

|| **Shri Swāminārāyano Vijayate** ||

The Vachanāmrut

Spiritual Discourses of Bhagwān Swāminārāyan
(An English Translation)



Publishers:
Swāminārāyan Aksharpith

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Publishers:
Swāminārāyan Aksharpith
Shāhibaug, Amdāvād 380 004
India

Blessings by H.D.H. Pramukh Swāmi Mahārāj (English Translation)

7 October, 2001

Amdāvād Mandir

Purna Purushottam Bhagwān Swāminārāyan, in order to liberate innumerable people and to establish *ekāntik dharma*, incarnated along with His divine abode, Gunātītānand Swāmi, and countless *muktas*. He initiated 500 *sādhus* who, in addition to renouncing both women and wealth, abided by the five vows of non-lust, non-avarice, non-taste, non-attachment and non-egotism. So that *upāsana* remains eternally on earth, He built *mandirs*. Also, He instructed Pujya Muktānand Swāmi and other *sādhus* to author scriptures narrating the life of their *ishtadev*, Bhagwān Swāminārāyan Himself. So, in order to strengthen the faith and conviction of thousands of aspirants and allow them to attain ultimate liberation, the *sādhus* authored scriptures.

The Vachanāmṛut is ‘amrut’ in the form of the words of Bhagwān Swāminārāyan. The teachings and principles uttered by Bhagwān Swāmi-nārāyan in assemblies at Gadhadā, Sārangpur, Kāriyāni, Loyā, Panchālā, Vartāl, Amdāvād and other places had been compiled by the *sādhus* so that all can partake of that ‘amrut’. From that compilation they created a thorough scripture; and ‘amrut’ in the form of those words is the Vachanāmṛut, which all devotees read daily. From the Vachanāmṛut, one realises *ātmā*-Paramātmā, Brahma-Parabrahma, Akshar-Purushottam, Swāmi-Nārāyan. That is, one identifies one’s self with Akshar and worships Purushottam, thereby attaining the eternal, lustrous and divine Akshardhām of Purushottam Nārāyan. Also, *dharma*, *gnān*, *vairāgya* and *bhakti* coupled with the knowledge of the glory of God – that is, *ekāntik dharma* – are strengthened. One becomes free from desires and free from the influences of *māyā*, thus eternally remaining in the service of Mahārāj. One also attains eternal bliss. Such is the tremendous glory of the Vachanāmṛut. Its words are the divine words of Bhagwān Swāminārāyan. It is the essence of all scriptures. It serves to uplift, benefit and liberate all people.

Previously, Shri Harshadbhai T. Dave had translated this glorious and liberating Vachanāmṛut into English so that all those

living both in India and abroad benefit. And now, a team of *sādhus* has re-translated the scripture. After all, in this day and age, only if such a scripture is available in English will people living abroad benefit. English is an international language. Due to such a translation, the divine words of Bhagwān Swāminārāyan become available to people of all countries of the world. Also, youths, devotees as well as scholars in both India and abroad will benefit.

So, realising the importance of such a glorious scripture, everyone should read the Vachanāmrut daily and study it deeply. Also, all should inspire others to read and study it, which is a great service to others. By doing this, Mahārāj, Swāmi, Shāstriji Mahārāj and Yogiji Mahārāj will be pleased. One will also attain peace, bliss in life and the divine Akshardhām of Mahārāj.

Jai Swāminārāyan from
Shāstri Nārāyanswarupdās

An Introduction to the Vachanāmrut

The Vachanāmrut is a collection of 273 discourses (the last 11 additional discourses are accepted only by the Amdāvād diocese) delivered by Bhagwān Swāminārāyan during the last ten years of His life, between 1819 CE and 1829 CE. These discourses were compiled by four of His pious and scholarly renunciants: Gopālānand Swāmi, Muktānand Swāmi, Nityānand Swāmi and Shukānand Swāmi. The scripture encapsulates the very essence of the principles and philosophy of the Swāminārāyan Sampradāy and is thus most foundational.

The scripture is divided into 10 sections, based on the various villages in which discourses were delivered. The sections are chronological in order and are named as follows: Gadhadā I, Sārangpur, Kāriyāni, Loyā, Panchālā, Gadhadā II, Vartāl, Amdāvād, Gadhadā III and finally Additional Vachanāmruts. Within each section, individual Vachanāmruts are arranged in chronological order and are numbered sequentially.

Each Vachanāmrut begins with an introductory paragraph taking the reader back in time to the exact environment in which the discourses were held, thereby mentally preparing him for the profound wisdom that is to come. The compilers meticulously – and ingeniously – detailed all of the major aspects of the setting of the assembly, even at the risk of sounding repetitive. Invariably, they mention the date, the month, the year, the village, the location within the village, as well as the audience seated in the assembly. In many instances, they even mention the time of day and the direction in which Bhagwān Swāminārāyan was seated. In many instances, they have even described the seat upon which He was seated as well as the dress and adornment of Bhagwān Swāminārāyan at the time. Primarily, the reason for their meticulousness was that they were convinced of His divinity. They understood that the assembly was not an ordinary, worldly assembly of people, but a divine assembly presided over by the Supreme God Himself. After all, much more than anything else, divinity is worthy of being recalled perfectly. From a scholarly point of view, this introductory paragraph adds a stamp of authenticity to the scripture. In the words of an eminent Gujarāti scholar, Mr. Bhogilāl Sāndesarā: *“Among all these scriptures [the scriptures of Buddhism, Jainism, Rāmānujāchārya, Vallabhāchārya and other āchāryas] the position of the*

Vachanāmrut is unique because the discourses of Bhagwān Swāminārāyan were compiled verbatim. There is a reference to the place and time of the discourses; a note of the year, month and day; a description of Bhagwān Swāminārāyan's garments and even the names of the people participating in the dialogues are mentioned... Thus, there is no room for interpolation."

If the introductory paragraph of the Vachanāmrut renders the scripture unique, the method of imparting spiritual wisdom is no less unique. Instead of opting for a monologue, preaching style, Bhagwān Swāminārāyan delivered His discourses in the form of a dialogue – much like the method used by the sages in the Upanishads. At times, Bhagwān Swāminārāyan would pose a question to the members of the assembly, or sometimes He would ask the assembly to pose a question to Him. On other occasions, members of the assembly would ask a question directly. In His assemblies, all were free to question and even to counter-question, regardless of whether they were scholarly renunciants or ordinary householders. Keeping in mind this question-answer method and the fact that many of the members of the assemblies were great scholars themselves, one can imagine the thoroughness of Bhagwān Swāminārāyan's knowledge on the subjects discussed.

The issues raised in the Vachanāmrut are quite varied, ranging from deeply philosophical and theological subjects, such as the nature of God, creation of the cosmos, clarifications of the classical Hindu philosophies of āchāryas such as Shankar, Rāmānuj, Vallabh and others; to more spiritually practical subjects such as the liberation of the soul, good and bad company, as well as the means of attaining eternal happiness. Since the topics discussed have no relation to the ordering of the Vachanāmrut, the reader need not read the scripture sequentially.

Regardless of the subject, though, Bhagwān Swāminārāyan had the gift of lucidly and elegantly explaining complex concepts through simple day-to-day examples. In fact, even the villagers sitting in the assembly were able to grasp profound philosophical concepts due to His simple language and meaningful examples.

The Vachanāmrut is also an authoritative scripture in as much as it was spoken by God Himself and written down at the same time. In fact, it was even reviewed and approved by Bhagwān Swāminārāyan during its compilation, a fact evident in

Vachanāmrut Loyā-7.2. Moreover, the fact that the concepts expounded in the Vachanāmrut are based on Bhagwān Swāminārāyan's own personal experience gives it an added note of authority. In fact, He states in Vachanāmrut Gadhadā III-39.16: *"I deliver these discourses to you not from any imagination of My mind nor to display any sort of aptitude. I have experienced all that I have spoken about. In fact, I speak in accordance to what I practise."*

The Vachanāmrut can also be considered to contain the essence of all of the scriptures concerned with spirituality. Why? Besides the fact that the words were spoken by the supreme Reality Himself, Bhagwān Swāminārāyan had studied the scriptures thoroughly, had mastered Ashtāng-Yoga and had also scrutinized the beliefs and practices of people throughout India. Thus, when He spoke, it was from a base of profound scriptural wisdom, advanced spiritual insight and vast practical experience. In the Vachanāmrut, He has quoted verses from the Vedas, the Shrimad Bhāgwat and other Purāns, the Upanishads, the Bhagwad Gitā as well as other parts of the Mahābhārat. In fact, in Vachanāmrut Gadhadā II-28 Bhagwān Swāminārāyan has gone so far as to say: *"I have delivered this discourse having heard and having extracted the essence from the Vedas, the Shāstras, the Purāns and all other words on this earth pertaining to liberation. This is the most profound and fundamental principle; it is the essence of all essences."*

On a more scholarly plane, the Vachanāmrut is also the first literary work of prose in the Gujarāti language, thus providing a good specimen of the culture and speaking style of the Gujarāti language two centuries ago. It is a generous gift of Bhagwān Swāminārāyan to Gujarāti literature.

Having read the above, one can better grasp why the compilers named it the Vachanāmrut. After all, it is in essence nectar, 'amrut', in the form of words, 'vachan', from the mouth of the Supreme God Himself. Just as 'amrut' has the distinct property of liberating from death all those who partake of it, the words of God similarly grant liberation from the cycle of births and deaths to all those who strive to imbibe their wisdom.

Preface

Introduction

This English version of the Vachanāmṛut is a completely new, revised translation made by a team of *sādhus* working directly from the original Gujarāṭi text published by Swāminārāyan Aksharpith, which itself is a letter-to-letter, printed version of the original, authentic manuscript published in 1928 under the auspices of Āchārya Shripatiprasādji of Vartāl. The work of translation began in September 1996 with initial meetings to discuss methods and conventions, and concluded in September 2001 with blessings from His Divine Holiness Pramukh Swāmi Mahārāj, who continually supplied invaluable inspiration to complete the monumental task.

Of course, the Vachanāmṛut has already been translated and published by the BAPS Swāminārāyan Sansthā. Continually inspired and guided by Yogiji Mahārāj, Shri H. T. Dave had worked diligently and meticulously to produce the first translation into English. However, through the years a need for a revised edition became apparent. A new edition could improve authenticity by correcting omissions, inconsistencies and misinterpretations. Also, readability could be improved by using less difficult words, simplifying sentence structures and correcting errors of usage. The reader could be provided better facilities by creating a richer glossary, giving meanings of *shlokas* and by including meaningful appendices. For these and other reasons, the entire Vachanāmṛut was re-translated by a team of *sādhus* with a systematic approach.

The reader will find that before beginning the text, understanding the approach and the conventions adopted in the translation will undoubtedly provide a deeper insight into the text, as well as a clearer understanding of why it has been translated as it has.

The Challenges

Unlike other books, translating the Vachanāmṛut into English posed many challenges. The first challenge was its mere size – the original Gujarāṭi scripture was colossal – it contained 657 printed pages! Most importantly, though, it was to be treated as a holy scripture. Unlike other descriptive books and novels where certain

imaginative aspects could be superimposed, in the case of this translation, nothing was to be added and nothing was to be removed. After all, the act of creation was already complete; it was to be merely translated.

However, unlike translating text from German to English or from French to English, the task at hand required translating Gujarāṭi to English – two very distant languages, both syntactically and culturally! How does one do justice to phrases and concepts such as “સ્ત્રીને વિષે બેઠ્યા ઊઠ્યાની વાસના” (*Strine vishe bethyā-uthyāni vāsana*)? or “મોળી વાત” (*Moli vāt*)? or “રીસની આંટી” (*Risni āṭī*)? or “લલોચપો રાખે નહિ” (*Lalochapo rākhe nahi*)? Of course, the grammatical rules of the English language also raised issues that do not arise in Gujarāṭi. For example, capitalisation is not an issue in Gujarāṭi. Now, in English, should ‘Satsang’ be capitalised or not? Should pronouns referring to entities other than God be capitalised or not? Assuming they should not, a more fundamental question was that do they really refer to God, or do they refer to a demigod? Many such decisions had to be made.

Then there was the question of spelling. Should ‘Krishna’ be spelled as ‘Krishna’ or ‘Krushna’, or ‘Krashna’ as it is generally pronounced in Gujarāṭi? ‘Satsang’ or ‘Satsanga’? ‘gnān’ or ‘jnān’? ‘swabhāw’, ‘swabhāv’, ‘svabhāw’ or ‘svabhāv’? Should diacritical marks be used, or should a simpler method be employed to spell Gujarāṭi and Sanskrit words? More decisions.

Due to the sheer size of the task, teamwork was essential. But this raised an additional issue of accounting for the various styles and vocabularies of the different translators. How to maintain a uniform, consistent style throughout the work?

Of course, as with any philosophical scripture being translated by humans, there was the obvious issue of simply not being clear about what the original text intended to say. For example, how can ordinary mortals ever visualise the following: “પુરુષોત્તમ ભગવાન જે તે વૈરાજ પુરુષના મસ્તકને વિષે રહ્યું જે સહસ્રદળનું કમળ તેને વિષે પ્રવેશ કરીને અક્ષરબ્રહ્માત્મક એવો જે નાદ તેને કરતા હવા...” (*Purushottam Bhagwān je te Vairāj Puruṣhna mastakne vishe rahyu je sahasradalnu kamal tene vishe pravesh karine Aksharbrahmātmak eavo je nād tene kartā havā*) in Sārangpur-6? Yet, since nothing in the scripture was to be omitted, even such complex and intangible concepts had to be translated.

Countless such decisions – major and minor – had to be made throughout the duration of the project. Despite the challenges faced by the translators in rendering the scripture into English, their job was never to re-write the original words. They had to remain merely translators – not editors – reproducing the message of the original into its closest, equivalent English.

A Systematic Approach

Despite the challenges involved, the team of translators decided that with God's grace and a systematic approach, the task, though formidable, was nevertheless possible. Developing a systematic procedure was the key to success. So, before initiating the work of translation, the translators worked meticulously to devise an overall plan. Furthermore, in order to overcome minor problems and to help share each other's experiences, the translators met regularly and discussed potential complications and confusions. The regular meetings also served to fine-tune and clarify the conventions that were established as the need arose.

The following, then, is a summary of the approach adopted in the translation process.

Aims and Conventions

From the outset, the translators fixed certain aims and decided on conventions to be adhered to during the translation process to fulfill those aims.

Accuracy

First, and of primary concern, was maintaining the accuracy of the translation and its fidelity to the original text. After all, the words were not ordinary – they were the words of God. This was certainly a very formidable task. Since speech patterns and syntax differ from language to language, accurate communication of the meaning of the original script demanded careful consideration of sentence structures and contextual meanings of words. For example, 'prakruti' does not always refer to the philosophical term; it also means 'a person's innate nature.' Even small words, such as '४' that stress 'only', were not to be ignored. In fact, every effort was made to maintain even the tone of the original text. For example, the use of

‘નૃ’ in the very last sentence of Gadhadā I-45 adds a lot more emphasis on the topic discussed in the passage; that is why it has been translated as “...those who do believe [God] to be nirākār just do not understand”, and not simply “...those who do believe [God] to be nirākār do not understand.”

In deciding the correct methodology, the translators also opted for a sentence-by-sentence approach; that is, unless change was absolutely necessary, each sentence in the original was to be sequentially rendered into English, of course adding any necessary linking words for better flow. Although this sentence-by-sentence method may sound simplistic or crude, its prime benefit was that it assured accuracy. After all, years from now, people should not say, “This was not in the original!” or “This has been omitted for some reason!” Also, a helpful by-product of this methodology was that it could tremendously help those who are referring to the original Gujarāṭi Vachanāmṛut. With this method, most extracted quotations from the original Gujarāṭi text that are used in other books could immediately be correlated to corresponding sentences in the English translation.

Another issue in maintaining accuracy was retaining certain Gujarāṭi or Sanskrit words in their original form. It is a well-known and accepted fact that certain concepts in the Vachanāmṛut simply have no equivalent English words. For example, ‘anvay’ and ‘vyatirek’ have no exact, simple, English equivalent words or phrases. ‘Manushyabhāṇ’ can only be rendered into English by using a phrase – a single word simply does not suffice. In these cases, instead of repeatedly using a lengthy English phrase or an inaccurate approximation, the original Gujarāṭi or Sanskrit word was kept with the appropriate English spelling. In general, these words fall into three categories:

- 1) Words that cannot be translated – mostly proper nouns and technical, philosophical terms such as ‘anvay,’ ‘vyatirek,’ ‘ekāntik,’ ‘Prakṛuti,’ ‘Aksharbrahma,’ etc.
- 2) Words that can be translated but have many subtle shades in Gujarāṭi that are lost in English. For example, ‘darshan’ could be translated as ‘to see, or to look at’, but in reality to do ‘darshan’ has much more meaning than just looking at someone; it incorporates an attitude and devotional intentions

that are much more than simply looking at someone, or even looking at someone with reverence.

- 3) Words that can be translated into English fairly accurately but which the reader should learn in Gujarāṭī nonetheless. For example, 'gnān' could be translated to 'knowledge'; but, the word 'gnān' merits a place in the reader's vocabulary because it is so vital a concept in the Vachanāmṛut.

Throughout the translation process, the translators continually fine-tuned this list by adding and removing words.

Spelling Conventions

A major decision that had to be made regarding this list of Gujarāṭī and Sanskrit words was the convention to be used for spelling. Ideally, diacritical marks provide an exact rendering of such words to English; but, to make the words more easily readable to a wider audience, a simpler scheme was chosen. Overall, the general criteria for determining spellings of Gujarāṭī words was pronunciation – words were spelled as pronounced (e.g., 'Arjun', not 'Arjuna'). Many times Sanskrit spellings of words differ from the pronunciation of words (e.g., 'jnān' vs. 'gnān'). Even in such cases, pronunciation was the primary criteria. Of course, in cases that could have caused confusion (e.g., using 'gun' for 'gunā' could cause confusion), or if a different spelling was already well-established (e.g., 'Gitā' is in use everywhere, not the technically correct 'Geetā'), the general rule of using pronunciation as the key was overridden. Also, if a particular word was already in the English dictionary and if the definition therein matched the connotation of that word in the Vachanāmṛut (e.g., puja, guru, etc.) then the English spelling of that word was used, and the word was not italicised. One problem with making pronunciation the basis for the spelling of Gujarāṭī words was that some sounds in the Gujarāṭī language could not be accurately represented by the English alphabet. For this reason, one diacritical mark was eventually used in the spelling conventions for Gujarāṭī words. To differentiate between the 'a' sound in words like 'about' and the Sanskrit-Gujarāṭī prolonged 'a' sound – as in 'vaasanaa,' 'sevaa,' or father – the letter 'ā' was used ('vāsanā' and 'sevā'), pronounced as in 'art' or 'car'.

