of crisis.

yagna

Sacrificial worship. Ceremonial ritual performed as a

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form of worship to seek the good favour and receive the blessings of the *devs*. Different items, such as *ghee*, grains, wood, and spices, are offered into a sacred pit of fire in accordance with strict scriptural *niyams* with the chanting of *mantras* that are prescribed in the Veds.

Yāgnavalkya Smruti	One of the principal ancient Smruti <i>shāstras</i> . Written by Yāgnavalkya Rishi. He drew on the works of Manu, and sometimes even paraphrased several of Manu's verses into his own words. The teachings of the <i>shāstra</i> include <i>dharma</i> , legal procedures, <i>tyāgis</i> , <i>tap</i> , and <i>moksh</i> . One of the eight <i>shāstras</i> accepted as trustworthy by <i>Swāminārāyan Bhagvān</i> .
yagnopavit	A sacred white thread, worn from the left shoulder to the waist. It is worn by <i>brāhmans</i> . A ceremony (upanayan) is performed when the <i>yagnopavit</i> is received, usually after the age of seven. Traditionally, the ceremony was performed to mark the point at which boys began their formal education. The <i>yagnopavit</i> is also given to a <i>sant</i> when he receives his <i>dikshā</i> .
yam	Restraint. First step of <i>ashtāng-yog</i> , which involves moral living for purity of mind and unobstructed concentration.
yamduts	The terrifying servants of Yam-Rāj, who punish those who have sinned.
Yampuri	The city of Yam-Rāj. Where <i>nāstiks</i> and sinners are sent after death to suffer for their sins at the hands of Yam-Rāj and the <i>yamduts</i> . After suffering for their sins, these <i>jeevs</i> continue to be on the cycle of births and deaths. Also called <i>Narak</i> .
Yam-Rāj	The <i>dev</i> of justice. The lord of <i>Yampuri</i> , who protects <i>dharma</i> by punishing those who have sinned. Also called Dharma-Rāj.
yati	A person who firmly follows <i>brahm-chārya</i> and has conquered all of his <i>indriyas</i> should be known as a <i>yati</i> . [Jetalpur - 2].
yātrā	Pilgrimage. Spiritual journey.
yog	The philosophy of focusing and quieting the fluctuations

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	of the mind through various physical and mental practices, and ultimately aiming for the union with <i>Bhagvān</i> . Also called <i>ashtāṅg-yog</i> .
yogi	1) A person who has mastered the art of <i>yog</i> . 2) A person who has attained <i>siddh-dashā</i> and other extraordinary powers.
yogic	That which is of a <i>yog</i> or <i>yogi</i> . [Vadtāl – 4].
yog-samādhi	<i>Samādhi</i> attained as a result of perform <i>yog</i> .
yog-yagna	When a person performs a <i>sāttvik yagna</i> by withdrawing the ten <i>indriyas</i> and the mind (the eleventh <i>indriya</i>) from whichever <i>vishays</i> they have become attached to, and then offers them into the <i>brahm-agni</i> . By continuously making these offerings, <i>Bhagvān</i> incarnates Himself with the <i>brahm-svarup</i> self of the person who performs a <i>yoga-yagna</i> , just as <i>Bhagvān</i> grants <i>darshan</i> to the performer of a <i>yagna</i> . This is the reward of the <i>yog-yagna</i> .
yojan	Measure of distance equalling four <i>gāus</i> (approximately 3-4 miles).
yug	Era. Age. Division of time used to outline the time-scale of the world. There are four <i>yugs</i> : <i>Satya-Yug</i> (Era of Goodness), <i>Tretā-Yug</i> (Era of Three), <i>Dvāpar-Yug</i> (Third Era), and finally, the present age, <i>Kali-Yug</i> (Era of Darkness). The <i>dharma</i> s of the <i>yugs</i> exist externally as well as internally in the heart. [Sārangpur – 9].

APPENDIX

Appendix A – SatSang Information

The four purushārths

The four goals pursued by all Hindus.

- *dharma* – the fulfilment of personal, domestic, and social duties.
- *arth* – the fulfilment of desires for material objects, such as wealth.
- *kām* – the fulfilment of a person's personal and social desires.
- *moksh* – breaking free from the cycle of births and deaths, and attaining *Akshardhām*.

The five religious vows (vartmān)

Most of the references to the *vartmāns* in the Vachanāmrut refer to *vartmāns* of *sādhus*, which include the *vartmān* of *grahasthas*.

The five religious vows prescribed for *sādhus*:

- *nishkām* – vow of celibacy
- *nirlobh* – vow of non-greed
- *nisvād* – vow of detachment from the pleasures of taste
- *nisneh* – vow of detachment from bodily relations
- *nirmān* – vow of humility

The five religious vows for *grahasthas*:

- Do not consume meat
- Do not consume alcohol
- Do not steal
- Do not commit adultery
- Do not change someone's *dharma* of their *varna* and *ashram* by force, and do not change your own *dharma* of your *varna* and *ashram*.

The five great sins (mahā-pāp)

A person who commits any of these sins will suffer the miseries of *Narak*.

- *brahm-hatya* – killing a *brāhmaṇa*
- *madya-pāñ* – drinking alcohol
- *suvarnani chorī* – stealing gold or money
- *guru-stri no sang* – having illicit relations with the wife of one's *guru*
- *charmāhino sang* – company of a person engaging in any of the previous four sins

Appendix A – SatSang Information

The nine types of *bhakti*

- *shravanam* – listening to *kathās* or *kirtans* related to *Bhagvān*.
- *kirtanam* – singing or talking about *Bhagvān*.
- *smaranam* – remembering *Bhagvān*.
- *pād-sevanam* – massaging *Bhagvān's* holy feet.
- *archanam* – performing *Bhagvān's* *pujā* (*ārti, thāl, sandalwood paste*)
- *vandanam* – bowing before *Bhagvān*.
- *dāsyam* – behaving as the servant of *Bhagvān*.
- *sakhyam* – behaving as the friend of *Bhagvān*.
- *ātma-nivedanam* – unconditionally offering everything to *Bhagvān*.

The antah-shatru (inner-enemies)

These inner enemies must be defeated in order to attain *kalyāñ*.

- | | | | |
|----------------|-----------------|-----------------|------------------|
| ▪ <i>kām</i> | ▪ <i>moh</i> | ▪ <i>asuyā</i> | ▪ <i>āshā</i> |
| ▪ <i>krodh</i> | ▪ <i>mān</i> | ▪ <i>mad</i> | ▪ <i>trushnā</i> |
| ▪ <i>lobh</i> | ▪ <i>irshyā</i> | ▪ <i>matsar</i> | ▪ <i>ahankār</i> |

The four types of *mukti*

A *nishkām bhakta* of *Bhagvān* only wishes for His *sevā*. He does not desire any of the four types of *mukti*.

- *sālokya* – to reside in the *dhām* of *Bhagvān*
- *sāmeepya* – to stay near *Bhagvān*
- *sārupya* – to assume a *svarup* similar to *Bhagvān*
- *sārshti* – to attain powers similar to *Bhagvān*

The eight barriers (asht-āvaraṇ)

Eight barriers encircle each *brahmānd*, beyond which is the divine light *Chidākāsh*. A *jeev* must cross the eight barriers before it can reach *Akshardhām*.

- *pruthvi*
- *jal*
- *tej*
- *vāyu*
- *ākāsh*
- *maha-tattva*
- *Pradhān*
- *Prakṛuti*

Appendix A – Sat sang Information

The five eternal entities

The five eternal entities will never be destroyed.

- *jeev*
- *ishvar*
- *Māyā*
- *Brahm*
- *Parbrahm*

The three gun of Māyā

Māyā is the power of *Bhagvān*, but is full of darkness and is the source of attachment.

- *satva-gun* – full of purity, goodness, and awareness
- *rajo-gun* – full passion and desires
- *tamo-gun* – full darkness, ignorance, and laziness

The four parts of the antah-karan

- *man* – mind; generates thoughts and desires, and governs all of the *indriyas*
- *buddhi* – intelligence; consolidates thoughts, makes decisions, forms beliefs
- *chitt* – consciousness; contemplates and thinks
- *ahankār* – ego; gives rise to the sense of self and the sense of individual existence

The twenty-four tattva

The twenty-four *tattvas* are the *māyik* products of *maha-tattva*. The *sthul* body is composed of the five *bhuts*, and the *sukshma* body is composed of the five *gnān-indriyas*, the five *karma-indriyas*, the five *prāns*, and the four *antah-karans*.

- five *bhut* – *pruthvi, jal, tej, vāyu, ākāsh*
- five *gnān-indriyas* – *shrotra, tvak, chakshu, rasnā, ghran*
- five *karma-indriyas* – *vāk, pāni, pād, pāyu, upastha*
- five *prāns* – *prān, apān, udān, samān, vyān*
- four *antah-karans* – *man, buddhi, chitt, ahankār*

Appendix A – Satsang Information

The five *mahā-bhut*

The physical world is created from the five *bhut*.

- *pruthvi* – earth
- *jal* – water
- *tej* – light
- *vāyu* – air
- *ākāsh* - space

The three bodies (*deh*)

Each embodied soul (*jeev*) possesses three bodies. A *bhakta* should worship *Bhagvān*, understanding his true self as an *ātmā*, which is distinct from the three bodies.

- *sthul* body – the physical body, which is the visible body
- *sukshma* body – the subtle body, which is the invisible mental body
- *kāran* body – the fundamental body, which stores the *jeev*'s *karmas* and is the cause of rebirth

The three mental states of the *jeev* (*avasthā*)

The *jeevātmā* indulges in the *vishays* in three different mental states.

- *jāgrat* – awake
- *svapna* – dream
- *sushupti* – deep sleep

The five *vishay*

The five types of objects that are perceived by the *indriyas*:

- *shabda* – sounds
- *sparsh* – touches
- *rup* – sights
- *ras* – tastes
- *gandh* – smells

The ten *indriyas*

The ten *indriyas* are the senses that perceive the *vishays* around them. Even though the *indriyas* (senses) are distinct from the physical body, each *indriya* is linked to a sense organ. However, the name given to the *indriyas* are the names of the organs.

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five *gnān-indriyas*

- *shrotra* – ears
- *tvak* – skin
- *chakshu* – eyes
- *rasnā* – tongue
- *ghran* – nose

five *karma-indriyas*

- *vāk* – voice
- *pāni* – hands
- *pād* – feet
- *pāyu* – anus
- *upastha* – genitals

The presiding deus

- *shrotra* (ears) – Dīgpāl-Dev
- *tvak* (skin) – Vāyu-Dev
- *chakshu* (eyes) – Surya-Dev
- *rasnā* (tongue) – Varun-Dev
- *ghran* (nose) – Ashvin-Kumār-Dev

- *man* (mind) – Chandra
- *buddhi* (intelligence) – Brahmā
- *chitt* (consciousness) – Vāsudev
- *ahankār* (ego) – Rudra

- *vāk* (voice) – Agni-Dev
- *pāni* (hands) – Indra
- *pād* (feet) – Vishnu
- *pāyu* (anus) – Yam-Rāj
- *upastha* (genitals) – Prajāpati

The five *prāns*

Life force or energy flowing within the primary life-currents of the body, called *vāyu*, which control crucial bodily functions. They are vital airs that evolve from *rājas-ahankār*.

- *prān* – forward moving air
- *apān* – air that moves away
- *udān* – upward moving air
- *samān* – balancing air
- *vyān* – outward moving air

The four types of *bhaktas*

- *ārta* – a person who is distressed after falling from the path of attaining *siddh-dashā*, but still wishes to attain them
- *jignāsu* – a person who seeks knowledge of the *ātmā* (*ātmā-nisthā*)
- *arthāthi* – a person who desires material objects, such as material pleasures and powers
- *gnāni* – a person with *gnān*

Appendix A – SatSang Information

The eight factors of influence

If these influences are pleasant, they purify the mind; and if they are unpleasant, they pollute the mind.

- *desh* – place
- *kāl* – time
- *kriyā* – action
- *sang* – company
- *mantra* – phrase
- *shāstra* – scripture
- *dikshā* – initiation
- *dhyān* – mediation

The twenty-four svarups of Vishnu

The twenty-four *svarups* forms of *Vishnu* are the twenty-four names given to *Vishnu* based on the variations of the four objects he holds in his four hands. For example, in the *svarup* of *Vāsudev*, he holds the *gadā* in his lower right hand, and *padma* in his upper right hand, the *shankh* in his upper left hand, and the *chakra* in his lower left hand; but, in the *svarup* of *Nārāyan*, he holds the *chakra* in his lower right hand, the *gadā* in his upper right hand, the *padma* in his upper left hand, and the *shankh* in his lower left hand.

1. Keshav	9. Shridhar	17. Purushottam
2. Nārāyan	10. Hrushikesh	18. Adhokshaj
3. Mādhav	11. Padmanābh	19. Nrusinh
4. Govind	12. Dāmodar	20. Achyut
5. Vishnu	13. Sankarshan	21. Janārdan
6. Madhusudan	14. Vāsudev	22. Upendra
7. Trivikram	15. Pradyumna	23. Hari
8. Vāman	16. Aniruddha	24. Krishna

The avatārs of Bhagvān

Bhagvān incarnates on Earth for the welfare of society and for the *kalyān* of the *jeevs*. *Bhagvān* is always present in *Bharat-Khand* through these incarnations or His *sādhus*. He assumes various *avatārs* according to whichever task needs to be accomplished in whichever place, and each *avatār* possesses varying amounts of *Bhagvān's* power. There are countless millions of *avatārs* of *Bhagvān*, each with varying amounts of *Bhagvān's* power.

Descriptions of many *avatārs* are written in the *shāstras*, of which twenty-four *avatārs* are considered to be of most importance. From the twenty-four *avatārs*, ten *avatārs* are considered as major *avatārs*, with a greater degree of the presence of *Bhagvān* than others.

Appendix A – Satsang Information

The most common list of the twenty-four *avatārs* stated in the Purāns are:

- | | | |
|-----------------------|------------------------|----------------------|
| 1. <i>Sanakādik</i> | 9. <i>Mohini</i> | 17. <i>Nrusinh</i> |
| 2. <i>Varāh</i> | 10. <i>Pruthu</i> | 18. <i>Vāman</i> |
| 3. <i>Matsya</i> | 11. <i>Nārad</i> | 19. <i>Parshurām</i> |
| 4. <i>Hayagriv</i> | 12. <i>Rushabh-Dev</i> | 20. <i>Vyās</i> |
| 5. <i>Hans</i> | 13. <i>Dattātrey</i> | 21. <i>Rām</i> |
| 6. <i>Yagna</i> | 14. <i>Kapil-Dev</i> | 22. <i>Krishna</i> |
| 7. <i>Kurma</i> | 15. <i>Nar-Nārāyan</i> | 23. <i>Buddh</i> |
| 8. <i>Dhanvantari</i> | 16. <i>Hari</i> | 24. <i>Kalki</i> |

Of these, the ten major *avatārs* of *Bhagvān* are:

- | | |
|-------------------|---------------------|
| 1. <i>Matsya</i> | 6. <i>Parshurām</i> |
| 2. <i>Kurma</i> | 7. <i>Rām</i> |
| 3. <i>Varāh</i> | 8. <i>Krishna</i> |
| 4. <i>Nrusinh</i> | 9. <i>Buddh</i> |
| 5. <i>Vāman</i> | 10. <i>Kalki</i> |

The eight sat-shāstras

The eight *shāstras* held as trustworthy and of special significance by *Swāminīrāyan Bhagvān*. He extracted the essence from all these *shāstras* and wrote them in His notebook.

- The Veds
- The Vyās Sutra
- The Shreemad Bhāgvat Purān
- The Vishnu-Sahasranām from Mahābhārat
- The Bhagvad Geetā
- The Vidur-Niti
- The Vāsudev Mahātmya, from the Vishnu-Khand of the Skand Purān
- The Yāgnavalkya Smṛuti

The six physical and emotional feelings (*shad-urmi*)

- thirst
- hunger
- grief
- infatuation
- old age
- death

Appendix A – Satsang Information

The nine types of emotions

The nine emotions are different dramatic moods that produce different emotional effects.

- shrungār – affectionate
- hāsya – humorous
- karun – sad
- vir – heroic
- raudra – fierce
- bhayānak – horrific
- bibhatsa – vulgar
- adbhet – wondrous
- shānt – tranquil

The four types of speech

- *parā* – the divine sound produced in the navel of *Virāt-Purush*.
- *pashyanti* – when the *parā* speech reached the *hruday-ākāsh* of *Virāt*, it became known as *pashyanti*.
- *madhyamā* –when the *parā* speech reached the throat of *Virāt-Purush*, it became known by as *madhyamā*.
- *vaikhari* – when the *parā* speech reached the mouth of *Virāt-Purush*, it became known as *vaikhari*.

The four weapons carried by Bhagvān

- *shankh* – conch shell
- *gadā* – mace
- *padma* – lotus
- *chakra* – razor-bladed disc

The four aspects of ekāntik dharma

- *dharma* – the practice of morality, religious duties and responsibilities
- *bhakti* – devotion to *Bhagvān*
- *gnān* – knowledge that lead to *kalyān*; the knowledge of the *ātmā* and the *svarup* and greatness of *Bhagvān*.
- *vairāgya* – detachment; a hatred or strong dislike for the world and its *māyik* pleasures

Appendix A – Satsang Information

The four types of *kusangis*

A person who is bad company is called a *kusangi*, and they have a bad influence on someone's progress in *satsang*, and leads them astray from *satsang*. There are four types of *kusangis*:

- *shakti-panthi* – They worship Shakti, as the governing power of the world, and they believe the consumption of meat and alcohol to be holy. Animals are sacrificed in front of a *murti* Shakti, and offered as *prasād*.
- *kudā-panthi* – A follower of a cult whose beliefs are against the teachings of the Veds. They falsely state the five 'M' as a means to *kalyān*. They are: madya (alcohol), māns (meat), matsya (fish), mudrā (occult markings on the body), and maithun (illicit sex).
- *shushka-vedānti* – A follower of the Advait philosophy, proposing that the ultimate reality is only *brahm*. They deny the existence of a personal *Bhagvān*, His eternally divine *svarup*, and His *dhām*.
- *nāstik* – An atheist. A person who does not believe in the existence of *Bhagvān*, or who is not religious.

The 8.4 million births

The cycle of births and deaths consists of 8.4 million births. These births are divided into six categories.

- life-forms that have two arms (human, monkey, bear) – 400,000 births
- small life-forms (insects) – 1,100,000 births
- immobile life-forms (trees, plants, mountain) – 2,000,000 births
- animals (cow, dog, elephant) – 3,000,000 births
- birds (peacock, pigeon) – 1,000,000 births
- life-forms that live underwater (fish) – 900,000 births

The fourteen *lokas* of *Jambu-Dvīpa*

- | | |
|----------------------|-----------|
| ▪ Satya-Lok | ▪ Atal |
| ▪ Tap-Lok | ▪ Vital |
| ▪ Jan-Lok | ▪ Sutal |
| ▪ Mahar-Lok | ▪ Talātal |
| ▪ Svarg-Lok | ▪ Mahātal |
| ▪ Bhuvan-Lok | ▪ Rasātal |
| ▪ Mrutyu-Lok (earth) | ▪ Pātāl |

Appendix A – Satsang Information

The eight siddhi powers (asht-siddhi)

The powers obtained by those who have become a *yogi* or *siddh*.

- animā – the ability to make rocks
- mahimā – the ability to become large; a *yogi* can become as large as a mountain
- garimā – the ability to make oneself heavy; a *yogi* is not moved even by the strongest of winds
- laghimā – the ability to make oneself into light; the ability to travel with a ray of light to the *lok* of *Surya*
- ishitva – the ability to create, sustain, and destroy living and non-living entities
- vashitva – the ability to exert control over living and non-living entities
- prāpti – the ability to grasp; a *yogi* can fetch objects that may be extremely far away
- prākāmya – the ability to make wishes come true

The eight types of murti

There are eight types of *murtis* that are worthy of worship:

- shaili – stone
- dārumayi – wood
- lauhi – metal
- lepyā – earth or sandalwood paste
- lekhyā – engraved or drawn
- saikati – sand
- manimayi – gems
- manomayi – mental

The seven components of the physical body

- ras – bodily fluids
- rakta – blood
- māns – muscle
- med – fat
- asthi – bones
- majjā – marrow
- shukra – semen

Appendix A – Satsang Information

The ten topics to realise *Bhagvān*

The ten characteristics of topics of discussion by which Bhagvān can be realised:

- sarg – creation from *maha-tattva* to the five *bhuts* (up to *Virāt-Purush*)
- visarg – creation by *Brahmā*
- sthān – supremacy of *Bhagvān* in battle
- poshan – *Bhagvān*'s compassion, as He protects the world
- uti – *karma* and *vāsnā*
- manvantar-kathā – *dharma* of Manu and the other kings
- ishānu-kathā – *charitras* of the *avatārs* of *Bhagvān* and His *bhaktas*
- nirodh – dwelling in a subtle form within the various form of *Prakṛti*
- mukti – renouncing the *svarup* of a *dev* or human, and residing in His original *svarup*
- āshray – *Bhagvān* as the refuge of the creation, sustenance, and destruction of the *brahmāṇḍ*

The ten directions

- uttar – north
- iṣhān – northeast
- purva – east
- agni – southeast
- dakshin – south
- nairutya – southwest
- pashchim – west
- vāyavya – northwest
- urdhva – up
- adhah – down

The six spiritual activities prescribed by Sāṅkhya (*shat-sampatti*)

- sham – tranquillity
- dam – self-control; restraint of sense organs
- uparati – abstinence; refraining from mundane objects and activities
- titikshā – endurance; overcoming comforts and hardships
- samādhān – stability; balance of mind and focus on *Bhagvān*
- shraddhā – faith; persistence

Appendix A – Satsang Information

The eight parts of *ashtāng-yog*

The practice of *ashtāng-yog* involves focusing and minimising the fluctuations of the mind through various physical and mental practices, and ultimately aiming for the union with *Bhagvān*. There are eight progressive steps of *ashtāng-yog*. The first four steps are physical practices, whereas the last four steps are mental practices.