Although this spelling scheme does have drawbacks, such as its inability to differentiate between letters such as 'ઝ' and 'ઞ', both of

which are transliterated as 'tha', and between letters such as 'ઠ' and 'ષ', transliterated as 'sha', in most cases words can be pronounced relatively easily. The scheme avoids forcing the reader to learn a complex system of diacritical marks, and in most cases, the words are pronounced exactly as they are spelled.

Furthermore, the spellings of all English words follow the U.K. English spelling conventions – thus the spelling 'colour' instead of 'color'.

Readability

Within the framework of accuracy, literary style and readability were secondary concerns. Sentences should flow, and words should be meaningful and suitable. Of course, as with all translations, literal, word-to-word renderings can be tragically misleading in many instances and can do great injustice to the meaning of the original text. So, the context of the original words had to be understood in order to provide a translation that did not mislead by being too literal.

With regards to readability, the translators were faced with two difficulties: firstly, all too often, readability must be sacrificed for authenticity. Ideal examples of this are the descriptive paragraphs included by the *paramhansas* at the beginning of each individual Vachanāmṛut. In some instances, they have provided full detail of Shriji Mahārāj's dress, as well as the location and time of the assembly. But in certain instances, only scant information is available. Translating such passages into English all too often leads to choppy paragraphs. Adding a few extra words of description to create a better flow would be desirable, but since authenticity took priority over readability, no such additions were made.

The second difficulty was how to ensure that the translation's linguistic style catered equally to the differing linguistic backgrounds and preferences of the various audiences that would use the translation – now and in the future. Differences in the knowledge of Gujarāṭi among the different intended audiences shaped many of the decisions regarding the number of words to keep from the original Gujarāṭi text. Moreover, regarding the level of English difficulty, youths, in general, would prefer simple, straightforward sentences without complex philosophical terminology. Scholars, accustomed to such terminology, would prefer a more classical approach wherein

words such as ‘sentient,’ ‘concomitance,’ ‘indomitable’ and ‘ubiquitous’ are common and easily understood. Keeping these issues in mind, all efforts were made to strike a balance between readability for private reading, academic study and usefulness for memorising. To help achieve that balance, the final text was given to various types of people – young and old, well-educated and not so educated, *sādhus* and householders – for scrutiny. To allow the translation to be more easily accessible to a larger audience, common English with simple sentence structures was used. English words were kept simple enough so as not to require a dictionary as a constant companion. Yet, to appeal to a more scholarly audience, idiomatic phrases and a purely spoken-English tone were avoided except where absolutely necessary.

To aid memory and comprehension, paragraph breaks were added or moved to locations that were more logical. This did not violate the criteria of authenticity since the original manuscripts of the Vachanāmrut did not have paragraph breaks at all. In fact, to conserve valuable page-space, even spaces between words were omitted in those manuscripts! Due to the more structured appearance of each Vachanāmrut, readers will undoubtedly find that concepts are easier to grasp, and in a certain sense, are also much more suited for memorisation.

Of course, one of the most difficult aspects of translating a text written in a different era is dealing with the terms used for social practices and customs of the times. Here, an effort has been made to maintain those aspects of the original, and footnotes have been added where explanation may be required. For example, in Gadhadā II-66, “...*he proves his innocence by holding a red-hot iron ball.*” may not mean much to modern audiences, but a footnote clarifies concisely. Many words dealing with food items (e.g., *lādu*, *rotlo*, etc.), musical instruments (e.g., *dukad*, *pakhwāj*, *tāl*, etc.), dress styles (e.g., *pāgh*, *khes*, *dagli*, etc.), measurements of space (e.g., *yojan*, etc.), etc., have not been translated since there are no corresponding English words for them. Of course, a detailed Glossary has been created to provide a deeper explanation of those words.

Printing Conventions

Certain printing conventions were also used in order to enhance the utility of the scripture and to facilitate easy referencing. Specifically, all common nouns that were not translated into English

have been italicised and defined in the Glossary. Thus, anytime the reader encounters an italicised word, he can immediately refer to the Glossary to find an appropriate definition. Furthermore, with the exception of specific places and specific people, definitions of most proper nouns – which are always capitalised – can also be found in the Glossary. Certain Gujarāṭi-Sanskrit words that have already been defined in the text itself are in single quotes and not italicised. For such words, no definition has been given in the Glossary since the textual explanation suffices.

Furthermore, the transliterations of all Sanskrit *shlokas* have been italicised. Hyphens have been added in these *shlokas* in order to aid in the reading of long, compound Sanskrit words. To further aid the reader, all *shlokas* have been translated in a footnote with a reference to its original location in the scriptures. However, the *shlokas* that have already been defined in the text have not been translated.

Paragraph numbers have been added to aid in referencing. So, according to the referencing scheme, one can refer to something in the third paragraph of Vachanāmṛt Gadhadā I-54 by the following notation: Gadhadā I54.3. Another example: One can refer to the eighth paragraph of Loyā-12 by using Loyā-12.8.

Wherever added explanation or a clarifying interpretation is required, footnotes have also been included. Sanskrit *shlokas* have also been transliterated and explained in footnotes. Footnotes are referenced by roman numerals in the text and the footnote itself is included at the bottom of the page. In addition to footnotes, endnotes have been used to elaborate on concepts that recur throughout the Vachanāmṛt and need explanation. The endnotes are referenced by superscripted numbers in the text and the endnote itself is given in Appendix A.

The reader should keep in mind that dates referred to in the Vachanāmṛt are according to the Āshādhī Samvat calendar just as they are in the original Gujarāṭi version, with each new year beginning with the month of Āshādh. Moreover, as further information for the reader, corresponding English dates have been included in the text.

Proof-checking and Editing

As with any work of writing, proof-checking is probably just as vital as it is tedious and time-consuming. This particular translation of the Vachanāmrut went through a 6-step process before arriving at the end product.

First of all, the original Gujarāṭi text was translated by the team of translators. Then, the work was edited by one editor, thus ironing out any inconsistencies that may have resulted due to several people working independently. Thereafter, the resulting work was re-checked by the original translator, thus pinpointing anything overlooked by the editor. This edited version then systematically passed through a panel of proof-checkers – comprising the original team of translators themselves – wherein each proof-checker was assigned a specific aspect of scrutiny. Only thereafter did the work move on to the editor again for final re-editing. This ‘final’ version was then also checked by scholars and other learned *sādhus*, thus helping to clarify any sources of misunderstanding or misinterpretation. Thereafter, the translation was checked by proof-checkers who were relatively new to the concepts of the Vachanāmrut to ensure that, from the viewpoint of a first-time reader, clarity and readability has been maintained. The entire process, though time-consuming, undoubtedly helped to create a more consistent, accurate and faithful translation.

Additional Sections

Readers should note that in addition to these introductory sections and the actual translated text, two very important sections are included at the end of the book.

First is the Glossary, which provides detailed definitions of all italicised words. Many of the Gujarāṭi and Sanskrit words that have been accepted into the English language (e.g., guru, puja, etc.) have been kept in English, in their non-italicised form. Thus, their definitions have not been included in the Glossary. However, if the dictionary definition does not suit the context in which that word has been used in the text, then it has been italicised and included in the Glossary. Proper nouns that are not the names of specific places and people, and thus may require a definition for clarity, have been included in the Glossary. Also, if a glossary word has many different definitions in different contexts, entries have been provided in the Glossary for each definition. Undoubtedly, readers will find the

Glossary an invaluable aid in attempting to understand the complex concepts discussed in the text.

Second are the Appendices, which give details of many of the important concepts that require supporting explanations. Appendix A, entitled 'Endnotes', elaborates on many of the concepts in the Vachanāmrut that need more detailed explanation (e.g., the three bodies, the five religious vows, etc.). Since the text contains too many occurrences to clarify with footnotes, explanations are given in the Endnotes. Readers will find that a specific endnote is marked by superscripted digits in the text. The corresponding endnote is numbered and explained accordingly in Appendix A. Appendix B, entitled 'The Hindu Calendar & Time Scales' elaborates on the dating system that is used throughout the Vachanāmrut, as well as the words used to measure time. Appendix C, entitled 'Cosmogony' shows a chart of the process of creation according to Bhagwān Swāminārāyan's philosophy. Appendix D, entitled 'Classification of Hindu Scriptures' contains a chart that clarifies the classification of the Hindu scriptures mentioned in the Vachanāmrut.

Afterwards

From commencement to completion, the translators were deeply committed to the authority and the infallibility of the words of God in their written, scriptural form. They firmly believed that those words shed unique light on our path to that very God, and that those words also contain divine answers to the deepest needs of humanity. Despite the efforts, though, a certain sense of dissatisfaction lingered even after completion because, in a sense, no work of translation is ever finished. There are always more meaningful choices of words, as well as better styles and structures. So, like all translations of such sacred and profound wisdom rendered by imperfect humans, this translation undoubtedly falls short of its true goal. Yet, the translators are grateful to Bhagwān Swāminārāyan and to His Divine Holiness Pramukh Swāmi Mahārāj for their blessings, which enabled the realisation of the original goals to the extent they have been realised. Thus, this new translation is humbly offered to them both, by whose glory and grace it has been possible. The translators pray: May it lead all who read it to a better understanding of this sacred scripture and of its source – Bhagwān Swāminārāyan. May it also lead all closer to the *Satpurush*, Pramukh Swami Mahārāj, the

gateway to ultimate liberation, to which the Vachanāmrut itself so faithfully testifies.

The Translators

Bhagwān Swāminārāyan

Bhagwān Swāminārāyan, the founder of the Swāminārāyan Sampradāy, was born on April 3, 1781, in the village Chhapaiyā (pronounced Chhapiyā in the local region), near Ayodhyā, in North India. By the age of 10, He had acquired such mastery over the Vedic scriptures that in a scholarly debate in Kāshi He defeated learned scholars many times His age with His brilliant scriptural arguments. At the age of 11, He renounced home to embark on a 7-year spiritual sojourn on foot across the length and breadth of India. After performing intense austerities in the Himalayas, He arrived in the forests of Nepal where He mastered Ashtāng-Yoga from Gopāl Yogi in approximately one year, at the age of 14. When He eventually settled in Gujarāt, where He spent the last 30 years of His life spearheading a socio-spiritual revolution, the breadth of His scriptural knowledge and the depth of His spiritual experience shone through in all of His activities. With a faithful following of 500 paramhansas, renunciants of the highest order, He established the Swāminārāyan Sampradāy, introducing much needed social reforms, serving the poor and the needy, and challenging superstitions, additions and blind faith. Also known as Sahajānand Swāmi and Shriji Mahārāj, He focused on promoting morality and moulding spiritual character. In a lifespan of only 49 years, He enriched humanity by building six majestic mandirs and revealed the Vedic philosophy of worship of Purushottam along with His foremost devotee, Akshar. To reveal this and other important principles of spirituality, He delivered discourses wherever He went. The profound wisdom imparted by Him has been meticulously captured in what is the most fundamental scripture of the Swāminārāyan Sampradāy – the Vachanāmṛut. What is unique about His life was that, first, He was worshipped as the Supreme God by hundreds of thousands of devotees. Secondly, in addition to profoundly enriching society during His own lifetime, He promised to remain ever-present on earth through a succession of spiritual gurus. Thus, His presence was maintained by Gunātītānand Swāmi, the incarnation of Akshar. He, in turn, was succeeded by Bhagatji Mahārāj, Shāstriji Mahārāj, Yogiji Mahārāj and presently by Pragat Brahmaswarup Pramukh Swāmi Mahārāj. The bhakti-sampradāy Bhagwān Swāminārāyan founded in His time has thus emerged as one of the purest and most progressive forms of Hinduism, internationally known as the BAPS Swāminārāyan Sansthā.

H.D.H. Pramukh Swāmi Mahārāj

“In the good of others lies our own...” This maxim by Pramukh Swāmi Mahārāj is not only an inspiring call for all humanity, but also reflects the spirit of his services to man and society. Acclaimed as a unique and rare holy soul of India, Pramukh Swāmi Mahārāj was born on 7 December 1921 CE in the village of Chansad, Gujārāt. He is the fifth successor in the illustrious spiritual tradition of Bhagwān Swāminārāyan. He is the embodiment of the universal Hindu ideals in all its pristine glory. In his presence doubts dissolve, confusions clear, hurts heal and the mind finds peace. His selfless love equally soothes and blesses children, youths and seniors, regardless of caste, creed or status.

As the guiding light of the BAPS Swāminārāyan Sansthā, Pramukh Swāmi has instilled character in countless people, thus creating a morally sound community.

Out of compassion for humanity, he has visited over 15,000 villages and cities, sanctified over 250,000 homes and written over 500,000 letters. He has ushered a cultural, moral and spiritual renaissance in India and abroad by establishing over 400 mandirs. His divine humanism has provided succour to countless people in times of natural catastrophe and need.

His striking humility, simplicity and spiritualism have impressed many religious and international leaders. Above all, his profound experience and realisation of God is the essence of his success and divine lustre.

The BAPS Swāminārāyan Sansthā

The Bochāsanwāsi Aksharapurushottam Shri Swāminārāyan Sansthā (BAPS Swāminārāyan Sansthā) is a socio-spiritual Hindu organisation with its roots in the traditions of the Vedas. It began conceptually in the 18th century with the birth of Bhagwān Swāminārāyan and was established officially in 1907 by Shāstri Yagnapurushdās (Shāstriji Mahārāj). It has reached out far and wide to clear the confusions and questions that crowd the moral, social and material world. And because it is founded on eternal spiritual principles, it will continue to do so in the future. Its strength lies in the purity of its nature and the clarity of its purpose.

The BAPS Swāminārāyan Sansthā strives to serve society by aiming at families and individuals. Attention is focused on people, irrespective of class, creed, colour and country – through various inspirational projects. It has an international reach with a worldwide network of over 6,800 centres and has received many national and international awards. Its wide range of humanitarian activities – educational, environmental, social, medical, moral and cultural – has given it the distinctive status of being a Non-governmental Organization in Consultative Status with the Economic and Social Council of the United Nations. Its world-renowned cultural and spiritual complexes like Akshardhām and the Shri Swāminārāyan Mandir in London are some of its epoch-making contributions to society.

The Sansthā runs eight hospitals and healthcare centres, 23 permanent educational institutions and 30 permanent centres for tribal uplift. For moral uplift, the Sansthā is constantly involved in de-addiction campaigns. During times of natural disasters, the Sansthā invariably reaches out to provide relief and rehabilitation. Complete details of its activities, as well as its philosophy, history and worldwide network, can be accessed on its website at www.swaminarayan.org.

Today, over a million Swāminārāyan followers begin their day with puja and meditation, lead honest lives and devote valuable hours of personal time in serving others. No alcohol, no addictions, no adultery, no meat and purity of conduct are their five lifetime vows. Such pure morality and spirituality forms the foundation of over 160 humanitarian services performed by the BAPS Swāminārāyan Sansthā. In addition to the myriad activities in which the Sansthā is

involved, its foundation is firmly rooted in spirituality. It has over 690 well-educated sādhus who work fulltime to help it realise its mission. There are over 500 mandirs worldwide, each one serving as a centre for a wide range of spiritual, moral and cultural activities. The BAPS Swāminārāyan Sansthā is firmly rooted in the belief that those who wish to serve humanity must be spiritually pure, and only those who are spiritually pure can serve society sincerely.

Under the inspiration and guidance of H.D.H. Pramukh Swāmi Mahārāj, the BAPS Swāminārāyan Sansthā, has earned an endearing and unique place in the hearts of millions throughout the world.

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SECTION I

Gadhadā I-1

Continuously Engaging One's Mind on God

1 On the night of Māgshar *sudi* 4, Samvat 1876 [21 November 1819], Shriji Mahārāj had come to the residential hall of the *sādhus* in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj asked, "Which is the most difficult of all spiritual endeavours?"

3 The *brahmachāris*, *sādhus* and householders answered according to their own understanding, but none could give a satisfactory reply.

4 Shriji Mahārāj then said, "Allow Me to answer. There is no spiritual endeavour more difficult than to continuously engage one's mind on the form of God. The scriptures state that there is no greater attainment for a person whose mind's *vrutti* is constantly focused on the form of God, because the form of God 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 form of God can instantly see, if he so wishes, the forms of *jīva*, *ishwar*, *māyā* and Brahma. He can also see Vaikunth, Golok, Brahmanahol and the other abodes of God. Therefore, there is no spiritual endeavour more difficult nor is there any greater attainment than to continuously engage one's mind on the form of God."

5 Thereafter, the devotee Govardhanbhāi Sheth asked Shriji Mahārāj, "What is the nature of God's *māyā*?"

6 Shriji Mahārāj replied, "*Māyā* is anything that obstructs a devotee of God while meditating on God's form."

7 Then Muktānand Swāmi inquired, "What type of body does a devotee of God attain when he leaves his physical body, which is composed of the five *bhuts*, and goes to the abode of God?"

- 8 Shriji Mahārāj answered, “A devotee who has sought refuge in Dharmakul will attain, by the wish of God, a divine body composed of Brahma. When such devotees leave their body and go to the abode of God, some go by sitting on Garud, some go by sitting on a chariot and some go by sitting on a celestial vehicle. This is how they reach the abode of God. Those who have mastered yogic *samādhī* can actually witness these events.”
- 9 Thereafter, the devotee Harji Thakkar asked Shriji Mahārāj, “Some have been practising *satsang* for quite some time, yet they do not harbour the same profound love for the Satsang fellowship as they do for their own body and relatives. What is the reason for this?”
- 10 Shriji Mahārāj explained, “Such a person has not fully realised the greatness of God. Consequently, when the *Sant* – by whose association God’s greatness is fully realised – talks to him about his *swabhāvs*, the person is not able to overcome them. Instead, he bears an aversion towards the *Sant*. It is due to this sin that he does not develop intense love for the Satsang fellowship. After all, sins committed elsewhere are washed away through association with the *Sant*, but sins committed against the *Sant* are washed away only by the grace of the *Sant* himself, not by any other means. The scriptures also state:

अन्यक्षेत्रे कृतं पापं तीर्थक्षेत्रे विनश्यति ।
तीर्थक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥ ⁱ

ⁱ *Anya-kshetre krutam pāpam teertha-kshetre vinashyati |
Teertha-kshetre krutam pāpam vajra-lepo bhavishyati ||*

Sins committed elsewhere are destroyed at a place of pilgrimage; [but] sins committed at a place of pilgrimage are as if etched in iron [i.e. totally irredeemable].

Skand Purān

Therefore, if one does not bear an aversion towards the *Sant*, one develops profound love for the Satsang fellowship.”

|| Vachanāmrut Gadhadā I-1 || 1 ||

Gadhadā I-2

Three Levels of Vairāgya

- 1 On the night of Māgshar *sudi* 5, Samvat 1876 [22 November 1819], Shriji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.
- 2 Thereupon Mayārām Bhatt asked Shriji Mahārāj, “Mahārāj, please describe the characteristics of the highest, intermediate and lowest levels of *vairāgya*?”
- 3 Shriji Mahārāj explained, “A person who has the highest level of *vairāgya* engages in worldly activities, either by God’s command or as a consequence of his *prārabdha karmas*. But, like King Janak, he is not affected by those activities. He may indulge in the most alluring of the *panchvishays* – sights, sounds, smells, tastes and touch – attained as a consequence of his own *prārabdha*, but he does so dejectedly and with total indifference towards them. Those *vishays* are unable to entice him; thus, his renunciation remains undiminished. He invariably views those *vishays* as flawed and treats them like enemies. Moreover, he constantly remains in contact with *sādhus* and the sacred scriptures, and remains in the service of God. Even if he were to encounter adverse places, times, company, etc.¹, his understanding would not diminish. Such a person is said to possess the highest level of *vairāgya*.
- 4 “A person who has an intermediate level of *vairāgya* also indulges in the best of the *panchvishays* and remains unattracted to them. But, if he were to encounter adverse places, times, company, etc., he would become attached to those *vishays*. Consequently, his level of *vairāgya* would diminish. Such a person is said to possess an intermediate level of *vairāgya*.
- 5 “As for a person who has the lowest level of *vairāgya*, if he were to encounter ordinary or inferior *vishays*, he may indulge in them, but he 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 the lowest level of *vairāgya*.”

|| Vachanāmrut Gadhadā I-2 || 2 ||

Gadhadā I-3

Remembering the Divine Actions and Incidents of God

1 On the night of Māgshar *sudi* 6, Samvat 1876 [23 November 1819], Shriji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “Even one who can constantly see the form of God in his heart should recall the divine actions and incidents of God performed in His various *avatārs* in various places. He should also maintain affection for the *brahmachāris*, *sādhus* and *satsangis*, and should remember them as well. Why? Because if at the time of death he forgets God’s form, but remembers the divine actions and incidents performed by Him at various places, or if he remembers those *satsangis*, *brahmachāris* or *sādhus*, then by that association, God’s form will also be remembered. Thereby, that person attains an elevated spiritual status and benefits tremendously. That is why I perform grand Vishnu-yāgs; annually celebrate Janmāshtami, Ekādashi and other observances; and gather *brahmachāris*, *sādhus* and *satsangis* on these occasions. After all, even if a sinner remembers these occasions at the time of his death, he will also attain the abode of God.”

|| Vachanāmrut Gadhadā I-3 || 3 ||

Gadhadā I-4

Jealousy like that of Nāradjī

1 On Māgshar *sudi* 7, Samvat 1876 [24 November 1819], Shriji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of

sādhus as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said, “Devotees of God should not harbour jealousy amongst themselves.”

3 Thereupon Ānandānand Swāmi said, “But Mahārāj, even then, jealousy still remains.”

4 Hearing this, Shriji Mahārāj explained, “If one does harbour jealousy, it should be like that of Nārādji. Once, both Nārādji and Tumbaru went to Vaikunth for the *darshan* of Lakshmi and Nārāyan. There, Tumbaru sang before them. As a result, both Lakshmi and Nārāyan were pleased and rewarded him with their clothes and ornaments. Seeing this, Nārādji became jealous of Tumbaru, and thought, ‘I shall also learn to sing like Tumbaru and please God.’

5 “Then, Nārādji learned the art of singing and sang before God. But God commented, ‘You do not know how to sing like Tumbaru.’ Thereafter, Nārādji performed austerities to please Shiv and received his blessings to master the art of singing. However, when he sang before God again, God was still not pleased. In this way, Nārādji continued for seven *manvantars*. Despite this, God would not be pleased with his singing.

6 “Finally, Nārādji learned to sing from Tumbaru himself and then sang before Shri Krishna Bhagwān in Dwārikā. Only then was Shri Krishna Bhagwān pleased, and only then did he reward Nārādji with his own clothes and ornaments. Thereafter, Nārādji abandoned his jealousy towards Tumbaru.

7 “Thus, if one is to harbour jealousy, one should imbibe the virtues of the person towards whom one is jealous, and should also abandon one’s own faults. If this cannot be done, then a devotee of God should at least totally abandon any form of jealousy that would result in harming another devotee of God.”

|| Vachanāmrut Gadhadā I-4 || 4 ||

Gadhadā I-5

Persistence in Meditation

- 1 On Māgshar *sudi* 8, Samvat 1876 [25 November 1819], Shriji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "One should meditate on Shri Krishna Bhagwān together with Rādhikā. If during that meditation one cannot behold the form within one's heart, one should not lose faith and stop the meditation. Those who persist in this way will earn the immense grace of God. Moreover, God will be bound by their *bhakti*."

|| Vachanāmrut Gadhadā I-5 || 5 ||

Gadhadā I-6

One with Wisdom and One without Wisdom

- 1 On Māgshar *sudi* 9, Samvat 1876 [26 November 1819], Shriji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "In this Satsang fellowship, a person who is wise increasingly finds flaws within himself and perceives virtues in God and His devotees. Moreover, when God 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.
- 3 "Conversely, as a person who lacks wisdom practises *satsang* and listens to discourses in Satsang, he continually perceives virtues within himself. Moreover, when God and His *Sant* highlight his flaws and advise him, he misinterprets such advice due to his arrogance. On the contrary, he perceives flaws in God and His *Sant*. Such a person steadily declines and loses his reputation in Satsang. Therefore, if a person renounces the vanity of his own virtues, becomes brave, and keeps faith in God and His *Sant*, then his ignorance is eradicated and he attains greatness in Satsang."

Gadhadā I-7

Anvay-Vyatirek

- 1 On Māgshar *sudi* 10, Samvat 1876 [26 November 1819], Shriji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “No one is able to understand the philosophical principles found in the scriptures; in fact, all are confused by them. Therefore, please listen as I explain those principles precisely as they are.
- 3 “Behaving as if united with the three bodies of *sthul*, *sukshma* and *kāran* is the *anvay* form of the *jiva*. The *jiva* as distinct from these three bodies and characterised by eternal existence is its *vyatirek* form.
- 4 “*Ishwar* when together with its three bodies of *virāt*, *sutrātmā* and *avyākṛut* is its *anvay* form. *Ishwar* as distinct from those three bodies, and characterised by eternal existence, is its *vyatirek* form.
- 5 “When Aksharbrahma pervades *māyā* and the entities evolved from *māyā* – the countless millions of *brahmānds* – it is said to be in its *anvay* form. When it is distinct from everything and has the attributes of eternal existence, consciousness and bliss, that is said to be its *vyatirek* form.
- 6 “When Shri Krishna Bhagwān is the *antaryāmi* of and the controller of Aksharbrahma, the *ishwars*, the *jivas*, *māyā* and the entities evolved from *māyā* – the *brahmānds* – that is said to be the *anvay* form of God. When He is distinct from all and resides amidst the light of Brahma in His abode, Golok, that is said to be the *vyatirek* form of God.
- 7 “These five entities – Parabrahma, Aksharbrahma, *māyā*, the *ishwars* and the *jivas* – are eternal.”

Gadhadā I-8

Engaging the Indriyas in the Service of God and His Sant

- 1 On Māgshar *sudi* 11, Samvat 1876 [27 November 1819], Shriji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "If the *vruttis* of the *indriyas* are engaged in the service of Shri Krishna Bhagwān and His *Bhakta*, then the *antahkaran* is purified and the sins that have been attached to the *jiva* since time immemorial are destroyed. On the other hand, if the *vruttis* of the *indriyas* are directed towards women and other *vishays*, then one's *antahkaran* becomes polluted and one falls from the path of liberation.
- 3 "Therefore, one should indulge in the *vishays* only as prescribed in the scriptures; but one should never indulge in them by transgressing the regulations that are described in the scriptures. Also, one should keep association with the *Sant* and should shun bad company. In this manner, when a person shuns bad company and maintains association with the *Sant*, the sense of Iness that he harbours towards his body and the sense of my-ness that he harbours towards his bodily relations are eradicated. He also develops profound love for God and *vairāgya* towards everything except God."

|| Vachanāmrut Gadhadā I-8 || 8 ||

Gadhadā I-9

Desiring Nothing Except God

- 1 On Māgshar *sudi* 12, Samvat 1876 [28 November 1819], Shriji Mahārāj was sitting in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "Suppose a person has developed a conviction of the manifest form of Shri Krishna Bhagwān, offers *bhakti* to Him and does His *darshan*. But, despite this, he still does not consider himself fulfilled, and instead, feels a deficiency within

his *antahkaran*; that is, ‘As long as I have not seen the radiant form of this very same God in Golok, Vaikunth and the other abodes, I have not attained ultimate liberation.’ Even talks about God should not be heard from a person with such ignorance.

3 “Conversely, if a person has firm faith in the manifest form of God and believes himself to be fulfilled merely by His *darshan*, and desires nothing else, then God Himself forcefully shows him His divine powers and forms in His abodes.

4 “Therefore, one with singular faith in God should desire nothing except the manifest form of God.”

|| Vachanāmṛut Gadhadā I-9 || 9 ||

Gadhadā I-10

The Ungrateful Sevakrām

1 On Māgshar *sudi* 13, Samvat 1876 [29 November 1819], Shriji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “Once, when I was travelling from Venkatādri to Setubandh Rāmeshwar, I encountered a *sādhū* by the name of Sevakrām. He had studied the Shrimad Bhāḡwat and the other Purāns. But it so happened that during his journey, he fell ill. He had a thousand rupees worth of gold coins with him, but since he had no one to nurse him, he began to cry. I consoled him, saying, ‘Do not worry about anything; I shall serve you.’

3 “On the outskirts of the village was a banana grove which had a banyan tree within which a thousand ghosts lived. Because that *sādhū* had become extremely ill and was unable to walk any further, I felt extreme pity for him. I prepared a bed of banana leaves one-and-a-half feet high under that banyan tree. As the *sādhū* was suffering from dysentery and was passing blood, I would wash him and attend to him.

4 “The *sādhū* would give Me enough of his money to buy sugar, *sākar*, 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 fast. Despite this, that *sādhū* never once said to Me, ‘I have enough money. Cook for both of us so that You may dine with me.’

5 “After serving the *sādhū* for two months in this way, he began to recover. Thereafter, as we walked towards Setubandh Rāmeshwar, he made Me carry his belongings weighing about 20 kgs, whereas he would walk with only a rosary in his hand. By then, he was healthy and capable of digesting half a kilogram of ghee, yet he would make 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 *sādhū*, I walked carrying his belongings weighing 20 kgs.

6 “Although I served that *sādhū* and helped him recover, he did not offer Me even a single paisa 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 an ungrateful person.

7 “In addition, if a person has committed a sin but has also performed the prescribed atonement for it as laid down in the scriptures, then whoever still considers him a sinner should himself be known as a sinner just like an ungrateful person.”

|| Vachanāmrut Gadhadā I-10 || 10 ||

Gadhadā I-11

‘Vāsanā’; An Ekāntik Bhakta

1 On Māgshar *sudi* 14, Samvat 1876 [30 November 1819], Shriji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Brahmānand Swāmi asked, “Mahārāj, what is the nature of ‘vāsanā’?”

3 Shriji Mahārāj explained, “A desire within the *antahkaran* to enjoy *vishays* that have been previously seen, heard or indulged in is called ‘vāsanā’. Moreover, a desire within the *antahkaran* to enjoy those *vishays* that have not been previously indulged in is also called ‘vāsanā’.”

4 Thereafter Muktānand Swāmi asked, “Mahārāj, who can be called an *ekāntik bhakta* of God?”

5 Shriji Mahārāj replied, “A person who has no ‘vāsanā’ except that of God and who offers *bhakti* to God realising himself to be *brahmarup* is called an *ekāntik bhakta*.”

|| Vachanāmṛut Gadhadā I-11 || 11 ||

Gadhadā I-12

The Attributes of the Elements; Creation

1 On Māgshar *sudi* Punam, Samvat 1876 [1 December 1819], Shriji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.

2 Shriji Mahārāj then said, “When one understands the nature of the causes of the entire creation, specifically Purush, Prakṛuti, *kāl*, the 24 elements² including *mahattattva*, etc., then one is released from the bondage of one’s inherent *avidyā* and the entities evolved from it, the 24 elements.”

3 Thereupon Muktānand Swāmi asked, “Mahārāj, how can their nature be known?”

4 Shriji Mahārāj replied, “Their nature can be realised by knowing their attributes. I shall now describe those attributes.

5 “Purush is the controller of Prakṛuti and is also distinct from her. He is indivisible, without a beginning, without an end, self-luminous, omniscient, *satya*, *kshetragna* and the cause of the activities of all objects that possess a form. He also has a divine body.

6 “Prakṛuti is composed of the three *gunas*. She is both *jad* and *chaitanya*, eternal, *nirvishesh*, the *kshetra* of all *jivas* and all elements including *mahattattva*, and also the divine power of God.

7 “That which disturbs *māyā* – which is *nirvishesh* and whose *gunas* are normally in a state of equilibrium – is known as *kāl*.

8 “Now I shall describe the attributes of *mahattattva* and the other elements, so please listen.

- 9 “*Chitt* and *mahattattva* should not be regarded as being different. The entire world inherently resides in a subtle form within *mahattattva*, which itself is unchanging, luminous, pure, passive and full of pure *sattvagun*.
- 10 “Now I shall describe the attributes of *ahamkār*. *Ahamkār* is composed of the three *gunas*, and is the cause of the evolution of all of the *bhuts*, *indriyas*, *antahkarans*, their presiding deities, and the *prāns*. It is passive, dense, and totally ignorant.
- 11 “I shall now describe the attributes of the *man*. The *man* is the site where all desires for women and other objects are generated. It is subject to fluctuating thoughts and is the governor of all of the *indriyas*.
- 12 “Now I shall describe the attributes of *buddhi*. It possesses the knowledge of all objects. The specific knowledge which all of the *indriyas* possess is also due to the *buddhi*. Its inherent features are doubts, conviction, sleep and memory.
- 13 “The attribute of the ten *indriyas* – the ears, the skin, the eyes, the tongue, the nose, the voice, the hands, the feet, the anus, and the genitals – is to engage themselves in their respective *vishays*.
- 14 “Now I shall describe the attributes of the five *tanmātrās*. The attributes of sound are that it is the indicator of all objects, and the cause of all social interactions. Sound also reveals the nature and class of the speaker. It dwells within *ākāsh* and is also the *tanmātrā* of *ākāsh*. It is perceived by the ears. These are the attributes of sound.
- 15 “I shall now describe the attributes of touch. It is the *tanmātrā* of *vāyu*. Softness, hardness, coldness, hotness and perception by the skin are the attributes of touch.
- 16 “Now I shall describe the attributes of sight. It reveals the forms of all objects. It resides subordinately in all objects, and changes as objects change. It is the *tanmātrā* of *tej* and is perceived by the eyes.
- 17 “Now I shall describe the attributes of taste. Sweetness, pungency, distastefulness, bitterness, sourness and saltiness are its attributes. It is the *tanmātrā* of *jal* and is perceived by the tongue.

- 18 “I shall now describe the attributes of smell. Fragrance and stench are its attributes. It is the *tanmātrā* of *pruthvi* and is perceived by the nose.
- 19 “Now I shall describe the attributes of *pruthvi*. It supports all *jivas* and, in the form of a celestial body, is their place of residence. It separates the other four *bhuts*, i.e. *ākāsh*, etc., and it gives a physical form to all life forms. These are the attributes of *pruthvi*.
- 20 “I shall now describe the attributes of *jal*. It binds *pruthvi* and other substances, and it also softens and moistens all objects. It satisfies and sustains all life forms. Quenching thirst, subduing heat and abundance are also the attributes of *jal*.
- 21 “Now I shall describe the attributes of *tej*. Luminance, causing the digestion of food, absorbing liquids, eliminating cold, drying, creating hunger and thirst, as well as burning wood, ghee and other sacrificial offerings are the attributes of *tej*.
- 22 “I shall now describe the attributes of *vāyu*. *Vāyu* causes trees to shake, and it gathers leaves and other objects. It also carries the *panchvishays*, i.e., sights, sounds, smells, tastes and touch, to their respective *indriyas*, i.e. eyes, ears, etc. It is the vital force of all of the *indriyas*.
- 23 “Finally, I shall describe the attributes of *ākāsh*. It provides space for all *jivas*, and is the cause of the internal and external activities of their bodies. It is also where the *prāns*, *indriyas* and *antahkarans* reside. These are the attributes of *ākāsh*.
- 24 “In this manner, by knowing the attributes of the 24 elements², Prakruti, Purush and *kāl*, one is freed from ignorance.
- 25 “Moreover, one should know the process of creation of all of these, which I shall now describe.
- 26 “While residing in His abode, Shri Krishna Bhagwān impregnates the womb of *māyā* through Akshar-Purush, through whom countless millions of Pradhāns and Purushes are produced. What are those Pradhān-Purush pairs like? Well, they are the cause of the creation of countless millions of *brahmānds*. Of these, I shall now tell you about one Pradhān-Purush pair – the cause of the creation of one *brahmānd*.
- 27 “Firstly, Purushottam Shri Krishna Bhagwān, in the form of Purush, impregnated the womb of Pradhān. From that Pradhān,

mahattattva evolved. From *mahattattva*, the three types of *ahamkār* evolved. Of these, from *sāttvik-ahamkār*, the *man* and the presiding deities of the *indriyas* evolved; from *rājas-ahamkār*, the ten *indriyas*, the *buddhi* and the *prāṇs* evolved; and from *tāmas-ahamkār*, the five *bhuts* and the five *tanmātrās* evolved. In this way, all of those elements were produced.

28 “Then, inspired by God’s will, each element, with its own constituents, helped create the bodies of the *ishwars* and the *jīvas*. A particular *ishwar*’s bodies are known as *virāt*, *śutrātmā* and *avyākṛut*; and a particular *jīva*’s bodies are known as *sthul*, *sukshma* and *kāraṇ*.

29 “The body of the *ishwar* called Virāt has a lifespan of two *parārdhs*. Fourteen *manvantars* elapse during one of Virāt-Purush’s days. His night is of the same duration as the day. During his day, the lower ten realms of the *brahmāṇḍ* remain in existence, and after his night falls, they are destroyed. This is called *nimitta-pralay*. When the two *parārdhs* of Virāt-Purush have elapsed, the body of Virāt is destroyed along with Satyalok and the other realms. At that time, Pradhān-Prakṛuti, Purush, and the 24 elements² including *mahattattva* are absorbed back into *mahāmāyā*. This is called *prākṛut-pralay*. When that *mahāmāyā* is absorbed by the divine light of Aksharbrahma – like the night merges into the day – it is called *ātyantik-pralay*. Also, the day-to-day death of the bodies of individual deities, demons, humans and others is called *nitya-pralay*.