1. *yam* – restraint; involves moral living for purity of mind and unobstructed concentration.
2. *niyam* – observance of religious practices and code of *dharma* for the control and refinement of the mind.
3. *āsan* – seat or posture; involves physical exercises of postures to promote concentration.
4. *prāṇāyām* – involves controlling of *prāns* through breathing exercises leading to the calming of the *chitt* in preparation for concentration.
5. *pratyāhār* – Withdrawal of sensory inputs into the physical body, that enter through five sense organs.
6. *dhārnā* – concentration; involves focusing of the mind to guide the flow of consciousness.
7. *dhyān* – meditation; involves sustaining a concentrated state where the mind is clear and calm.
8. *samādhi* – spiritual experience of the union with *Bhagvān*, which is the highest level of *yog*.

The four stages of life (*āshram*)

A person passes through four stages of life, called *āshrams*. They each have different duties and responsibilities.

- *brahm-chārya* – when a person fulfils his duty as a student and *brahm-chāri*
- *grahastha* – when a person enters married life to fulfil the duties of a householder
- *vānprasth* – when a person withdraws from some social duties and serves merely as an elderly advisor
- *sannyās* – when a person abandons all worldly duties and lives as a *tyāgi*

The two wings of *satsang*

- *āgnā* – following the commands of *Bhagvān* and His *sant*
- *upāsanā* – a firm belief and worship of the *sākār svarup* of *Bhagvān*

Appendix A – Satsang Information

The four social classes (*varna*)

All Hindus are divided into four castes. A person must follow the *dharma* of their own *varna*, and should not follow the *dharma* of another *varna*.

- *brāhmaṇ* – priest ; a religious and educated person traditionally assigned duties of worship, performing rites and rituals, and teaching.
- *kshatriya* – *warrior*; a person of power and courage, traditionally responsible for both the formation and enforcement of law within society, as well as its safety.
- *vaishya* – merchant; businessman or employer traditionally dealing with financial and commercial matters in society.
- *shudra* – labourer; skilled worker traditionally serving the other three *varnas*

The twenty-nine vrats

These *vrats* must be kept by all *bhaktas*. These *vrats* are kept by Vaishnavs, which means ‘twenty-nine; vish-nav’.

- Janmāshtami – the birthday of *Shree Krishna*
- Rāmnavmi/Swāminārāyan Jayanti – the birthday of *Shree Rām*; and the birthday of *Shree Swāminārāyan Bhagvān*
- Shivrātri – the day *Shiv* returns to *Kailās*, after staying in Pātāl four months with Bali Rājā
- Vāman Jayanti – the birthday of *Shree Vāman*
- Nrusingh Jayanti – the birthday of *Shree Nrusingh*
- The 24 *Ekādashi* – the eleventh day of the bright and dark halves of the lunar month

The three qualities of a true *satsangi*

- *niyam* – to follow moral, spiritual, and religious codes of conduct prescribed by *Bhagvān* or the *shāstras*
- *nishchay* – to have unfaltering faith in *Bhagvān*, no matter what is seen or heard
- *paksh* – to be loyal to *Bhagvān* and His *bhaktas*

Appendix A – Satsang Information

Extra niyams of chātur-mās

During the monsoon season (chatur-mās), a *bhakta* must take extra *niyams*. These are prescribed by *Swāminārāyan Bhagvān* in the Shikshāpatri.

- listen to *kathās*
- read *kathās*
- sing *kirtans*
- perform a *mahā-pujā* and the *abhishek* of *Bhagvān*
- reciting of a *mantra*
- reciting of a *stotra*
- *pradikshanā* of the *murti* of *Bhagvān*
- *dandvat pranām*

Names Of Swāminārāyan Bhagvān

- Ghanshyām – given by Bhakti-Mātā
- Hari – given by Mārkandey Rushi
- Krishna - given by Mārkandey Rushi
- Hari-Krishna - given by Mārkandey Rushi
- Nilkanth - given by Mārkandey Rushi
- Sahajānand Swāmi – given by Rāmānand Swāmi
- Nārāyan Muni – given by Rāmānand Swāmi
- Swāminārāyan - – given Himself

Items taken on van-vicharan

Swāminārāyan Bhagvān travelled all over India for seven years, between the age of eleven and eighteen. He established *dharma* and destroyed *adharma*. He carried eleven items with Him:

- mrug-charma – deerskin
- munj-mekhlā – a grass rope worn around the waist to tie a loin-cloth
- kamandalu – wooden water pot with a handle
- batvo – a small box to keep shāligrāms and Bāl-Mukund
- palās – a T-shaped wooden stick used as a hand-rest
- gutko – small notebook containing summaries of *shāstras*
- gāranu – cotton cloth to filter water
- mālā – rosary
- bhikshā-pātra – bowl for alms
- yagnopavit – sacred thread worn from left shoulder to waist
- tulsi kanthi – double-threaded necklace made of tulsi beads

Appendix A – Satsang Information

The major pilgrimage places visited by Nilkanth Varni on van-vicharan

- Pulāshram (Mukti-Nāth)
- Shirpur
- Nav-Lakhā Mountain
- Bālvā-Kund
- Kapil-Āshram
- Jagan-Nāth-Puri
- Shiv Kanchi
- Vishnu Kanchi
- Shree-Rang Kshetra
- Setubhandh Rāmeshvar
- Bhut-Puri
- Kumārikā
- Padmanābh
- Janārdan
- Ādi Keshav
- Pandharpur
- Dand-Kāranya
- Nāsikpur
- Trambakeshvar
- River Tāpi
- River Narmadā
- River Mahi
- River Sābarmati
- Bhim-Nāth

The six mandirs

Six mandirs were constructed by the wish of *Swāminārāyan Bhagvān*, and He installed the *murtis* Himself.

<u>Place</u>	<u>Murti</u>	<u>Year</u>	<u>Head of Construction</u>
Amdāvād	Nar-Nārāyan Dev	VS 1878	Ānandānand Swāmi
Bhuj	Nar-Nārāyan Dev	VS 1879	Vaishnavānand Swāmi
Vadtāl	Lakshmi-Nārāyan Dev	VS 1881	Brahmānand Swāmi
Dholerā	Madan-Mohanji Mahārāj	VS 1882	Nishkulānand Swāmi
Junāgadh	Rādhā-Raman Dev	VS 1884	Brahmānand Swāmi
Gadhādā	Gopināthji Mahārāj	VS 1885	Viraktānand Swāmi

The five authors of the Vachanāmrut

The Vachanāmrut contains the words spoken by *Swāminārāyan Bhagvān*. However, it was written and compiled by five *sants*, after hours of listening, remembering, and writing.

- Muktānand Swami
- Gopālānand Swami
- Nityānand Swami
- Shukānand Swāmi
- Brahmānand Swami

After each *sabhā*, the *sants* would write down the discussions of the *sabhā*. They would then merge their scripts, to finally create one final manuscript. Even though *Swāminārāyan Bhagvān* held thousands of *sabhās*, the discussions from only 273 are included in the Vachanāmrut.

Appendix A – Satsang Information

The eight body parts of *ashtāṅg dandvat pranām*

Men perform *ashtāṅg pranām* with eight parts of their body, whereas women perform *panchāṅg pranām* with five parts of the body. These body parts are offered to *Bhagvān* when bowing before Him.

ashtāṅg-pranām

- feet
- hands
- thighs
- chest
- head
- eyes
- mind
- speech

panchāṅg pranām

- head
- hands
- feet
- mind
- speech

The five *ārti* of the day

- mangalā – performed before sunrise, when *Bhagvān* wakes up
- shangār – performed after *Bhagvān* is dressed
- rājbhog – performed before lunch
- sandhyā – performed after sunset
- shayan – performed before bedtime

The five parts of *panch-amrut*

A mixture of five items is used in *pujā* and for the *abhishek* of *Bhagvān*.

- dudh – milk
- dahi – yoghurt
- ghee – pure butter
- madh – honey
- sākār – sugar

Appendix A – Satsang Information

The thirty-nine characteristics of *Bhagvān* as a king

1. satya – truthfulness; kindness to all beings
2. sauch – inner purity; flawlessness
3. dayā – compassion; intolerance of the pain of others
4. kshānti – patience; tolerance of contempt from enemies
5. tyāg – renunciation; abandoning all things
6. santosh – happiness; free from impatience
7. ārjav – sincerity; honesty; harmonising of mind, speech, and body
8. sham – tranquillity
9. dam – self-control; restraint of outer sense organs
10. tap – strictness
11. sāmya – equality; equal behaviour with friends and foe
12. titikshā – endurance; withstanding comforts and hardships
13. uparati – self-discipline; refraining from unnecessary activities
14. shrut – learning; knowledge of precise meanings of the *shāstras*
15. gnān – knowledge useful in helping a *mumukshu* attain the pleasant and avoid the unpleasant
16. virakti – repulsion towards the pleasures of the senses
17. aishvarya – power; control over all things
18. shaurya – valour; courage in battle
19. tej – brilliance; resistance to defeat
20. bal – strength; power to govern all beings
21. smṛuti – memory; remembering of *bhaktas*
22. svātantrya – independence
23. kaushal – skilled
24. kānti – splendour
25. dhairyā – courage
26. mārdav – gentleness
27. prāgalbhya – maturity
28. prasharay – courteous; polite
29. sheel – pure
30. saha – strength; force
31. ojas – vitality; energetic
32. bal – strength; power to support all things
33. bhag – excellence
34. gāmbheerya – wisdom
35. sthairya – stability
36. āstikya – faith in *Bhagvān* and *shāstras*
37. keerti – glory; fame
38. mān – self-respect
39. anahankruti – without ego; humility

Appendix A – Satsang Information

The thirty characteristics of a sādhu

1. krupālu – selflessly showers grace upon others
2. sarvedehinām akrutadroh – does not harm any living being
3. titikshu – remains dignified in all situations – during praise and insult, happiness and misery
4. satyasār – strength comes from satya
5. anavadhyātmā – devoid of jealousy or other such vices
6. sam – views others with equality
7. sarvopakārak – does only good to others
8. kāmairahatadhihi – not disturbed by indulging in *vishays*
9. dānt – *indriyas* are restrained
10. mrudu – gentle-natured
11. shuchi – inner and outer purity
12. akinchan – without any worldly desires
13. aniha – without any desires for worldly gains
14. mitabhuk – eats in moderation
15. shānt – mind is restrained
16. sthir – composure
17. machharan – only refuge is *Bhagvān*
18. muni – has noble thoughts
19. apramatta – aware
20. gambhriātmā – motives are beyond our understanding
21. dhrutimān – patient even in difficult circumstances
22. jitashadgun – one who has defeated: thirst, hunger, grief, infatuation, old age, and death
23. amāni – humility
24. mānad – can praise others
25. kalp – ability to speak for the benefit others
26. maitra – does not deceive others
27. kārunik – compassionate without any selfish motive
28. kavi – fully knows the *sthāvar*, the *jangam*, and *Bhagvān*
29. worships *Bhagvān*
30. has single-minded worship with the realisation of *Bhagvān* in His true glory

Appendix A – Satsang Information

The *chihñ* on the feet of *Swāminārāyan Bhagvān*

Right Foot

<i>jav</i>	A barley grain; located on the right toe. Performing <i>dhyāñ</i> on this <i>chihñ</i> destroys all sins, purifies the mind, and grants a person with the knowledge of <i>ātmā</i> and <i>Paramātmā</i> . It also grants worldly wealth and comforts.
<i>jāmbu</i>	A berry. Performing <i>dhyāñ</i> on this <i>chihñ</i> ensures that a <i>bhakta</i> loses interest in everything else and feels that all worldly affairs are worthless.
<i>vajra</i>	The <i>vajra</i> is a weapon as long as a <i>trident</i> which is carried by <i>Indra</i> . Performing <i>dhyāñ</i> on this <i>chihñ</i> helps a <i>bhakta</i> overcome his inner enemies, and removes the desires for material pleasures, which enables the mind to focus on <i>Bhagvān</i> .
<i>urdhvarekhā</i>	Line. This <i>chihñ</i> runs from the space between the big toe and the first toe to the heel of the right foot. Performing <i>dhyāñ</i> on this <i>chihñ</i> spiritually elevates the mind and takes the <i>bhakta</i> to <i>Akshardhām</i> .
<i>dhvaj</i>	A flag. A flag sits above a <i>mandir</i> , and is also carried by the chief warrior of an army. A flag also symbolises victory. Performing <i>dhyāñ</i> on this <i>chihñ</i> leads a <i>bhakta</i> to live by the <i>agnā</i> of <i>Bhagvān</i> , just as a flag flutters according to the direction of the wind. It also helps a <i>bhakta</i> overcome lust and other material desires.
<i>kamal</i>	A lotus. Performing <i>dhyāñ</i> on this <i>chihñ</i> enables a <i>bhakta</i> to remain free of material attachments and focus his mind on <i>Bhagvān</i> . Just as a <i>kamal</i> is able to blossom even in muddy water, similarly, a <i>bhakta</i> is able to remain free of material attachments, despite fulfilling all his worldly duties obligations. Also, just as a <i>kamal</i> does not sink into water, a <i>bhakta</i> is not submerged by the forces of inner enemies, attachments, and material pleasures.
<i>ankush</i>	An instrument used to control an elephant. Performing <i>dhyāñ</i> on this <i>chihñ</i> enables a <i>bhakta</i> to control his mind, and to become strong in worshipping <i>Bhagvān</i> .
<i>ashtakon</i>	An octagon. Performing <i>dhyāñ</i> on this <i>chihñ</i> grants a <i>bhakta</i> the fruits of <i>ashtāng-yog</i> . He also attains <i>Akshardhām</i> , which is beyond the eight barriers.

Appendix A – Satsang Information

svastik This sacred sign symbolises the focusing of *Bhagvān's* energy from all four directions to the centre. Performing *dhyān* on this *chihṇ* grants the *bhakta* a happy life free of misery, and good luck.

Left Foot

matsya A fish. Performing *dhyān* on this *chihṇ* grants a *bhakta* with a stable mind. It also empowers him to live life absorbed in the *murti* of *Bhagvān*.

trikon A triangle. Performing *dhyān* on this *chihṇ* frees a *bhakta* from the bondage and the three bodies – *sthul*, *sukshma*, *kāran*; and the three mental states – *jāgrat*, *svapna*; *sushupti*. He becomes *brahm-rup*.

gaupad A cow's footprint. Performing *dhyān* on this *chihṇ* causes the vast material world to become the size of a cow's hoof.

dhanush A bow; symbolises humility and strength. Performing *dhyān* on this *chihṇ* makes a *bhakta* humble, wise, polite, and fearless. It also enables him to overcome inner enemies.

vyom Space (*ākāsh*); present in *pruthvi*, *jal*, *tej*, and *vāyu*, but it remains unaffected by them. Similarly, a *bhakta* performing *dhyān* on this *chihṇ* remains detached from the material world, and *Bhagvān* resides within the purified space of his heart (*hruday-ākāsh*).

ardha-chandra Half moon. The moon symbolises peace. A *bhakta* performing *dhyān* on this *chihṇ* overcomes all miseries and experiences inner peace and profound happiness. Also, just as the night-lotus blossoms due to the light of the moon, the *bhakta* blossoms with *bhakti* and *shraddhā* through the light of *Bhagvān*.

kalash A brass water-pot. By performing *dhyān* on this *chihṇ* a *bhakta* attains total fulfilment and becomes *akshar-rup*. A *kalash* occupies the highest point on the *shikhar* of a *mandir*, and so the *bhakta* attains the highest *dhām*, *Akshardhām*.

Appendix B – Biography Of Swāminārāyan Bhagvān

The Purpose Of His Avatār

Swāminārāyan Bhagvān incarnated on earth, along with His *dhām* and some of His *muktas*, to establish *ekāntik dharma*, and grant *kalyāñ* to those who became His *bhaktas*. He incarnated at Dharma-Dev's house in Chhapaiyā in Kaushal-Desh, to save Bhakti-Mātā and Dharma-Dev from harassment by demons. He also incarnated to take *mumukshu bhaktas* to *Akshardhām*, by imparting knowledge of His *svarup*, *dharma*, *vairāgya*, and *bhakti*.

While on earth, He established *ekāntik dharma*, which had been destroyed many years ago, and He destroyed *adharma*. He initiated over 2000 *sādhus*, of which 500 were initiated as *paramhans*. Also, He built *mandirs*, and installed *murtis*, which will always remain on earth. In this way, Bhagvān forever resides on this earth through His *sādhus* and His *murtis*. Swāminārāyan Bhagvān also wrote and narrated *shāstras*, authenticated ancient *shāstras*, and instructed His *sādhus* to write *shāstras*.

Birth Name:	Ghanshyām (given by Bhakti-Mātā)
Other Names:	Hari, Krishna, Hari-Krishna, Nilkanth (given by Mārkandey Rushi in Chhapaiyā) Sahajānand Swāmi, Nārāyan Muni (given by Rāmānand Swāmi in Piplānā) Swāminārāyan (given by Himself in Faneni) Shreeji Mahārāj (given by His <i>bhaktas</i>)
Birth Date:	Chaitra sud 9, VS 1837 (2 nd April 1781) - Rāmnavmi
Birthplace:	Chhapaiyā, near Ayodhyā in Kaushal-Desh (later moved to Ayodhyā)
Father's Name:	Dharma-Dev (Dev-Sharma) (son of Bāl-Sharma and Bhāgyavati)
Father's Birth Date:	Kārtik sud 11, VS 1796
Father's Birthplace:	Itār
Mother's Name:	Bhakti-Mātā (Bālā, Premvati) (daughter of Krishna-Sharma and Bhavāni)
Mother's Birth Date:	Kārtik sud 15, VS 1798
Mother's Birthplace:	Chhapaiyā

Appendix B – Biography Of Swāminārāyan Bhagvān

Brothers:	Rāmpratāpjī (married to Suvāsini-Bāī) Ichhārāmji (married to Variyāri-Bāī)
Varna:	Sarvariya Brahman
Family Ved:	Sām Ved, Kauthmi Shākhā
Guru:	Rāmānand Swami

Van-Vicharan

Start date:	Āshādh sud 10, VS 1849 – the day he left Ayodhyā
Age at start:	11 years, 3 months, and 1 day
Place:	Ayodhyā
Length of van-vicharan:	7 years, 1 month, and 11 days
End date:	Shrāvan vad 6, VS 1856
Age at end:	18 years, 4 months, and 12 days
Place:	Loj

Bhāgvati Dikshā

Age:	19 years, 7 months, and 2 days
Date:	Kārtik sud 11, VS 1857
Place:	Piplānā

Head Of The Sampradāy

Age:	20 years, 7 months, and 2 days
Date:	Kārtik sud 11, VS 1858
Place:	Jetpur

Satsang

Years in satsang:	30 years, 9 months, and 19 days
Time on earth:	49 years, 2 months, and 1 day
Date He left earth:	Jyeshth sud 10, VS 1886

Appendix B – Biography Of Swāminārāyan Bhagvān

Accomplishments On Earth

- Established *ekāntik dharma*, and destroyed *adharma*
- Initiated over 2000 *sādhus*, of which 500 were initiated as *paramhans* - He remains on earth through these *sādhus*
- Built *mandirs*, and installed *murtis* for *bhaktas* to always have the *darshan* of *Bhagvān's murti*
- Established two seats of leadership (*gādi*), and two *āchāryas* to protect and promote the *sampradāy*
- Revealed the philosophy of the Veds in simple words
- Wrote *shāstras*, and authenticated ancient *shāstras*, and *shāstras* written by His *sādhus*
- Summarised the essence of all the *shāstras* in the *Shikshāpatri*
- Worked to assist the poor by distributing food and drinking water
- Opened charity-houses for the poor
- Organised food and water aid for people during times of drought
- Stopped the practice of *sati*, as it was suicide/murder (some were forced) - human life is only given and taken by *Bhagvān*
- Stopped female infanticide (killing of baby girls)
- Encouraged the *bhaktas* to educate females, which meant they were able to give talks about *Bhagvān*
- Stopped the sacrifice of animals in *yagnas*
- Allowed members from all *varnas* (castes) into the Swāminārāyan Sampradāy; He instructed His *paramhans* to collect alms from all sections of society and appointed people from the lower *varnas* of society as His personal attendants; He ate along with members of lower *varnas*. However, taking food from members of lower *varnas* was not supported by Him.
- Dispelled the myth that *moksh* was not attainable by everyone. He taught *mumukshu bhaktas* that the *jeev* is neither male nor female and that everyone is equal in the eyes of *Bhagvān*
- Had good relationships with the British Imperial Government, so they gifted Him with land to build a *mandir* in Amdāvād
- Maintained good relationships with people of other religions; had followers from other religions; even though some of His attendants were Muslims, they wore a *kanthi* and followed the *panch-vartmān*
- Gave the Governor of Bombay, Sir John Malcolm, a copy of the *Shikshāpatri* (is kept in Bodleian Library in Oxford)

Appendix C – Introductory Paragraphs

The introductory paragraph of each Vachanāmrut begins with the date and location, which takes the reader back in time to the exact environment in which the *sabhbās* were held. This is followed by a detailed description of Shreeji Mahārāj's *svarup*, which allows the readers and listeners to visualise Him sitting in the *sabhbā*, giving His spiritual talks to the *sādhus* and *haribhaktas*.