30 “In this manner, by knowing the process of the creation, sustenance and dissolution of the various realms, one develops *vairāgya* towards the world and *bhakti* towards God. In addition, when all of those *brahmāṇḍs* are destroyed, all other *jīvas* lie dormant within *māyā*, whereas the devotees of God attain the abode of God.”

31 Again, Muktānand Swāmi inquired, “What is the abode of God like?”

32 Shriji Mahārāj replied, “The abode of God is without a beginning and without an end; it is divine, infinite and indivisible; and it is characterised by eternal existence, consciousness and bliss. I shall describe it using an analogy. Imagine that this whole world, with all of its mountains, trees, humans, animals and all other forms, is made of glass. Also imagine that all of the stars in the sky are as bright as the sun. Then, just as this glass world would glow with

extreme beauty amidst this radiance, the abode of God is similarly beautiful. Devotees of God see this in *samādhi* and attain that luminous abode after death.”

|| Vachanāmrut Gadhadā I-12 || 12 ||

Gadhadā I-13

Planting the Branch of a Banyan or Pipal Tree Elsewhere

- 1 On the night of Māgshar *vadi* 1, Samvat 1876 [2 December 1819], Shriji Mahārāj was sitting on a large, decorated cot placed on the platform beneath the neem tree near the *mandir* of Shri Vāsudevnārāyan 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 also dangling from His *pāgh*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Nityānand Swāmi asked Shriji Mahārāj, “Is there only one *jiva* within each body, or are there many? If You say there is only one, then when the branches of banyan, pipal or other trees are cut and planted elsewhere, exactly the same type of tree grows there as well. Has that one *jiva* been dissected into two, or has another *jiva* entered the new tree? If You say that it is the same *jiva*, then how has the *jiva*, which is whole and indivisible, been cut?”
- 3 Hearing this, Shriji Mahārāj said, “Here, I shall answer the question. Purush and Prakruti are the instruments of Shri Krishna Bhagwān. He is the cause of the creation, sustenance, and dissolution of this cosmos. Through His two instruments of Purush and Prakruti, He assumed the form of Virāt. Then, during the first Brāhma-kalp, from his body in the form of Virāt, God gave all beings from Brahmā to the smallest blade of grass their respective bodies. Thereafter, during the Pādma-kalp, God, through the form of Brahmā, gave Marichi and others their respective bodies. Then through Kashyap and Daksha, He gave the deities, demons, humans, animals, and all of the mobile and immobile life forms their bodies. That Shri Krishna Bhagwān, along with His instruments in the

form of Purush and Prakruti, resides as the *antaryāmi* in all *jivas* and grants each *jiva* a body according to its past *karmas*.

4 “That *jiva*, in its past lives, has performed many *karmas* – some with *sattvagun* predominating, some with *rajogun* predominating and some with *tamogun* predominating. As a consequence of those *karmas*, God grants that *jiva* a body of the *udbhij* category, or a body of the *jarāyuj* category, or a body of the *svedaj* category, or a body of the *andaj* category. God also grants it the fruits of its *karmas* in the form of happiness and misery.

5 In addition, God makes the body of that *jiva* give birth to another body – again, according to its own *karmas*. Just as God created the various life forms from the bodies of Kashyap and the other *prajāpatis*, similarly, that same God, while residing in all *jivas* as *antaryāmi*, creates other bodies from one body by methods appropriate to that particular body. However, the *jiva*, through which other bodies are created, does not itself multiply into many forms. So, in reality, God grants birth to a *jiva*, through an appropriate body of another *jiva*, according to the relation of the *karmas* between the two *jivas*.”

| Vachanāmṛut Gadhadā I-13 || 13 ||

Gadhadā I-14

“Ante Yā Matihi Sā Gatihi”

1 On Māgshar *vadi* 2, Samvat 1876 [2 December 1819], Swāmi Shri Sahajānandji Mahārāj was sitting facing south on a large, decorated cot under the neem tree in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He had tied a white *pāgh* around His head. He was also wearing a white *khes* and had covered Himself with a white cotton cloth. 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. Garlands of yellow flowers adorned His neck as well. With His right hand, He was playing with a white *sevanti* flower. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Shriji Mahārāj then asked the *munis*, “Suppose there are two devotees of God. One has renounced worldly life, and although he

does not have intense *vairāgya*, he does physically observe the religious vows thoroughly. Nevertheless, he still harbours a slight desire for worldly life in his mind, but he overcomes this by a thought process. He also has firm faith in God. Such is the renunciant. On the other hand, there is another devotee, a householder, who also has firm faith in God. Even though he has remained a householder by God's command, he is disinterested in worldly life. He has the same intensity of worldly desires as the renunciant. Of these two devotees of God, who is better?"

3 Mukṭānand Swāmi replied, "The renunciant devotee is better."

4 Shriji Mahārāj countered, "The renunciant has renounced of his own accord, out of frustration; so how can he be better? The householder, on the other hand, has stayed at home because of God's command; so how can he be inferior?"

5 Mukṭānand Swāmi attempted to answer Shriji Mahārāj's question in many ways but was unable to do so satisfactorily. Thus, he said, "Mahārāj, please answer the question Yourself."

6 Thereupon Shriji Mahārāj said, "If a renunciant 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, again, desires for worldly life will be revived. Compared to such a renunciant, a householder is much better, because whenever a householder encounters times of extreme hardship or even times of great pleasure, he is always cautious lest he becomes attached to these pleasures. With this awareness, he remains disinterested in worldly life. Therefore, a true renunciant is one who has no desires for worldly life having once renounced it.

7 "Keep in mind, though, that a householder is much better than a renunciant with worldly desires, provided he observes the *dharma* prescribed for householders. The householders' *dharma*, however, is extremely difficult to observe, because countless occasions of good and bad times are encountered. Despite this, a true householder's mind does not waver from serving the *Sant* or from observing his *dharma*. He also realises, 'The profound association of the *Sant* that I have attained is like a magnificent *chintāmani* and a *kalpavruksh*. My wealth, property, sons and daughters are all merely like a dream, whereas the profound association of the *Sant* that I have attained is the only true benefit of life.' Moreover, he remains undeterred amidst any type of adversity that may come his way. Such a householder is

by far the better of the two. Therefore, of all things, becoming a devotee of God is very difficult. Moreover, to attain the association of the *Bhakta* of God is very rare, indeed.”

8 Having spoken in this way, Shriji Mahārāj then arranged for the singing of devotional songs written by Mukṭānand Swāmi describing the glory of God and His *Sant*.

9 Thereafter Mukṭānand Swāmi asked, “The Shrutis state, अन्ते या मतिः सा गतिःⁱ. They claim that if one’s mind is fixed on God at the time of death, one will attain a favourable fate after death; otherwise, one will not. This seems to be the interpretation of that Vedic verse. If this is so, what is the significance of the *bhakti* one has performed throughout one’s life?”

10 Shriji Mahārāj explained, “A person who has been graced with the attainment of the manifest form of God never falls from the path of liberation, regardless of whether he remembers God at the time of death. God invariably protects him.

11 “Conversely, a person who has turned away from God does not attain liberation even if he dies normally, while being conscious. Instead, he is consigned to Yampuri after death. Many sinful butchers die while still fully conscious. But if a devotee of God suffers an untimely death, does that mean he will not attain liberation? Moreover, will that sinner attain liberation? Certainly not. Therefore, that Vedic verse should be interpreted as follows: ‘The outcome at the time of death is determined by the present state of the mind.’ Thus, a devotee who realises in his mind, ‘My liberation is guaranteed,’ will, as a result, certainly attain liberation after death. In comparison, a person who has not been graced with the attainment of the *Sant* or the form of God will feel in his mind, ‘I am ignorant, and I will not attain liberation.’ As a result, his state of mind will determine his fate after death.

12 “Furthermore, a person who is a servant of God has nothing left to do. In fact, other *jivas* attain liberation by his *darshan*, so what is

ⁱ *Ante yā matihi sā gatihi*

Whatever one’s mental state is like at the time of one’s death, such will be the state of one’s *jiva* after one’s death.

Hiranyakeshiyashākhā Shruti

surprising about he himself attaining liberation? But to cultivate servitude towards God is very difficult indeed. Why? Because a servant of God has the following characteristics: He realises the physical body is *asatya*, and his own *ātmā* is *satya*. He harbours no desires to indulge in the objects that are intended for his Master. Also, he never behaves contrary to the wishes of his Master. Such a person is called a true servant of God; whereas a servant of God who behaves as the body is a pseudo-devotee.”

|| Vachanāmṛut Gadhadā I-14 || 14 ||

Gadhadā I-15

Not Becoming Discouraged in Meditation

- 1 On Māgshar *vadi* 3, Samvat 1876 [4 December 1819], Shriji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of all of the *sādhus* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “A person whose heart is filled with *bhakti* towards God feels, ‘I want to act only according to God’s and His *Sant*’s commands.’ Such is the spirit within his heart. Moreover, he never – even by mistake – utters, ‘I will only be able to follow certain commands, but not others.’
- 3 “Furthermore, such a person remains determined to behold God’s form in his heart. If, while meditating on that form, it cannot be beheld, he does not lose courage. Instead, he constantly maintains renewed *shraddhā*. While trying to behold that form, disturbing thoughts may arise, and, despite his efforts, they may not be suppressed. In this situation, by understanding the immense glory of God and believing himself to be completely fulfilled, such a person persists in overcoming those disturbing thoughts and beholding God’s form within his heart. Even if this process takes 10 years, 20 years, 25 years, or even 100 years, he still does not become discouraged; and never does he abandon his attempts at beholding God’s form. After all, Shri Krishna Bhagwān has mentioned in the *Gītā*:

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ⁱ

Therefore, one who continues to behold God in this manner is called an *ekāntik bhakta*.”

|| Vachanāmrut Gadhadā I-15 || 15 ||

Gadhadā I-16

Wisdom

- 1 On Māgshar *vadi* 4, Samvat 1876 [5 December 1819], Shriji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “A wise devotee of God who can discern between *sat* and *asat* identifies the flaws within himself and thoughtfully eradicates them. He also rejects any apparent flaws he perceives in the *Sant* or a *satsangi* and imbibes only their virtues. Moreover, he never perceives any faults whatsoever in God. In addition, he accepts whatever words of advice God and the *Sant* offer as the highest truth but does not doubt their words in any way. Thus, when the *Sant* tells him, ‘You are distinct from the mind, body, *indriyas* and *prāns*; you are *satya*; you are the knower of the body, *indriyas* and *prāns*, which are all *asatya*’ – he accepts this to be the truth. He then behaves as the *ātmā* – distinct from them all – but never follows the instincts of his own mind.
- 3 “Furthermore, such a person identifies those objects and evil company that may cause bondage or raise deficiencies in his *ekāntik dharma* and shuns them; but he does not become bound by them. Also, he imbibes positive thoughts and avoids negative thoughts. One who behaves in this manner should be known to possess wisdom.”

|| Vachanāmrut Gadhadā I-16 || 16 ||

ⁱ *Aneka-janma-sansiddhas-tato yāti parām gatim* ||

[A yogi] who... has become realised after many lives attains the highest state of enlightenment.

Bhagwad Gitā: 6.45

Gadhadā I-17

Negative Influence in Satsang; Not Uttering Discouraging Words

- 1 On Māgshar *vadi* 5, Samvat 1876 [6 December 1819], Shriji Mahārāj was sitting in a west-facing room of Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a white *pāgh* around His head, and a tassel of yellow flowers was inserted into that *pāgh*. Wearing a garland of yellow flowers, Mahārāj was seated in this manner in a very cheerful mood while a passage from the Shrimad Bhāgwat was being read.
- 2 At that time, Shriji Mahārāj called for Muktānand Swāmi, Gopālānand Swāmi and some other *sādhus*. Addressing them, He said, "In our Satsang fellowship, a small element of negative influence remains, which I wish to eliminate today. I want to conduct this matter in such a manner that it encompasses all *satsangis*, *paramhansas*, *sānkhya-yogis* and *karma-yogis*.
- 3 "Now, what is this negative influence in Satsang? Well, those who preach in Satsang speak discouragingly. That is the negative influence in Satsang. What do they say? They say, 'Who can follow God's commands thoroughly? Who can possibly observe the religious vows perfectly? No one. Therefore, we should observe only as much as we possibly can. After all, God is the redeemer of even the wicked, and so He will grant liberation to us as well.'
- 4 "Moreover, they say, 'Attempting to behold God's form in the heart is not possible by one's own efforts. It is only beheld by those whom God helps out of compassion.' With such complacent words, they discourage others from practising *dharma*, *gnān*, *vairāgya*, *bhakti*, and other spiritual endeavours for pleasing God.
- 5 "Therefore, from this day onwards, no one in our Satsang fellowship should utter such discouraging words. Instead, always speak courageously. Those who do speak such words should be known as impotents. In fact, on days when one speaks such discouraging words, one should observe a fast."

|| Vachanāmṛut Gadhadā I-17 || 17 ||

Gadhadā I-18

Denouncing the Vishays; A Haveli

1 Three hours before sunrise on Māgshar vadi 6, Samvat 1876 [7 December 1819], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot 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.

2 After summoning the *paramhansas* and *satsangis*, Shriji 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, but understanding all of you to be Mine, I shall tell you anyway. The matter is such that only one 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 Vedas, six Shāstras, eighteen Purāns, and the Mahābhārat and other Itihās scriptures, one cannot become a *mukta*. I shall now talk about that matter, so please listen.

3 "Regardless of the tempting objects which may appear before Me, if there is no desire for them in My mind, I am not worried. Besides, My nature is such that even if the slightest desire for an object arises within, I feel at ease only after shunning it.

4 "For this reason, I thought about what actually causes disturbances within the hearts of God's devotees. I considered the *man*, *buddhi*, *chitt* and *ahamkār* as possible causes. However, the *antahkaran* is not the cause of these disturbances. The only fault of the *antahkaran* is the complacency that it harbours – due to either the power of its faith in God or the strength derived from knowledge of the *ātmā*. Due to this complacency, it feels, 'I have found God, and so I have nothing left to do.'

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 intrinsic qualities. When he eats that food, the intrinsic qualities of the food pervade and affect the *antahkaran* as well as the entire body. For example, if someone drinks bhang, then even if he is a devotee of God, he loses awareness of his religious vows and the worship of God due to the stimulation caused by that bhang. Similarly, the intrinsic

qualities of the countless types of food are, like bhang, of a countless variety. So much so, that they seem endless.

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 intrinsic qualities. Consequently, the qualities of whatever sounds he listens to pervade and affect his *antahkaran*. For example, there may be an armed and violent person, an adulterous person, a prostitute, or a person who transgresses the rules of the Vedas and society. Listening to the talks of such vicious persons is like drinking bhang or alcohol; i.e., such talks pollute the *antahkaran* of the listener and make him forget the worship of God as well as his religious vows.

7 “Similarly, there are countless varieties of touch sensations. They too have countless varieties of intrinsic qualities. The touch of a sinful person also has an effect like that of bhang and alcohol. Therefore, even if a devotee were to touch such a person, that devotee would lose all of his virtues.

8 “There are also countless varieties of things to see. They too have countless varieties of intrinsic qualities. If one looks at an immoral person, the effect is just as detrimental as drinking bhang or alcohol, i.e., looking at an immoral person certainly does pollute one’s mind and cause harm.

9 “In the same way, there are countless varieties of smells, with countless varieties of intrinsic qualities. If one smells the fragrance of a flower or some sandalwood paste from the hands of a sinful person, it pollutes one’s mind in the same way as drinking bhang.

10 “Conversely, just as one’s mind is polluted by association with the immoral, association with God or His *Sant* purifies one’s mind. Even if one’s mind is polluted, it is purified by listening to the words of God and His *Sant*. The mind is similarly purified by their touch. If, however, due to the constraints of one’s religious vows, one is unable to touch such a great *Sant*, then merely touching the dust of his feet to one’s head makes one pure. Likewise, one is purified by the *darshan* of the great *Sant*; but of course one should do *darshan* while respecting one’s religious vows. One is also purified by eating his *prasād*. Here also, *prasād* should be taken in accordance with the *niyams* of one’s caste and *āshram* as set by God. If one is unable to take *prasād*, one should offer *sākar* and take that as *prasād*. In

the same manner, smelling the fragrance of the flowers and sandalwood paste offered to the great *Sant* also purifies the mind.

11 “On the other hand, if one indulges in the *panchvishays* thoughtlessly, without distinguishing good from bad, then even if one is as great as Nārad and the Sanakādik, one’s mind will surely become polluted. What is so surprising, then, about the mind of one who believes oneself to be the body becoming polluted? Therefore, if one gives liberty to the five *indriyas* without applying the discrimination of what is suitable or unsuitable, one’s *antahkaran* will become polluted. On the other hand, if one indulges only in pure *vishays* through the five *indriyas*, then one’s *antahkaran* becomes pure. If the *antahkaran* becomes pure, one will be able to constantly remember God.

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

13 “Another factor that determines the nature of a person’s *antahkaran* is the type of company he keeps. If he sits in a gathering of materialistic people in a lavish seven-storey *haveli* decorated with beautiful mirrors and comfortable seats, and if those materialistic people are seated wearing various types of jewellery and fine clothes, and are exchanging alcohol amongst themselves, with prostitutes performing vulgar dances to the accompaniment of various musical instruments – then the person’s *antahkaran* will unquestionably be adversely affected. On the other hand, if a person sits in an assembly where a *paramhansa* is seated on a torn mattress in a grass hut and discourses of God, *dharma*, *gnān*, *vairāgya* and *bhakti* are in progress – then the person’s *antahkaran* will surely be favourably affected.

14 “Therefore, if one thoughtfully examines the influence of good company and evil company on the *antahkaran*, their effects can be realised. A fool, however, cannot realise this. Indeed, this fact will not be understood by those who behave irresponsibly like animals. In comparison, one who has even a little wisdom and has sought at least some refuge in God will immediately understand. Therefore, all *paramhansas*, *sāṅkhya-yogis* and *karma-yogis* should not associate with evil people.

- 15 “Regardless of how evil a person may be before joining the Satsang fellowship, he should be accepted into Satsang after he takes the appropriate vows. If after joining Satsang, however, that person retains his evil nature, he should be removed from Satsang. If he or she is not removed, then much 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 immediately removed, then the rest of the body remains healthy. But if it is not removed, much harm results. Similarly, if a person is recognised as evil, you should immediately shun him.
- 16 “In conclusion, be 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. Why? Because thereby you will have justified My efforts. Moreover, all of us will dwell together in the abode of God. However, if you do not behave in this manner, we will be greatly distanced. Consequently, you will be 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 God will be rewarded eventually, but only after much misery. Even then, you will become a *mukta* and go to the abode of God only by behaving as I have described.
- 17 “Furthermore, if anyone attempts to imitate Me, he will definitely suffer. Why? Because Nārāyaṇ resides within My heart. Moreover, I am eternally liberated. I have not become a *mukta* through the preaching of others. I exercise complete control over My *man*, *buddhi*, *chitt* and *ahamkār*. In fact, I seize My *antahkaran* just as a lion clutches a goat, whereas others cannot even see their *antahkaran*. Therefore, imitating Me, believing that one can remain pure even amidst alluring pleasures is just not possible, even for the likes of Nārada and the Sanakādika. So what can be said of others?
- 18 “Countless have become *muktas* and countless more will become so. 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 one who has endeavoured for countless millions of years is incapable of remaining uninfluenced amidst temptations. Therefore, if you behave as I have described, you will benefit.”