Garments

Garment	Description
<i>angarkhu</i>	A long-sleeved, upper garment that is made of a thin cloth. It reaches down to the knees, and is tied with strings on the left side of the chest.
<i>bokāni</i>	Cloth tied around the head, with one end crossing from under the chin to cover the ears and cheeks.
<i>chādar</i>	A thin blanket.
<i>dagli</i>	Waistcoat with inner lining. Shorter and thicker than an <i>angarkhu</i> .
<i>dhoti</i>	An unstitched, long piece of cloth traditionally worn by males as a lower garment. It is usually wound around the waist with one end tucked in after passing it between the legs.
<i>feto</i>	Long piece of cloth that can be twisted and tied around the head, or placed over the shoulder and tied around the waist.
<i>jāmo</i>	A long-sleeved, upper garment that is made of a thick cloth, with rich embroidery. It reaches down below the knees, and is tied at the waist with long strings.
<i>khes</i>	Piece of cloth that can be worn as a shawl to cover the upper body, or worn as a <i>dhoti</i> to cover the lower body.
<i>pāgh</i>	Turban. Long, thin piece of cloth tied around the head..
<i>rajāi</i>	Thick blanket.
<i>reto</i>	<i>Feto, moliyu</i> or <i>shelu</i> with silky, decorative edges woven with golden or silver threads. Tied around the head or waist, or left to rest upon the shoulders.
<i>shelu</i>	Rich fabric with a silky finish woven with golden or silver threads and decorative edges. It is worn as an upper garment or tied around the head or waist, or even left to rest upon the shoulders.
<i>survāl</i>	Loose trousers.

Appendix C – Introductory Paragraphs

Garments worn in cold weather

Mahārāj wore warm clothes during the winter. For example, during the *kathā* in Gadhādā I – 24, He wore a warm *dagli*. Also, in Loyā 1, Loyā 3, and Loyā 7, Shreeji Mahārāj wore a cotton-padded *survāl*. From all the garments worn by Shreeji Mahārāj, we can deduce that the three coldest days in the Vachanāmrut may have been in Loyā, as Mahārāj wore double layers on top of His warm *dagli*.

The three coldest days:

Loyā	Day	Garments
15	<i>Māgshar vad 13</i>	a warm <i>dagli</i> , <i>khes</i> , <i>feto</i> around His head, tied a <i>bokāni</i> with another <i>feto</i> , covered Himself <i>chofāl</i> and a <i>pachhedi</i>
17	<i>Māgshar vad Amās</i>	a warm <i>dagli</i> with an <i>angarkhu</i> inside, <i>khes</i> , tied a <i>feto</i> around his head, tied <i>bokāni</i> with another <i>feto</i> , covered Himself <i>chofāl</i> and a <i>rajāi</i>
18	<i>Posh sud 1</i>	a warm <i>dagli</i> , <i>khes</i> , tied a <i>feto</i> around his head, tied <i>bokāni</i> with another <i>feto</i> , covered Himself <i>chofāl</i> and a <i>rajāi</i>

Notes:

- As Shreeji Mahārāj possessed intense *vairāgya*, He preferred simple white clothing.
- Shreeji Mahārāj generally wore a *dhoti*, referred to as a *khes*. A white *dhoti* is only mentioned twice in the Vachanāmrut, in Gadhādā II – 34 and in Jetalpur – 5.
- He rarely wore a *survāl*, but when He did, He preferred a white one, rather than one made of *kinkhāb*. He only wore a *kinkhāb survāl* when it was presented by a loving *bhakta*.
- He rarely wore an *angarkhu*, *dagli*, or *jāmo*. He usually draped one of the following garments on His upper body: thin cotton cloth, thick cotton cloth, *chādar*, *khes*, *reto*, or *shelu*.
- Shreeji Mahārāj rarely wore rich garments with embroidery.
- He wore a white, English-milled cloth during the *kathā* in Gadhādā III – 31.

Appendix C – Introductory Paragraphs

Adornments

The *paramhans* and *bhaktas* often adorned Mahārāj with various items. They offered Him flowers, hung garlands around His neck, placed bunches of flowers above His ears or inserted them into His *pāgh*, hung tassels of flowers from His *pāgh*, and tied strings of flowers to His wrists and arms.

Adornments	Vachanāmrut
<i>berkhā</i> (string of flowers tied to the wrist)	Gadhadā I – 30
<i>bājubandh</i> and <i>gajarā</i>	Vadtāl – 1, Amdāvād – 2, 4, Gadhadā III – 1, 3, 5, 9
<i>guchh</i> (bunches of flowers placed above the ears)	Gadhadā 1 – 12, 20, 22, 34, 36, 37, 39, 41, 42, 43 Sārangpur 14, Gadhadā II – 21, 32, Vadtāl – 5 (two on each ear) Amdāvād – 1, 4, 6, Jetalpur – 3
both <i>torā</i> and garlands hanging on Mahārāj's <i>pāgh</i>	Gadhadā I – 62, Gadhadā II – 49, Amdāvād – 3
held in the hands: - <i>gajarā</i> - large bunch of roses - bunch of flowers - a ball of flowers - <i>sevati</i> flower in right hand - pomegranate - lemon - handkerchief - <i>tulsi mālā</i>	Gadhadā I – 49 Amdāvād – 6 Gadhadā I – 14 Gadhadā I – 36 Gadhadā I – 14 Vadtāl – 13, Jetalpur – 3 Jetalpur 1, 3 Jetalpur – 2 Gadhadā I – 70, Panchālā – 4, Amdāvād – 5, Jetalpur – 2
<i>tulsi kanthi</i>	Gadhadā I – 64, Gadhadā II – 48
<i>rākhadis</i>	Gadhadā II – 9 (<i>Shrāvan sud 14, one day before Rakshā Bandhan</i>)
pearl necklace and pearl tassels hanging from <i>pāgh</i>	Gadhadā I – 13
sandalwood paste smeared on forehead	Gadhadā I – 32, 59
sandalwood paste smeared on whole body	Jetalpur – 4

Appendix C – Introductory Paragraphs

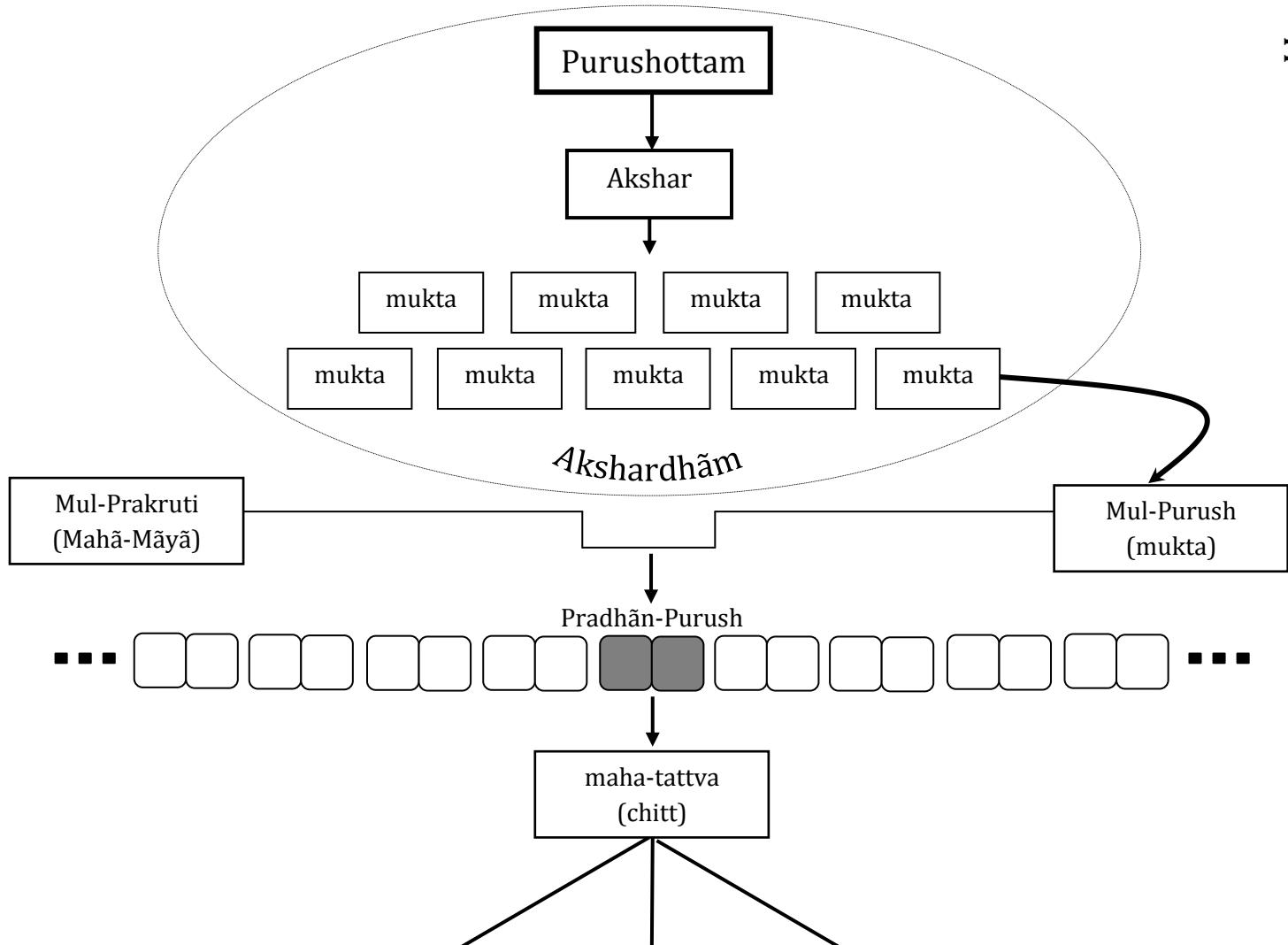
Flowers	Vachanāmrut
<i>chameli</i>	Vadtāl – 20, Amdāvād – 3, 6, Jetalpur – 3
<i>mogrā</i>	Gadhadā II – 21, 24, 54, 61, Gadhadā III – 1, 2, 3, 5, 7, 13, 15, 16, 19
<i>dolariyā</i>	Jetalpur 1, 2, 3
<i>gulāb</i>	Gadhadā I – 14, 63, Vadtāl 1, 3, 5, 12, Amdāvād 1, 2, 4, 5, 6, 7, 8
<i>hajāri</i>	Jetalpur – 3
<i>borsali</i>	Jetalpur – 3
<i>guldāvadi/sevati</i>	Gadhadā I – 14, 22, 26, Kāriyāni – 11, Gadhadā II – 27, 66, Jetalpur – 1, 3, 4
<i>champā</i>	Vadtāl – 2, Jetalpur – 3
<i>karnikār</i>	Gadhadā I – 36, Gadhadā II – 14, Gadhadā III – 19