19 Continuing, Shriji Mahārāj said, “When I lovingly call someone near, it is for the benefit of their *jīva*. When I look at someone affectionately, or eat the tasty meals they have prepared, or sit on a decorated cot arranged by them, or accept from them clothes, ornaments, garlands of flowers and other offerings – it is all for the good of their *jīva*, but not for the sake of My personal enjoyment. In fact, I swear by the name of Rāmānand Swāmi that I do not accept those objects for My personal pleasure. Therefore, realising this, none of you should imitate Me.

“Also, keep the activities of your five *indriyas* extremely pure. Please accept this command 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 propagate it throughout Satsang, I shall be very pleased indeed.”

20 Having delivered this discourse, Shriji Mahārāj bid ‘Jai Sachchidānand’ to all and returned to His residence.

|| Vachanāmṛut Gadhadā I-18 || 18 ||

Gadhadā I-19

The Interdependency of Ātmā-realisation and Other Virtues

1 On the evening of Posh *sudī* 1, Samvat 1876 [17 December 1819], Shriji Mahārāj was sitting in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “In this Satsang fellowship, those devotees seeking their own ultimate liberation cannot fulfill that aim by *ātmā*-realisation alone; nor can they fulfill that aim by lovingly offering the nine types of *bhakti* alone; nor can they fulfill that aim by *vairāgya* alone; nor can they fulfill that aim by *swadharma* alone. Thus, all four virtues, i.e., *ātmā*-realisation, *bhakti*, *vairāgya* and *swadharma* should be perfected since all are dependent upon each other.

3 “Now please listen as I describe how these four virtues are interdependent.

4 “One may have the virtue of *ātmā*-realisation, but if one does not have loveⁱ towards God, then one does not attain the favour of God, which can only be attained by such love. Such favour results in the attainment of the desirable and great divine power of not being overpowered by the *gunas* of *māyā*. If, on the other hand, one does have love for God, but has not attained *ātmā*-realisation, then due to the belief that oneself is the body, that love cannot be perfected. One may have both the virtue of *ātmā*-realisation and love for God, but if one lacks firm *vairāgya*, then the desires for worldly *vishays* will prevent the perfection of *ātmā*-realisation and love for God. Then again, one may have *vairāgya*, but if one lacks the virtues of *ātmā*-realisation and love for God, one does not experience the profound bliss associated with the form of God. Also, one may have *swadharma*, but if love for God, *ātmā*-realisation and *vairāgya* are absent, then one will not be able to transcend Bhurllok, Bhuvarelok and all of the other realms up to Brahmā’s Satyalok. That is to say, one will not be able to transcend the *brahmānds* and attain God’s Akshardhām, which transcends the darkness of *māyā*. On the other hand, one may have the three virtues of *ātmā*-realisation, love for God and *vairāgya*, but if *swadharma* is lacking, the other three cannot be perfected.

5 “In this manner, *ātmā*-realisation and the other three virtues are dependent upon each other. A devotee who has extremely firmly established these four virtues within himself through the profound association with God’s *Ekāntik Bhakta* has completed all spiritual endeavours. Only he should be known as an *ekāntik bhakta*. Therefore, a devotee having any deficiency in these four virtues should overcome that deficiency by serving and profoundly associating with the *Ekāntik Bhakta* of God.”

|| Vachanāmṛut Gadhadā I-19 || 19 ||

Gadhadā I-20

An Ignorant Person; Seeing One’s Own Self

1 On Posh *sudi* 2, Samvat 1876 [18 December 1819], Shriji Mahārāj was seated on a cushion with a cylindrical pillow on the

ⁱ Here, ‘love’ should be understood as ‘*bhakti*’.

veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He had tied a white *pāgh* around His head, and a tassel of yellow flowers had been placed in that *pāgh*. A garland of yellow flowers had been placed around His neck, and bunches of white and yellow flowers had been placed upon His ears. He had also covered Himself with a thick, white cotton cloth and was wearing a black-bordered *khes*. At that time, scriptural reading had commenced, and *paramhansas* as well as devotees from various places had gathered before Shriji Mahārāj.

2 Then Swāmi Shri Sahajānandji Mahārāj said, "Please listen, I wish to ask all of you a question."

3 Hearing this, all of the devotees said with folded hands, "Please do ask."

4 Thereupon Shriji Mahārāj asked, "Who is the most ignorant of all ignorant people?"

5 Everyone pondered over the question, but no one was able to reply. So Shriji Mahārāj said, "Here, I shall answer Myself."

6 Hearing this, everyone was pleased and said, "Mahārāj, only You will be able to give a precise answer; so please explain."

7 Shriji Mahārāj then began, "The *jīva*, which resides within the body, observes both the attractive and the unattractive. It witnesses childhood, youth and old age, as well as a countless number of other things. However, the observer fails to observe its own self. The *jīva* looks at objects externally; but it does not look at its own self. Therefore, it is the most ignorant of the ignorant.

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

9 At that point, Shuk Muni raised a doubt. He asked, "Is it truly in one's own hands to see one's own self? If it is, why does the *jīva* remain ignorant?"

10 Shriji Mahārāj replied, "For a person who has attained *satsang*, realisation of his *jīvātmā* does, indeed, lie in his own hands. In fact,

when has he attempted to see his own self and failed to see it? Having become dependent to and made helpless by *māyā*, that *jiva* draws within and enters the dream and deep sleep states, but never does it draw within of its own accord to see its own self. On the other hand, one who contemplates on the greatness of God and draws within oneself sees one's own self as extremely pure and luminous. In the midst of that luminance, one beholds the form of the manifest Purushottam Bhagwān and experiences bliss in the manner of Nārad and the Sanakādik. Therefore, all deficiencies which do remain in a devotee are due to his own lethargy."

|| Vachanāmṛut Gadhadā I-20 || 20 ||

Gadhadā I-21

One Possessing Ekāntik Dharma; The Two Forms of Akshar

- 1 On the evening of Posh *sudi* 3, Samvat 1876 [19 December 1819], Shriji Mahārāj was sitting facing east on a large, decorated cot on the veranda outside the east-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was wearing a black-bordered *khes* and had covered Himself with a thick, white cotton cloth. He had also tied a white *pāgh* around His head. At that time, some *sādhus* were singing devotional songs to the accompaniment of a *jhānjh* and *pakhwāj*. Many other *sādhus* as well as *satsangis* from various places had assembled before Him.
- 2 Thereupon Shriji Mahārāj quietened the assembly and said, "Please listen; I wish to tell you something." Having said this, He sat in contemplation with His eyes closed for quite some time.
- 3 Thereafter, He began, "A devotee who in his mind desires to intensely please God can do so by the following means: unshakeable resolve in observing the *dharma* of one's caste and *āshram*; intensely firm *ātmā*-realisation; dislike for all objects except God; and *bhakti* which is devoid of all desires for fruits, and which is accompanied with an understanding of God's greatness. It is through these four spiritual endeavours that God can be extremely pleased. They are collectively known as *ekāntik dharma*. At present, there are many devotees possessing such *ekāntik dharma* in our Satsang fellowship.

4 “In addition, a devotee of God should contemplate on the form of God while eating, drinking, bathing, washing, walking and sitting – in fact, during all activities. He should particularly contemplate on God and continuously behold His form when there is no mental disturbance within. However, when there is some internal disturbance due to fluctuating thoughts, he should realise his own self to be distinct from the body, the *indriyas*, the *antahkaran*, their presiding deities and the *vishays*. Only when those disturbing thoughts subside should he contemplate on the form of God.

5 “Furthermore, this body should not be believed to be one’s true self. Nor should one’s bodily relations be regarded as one’s true relations. This is because the *jiva* has previously taken birth in each of the 8.4 million life forms³. In fact, the *jiva* has taken birth in the wombs of all females in this world; it has also taken birth numerous times in the wombs of all of the dogs, cats, monkeys and other types of life forms in the cycle of 8.4 million life forms. Moreover, 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, assuming numerous female bodies, that *jiva* has also made all of the different forms of males its husband. Hence, just as one does not believe the relations of those previous 8.4 million life forms to be one’s true relations, and just as one does not believe the bodies of those 8.4 million life forms to be one’s true body, similarly, one should not believe this present body to be one’s true self, nor should one believe the relations of this body to be one’s true relations. Why? Because just as no relationship remains with bodies from the previous 8.4 million life forms, similarly the relationship with this body will not remain either. Therefore, having realised the body, all possessions and all objects to be *asatya*; and having realised one’s own self to be distinct from the body, *indriyas* and *antahkaran*; and while observing one’s own *dharma*, one should offer *bhakti* to God which is devoid of all desires for its fruits. Moreover, in order to increasingly understand the profound greatness of God day by day, one should also constantly keep the company of a *sādhū*.

6 “A person who does not have this understanding, who identifies his self with the body, and who has a mundane attitude should be thought of as an animal – even if he is presently in the Satsang fellowship. Yet, in this Satsang, even animals attain liberation by the profound grace of God. What is so surprising, then, about humans attaining liberation? However, such a person cannot be

called a true *ekāntik bhakta* of God. Only one 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*.”

7 Continuing, Shriji Mahārāj explained, “That Akshar has two forms. One, which is formless and pure *chaitanya*, is known as Chidākāsh or Brahmanahol. In its other form, that Akshar remains in the service of Purushottam Nārāyan. A devotee who has reached Akshardhām attains qualities similar to those of Akshar and forever remains in the service of God. Furthermore, Shri Krishna Purushottam Nārāyan is forever seated in that Akshardhām. The countless millions of *muktas*, who have attained qualities similar to those of Akshar, reside in that Akshardhām, and all of them behave as servants of Purushottam. Purushottam Nārāyan Himself is the master of them all and the Lord of the lords of countless millions of *brahmānds*.

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

9 “Furthermore, by thoroughly understanding the profound greatness of God, one should, in this very life, eradicate one’s desires for women, wealth and all objects other than God. Otherwise, if desires for objects other than God do remain, then after one dies, if one encounters enticements along the path to the abode of God, one will forsake God and be lured by those enticements instead. This would prove to be a major obstruction. Therefore, one should worship God after overcoming desires for all objects.”

|| Vachanāmṛut Gadhadā I-21 || 21 ||

Gadhadā I-22

Singing without Remembering God Is as Good as Not Singing at All; The Digit ‘1’ⁱ

- 1 At noon on Posh *sudi* 4, Samvat 1876 [20 December 1819], Shriji Mahārāj was sitting facing east on a large, decorated cot 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 upon both of His ears. He was also wearing a garland of *guldāvadi* flowers around His neck. At that time, while some *paramhansas* were singing devotional songs, other *paramhansas* as well as devotees from various places had gathered before Him in an assembly.
- 2 Thereupon Shriji Mahārāj said, “Please listen; I wish to tell you something.”
- 3 Hearing this, the *paramhansas* stopped singing and prepared themselves to listen.
- 4 Shriji Mahārāj then said, “If one does not remember God while singing to the accompaniment of a *mrudang*, *sārangi*, *sarodā*, *tāl* or other instruments, then that singing is as good as not having sung at all. Besides, there are many people in this world who sing and play instruments without remembering God; but they do not attain peace of mind. Therefore, whichever activity one performs – whether it be singing devotional songs, reciting God’s holy name, chanting the ‘Nārāyan’ *dhunya*, etc. – one should only perform that activity while remembering the form of God.
- 5 “If a person specifically attempts to engage himself in worship, he may be able to focus his *vrutti* on God; however, after completing those acts of worship, if he does not maintain his *vrutti* on God while engaged in other activities, then his *vrutti* will not become steadied on the form of God even when he attempts to engage in worship again. Therefore, one should practise maintaining one’s *vrutti* on the form of God while walking, eating, drinking – in fact, during all

ⁱ The title refers to the importance of the digit ‘1’. A long row of zeros has no value, but when a single ‘1’ is placed before the zeros, the value of the composite figure is exponentially increased with each zero.

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

- 6 Having said this, Shriji Mahārāj requested, "Now please sing devotional songs."

|| Vachanāmrut Gadhadā I-22 || 22 ||

Gadhadā I-23

Emptying a Pot of Water; Remaining in an Elevated Spiritual State

- 1 On Posh *sudi* 5, Samvat 1876 [21 December 1819], Shriji Mahārāj was sitting on a large, decorated cot 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 *angarkhu* and a white *survāl*. He had also tied a deep orange *shelu* around His waist. At that time, *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Out of compassion, Shriji Mahārāj then began to speak to the *paramhansas*, "The Vāsudev Māhātmya scripture is extremely dear to Me because it describes all of the methods of how devotees of God should worship Him."
- 3 Shriji Mahārāj then continued, "There are two types of devotees of God: One has a complete conviction of God, yet worships God identifying himself with the body. The other, however, believes his own self to be *chaitanya*, transcending the influences of the three states – waking, dream and deep sleep, and the three bodies – *sthul*, *sukshma* and *kāran*. This devotee worships God while beholding God's form within his own self. As a result, he sees his own self, which transcends the three states and the three bodies, as being extremely full of divine light. Within that light, he sees the form of God, just as it is in its incarnate form, as being extremely luminous. Such is the elevated spiritual state of the latter devotee.

- 4 “As long as one has not attained this elevated spiritual state, one is subject to obstacles, even if one is a devotee of God. Shivji, for example, did not behave in such an elevated spiritual state and was therefore enticed by the beauty of Mohini. Brahmā also did not behave in such a state and thus became infatuated on seeing Saraswati. Nārādji also did not behave in such an elevated spiritual state and consequently harboured a desire to marry. Moreover, because Indra, Chandra and others were not behaving in such a state, their reputations were also blemished due to their mistakes.
- 5 “Furthermore, if a person has not developed this elevated spiritual state, he will perceive worldly attributes even in God, even if he himself is a devotee of God. King Parikshit, for example, was not such a devotee, and so he raised doubts about the divinity of Shri Krishna Bhagwān after hearing of the *rās* episode. On the other hand, because Shukji was such an elevated devotee, he had no doubts whatsoever. Such a devotee firmly realises, ‘If no flaws can affect me or bind me in any way, how can there possibly be any *māyik* flaws in God, by whose worship I have become like this?’ Such a devotee firmly realises this.
- 6 “When such a devotee of God focuses his *vrutti* on the form of God, that *vrutti* is divided into two. Of these, one *vrutti* focuses on the form of God, while the other focuses within the worshipper himself. The *vrutti* that is fixed on God’s form is applied lovingly, whereas the *vrutti* that is fixed on the worshipper himself is full of contemplation. This latter *vrutti* negates all other thoughts and desires – except those of worshipping God – that may arise in the worshipper. It also negates all of the flaws within the worshipper himself. In this manner, the *vrutti* of such a devotee constantly remains on God.
- 7 “A person who at times worships God with a concentrated mind and, at other times, indulges in worldly thoughts does not develop such an elevated spiritual state. Consider, for example, 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. Why? Because the water poured on the first day dries up on that very day, and the water poured on the second day 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 would soon be formed. Therefore, while eating,

drinking, walking, engaging in any activity whatsoever – whether it be pure or impure – in fact, at all times, one should constantly keep one’s *vrutti* on God. While maintaining one’s *vrutti* constantly on God in this manner, one attains that abiding elevated spiritual state.”

|| Vachanāmrut Gadhadā I-23 || 23 ||

Gadhadā I-24

The Elevated Spiritual State of Gnān; ‘Sourness’ in the Form of the Understanding of God’s Greatness

- 1 On the evening of Posh *sudi* 6, Samvat 1876 [22 December 1819], Shriji Mahārāj was sitting on a large, decorated cot 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 donned a warm, red *dagli* and had covered Himself with a thick, white cotton cloth. At that time, *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said to the *paramhansas*, “I shall explain how an elevated spiritual state can be attained by *gnān*. What is that *gnān* like? Well, it transcends Prakruti-Purush. When an elevated spiritual state is attained by this *gnān*, Prakruti-Purush and the entities evolved from them do not come into view. This is known as *gnān-pralay*. One who has attained such an elevated spiritual state sees only pure *chaitanya* – within which only the form of God resides, with no other forms remaining. At times, one cannot see even the form of God within that divine light; only the light is seen. At other times, however, both the divine light and the form of God are seen. This is known as the elevated spiritual state attained by *gnān*. Such an elevated spiritual state is attained by constantly maintaining one’s *vrutti* on the form of the incarnate God visible at present.”
- 3 Continuing, Shriji Mahārāj said, “The extent to which one has understood the greatness of God determines the intensity of both the divine light experienced in the heart and the divine sound of *pranav* that is heard. Furthermore, the extent of one’s faith and understanding of the greatness of God determines the extent to which

vicious thoughts are curbed. Thus, when one develops absolute faith in God and thoroughly understands His greatness, all of one's vicious thoughts are eliminated.

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 *chanā*. However, if he has sucked a whole lemon, he is unable to chew even *chanā*; in fact, he chews even a mung bean with much difficulty. If, however, he has sucked many lemons, he would be unable to chew even cooked rice. In the same manner, when one has developed ‘sourness’ in the form of faith in God and an understanding of His greatness, one’s gums – in the form of the four *antahkarans* and ten *indriyas* – become sensitised. In that state, the *jiva* is unable to chew *chanā* in the form of thoughts for the *vishays* with its gums in the form of the *man*. With its gums in the form of the *chitt*, the *jiva* becomes incapable of contemplating on the *vishays*. With its gums in the form of the *buddhi*, the *jiva* becomes incapable of developing a resolve for the *vishays*. With its gums in the form of the *ahamkāra*, the *jiva* becomes incapable of developing any form of consciousness related to the *vishays*. Similarly, the *jiva*, with its gums in the form of the five *gnān-indriyas* and five *karma-indriyas*, becomes incapable of chewing *chanā* in the form of the *vishays* of the respective *indriyas*.

5 “Conversely, the *indriyas* and the *antahkaran* of a person who does not have absolute faith in God and who has not fully realised the greatness of God do not withdraw completely from their respective *vishays*.”

6 Shriji Mahārāj then explained, “The form of God transcends *māyā* and its *gunas*, and is free of all types of flaws, but it is for the sake of the liberation of *jivas* that He appears to be like a human. In fact, God is devoid of each of the flaws that senseless people attribute to Him. However, the intellect of the person attributing such flaws will never be freed of those flaws that he attributes to God. Specifically, a person who believes God to be full of lust will himself become intensely full of lust; a person who believes God to be full of anger will himself become intensely full of anger; a person who believes God to be full of avarice will himself become intensely full of avarice; and a person who believes God to be full of jealousy will himself become intensely full of jealousy; etc. In fact, whatever types of flaws a person attributes to God will ultimately cause misery to the

person himself – just as a fistful of sand thrown at the sun falls back into the thrower’s eyes. On the other hand, if a person realises God to be absolutely flawless, then regardless of his own *swabhāvs*, he himself becomes absolutely flawless as well.”

7 Thereafter, 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 *antahkaran*. He also has absolute faith in God. Despite this, though, a feeling of unfulfillment remains, and he feels despondent within. What can be the reason for this?”

8 Shriji Mahārāj replied, “That is also a major deficiency in the devotee; i.e., despite the fact that his mind has become stable and despite the fact that he has intensely firm faith in God, he still fails to experience profound happiness in his heart. Specifically, he does not feel, ‘I am extremely fortunate and completely fulfilled, whereas others in the world are constantly being troubled by lust, anger, avarice, infatuation, arrogance, *matsar*, desires and cravings. They are subject to the three types of sufferingsⁱ day and night. As for me, the incarnate form of Purushottam has compassionately revealed His own form to me. He has also freed me from lust, anger and all of the other vicious natures. He has also placed me in the company of *sādhus* similar to Nārād and the Sanakādik. Indeed, I am very fortunate.’ Failing to think in this manner, and failing to remain extremely elated throughout the day is a major deficiency. In fact, such a devotee is like a child who has been given a *chintāmani* in its hand, yet derives no happiness from it because it does not realise the *chintāmani*’s value. Similarly, the major drawback of that devotee is that despite having attained Purushottam Bhagwān, he does not feel constant elation within by realising, ‘I am completely fulfilled.’

9 “Moreover, when a fault is noticed in a devotee, one should think, ‘His *swabhāv* is such that it is not suitable in the Satsang fellowship; nevertheless, he has attained *satsang*. Regardless of what he is like, he has still remained in the Satsang fellowship. Surely, then, his *sanskārs* from past lives or from this very life must be extremely favourable for him to have attained this *satsang*.’ With

ⁱ The three types of sufferings are adhidaiv (those caused by nature and deities), adhibhut (those caused by other men or animals), adhyātma (those caused by one’s own mind)

this understanding, one should highly appreciate even such a person's virtues."

- 10 After this discourse, Shriji Mahārāj bid 'Jai Sachchidānand' to everyone and returned to His residence.

|| Vachanāmrut Gadhadā I-24 || 24 ||

Gadhadā I-25

The Flow of Twenty Pails of Water

- 1 On the morning of Posh *sudi* 7, Samvat 1876 [23 December 1819], Shriji Mahārāj arrived at the residence of the *paramhansas* in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a thick, white cotton cloth. He had also tied a white *feto* around His head. He was sitting facing east on the western veranda. At that time, *paramhansas* as well as devotees from various places had gathered before Him.

- 2 Thereupon Shriji Mahārāj said out of compassion, "A devotee of God who observes only *swadharma* does not feel completely fulfilled within his heart. That feeling of fulfillment can only be attained by *ātmā*-realisation and the knowledge of God's greatness. Moreover, the extent of the deficiency in these two attributes determines the extent of the deficiency in his experience of fulfillment. Therefore, a devotee of God should firmly cultivate these two qualities.

- 3 "Moreover, the extent of the deficiency remaining in these two factors also determines the extent of the hindrances experienced during *samādhi*. Recently, I granted *samādhi* to a devotee in which she saw intense divine light. Seeing that light, she began to scream; she shouted, 'I'm burning!' Therefore, even those who experience *samādhi* require *ātmā*-realisation. If one does not realise one's own self to be the *ātmā* and instead believes one's self to be the body, much deficiency will remain. I explained to that devotee, 'Your self is the *ātmā*, not the body. You are not this Lādkibāi of the *Bhāt* sub-caste. Rather, your self is the *ātmā*, which is unpierceable and uncuttable.' I then placed her into *samādhi* again and told her, 'Go to the four-petalled lotus at the site of Ganapati and behold your own self there.'

- 4 "When a person in *samādhi* enters the site of Ganapati, that person hears divine sounds and sees divine light. When he enters the

higher site of Brahmā, he hears louder sounds and sees brighter light. When he enters the still higher site of Vishnu, he hears even louder sounds and sees even brighter light. In this manner, 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 resolute become timid. For example, despite being a devotee of God and despite being extremely brave, Arjun was still incapable of beholding God's Vishwarup form. He therefore pleaded, 'O Mahārāj! I am incapable of beholding this form of yours. Please grant me *darshan* of your former form.' 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, one should understand one's own self to be distinct from the body.

5 “*Samādhi* experienced in this manner is achieved in two ways. One is controlling the *prāns* through *prānāyām*, 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 one's *vruttis* are detached from everything else and focused only on God. However, these *vruttis* can be focused on God only when desires for everything else are overcome and only a singular desire for the form of God remains. Thereafter, those *vruttis* will not be deflected from God's form by any means whatsoever. For example, if twenty pails of water are drawn from a well, and the flow of water from each pail allowed to flow in separate directions, then there would be little force in each flow. However, if the flow 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 God's form.

6 “Conversely, when a person has desires in his *chitt* for the pleasures of the world, his *vrutti* is widely dispersed among countless types of sounds via the ears. Similarly, via the skin, the *vrutti* is dispersed among thousands of different types of touch sensations; the *vrutti* of the eyes is dispersed among thousands of different types of things to see; the *vrutti* of the tongue is dispersed among thousands of different types of tastes; and the *vrutti* of the nose is dispersed

among countless types of smells. In the same manner, 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 *antahkaran* is dispersed in thousands of different ways. Only when his *chitt* contemplates on God, and his *man* generates thoughts of God, and his *buddhi* establishes the conviction of God, and his *ahamkār* harbours the consciousness, 'I am the *ātmā*, and a devotee of God,' can his desire for God be known to have become singular.

7 “Alternatively, the control of the *chitt* by controlling the *prāns* is achieved by *ashtāṅg-yoga*, which comprises of eight stages: *yam*, *niyam*, *āsan*, *prāṇāyām*, *pratyāhār*, *dhyān*, *dhārnā* and *samādhi*. This *ashtāṅg-yoga* is a means, and its fruit is the *nirvikalp samādhi* of God. When this *nirvikalp samādhi* is achieved, the *chitt* is controlled by controlling the *prāns*. On the other hand, if the *chitt* focuses on God after becoming free of worldly desires, then the *prāns* are controlled by control of the *chitt*. Therefore, just as the *chitt* is controlled by mastering *ashtāṅg-yoga*, similarly, the *chitt* can also be controlled by focusing on the form of God. A devotee whose *chitt*'s *vrutti* becomes focused on the form of God masters *ashtāṅg-yoga* without even attempting to master it. Therefore, the spiritual endeavours of *ātmā*-realisation and the knowledge of God's greatness that I have just described should be firmly practised.

8 “Furthermore, one's religious vows – which are God's injunctions – should certainly be observed. For example, the *dharma* of a *Brāhmin* is to bathe, lead a pure life and never drink even water from a *Shudra*'s house. Similarly, a *satsangi* should never falter in observing God's injunctions. Why? Because God will be pleased with him if he behaves accordingly.

9 “Moreover, a person should very firmly maintain both the knowledge of God'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 God. Having said this though, he should not get carried away in the elation of this understanding. Nor should he feel unfulfilled. If he does feel unfulfilled, then the blessings that have been showered upon him by God can be considered as not having germinated – like a seed sown in saline soil. Conversely, if he gets carried away and begins to behave waywardly, then that is like having thrown a seed into a fire, which burns it.

Therefore, if one understands as I have explained, then no form of deficiency will remain whatsoever.”

10 After saying this, Shriji Mahārāj returned to His seat.

|| Vachanāmṛut Gadhadā I-25 || 25 ||

Gadhadā I-26

A Genuine Amorous Devotee; The Nirgun State

1 On the afternoon of Posh *sudi* 11, Samvat 1876 [27 December 1819], Shriji Mahārāj was sitting on a large, decorated cot 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 thick, white cotton cloth. Two large *guldāvadi* flowers had been placed upon His ears, and a tassel of flowers had been inserted in His *pāgh*. At that time, while some *paramhansas* were singing devotional songs to the accompaniment of a *tāl* and *pakhwāj*, other *paramhansas* as well as devotees from various places had gathered before Him in an assembly.

2 Shriji Mahārāj then said, “Now please stop singing and listen as I sing a devotional song in the form of a discourse.”

3 The *paramhansas* said in return, “Very well, Mahārāj. Please do.”

4 Thereupon Shriji Mahārāj said, “If, while singing amorous devotional songs, a person is attracted only by God’s form, then that is fine. But, being attracted to anything except God’s form constitutes a major deficiency. Why? Because just as that devotee develops affection for and is attracted by sounds related to God, he also develops affection for and is attracted by worldly songs, musical instruments, talks related to women, etc. Such a devotee should be known to lack wisdom. Thus, a person who is attracted to an equal extent by the words of God and His *Sant*, and by worldly speech should forsake such foolishness. Having forsaken such foolishness, he should experience happiness through sounds and speech related only to God. Such a person is a genuine amorous devotee.

5 “Furthermore, just as that devotee wishes for sounds related only to God, he desires the touch only of God. When he realises other types of touch to be like touching a black cobra or a blazing fire, then

he is a genuine amorous devotee. Similarly, if a person experiences profound bliss on seeing God, realising everything else to be like a pile of filth or a decomposed dog, then he is a genuine amorous devotee. Similarly, if a person experiences profound bliss on tasting the *prasād* of God, not enjoying the various other types of tastes, then he is a genuine amorous devotee. Furthermore, such a devotee experiences profound bliss on smelling *tulsi*, garlands of flowers, sandalwood paste, the many varieties of fragrant perfumes, etc., that have been offered to God. He is not pleased on smelling the perfume, sandalwood paste, or garlands of flowers worn by materialistic people. In this manner, a person who has intense love for God-related *vishays* and an intense aversion for worldly *vishays* is a genuine amorous devotee.

6 “On the other hand, a person who becomes an amorous devotee and yet derives the same pleasure from other types of sights, sounds, smells, tastes and touch as he does from God-related *vishays* is a false amorous devotee. Why? Because he experiences the same type of joy from *vishays* as he does from God. Therefore, such amorousness and mode of worship should be forsaken. Why? Because it is not God who is at fault; it is the amorous devotee’s attitude that is at fault; i.e., he has believed God to be exactly like other objects. As a result, his *bhakti* and amorousness are flawed.

7 “Now, just as I have described discretion in indulging in the five types of *vishays* for the *sthul* body in the waking state, similarly, subtle *vishays* exist for the *sukshma* body in the dream state. A devotee may experience happiness from God-related sights, sounds, smells, tastes and touch on seeing the form of God in his dream, but if he also derives exactly the same pleasure on seeing other *vishays* in his dream, then that devotee’s amorousness is false. If, on the other hand, a person in his dream experiences happiness only by association with God and feels an aversion for other *vishays* as if they were vomited food, then he can be said to be a genuine amorous devotee. If he does not experience this, then although the form of God seen in his dream is true, that devotee’s understanding is flawed. Why? Because he has equal love for God and for other *vishays*. Thus, true understanding is to remain attracted only towards the form of God, and not towards other *vishays*.

8 “In this way, when only thoughts of God remain while contemplating, a state of void is attained wherein, with the exception

of the form of God, that devotee does not perceive the body or the *brahmāṇḍ* at all. Thereafter, while seeing the form of God within that void, divine light is generated, and the form of God is seen within that light. So, affection towards only the form of God in this manner is called faithful *bhakti*.”

9 In conclusion, Shriji Mahārāj added, “When you sing amorous devotional songs, 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 God. In fact, so powerful are My thoughts that if any *vishay* were to come in the way of the amorous love that I have for God’s form, it would be decapitated. Just as you sing devotional songs, I have also sung a devotional song in the form of this discourse, which I have shared with all of you today.”

10 In this way, using Himself as an example, Shriji Mahārāj delivered this discourse for the benefit of His devotees.

|| Vachanāmrut Gadhadā I-26 || 26 ||

Gadhadā I-27

The Understanding by which God Eternally Resides within One

1 Before sunrise on Posh *sudi* 12, Samvat 1876 [28 December 1819], Shriji Mahārāj arrived at the residential hall of the *paramhansas* in Dādā Khāchar’s *darbār* in Gadhadā. There, He sat on a platform facing west. He had tied a white *feto* around His head. He had also covered Himself with a thick, white cotton cloth and was wearing a *khes*. At that time, an assembly of *paramhansas* had gathered before Him.

2 After a few minutes of contemplation, Shriji Mahārāj said, “Everyone wishes to worship God, but their understanding differs. But God 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, 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 other

wonders are due only to the form of God that I have attained.’ With this understanding, he has the conviction that no one except the incarnate form of God 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 manifest form of God that I have attained.’

3 “Moreover, he also has the following understanding: ‘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 devotee views a beautiful young woman, an unattractive woman and an old woman with equality; he treats a heap of gold and a pile of stones with equality; he also possesses countless noble virtues such as *gnān*, *bhakti*, *vairāgya*, etc. God eternally resides in the heart of such a devotee.

4 “Consequently, by the grace of God, that devotee attains countless types of powers and liberates countless beings. Despite these powers, though, he tolerates the praises and insults of other people. This itself is also a great feat, because to tolerate despite being so powerful is not easy for others to achieve. Therefore, one who tolerates in this manner should be considered to be extremely great.

5 “The powers of such a person are such that since it is God who sees through his eyes, he empowers the eyes of all of the beings in the *brahmāṇḍ*; and since it is God who walks through his legs, he is also capable of endowing the strength to walk to the legs of all of the beings in the *brahmāṇḍ*. Thus, since it is God who resides in all of the *indriyas* of such a *Sant*, that *Sant* is able to empower the *indriyas* of all beings in the *brahmāṇḍ*. Therefore, such a *Sant* is the sustainer of 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 manner should be considered to be extremely great.

6 “On the other hand, those who threaten and frighten those meeker than themselves and believe, ‘I have become great,’ are not truly great. In fact, those people in this world who frighten others by showing yogic powers should not be considered to be devotees of God; rather, they are beings lost in *māyā* and suitable only for Yampuri.

Their greatness is limited to the worldly realm. 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 the spiritual realm.”

7 Continuing, Shriji Mahārāj said, “Householders and renunciants who believe, ‘This woman is very beautiful; these clothes are extremely fashionable; this house is very nice; this gourd is very nice and this utensil is very nice’ are all petty-minded. Then you may ask whether such people will attain liberation or not. Well, in this Satsang fellowship, even the wretched attain liberation. However, the former persons never develop the virtues of a *sādhū*, or the noble virtues of the *Sant* previously described. Why? Because they have not become suitable for such nobility.”

8 After delivering this discourse, Shriji Mahārāj bid ‘Jai Sachchidānand’ to all and returned to His residence in Dādā Khāchar’s *darbār*.

|| Vachanāmrut Gadhadā I-27 || 27 ||

Gadhadā I-28

A Smouldering Log; Progressing and Regressing

1 On Posh *sudī* 14, Samvat 1876 [30 December 1819], Shriji Mahārāj was sitting on a large, decorated cot on the veranda outside the room in line with the room of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, the *sādhūs* had sat down to eat in His presence.

2 Thereupon Shriji Mahārāj said, “When a *satsangi* is likely to regress in the Satsang fellowship, vicious desires steadily flourish within him. At first, he begins to perceive flaws in all of the *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 manner 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; ultimately, he will fall from Satsang.

- 3 “Conversely, when a person is likely to progress in Satsang, pure desires steadily flourish within him. Day by day, he sees only virtues in all of the *satsangis*. He views all devotees as superior to himself and considers himself to be insignificant. Moreover, he experiences the bliss of Satsang in his heart 24 hours a day. Such characteristics indicate that pure desires have flourished. In fact, the more such a person practises *satsang*, the more he benefits; and eventually, he attains profound greatness.”

- 4 Having delivered this discourse, Shriji Mahārāj bid ‘Jai Sachchidānand’ to all and returned to His seat.

|| Vachanāmṛut Gadhadā I-28 || 28 ||

Gadhadā I-29

Intensifying the Force of Dharma, Gnān, Vairāgya and Bhakti; Prārabdha, Grace and Personal Endeavour

- 1 On the evening of Posh *sudi* Punam, Samvat 1876 [31 December 1819], Shriji Mahārāj was sitting on a large, decorated cot on the veranda outside the west-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a thick, white cotton cloth. He had also tied a white *pāgh* around His head. He was wearing garlands of white flowers, and tassels of white flowers were dangling from His *pāgh*. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.

- 2 Shriji Mahārāj then said, “Please ask a question.”

- 3 Thereupon Gopālānand Swāmi asked, “How can the force of *bhakti* coupled with *dharma*, *gnān* and *vairāgya* be intensified?”

- 4 Shriji Mahārāj replied, “There are four means to accomplish this: One is a pure place, the second is an auspicious time, the third is pious actions, and the fourth is the company of a holy person¹. Of these, the influence of actions is slight, whereas the influences of

place, time and company are more powerful. Why? Because, if a place is pure, and the time is pure and one also keeps the company of a *sādhū* like yourself, then actions will naturally be pure as well. Conversely, if a place is impure – like the region of Sindh, if the time is impure, and if one also keeps the company of prostitutes and perverted people, or of those who consume alcohol and meat, then actions will certainly be impure as well. Therefore, one should stay where there is a pure place and should abandon – by whatever means necessary – a place where the time has become unfavourable. One should keep the company of devotees of God as well as the company of the *Sant* who is a knower of Brahma and who observes the five religious vows⁴. As a result, a devotee's *bhakti* for God gains tremendous vigour. This is the answer to your question.”

5 Thereafter Muktānand Swāmi asked, “Mahārāj, initially a devotee may be very impure at heart, but he later becomes extremely pure. Is this due to his previous *sanskārs*, the grace of God or the devotee's personal endeavours?”

6 Shriji Mahārāj explained, “The good or bad that occurs due to one's previous *sanskārs* is apparent to everyone in the world. For instance, the case 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*.”

7 Then, narrating His own story, Shriji Mahārāj continued, “Now, considering the spiritual endeavours I had performed, it is inconceivable that My body should survive such austerities, 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 Purushottampuri, I spent many months surviving merely on air. On one occasion, I allowed My body to be carried away by a river that was three to four *gāus* wide. During the winter, summer and monsoon, I stayed without any shelter whatsoever, wearing only a loincloth. I also used to wander in the jungle amongst wild animals such as tigers, elephants and wild buffaloes. I travelled in countless such arduous conditions, yet My body did not perish. In these situations, one should consider *prārabdha* to be responsible.