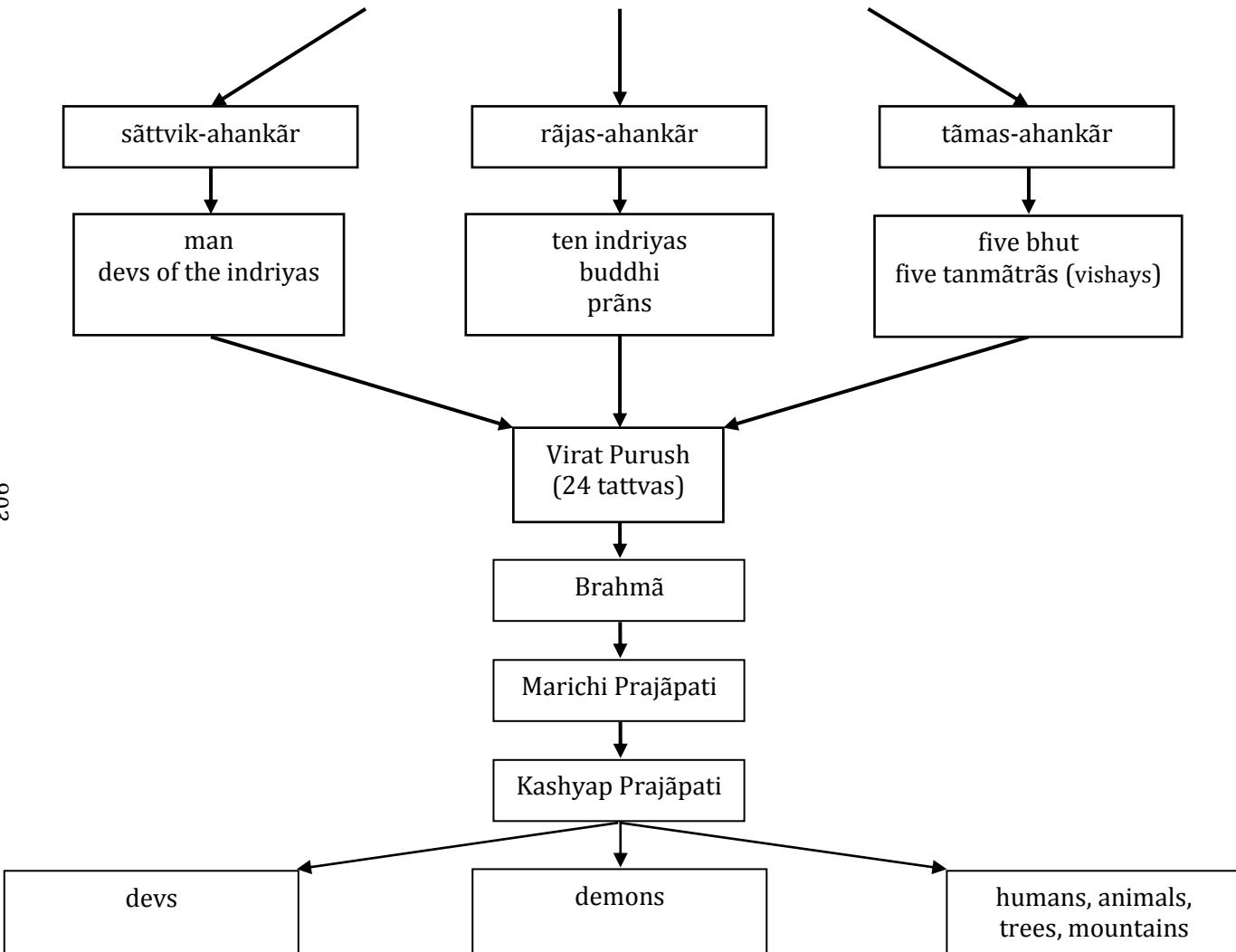
Notes:

- There are no flowers in the Panchālā *sabhās*, either because the area was not fertile enough for growing flowers or the weather in *Fāgan* was not warm enough for flowers to grow.
- There are no flowers in the Loyā *sabhās*. This may be due to the cold winter. Also, there are no flowers in winter months of Gadhadā II, until the month *Chaitra*.
- The rose only appears twice in the *sabhās* in Gadhadā. Roses probably did not grow in the Saurāshtra region. So, the roses in the two *sabhās* may have been brought by *bhaktas* visiting from other regions. All the other references to roses occur in the Gujarat *sabhās* (Vadtāl and Amdāvād). In the Amdāvād *sabhās*, Mahārāj adorns roses in the form of *torā*, *bājubandh*, *guchh*, and garlands.
- The *dolariyā* flower only appears in the Jetalpur *kathās*.
- In Jetalpur 3, Mahārāj adorns six varieties of flowers: *champā*, *borsali*, *guldāvadi*, *chameli*, *dolariyā*, and *hajāri*, in addition to holding a lemon in one hand and a pomegranate in the other.
- Sandalwood paste is usually applied during the summer months for its cooling effect. In the Vachanāmrut, it was smeared on Mahārāj three times: one during the month of *Posh*, and twice during the month of *Fāgan*. Both months have low temperatures, with *Posh* being colder than *Fāgan*. Therefore, Mahārāj may have accepted the sandalwood from a great *sādhū* or a devout *bhakta*, as it is only soothing during the summer months.

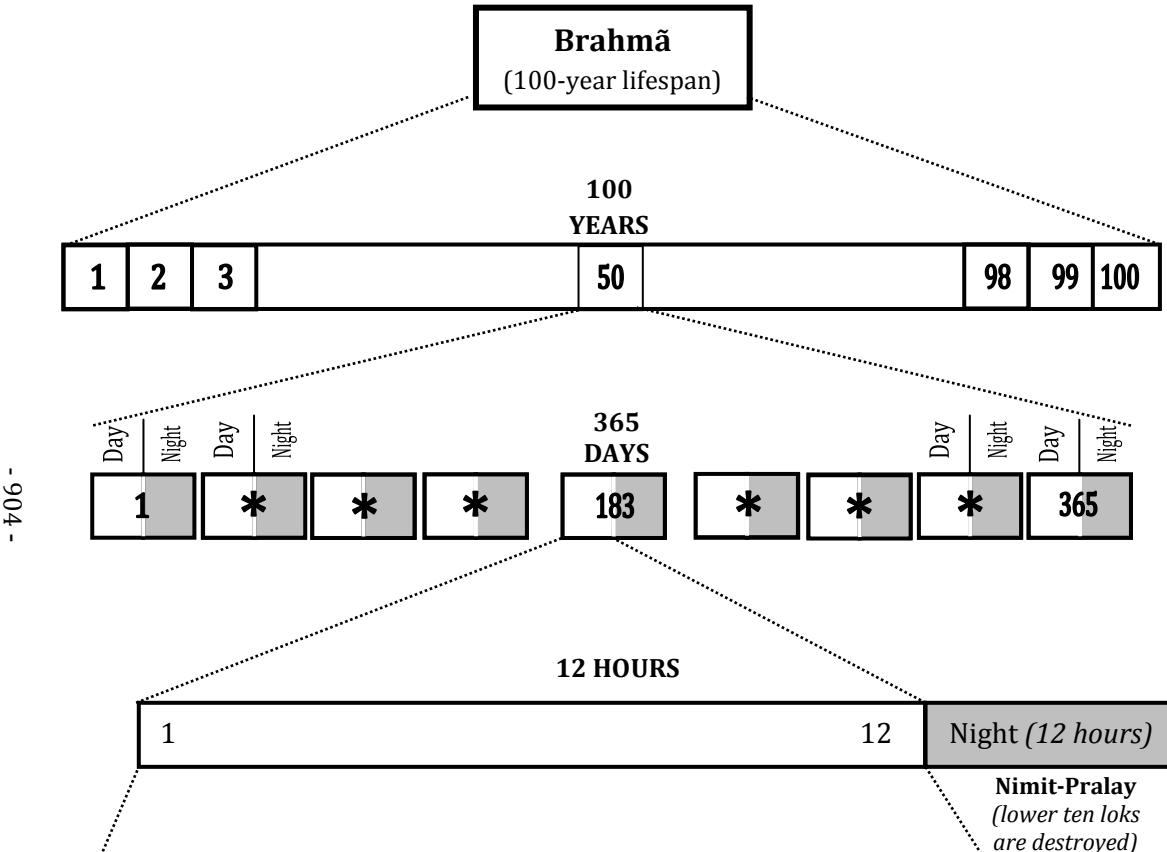
Place	Number of Chapters	Talks given by Shreeji Mahārāj of His own accord	Shreeji Mahārāj	NUMBER OF QUESTIONS ASKED								
				Muktānand Swāmi	Gopālānand Swami	Nityānand Swāmi	Shukānand Swāmi	Brahmānand Swami	Other Sant	Ayodhya Prasādi Mahārāj	Raghuviriji Mahārāj	Haribhaktas
Gadhādā I	78	40	22	32	5	4	3	8	41	-	-	17
Sārangpur	18	6	4	12	-	4	-	-	15	-	-	2
Kāriyāni	12	5	7	5	2	3	-	2	8	-	-	2
Loyā	18	3	47	8	2	-	3	3	15	-	-	1
Panchālā	7	5	1	-	-	-	-	-	2	-	-	1
Gadhādā II	67	46	31	17	-	2	2	2	8	1	1	3
Vadtāl	20	5	8	4	1	1	1	1	-	-	-	11
Amdāvād	8	3	3	1	-	-	1	-	-	-	-	7
Ashlāli	1	1	-	-	-	-	-	-	-	-	-	-
Jetalpur	5	4	1	1	-	-	-	1	-	-	-	1
Gadhādā III	39	44	17	11	1	-	11	-	7	1	1	6