8 “Now consider the son of the *Brāhmin* named Sāndipani who was saved from *narak* and also five-year-old Dhruvji, to whom the meanings of the Vedas and other scriptures were spontaneously

revealed when he began to utter the praises of God. In these situations, as well as when one's mind is purified by the wish of God, or by His grace, or by the grace of His *Ekāntik Sant* who has been pleased by one's extremely pure sentiments – the influence of God's grace should be considered to be responsible.

9 “If one keeps the company of a pious *sādhū* and becomes virtuous through one's own thoughts, then that is known as ‘personal endeavour’.”

10 Having said this, Shriji Mahārāj bid ‘Jai Sachchidānand’ to the assembly and returned to His seat laughing.

|| Vachanāmṛut Gadhadā I-29 || 29 ||

Gadhadā I-30

Thoughts that Leave a Lasting Impression

1 On Posh *vadi* 1, Samvat 1876 [1 January 1820], Shriji Mahārāj was sitting on a large, decorated cot on the veranda outside the room facing north, in line with the *mandir* of Shri Vāsudevñārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a white *feto* around His head. Around His neck were garlands of white flowers, and tassels of white flowers were dangling from both of His ears. He was also wearing a string of white flowers around His wrists. At that time, while some *munis* were singing devotional songs, other *munis* as well as devotees from various places had gathered before Him in an assembly.

2 Shriji Mahārāj then requested, “Please begin a question-answer dialogue.”

3 Thereupon Dinānāth Bhatt asked, “Mahārāj, at times, thousands of thoughtsⁱ arise, yet they do not leave a lasting impression in the mind. At other times, however, only an insignificant thought arises, yet it leaves a strong impression on the mind. What is the reason for this? Also, by what means can a devotee eradicate such disturbing thoughts?”

ⁱ Here ‘thoughts’ should be interpreted as worldly thoughts and desires, such as thoughts of indulging in sense pleasures.

4 Shriji Mahārāj answered, “The reason is the influence of the *gunas*. Thoughts occurring when *tamogun* is predominant induce a state similar to that of deep sleep. Therefore those thoughts do not leave a lasting impression in the mind. When *sattvagun* prevails, one experiences a state of awareness; so, any disturbing thoughts that occur at that time are dispelled by contemplation. Therefore, those thoughts do not leave a lasting impression either. However, thoughts that arise when *rajogun* is prevalent do 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 various *gunas*.

5 “If an intelligent person reflects on this matter and examines his thoughts whenever they arise, he will be able to recognise which *guna* 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 discern two, three, or four of the more superficial thoughts that arise during the course of a day.

6 “So, if a person examines the predominant *guna* under whose influence his thoughts arise and contemplates on and imbibes the spiritual discourses which take place in Satsang, then the power of practising *satsang* is such that any disturbing thoughts arising under the influence of the *gunas* are dispelled. Thereafter, becoming free from all doubts, he is able to continuously concentrate on the form of God. Without *satsang*, however, even if he endeavours in a million other ways, disturbing thoughts and the influence of *rajogun* and the other *gunas* will not be eradicated. Therefore, if someone sincerely practises *satsang* and reflects upon and tries to imbibe the discourses relating to God, then his vile thoughts are eradicated. In this manner, the influence of *satsang* is extremely powerful. In fact, no other spiritual endeavour can compare with *satsang*. Why? Because thoughts which cannot be eradicated by any other spiritual endeavour can be removed by engaging in *satsang*. Therefore, one who wishes to rid the mind of base thoughts related to *rajogun* should sincerely practise *satsang* by thought, word and deed. As a result, those thoughts will be eradicated due to the power of *satsang*.”

|| Vachanāmrut Gadhadā I-30 || 30 ||

Gadhadā I-31

Greatness Is Due To Faith

1 On the evening of Posh *vadi* 2, Samvat 1876 [2 January 1820], Shriji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on the east-facing veranda outside His residence in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes.

2 At that time, Yogānand Muni asked, “Mahārāj, suppose there are two devotees of God. One observes *nivrutti* and does not hurt anyone verbally. The other, however, is constantly serving God and His *Bhakta* – by offering food, clothes, flowers, etc. In doing so, however, he may occasionally hurt someone verbally. Of these two devotees, who is better?”

3 Shriji Mahārāj did not answer the question immediately; instead, He called for Mukṭānand Swāmi and Brahmānand Swāmi. He had them listen to the question, and then requested, “Please answer this question.”

4 Both Mukṭānand Swāmi and Brahmānand Swāmi then answered, “The devotee who may verbally hurt someone, but serves God and the *Sant* is better. On the other hand, the one who observes *nivrutti* without hurting anyone and is thereby unable to serve God and the *Sant*, should be known to be feeble. The devotee who serves others can be described as having *bhakti*; thus, the devotee with *bhakti* is the better of the two.”

5 Shriji Mahārāj confirmed, “The answer you have given is correct.” He then added, “It is a major drawback if one notices some negligible flaw and subsequently bears an aversion towards a person who possesses such *bhakti* and implicitly abides by the injunctions of God. A person who perceives flaws in this way may also perceive flaws in God, who has assumed a human form for the purpose of granting liberation to the *jīvas*; he may also perceive flaws in the profoundly great devotees of God.

6 “Moreover, just because such a person alleges such faults in God or His *Sant*, does that render the *avatārs* of God or the *Sant* incapable of granting liberation? They are indeed capable of granting liberation. However, one whose intellect is distorted always negatively misinterprets things. For example, Shishupāl always maintained, ‘The Pāndavs are bastards; and because all five of them

have the same wife, they are also immoral. Krishna is also a scoundrel, because from the moment he was born, first he 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 bastard Pāndavs worship him, does that make him God? In this manner, Shishupāl, with his demonic intellect, perceived flaws in God and His devotees. However, those who were devotees of God did not do so in any way. Therefore, one who perceives flaws should be known to have a demonic intellect.”

7 Hearing this, Yogānand Muni remarked, “But Mahārāj, we do not perceive flaws in the great devotees of God; we merely perceive flaws in ordinary devotees.”

8 Shriji Mahārāj said in return, “A devotee’s greatness or smallness is not measured the way you seem to understand it. Greatness is due to one’s faith in the manifest form of God and the observance of His commands. However great a person may be in worldly matters, if he lacks these two attributes then he is still ordinary.

9 “Besides, the greatness which I have just described is present today in all of the devotees in our Satsang fellowship. Why? Because all of the devotees here realise, ‘We have attained Purushottam Bhagwān – who transcends even Akshar – in a manifest form; and thus we have become fulfilled.’ Realising this, they offer *bhakti* to the manifest form of God while following His commands. Therefore, on seeing some insignificant personal peculiarity in such a devotee, one should not perceive flaws in him. Moreover, if a person does have a habit of doing so, his intellect becomes demonic.”

|| Vachanāmṛut Gadhadā I-31 || 31 ||

Gadhadā I-32

A Nest and a Stake

1 On the morning of Posh *vadi* 3, Samvat 1876 [3 January 1820], Shriji Mahārāj was sitting on a large, decorated cot 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 cotton cloth. Sandalwood paste had been applied to His forehead. He was wearing a garland of white flowers, and tassels of white flowers were dangling from His *pāgh*. At that time, while some *munis* were singing devotional songs, other *munis* as well as devotees from various places had gathered before Him in an assembly.

2 Shriji Mahārāj then said, “Please listen, I have a question to ask.”

3 Thereupon the *munis* and devotees said, “Mahārāj, please ask.”

4 After thinking for quite some time, Shriji Mahārāj said, “In this world, a materialistic individual who is attached to the *vishays* cannot survive without indulging in them. Moreover, just as that non-believer indulges in *vishays*, similarly, a devotee of God also indulges in *vishays*. However, the two are different. In what way? Well, the materialistic person, who is attached to the *vishays*, enjoys only worldly *vishays*, whereas for a devotee of God, listening to discourses of God is the only *vishay* for his ears; touching the holy feet of God or touching the holy dust from the feet of the *Sant* is the only *vishay* for his skin; doing *darshan* of God or the *Sant* is the only *vishay* for his eyes; taking the *prasād* of God and singing His praises are the only *vishays* for his tongue; and smelling the flowers and other objects which have been offered to God is the only *vishay* for his nose. In this manner, there is a difference between the *vishays* that a non-believer indulges in and those that a devotee indulges in.

5 “Furthermore, just as a devotee 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 of discourses, talks, devotional songs, etc., related to God.

6 “For example, birds leave their nests to gather food, but after gathering their food, they always return to their respective nests at night to rest. Never do they forget their own nests and return to another bird’s nest. Similarly, after feeding on discourses, talks, devotional songs, etc., related to God, devotees of God also return to their own nest in the form of God to rest. Again, animals, birds and, in fact, all creatures, return to their respective 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.

- 7 “Now based on the analogies that I have just narrated, I ask all the devotees: Just as a non-believer is attached to worldly *vishays* and is unable to live without them for even a single moment, similarly, after becoming firmly attached to the *vishays* in the form of the *shravan*, *manan*, etc., of the talks and discourses related to God, have you also become attached to and engrossed in them, or not? Also, just as a bird returns to its nest after feeding, do all of you also return to rest in your nest, the form of God, after feeding on feed in the form of discourses, devotional songs, etc., related to God? Or, do you rest elsewhere?
- 8 “Furthermore, cattle that are domesticated return to their stake in the evening after grazing in the outskirts of the village, whereas stray cattle do not return to their stake. A stray cow, after grazing in someone’s field, sits wherever it wishes. There, someone may beat it, or if a tiger comes, it may even attack the cow. Now, do you return to your stake like the domesticated cattle, or like the stray cattle, do you sit down to rest anywhere after grazing in someone else’s field? Let the seniors amongst you answer these questions after due deliberation.”
- 9 Thereupon, all of the *munis* and devotees replied individually, “Mahārāj, we have indeed become attached to discourses, devotional songs, etc., related to God. Moreover, except for the nest and stake in the form of God’s form, we do not stay anywhere else.” Hearing their reply, Shriji Mahārāj became extremely pleased.
- 10 Towards the end of the afternoon on that same day, Shriji Mahārāj was seated facing the *mandir* of Shri Vāsudevñārāyan on a large, decorated cot under the neem tree in the centre of Dādā Khāchar’s *darbār*. At that time, while some *munis* were singing devotional songs, other *munis* as well as devotees from various places had gathered before Him in an assembly.
- 11 Shriji Mahārāj then requested, “Now please begin a question-answer dialogue.”
- 12 Thereupon Dinānāth Bhatt and Brahmānand Swāmi asked, “At times, a devotee of God is able to blissfully engage in the worship and remembrance of God, and is able to concentrate on His form. At other times, however, he is disturbed within and is unable to experience the bliss of worship and remembrance. What is the reason for this?”

13 Shriji Mahārāj replied, “He has not mastered the technique of beholding the form of God.”

14 Hearing this, Muktānand Swāmi asked, “What is that technique?”

15 Shriji Mahārāj explained, “The technique is as follows: Different *gunas* enter the *antahkaran* at different times. When *sattvagun* prevails, the *antahkaran* is pure, and one can pleasantly engage in worship and remembrance of God’s form. When *rajogun* prevails, the *antahkaran* becomes polluted and many disturbing thoughts arise, making it difficult to engage in worship and remembrance. When *tamogun* prevails, no thoughts arise in the *antahkaran* at all. Therefore, a person engaged in worship should learn to recognise the prevailing *guna* and should meditate on the form of God whenever *sattvagun* prevails. When *tamogun* prevails, no thoughts arise at all, and one experiences a feeling of emptiness. One should not attempt to meditate on God in such conditions. When *rajogun* prevails, many disturbing thoughts arise. Therefore, one should not attempt to meditate on God at that time either. On such occasions, one should think, ‘I am distinct from these thoughts. In fact, I am the knower of these thoughts. Furthermore, Purushottam Bhagwān is forever present within me as *antaryāmi*.’ Only when the force of *rajogun* subsides should one meditate on the form of God.

16 “However, one should not become dejected on noticing the many thoughts which arise when *rajogun* prevails. After all, the *antahkaran* is like a small child, or a monkey, or a dog, or like a person who plays with a child. The nature of the *antahkaran* is such that it remains fidgety for no reason whatsoever. Therefore, one who wishes to meditate on God should not become disheartened on seeing the disturbing thoughts that arise in the *antahkaran*. Moreover, the thoughts arising in the *antahkaran* should not be accepted as being a part of oneself; instead, the *antahkaran* should be regarded as being distinct from oneself. Thus, one should believe one’s *ātmā* to be distinct and engage in the worship of God.”

|| Vachanāmrut Gadhadā I-32 || 32 ||

Gadhadā I-33

Blind Faith, Love and Understanding

1 On the evening of Posh *vadi* 5, Samvat 1876 [5 January 1820], Shriji Mahārāj was sitting facing east on a large, decorated cot on the veranda outside the room next to the *mandir* of Shri Vāsudev nārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a deep orange *reto* around His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Muktānand Swāmi asked, "The scriptures have described innumerable spiritual endeavours to please God; but amongst them all, which one is so powerful that it alone earns as much pleasure of God as is earned by performing all spiritual endeavours combined? Please reveal it to us."

3 Shriji Mahārāj began by saying, "Please listen as I tell you the one spiritual endeavour by which God can be pleased." He then continued, "Accepting the firm refuge of God is the single, greatest endeavour amongst all spiritual endeavours for pleasing God. That refuge, though, must be extremely firm and without any flaws.

4 "This refuge can be of three types. One way of having the refuge of God 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.

5 "The second type is firm refuge of God that is cultivated out of love. Even if a person possessing profound love for God forces himself, he does not become attracted to any object other than God. This is known as firm refuge produced out of profound love.

6 "The third type is with understanding. A person who has profound intelligence understands the *sagun-nirgun* and *anvay-vyatirek* aspects of God. He understands the entities that have been created by God's *māyā*, as well as the ways of God's *avatārs* on earth. He also understands how, at the time of the creation of the cosmos, God behaves as Akshar, how God behaves as Prakruti-Purush, how God behaves as Virāt-Purush, and how God behaves as Brahmā and other *prajāpatis*. He also comprehends how God works through Nārad, the Sanakādik and others for the purpose of granting liberation to the *jīvas*. He understands all these methods. Moreover,

he realises that Purushottam Bhagwān transcends everything and is absolutely unaffected. He who has such an insight is said to have a firm refuge of God using his intelligence. If someone tries to dissuade him, or even if he tries to dissuade himself, such a refuge never diminishes. Also, regardless of whether God – after assuming a human form – exhibits His divine powers or acts powerless, such a person's intellect would not harbour any doubts.”

7 Thereafter, Shriji Mahārāj said, “If you allow Me, I wish to ask a question.”

8 Mukṭānand Swāmi said, “Mahārāj, please do ask.”

9 Thereupon, Shriji Mahārāj asked, “Of the three inclinations I have just described to you, which is your inclination? After all, although a combination of all three inclinations is generally present in all devotees of God, the inclination that is predominant is said to be the inclination they possess. So, of the three – blind faith, love and understanding – which is your inclination?”

10 Mukṭānand Swāmi and Brahmānand Swāmi both replied, “Our inclination is of understanding.”

11 Thereafter, the other *sādhus* also stated their own inclinations.

|| Vachanāmṛut Gadhadā I-33 ||

Gadhadā I-34

Setting the World in Motion

1 On the morning of Posh *vadi* 11, Samvat 1876 [11 January 1820], Shriji Mahārāj was sitting facing south on a large, decorated cot on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a thick, white cotton cloth. He had also tied a white *pāgh* around His head and was wearing garlands of flowers as well. Tassels of flowers and silken threads were dangling from His *pāgh*, and bunches of flowers had also been placed upon both of His ears. At that time, some *munis* were singing devotional songs to the accompaniment of musical instruments, while other *munis* as well as *satsangis* from various places had gathered before Him in an assembly.

2 Then Shriji Mahārāj said, “Please stop the devotional songs and begin a question-answer dialogue.”

3 Thereupon Brahmānand Swāmi asked, “God is the haven of all bliss, and He transcends everything, yet the *jiva*’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?”

4 Mukṭānand Swāmi attempted to give an answer, but was unable to do so satisfactorily.

5 So Shriji Mahārāj said, “Please listen as I answer that question. Since the day God created this world, He has set it in motion in such a manner that He will not have to toil 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 offspring. That is God’s *māyā* in the form of affection. The *vrutti* of one who is not swept away by the flow of that *māyā* remains focused on the form of God. So, a devotee of God develops *vairāgya* by maintaining an aversion for worldly objects. Furthermore, knowing God to be absolutely blissful, he keeps his *vrutti* focused on God. If, however, one does not cultivate *vairāgya* towards worldly objects and becomes distanced from the form of God, then even great *muktas* such as Shiv, Brahmā, Nārād, etc., would be swept away by those worldly objects. For this reason, if one forsakes God and keeps the company of worldly objects, then one’s *vrutti* will most certainly become attached to those worldly objects. Therefore, devotees of God should not keep affection for anything other than God.”

6 Thereafter Shriji Mahārāj said, “Now it is Mukṭānand Swāmi’s turn to ask a question, so please ask.”

7 Mukṭānand Swāmi then asked, “It is extremely difficult for a person to attain God. Moreover, there is no greater benefit and no greater bliss than attaining God. Why, then, do people forsake such immense bliss and strive agonisingly for worthless objects? That is the question.”

8 Shriji Mahārāj said, “Here, I shall answer that. When one ignores the injunctions of God and begins to stray away from them, one suffers. On the other hand, if one acts according to those injunctions, one will experience the true bliss of God. So, in fact, one

suffers only to the extent that one transgresses the injunctions of God. Therefore, renunciants should live according to the injunctions that have been prescribed for renunciants, and householders should live according to the injunctions that have been prescribed for householders. One suffers to the extent that one lapses in observing these injunctions. Only when a renunciant observes eight-fold renunciation of women is his vow of *brahmacharya* considered complete. He suffers to the extent that he deviates from this. *Brahmacharya* has also been prescribed for householders. For them, *brahmacharya* constitutes shunning all women except their wives, abstinence from sexual relations with one's wife on days of observance, and engaging in sexual relations only during appropriate times. Whosoever deviates from these and the other *niyams* that have been prescribed for renunciants and householders, suffers accordingly.