Appendix E – Creation



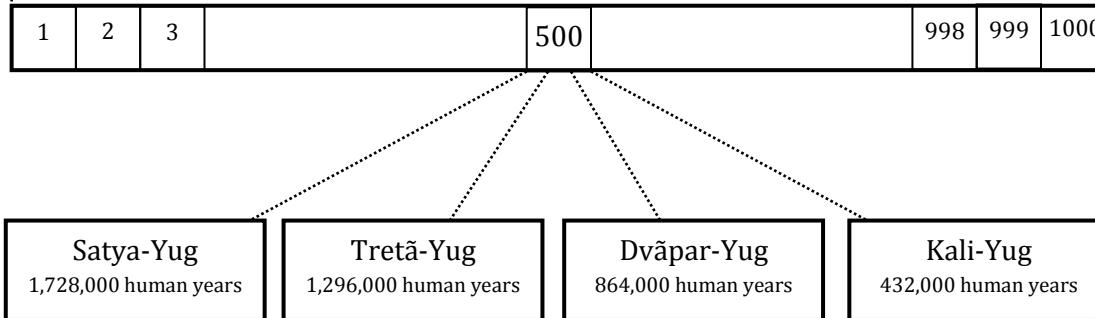


Appendix F – Time Scale



- 10 - Svarg-Lok
- 9 - Bhuvan-Lok
- 8 - Mrutvu-Lok
- 7 - Atal
- 6 - Vital
- 5 - Sutal
- 4 - Talatal
- 3 - Mahatal
- 2 - Rasatal
- 1 - Patal

1000 Mahā-Yug (*chokadi*)



- *Brahmā* lives for 100 years (3.1536×10^{14} human years). Each year is made up of 365 days. At the end of his 100-year lifespan, *prākrut-pralay* occurs, in which the whole *brahmānd* (the 14 *lokas*) is destroyed. A new *brahmānd* is then created, with a new *Brahmā*.
- *Brahmā's* whole day is made up of 24 hours: a 12-hour day and a 12-hour night (8.64×10^9 human years).
- During *Brahmā's* day, the lower 10 *lokas* of the *brahmānd* are created; and they are destroyed during the night. This is called *nimit-pralay*. The lower 10 *lokas* are then created the next day. (The upper four *lokas* are created during *Brahmā's* first day, and they are not destroyed until *Brahmā* dies, and *prākrut-pralay* occurs)
- During *Brahma's* 12-hour day (4.32×10^9 human years), 14 Manus and *Indras* reign and die, and 1000 *Mahā-Yugs* (*chokadis*) occur.
- A *chokadi* is the passing of four *yugs*: *Satya-Yug* lasts for 1,728,000 human years; *Tretā-Yug* lasts for 1,296,000 human years; *Dvāpar-Yug* lasts for 864,000 human years; and *Kali-Yug* lasts for 432,000 human years. This means one *chokadi* is completed in 4,320,000 human years. Therefore, 1000 *Mahā-Yugs* occur during one day of *Brahmā*. The destruction that occurs during the day of *Brahmā* is called *nitya-pralay*.

Appendix G – Conversion of Measurements

In the Vachanāmrut, *Swāminārāyan Bhagvān* has referred to various measurements of time using traditional Hindu time scales. Below is a list of Indian time measurements with modern conversion equivalents.

1 krati	34,000 th of a second
1 truti	300 th of a second
2 truti	1 luv (1/150 of a second)
2 lav	1 kshan (1/75 of a second)
30 kshan	1 nimish (2/5 of a second)
60 nimish	1 pal (24 seconds)
60 pal	1 ghadi (24 minutes)
2.5 ghadi	1 horā (1 hour)
24 horā	1 diwas (1 day)
7 diwas	1 saptāsh (1 week)
4 saptā	1 mās (1 month)
2 mās	1 rutu (1 season)
6 rutu	1 varsh (1 year)
100 varsh	1 shatābda (1 century)
10 shatābda	1 sahasrābda (1,000 years)
432 sahasrābda	1 Yug (length of <i>Kali-Yug</i> , 432,000 years)
2 Yug	1 Dvāpar-Yug (864,000 years)
3 Yug	1 Tretā-Yug (1,296,000 years)
4 Yug	1 Satya-Yug (1,728,000 years)
10 Yug	1 Mahā-Yug = 1 chokdi (4,320,000,000 years)
1000 mahā-yug	1 kalp (4,320,000,000 years)
1 kalp	4.32 billion years

Appendix H – Hindu Calendar

The Hindu calendar year is based on the Vikram era, after King Vikram of Ujjain. The system is still widely used in Northern and Western India. The calendar began in 57-56 BCE.

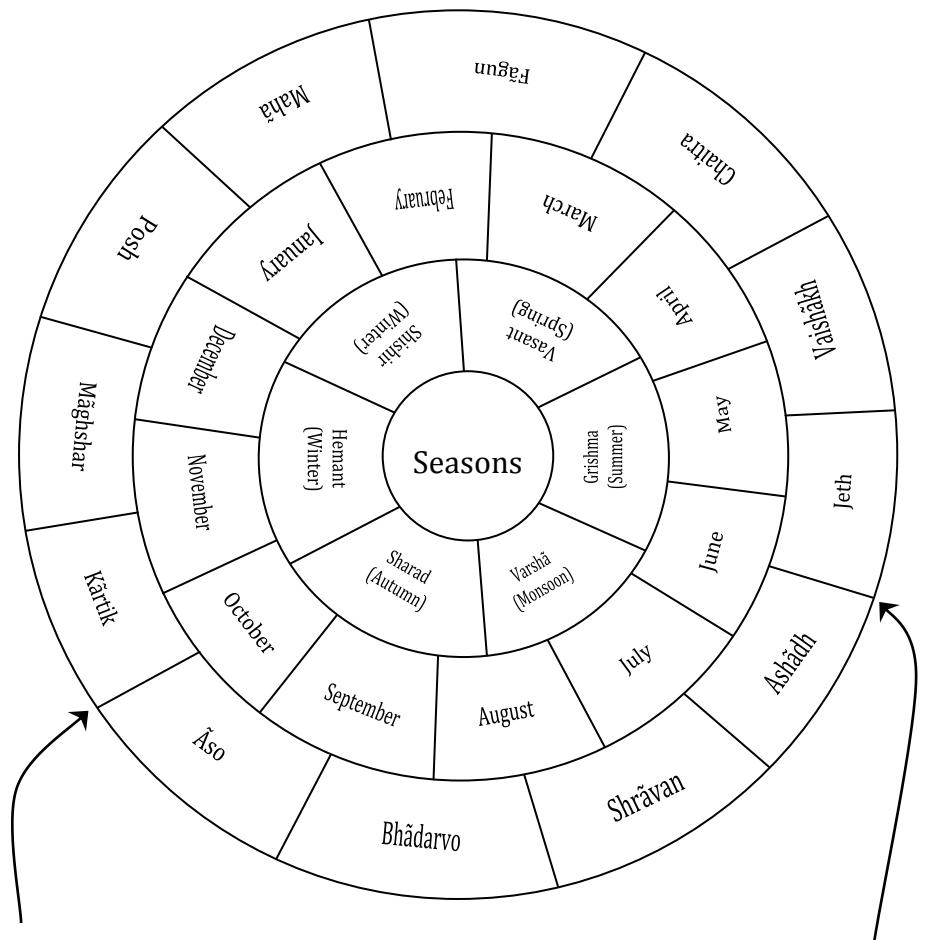
The twelve months of the year are lunar-based, where each month is divided into the bright half (waxing of the moon), known as the ‘shukla’ or ‘sud’, and the dark half (waning of the moon), known as the ‘krishna’ or ‘vad paksh’. The 15th day of the *sud* half (full moon), is known as *Punam*, while the last day of *vad* half (new moon), is known *Amās*.

In Northern India, the months end on the day of the full moon, while in Gujarāt, the months end on *Amās*, the darkest night. The lunar calendar, is approximately 354 days long. To keep it synchronised with the solar calendar, in which years are approximately 365 days long, adjustments are made to the lunar-based calendar every 2.5 years. This is achieved by adding an additional month called an ‘adhik’ or ‘Purushottam’ month to the calendar.

In Gujarāt, the *Kārtiki Samvat* is used, where the new year begins after *Divāli* on *Kārtik sud 1*. The *Ashādhi Samvat* still prevails in some parts of Rājasthān and Gujarāt – in Kutch and Saurāshtra. In this system, the new year begins on *Ashādh sud 1*. The Vachanāmrut is written using the *Ashādhi Samvat*.

The Common Era year corresponding to the *Samvat* year is obtained by subtracting 57 years from the Vikram year if the date falls between *Āshādh sud 1* and December 31st; and 56 years if the date falls between January 1st and *Jyeshtha vad 15*.

Appendix I – Months and Seasons



New Year's Day of the *Kārtikī Samvat*
(*Kārtik sud 1*)

New Year's Day of the *Ashādhi Samvat*
(*Ashādhi sud 1*)

The Vachanāmrut is written using the
Ashādhi Samvat.

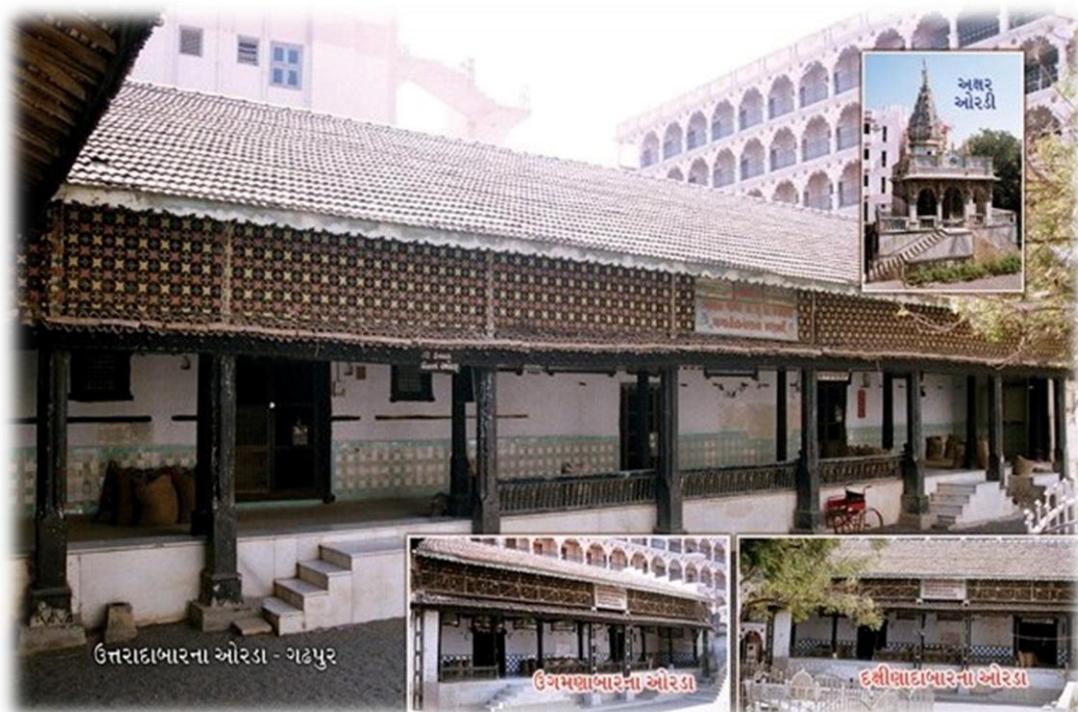
GADHADĀ



The neem tree in the *darbār* of Dādā Khāchar in Gadhadā
Inset: The residence of the *paramhans*

Appendix J – Places

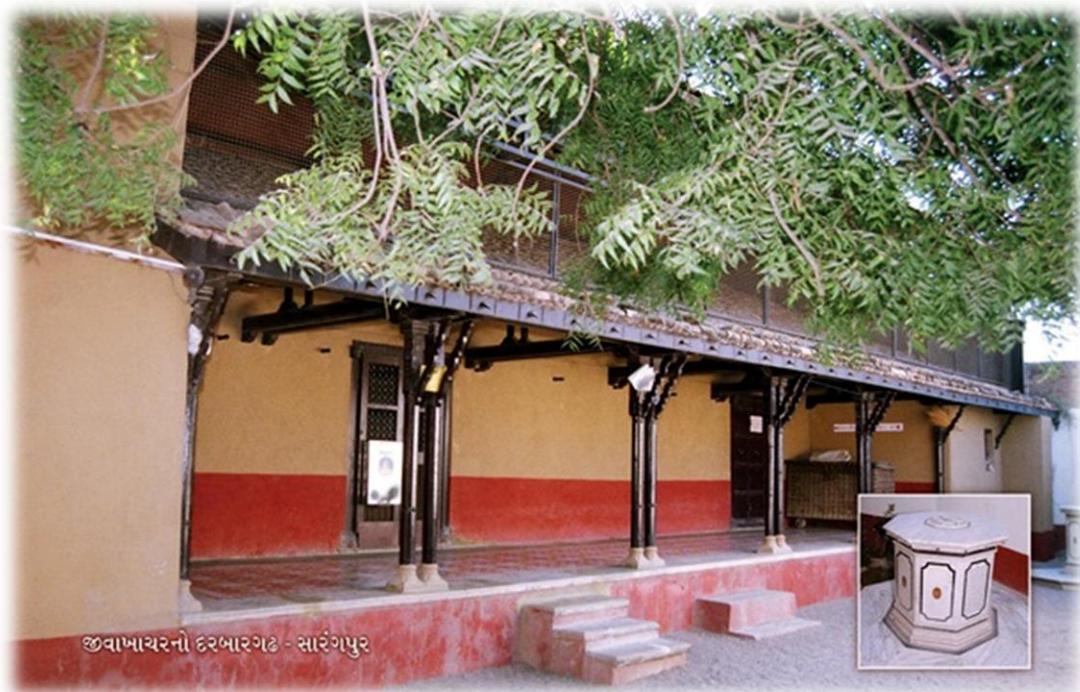
GADHADĀ



The rooms in the *darbār* of Dādā Khāchar in Gadhadā

Appendix J – Places

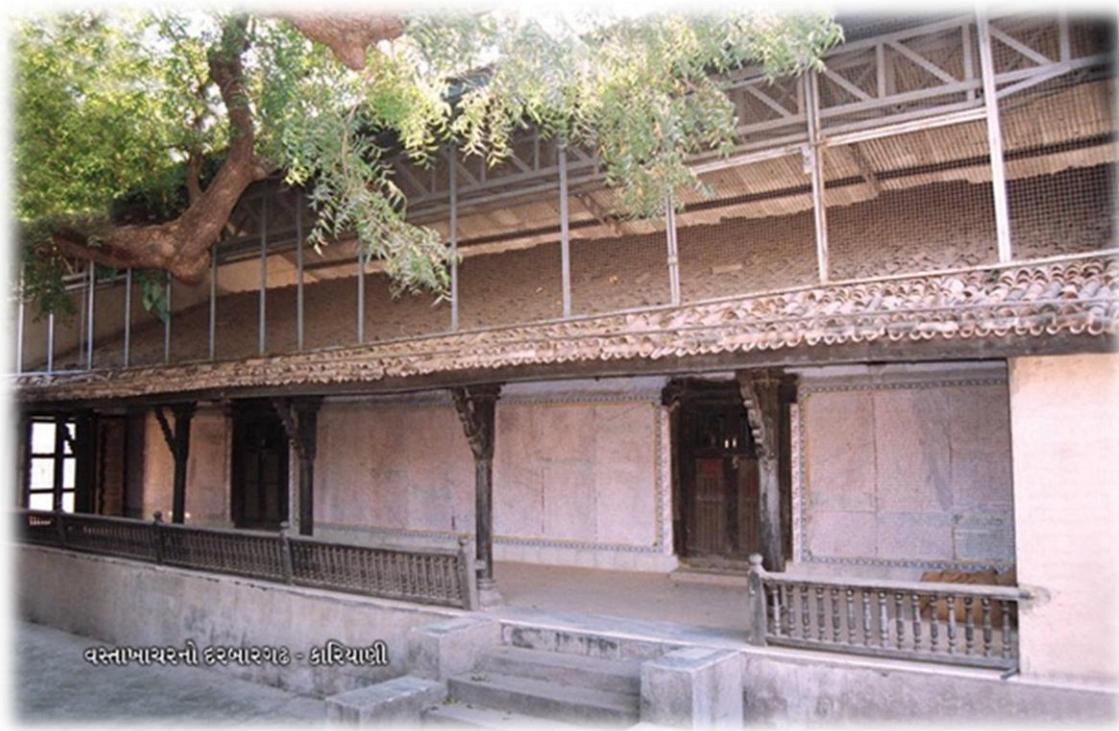
SĀRANGPUR



The *darbār* of Jeevā Khāchar in Sārangpur

Appendix J – Places

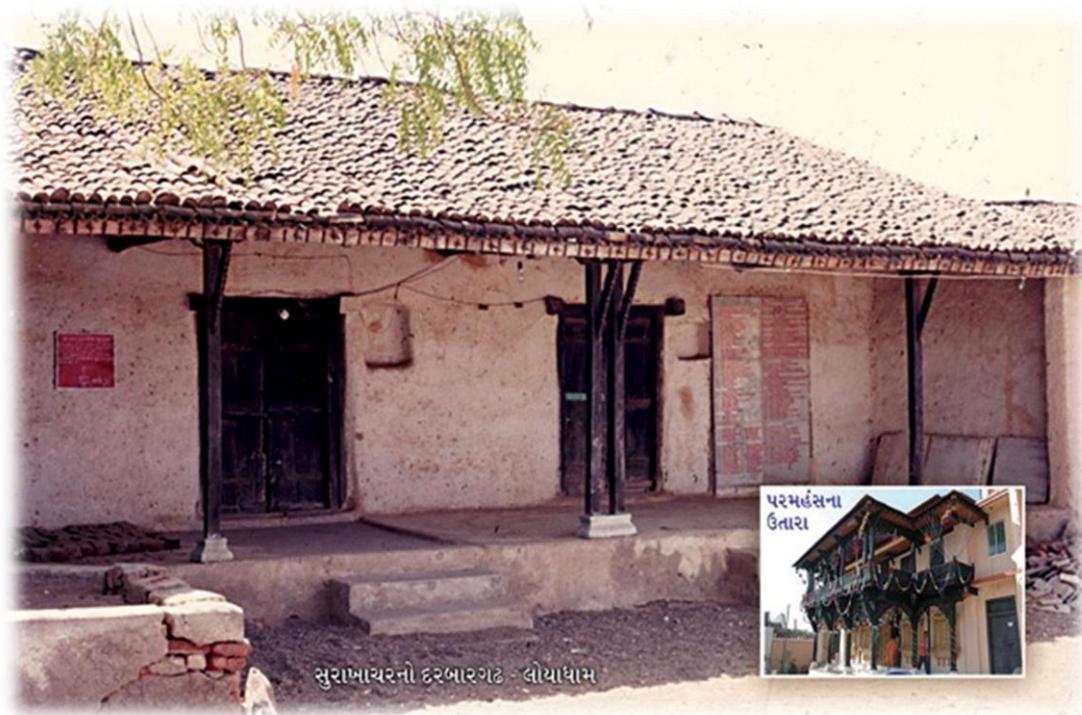
KĀRIYĀNI



The *darbār* of *Vastā Khāchar* in *Kāriyāni*

Appendix J – Places

LOYĀ



The *darbār* of Surā Khāchar in Loyā
Inset: The residence of the *paramhans*

Appendix J – Places

PANCHĀLĀ



અશાભાઈનો દરબારગઢ - પંચાળા

The *darbār* of Jinā-Bhāī in Panchālā

Appendix J – Places

VADTĀL



The *Swaminārāyan mandir* in Vadtāl.

Appendix J – Places

AMDĀVĀD



The Swaminarayan *mandir* in Amdāvād.

Appendix K – Garments and Adornments

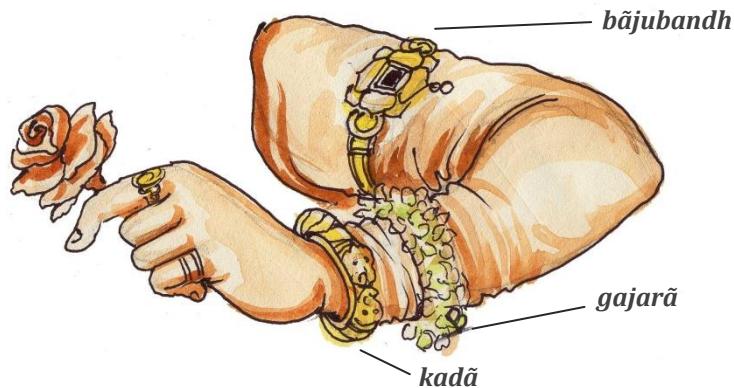


Torā of flowers hanging from a *pāgh*, and roses place above the ears.



A *bokāni* tied with one end of the *pāgh*.

Appendix K – Garments and Adornments



Appendix L – Flowers



gulāb



chameli



hajāri



champā



guldāvadi



karnikār



mogrā



dolariyā



guldāvadi



borsali

Appendix M – Instruments



satār



pakhvāj



sarodā



mrudang



sārangi



manjirā



jhānjh