- 9 “Therefore, the happiness and misery experienced by a non-believer is determined by his own *karmas*. As for a devotee of God, whatever misery he suffers is due to negligence in observing God's injunctions for the sake of worthless objects; and whatever happiness he does experience is a result of following the injunctions of God.”

|| Vachanāmrut Gadhadā I-34 || 34 ||

Gadhadā I-35 **Safeguarding One's Liberation**

- 1 On Posh *vadi* 12, Samvat 1876 [12 January 1820], Swāmi Shri Sahajānandji Mahārāj was sitting facing east on a large, decorated cot under the neem tree in front of the *mandir* of Shri Vāsudevñārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

- 2 Addressing the *munis*, Shriji Mahārāj said, “Either you ask Me a question, or I shall ask you a question.”

- 3 Thereupon the *munis* said, “Mahārāj, please ask.”

- 4 Shriji Mahārāj then said, “Suppose there is a person who, despite having little intelligence, does not falter when it comes to safeguarding his own liberation. On the other hand, there is another person who is very intelligent; so much so that he can point out

mistakes even in great men. But he does not walk on the path of liberation. What is the reason for this?”

5 The *munis* attempted to answer, but as Shriji Mahārāj raised doubts, they were unable to do so satisfactorily.

6 Shriji Mahārāj then said, “Here, allow Me to answer. Such a person may be highly intelligent, but his intellect is polluted. As a result, he is unable to walk on the path of liberation. For example, suppose there is some tasty buffalo-milk in which *sākar* has been dissolved. Now if a snake’s venom were to fall in it, then that same milk and *sākar* would become poisonous. Thereafter, whoever drinks it would die. Similarly, such a person may be highly intelligent, but he has perceived a flaw in the great *Sant* or God. This drawback, in the form of perceiving a flaw, has entered his mind and is comparable to the snake’s venom. So how can he possibly walk on the path of liberation? In fact, even if someone were to listen to his talks, the listener’s mind would also fall back from Satsang. Moreover, wherever a person possessing such a polluted intellect takes birth, he always maligns God or His devotees. Conversely, a person whose intellect is not polluted in this manner, even if he has little intelligence, does not falter in safeguarding his own liberation.”

7 Thereupon Muktānand Swāmi asked, “Mahārāj, can one with such a polluted intellect ever turn towards God?”

8 Shriji Mahārāj replied, “No, he never turns towards God.”

9 Muktānand Swāmi asked further, “Mahārāj, please tell us how we can avoid developing such a demonic intellect.”

10 Shriji Mahārāj explained, “If a person does not keep the following four *swabhāvs* with God or His *Sant*, then his intellect will never become demonic: first, anger; second, arrogance; third, jealousy; and fourth, deceit. If, however, 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 were arrogant towards the Sanakādik. Consequently, both fell from Vaikunth.

11 “Furthermore, when a person’s intellect becomes demonic, even the virtues of God and His devotees appear as faults to him. Wherever such a person takes birth, he either becomes an attendant of Shiv or the king of some demons and worships God through animosity.”

Gadhadā I-36
A True Renunciant, Based on
the Example of a Pauper

- 1 On Posh *vadi* 13, Samvat 1876 [13 January 1820], Shriji Mahārāj was sitting on a large, decorated cot on the platform under the neem tree in front of the *mandir* of Shri Vāsudevsnārāyan 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 dangling 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 the devotees He sat adorned in such a charming fashion. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “How should one view a person who has renounced worldly life and accepted the garb of a renunciant, yet still harbours affection for *asat* objects, i.e., objects other than the form of God? He should be viewed to be like a pauper before a great tycoon. Suppose there is a pauper who has no clothes to wear and feeds himself by scavenging for scraps of food from piles of garbage. 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; that is why he has no food or clothes.’ Similarly, after becoming a renunciant, 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 pauper. Why? Since he is a sinner, he does not have love for *dharma*, *gnān*, *vairāgya* and *bhakti*; instead, he has affection for objects other than God.
- 3 “However, for a true renunciant both dirt and gold are equal. Moreover, a renunciant never makes distinctions by thinking, ‘This object is pleasant, and this object is unpleasant.’ He never has such an understanding; instead, he has affection only towards God. Only such a person is a true renunciant.”

Gadhadā I-37

Attachment to One's Native Place; Eleven Honours

- 1 On Posh *vadi* 14, Samvat 1876 [14 January 1820], Shriji Mahārāj was sitting facing west on a large, decorated cot under the neem tree in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. 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 was wearing a white *khes* and had covered Himself with a white cotton cloth. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “One who lacks proper understanding cannot abandon his feelings of affection for his birthplace even though he has renounced the world.” So saying, He showed everyone the scar on His thigh where He had been hurt by the stump of a tree during His childhood. Shriji Mahārāj then continued, “Whenever I see this scar, that tree and that lake immediately spring to mind. So you see, it is extremely difficult to forget one's birthplace and relatives from within. Now I would like those amongst you who do not remember their birthplace and bodily relations to confess. For those who do not speak up out of shame, confess in the holy name of Shri Narnārāyan.”
- 3 All the *munis* subsequently revealed their own situation.
- 4 After listening to them, Shriji Mahārāj said, “If one believes oneself 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 of the relatives that you have had throughout your previous lives in the cycle of 8.4 million life forms³. Furthermore, if one wishes for the liberation of one's relatives, then one 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.

- 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 God in his heart, I cannot develop a liking for him – even if I try. Even if he is as virtuous as Nārādji, if he lacks *bhakti* for God, I do not like him.
- 6 “On the other hand, there is a person who has *bhakti* for God in his heart. He understands that the manner in which the incarnate form of God resides on this earth, and the manner in which the devotees of God remain in the vicinity of God is exactly how they remain when *ātyantik-pralay* occurs. He also understands that God and His devotees eternally possess a form; but never does he understand them to be formless, regardless of any Vedānta scripture he may hear. Furthermore, he realises that there is no other all-doer in this world besides that God, and he also realises that without God, even a dry leaf cannot be stirred.
- 7 “A person with such firm conviction that God has a form, even if he is an ordinary person, is still dear to Me [1]ⁱ. *Kāl* [2], *karma* [3] and *māyā* [4] are unable to administer their power over him. In fact, God Himself imparts 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 conviction, even if he happens to have the virtues of renunciation and *vairāgya*. However, a person with firm faith in God in his heart never loses his conviction that God has a form; nor does he ever understand God to be formless like a mass of light, regardless of how many scriptures he may hear or the company he may keep. A *Sant* with such a conviction is so highly respected by Me that even I place the dust of his feet on My head [5]. In My mind, I am afraid of harming him [6], and I also long to have his *darshan* [7].
- 8 “A person without such a conviction attempts to attain liberation using the strength of his own spiritual endeavours, but he does not strive for it by relying on the grace of God. 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, one who wishes for liberation

ⁱ These numbers indicate the 11 honours bestowed upon the *Satpurush*, as indicated in the title.

through the grace of God is wise [8], like one who wishes to cross the ocean with the help of a ship.

9 “After leaving their body, all those with such knowledge of God’s form attain a form of *chaitanya* in the abode of God and forever remain in His service in His presence [9]. But if a person has endeavoured without having such a conviction, then he will go to dwell in the realms of other deities.

10 “In fact, the *darshan* of such a true *Bhakta* of God is equivalent to the *darshan* of God Himself [10]. He is so great that his *darshan* alone can redeem countless wretched *jivas* [11].”

11 Having delivered this discourse, Shriji Mahārāj then requested, “Now please sing a devotional song.”

|| Vachanāmṛut Gadhadā I-37 || 37 ||

Gadhadā I-38

A Merchant’s Balance Sheet

1 On the evening of Mahā *sudi* 1, Samvat 1876 [16 January 1820], Shriji 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 thick, white cotton cloth. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.

2 After glancing at all of the devotees, Shriji Mahārāj thought for a considerable length of time and said, “Please listen, I have something to say.” He then continued, “From the time a *satsangi* enters the Satsang fellowship, 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 God and this much desire for the world.’ In this manner, he should repeatedly reflect on this yearly total of desires and always strive to gradually, yet constantly eradicate all worldly desires that remain in his mind. If, however, he does not introspect in this manner and allows those desires to accumulate, then they will never be overcome. Consider, for example, the analogy of opening an account with a merchant. If one settles one’s debts to him regularly on a monthly basis, then it

would not be difficult to repay the debt. But if one waits to pay until the end of the year, it would be extremely difficult to settle the account. Likewise, one should introspect constantly.

3 "In reality, the mind is saturated with desires for the world. But, in the manner in which sesame seeds are imbued with scent by padding them between alternating layers of flowers, the mind should be similarly saturated with flowers in the form of the constant remembrance of God's divine actions and incidents – coupled with an understanding of His greatness. The mind should constantly be entangled in a web in the form of these divine actions and incidents of God, and thoughts of God should be constantly conceived in the mind. As one thought subsides, another thought should be conceived. As the second subsides, a third should be conceived. In this manner, the mind should not be left idle." Saying this, Shriji Mahārāj narrated the example of the ghost in detail.

4 Thereafter, He continued, "Even if one begins to recall the divine incidents, discourses and *darshan* of God of just one day in this manner, there would be no end to them. If that is so, then there would certainly be no end to them for one who has passed ten to fifteen years in Satsang.

5 "These divine actions and incidents should be recalled in the following manner: 'Mahārāj and the *paramhansas* held an assembly in this village, in this manner; puja was offered to Mahārāj in this manner; and discourses took place in this manner, etc.' Those divine incidents of God should be recalled over and over again. Moreover, for one who does not understand much, this is certainly the best method. In fact, there is no other method like it.

6 "Then you may say, 'We wish to take very little food and wish to observe many fasts.' But I do not stress those methods. One should abide by those methods as best as one can according to one's given *niyams*. But what is truly to be done is what I have just described to you."

7 Thereafter, Shriji 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 discreditable. On the other hand, if a person's mind is full of worldly desires and he superficially behaves as if he is practising *nivrutti*, then he may appear

respectable in society, but his *jiva* will suffer severely. Why? Because at the time of death, it is those thoughts that are in one's mind that spring forth, just like the fawn 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 renounced a kingdom and Rushabhdev Bhagwān was his father. Therefore, to remain free of worldly desires mentally is My principle. By observing fasts, the mind does become weak along with the body, but when the body becomes robust again, the mind becomes robust as well. Therefore, mental renunciation is required along with physical renunciation. In fact, one whose mind entertains thoughts of God but not thoughts relating to the world should be considered eminent in our Satsang fellowship. Conversely, those who do not do this, are inferior.

- 8 “Furthermore, a householder should engage in worldly activities physically, but mentally – just like the renunciant – he should also remain free of worldly desires and should contemplate on God. Also, he should engage in social activities according to the command of God. Moreover, if mental renunciation is not genuine renunciation, then what about King Janak, whose mind was like that of a great yogi master despite ruling a kingdom? Therefore, only renunciation which is cultivated mentally is appropriate.”

- 9 Shriji Mahārāj then explained, “If impure thoughts arise in one's mind, one should reveal them. But, as the saying goes, ‘Only a dog would lick a dog's face’; or ‘સર્પને ઘેર પરોણો સાપ, મુખ ચાટીને વળિયો આપ’ⁱ; or when a married woman goes to a widow, the widow says, ‘Come, lady. May you also become like me’ – similarly, to reveal one's thoughts to a person who also experiences impure thoughts like oneself is like the aforesaid examples. To whom, then, should one reveal one's impure thoughts? Well, one 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, one should reveal one's impure thoughts to a person who denounces those

ⁱ *Sarpne gher parono sâp, mukh châtine valiyo âp.*

When a snake becomes a guest to another snake, as the host is also a snake and will have nothing to offer, the guest-snake's reward will be nothing more than an opportunity to lick the host's face.

thoughts after listening to them and who continues to denounce them in all of one's activities, i.e., while eating, drinking, sitting, standing, etc. – until they are eradicated from one's mind. Moreover, that person should have the same determination to eradicate others' impure thoughts as he has to remove his own. One should reveal one's impure thoughts to such a person. But if the person to whom one reveals one's impure thoughts does not counsel in this manner and is himself careless, then what can one gain from him? Therefore, after revealing one's impure thoughts in this way and eradicating them, one should continuously harbour thoughts only of God and become free from all desires for the pleasures of the world."

- 10 Thereafter, Shriji Mahārāj said, "What are the characteristics of observing a fast on the day of Ekādashi? Well, the ten *indriyas* and the mind, the eleventh, should be withdrawn from their respective *vishays* and attached to God. That is considered as having observed Ekādashi. In fact, devotees of God should engage in this observance continuously. In comparison, if a person whose mind is not free from worldly desires in this way engages in observances and austerities physically, he does not benefit very much. Therefore, observing his own *dharma* and understanding God's greatness, a devotee of God should maintain a constant effort to free his mind of worldly desires."

- 11 Shriji Mahārāj then explained, "A true renunciant is one whose mind never entertains a desire for objects that he has already renounced. Just as one harbours no desire for faeces once they have been excreted, similarly, no desire arises for renounced objects; thus the related verse which Nārādji narrated to Shukji: स्यज धर्ममर्थं च... ॥ⁱ. The essence of that verse is: 'Renouncing all objects except the *ātmā*, one should behave only as the *ātmā* and worship God.' Such a person can be called a perfect renunciant. Furthermore, householder devotees should behave in the manner of King Janak, who said, 'Although my city of Mithilā is burning, nothing of mine is burning.' Thus the verse: मिथिलायां प्रदीप्तायां न मे दह्यति किंचन ॥ⁱⁱ. A householder devotee with this type of understanding, even though he

ⁱ *Tyaja dharmam-adharmam cha... / /*

Mahābhārat: Shānti-parva, Moksh-dharma 33.40

ⁱⁱ *Mithilāyām pradeeptāyām na me dahyati kinchana / /*

Mahābhārat: Shānti-parva, Moksh-dharma 18.40

may possess a house, is a true devotee. One who is not such a renunciant or such a householder is called a pseudo-devotee, whereas one who does behave as described above should be known as an *ekāntik bhakta*.”

12 Thereafter, Motā Ātmānand Swāmi asked Shriji Mahārāj, “What are the characteristics of the *jivātmā*, which is distinct from the body, the *indriyas*, the *antahkaran* and their presiding deities?”

13 Shriji Mahārāj replied, “I shall answer that question in brief. The *jiva* is the speaker that elaborates on the nature of the body, the *indriyas*, etc., and explains their natures separately to the listener. That speaker also endorses the body, *indriyas*, etc.; it is the knower and is distinct from all of the above – that is called the *jiva*. Also, the listener, which understands the forms of the body, *indriyas*, etc., as being distinct, which endorses them, which knows them and which is distinct from them all is also known as the *jiva* itself. This is the method of understanding the nature of the *jiva*.” Shriji Mahārāj spoke in this manner.

|| Vachanāmrut Gadhadā I-38 || 38 ||

Gadhadā I-39

Those Possessing the Nirvikalp or Savikalp State

1 On Mahā sudi 3, Samvat 1876 [18 January 1820], Shriji Mahārāj was sitting on a large, decorated cot on the platform under the neem tree in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a white *pāgh* around His head, from which tassels of yellow flowers were dangling. Bunches of white and yellow flowers had been placed upon His ears, and He was also wearing garlands of yellow flowers around His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Shriji Mahārāj then asked a question to a Vedānti *Brāhmin* who was sitting in the assembly, “You claim that in reality only Brahma exists. Furthermore, you say that with the exception of that Brahma, *jivas*, *ishwars*, *māyā*, the world, the Vedas, the Shāstras and the Purāns are all illusory. 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 Vedas, the Shāstras, the Purāns, the Smrutis or the Itihās scriptures. If, however, you reply quoting the words of some inauthentic scripture, 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 reply if you reply quoting his words.”

3 The Vedānti then attempted to reply using various arguments, but because Shriji Mahārāj raised doubts, the question remained unanswered.

4 Thereupon, Shriji Mahārāj said, “Please listen as I answer that question Myself. There are two different states of those who have become *muktas* by worshipping God. For example, a person standing atop Mount Meru sees everything in the vicinity of Meru distinctly – 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 *jivas*, *ishwars*, *māyā*, and their supporter, Brahma, as being distinct from each other. A person standing atop Mount Lokālok, however, sees everything in the vicinity of Mount Lokālok – the other mountains and trees, etc. – as being one with the ground, but he does not see them as being distinct. Similarly, those great *muktas* who have attained *nirvikalp samādhi* see *jivas*, *ishwars* and *māyā* as being one with Brahma – but they do not see them as distinct entities.

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 Vedas, the Shāstras, the Purāns, etc., 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 being *asatya*. In reality, however, they are not *asatya*. They are only described as being *asatya* because they cannot be seen due to the influence of the *nirvikalp* state.

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 of those things do not exist, whereas according to others, they do exist. So, if one interprets ‘Brahma’ in this manner, then there will never be any contextual inconsistencies in the statements of the scriptures; but if one does not, then inconsistencies

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 scriptures, propound the existence of Brahma alone, claiming that the guru, the disciple, *jivas*, *ishwars*, *māyā*, the world, the Vedas, the Purāns, the Shāstras are all imaginary, then he is extremely foolish. Ultimately, such a person will be consigned to *narak*.”

7 Having answered the question, Shriji Mahārāj ended by asking the *Brāhmin*, “Now, if you have any doubts in what I have just said, please say so.”

8 Thereupon the Vedānti *Brāhmin* replied, “O Mahārāj, O Lord, O Swāmi! You are God, and You have manifested for the liberation of the entire world. The explanation You have given is of course precise. There is no room for any doubt whatsoever.” So saying, he became extremely pleased, and forsaking his misconceptions, he became a disciple of Shriji Mahārāj.

|| Vachanāmṛut Gadhadā I-39 || 39 ||

Gadhadā I-40

Savikalp and Nirvikalp Samādhi

1 In the early hours of Mahā *sudi* 4, Samvat 1876 [19 January 1820], Shriji Mahārāj was sitting on a large, decorated cot on the platform under the neem tree in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had tied a white *pāgh* around His head, from which hung a tassel of yellow flowers. Also, He was wearing a garland of yellow flowers around His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Muktānand Swāmi asked Shriji Mahārāj, “Mahārāj, what is *savikalp samādhi*, and what is *nirvikalp samādhi*?”

3 Shriji Mahārāj answered, “If a person who has become engrossed in the form of God does not have any impure desires, but does have some pure desires – for example, ‘I wish to become like Nārād, the Sanakādik and Shukji,’ or ‘I wish to go to the hermitage of Narnārāyan and stay with the *munis* there to perform austerities,’ or ‘I wish to go to Shwetdwp and become like a *mukta* of Shwetdwp by

performing austerities’ – then such a person is said to be in *savikalp samādhī*. On the other hand, one who does not entertain such thoughts and having attained the attributes of Aksharbrahma, remains engrossed only in the form of God, is said to be in *nirvikalp samādhī*.”

4 Thereafter, Muktnānand Swāmi asked again, “Mahārāj, what is the difference between *bhakti* and *upāsānā*?”

5 Shriji Mahārāj replied,

“श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ⁱ

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

6 “*Upāsānā* can be defined as having a firm conviction that God eternally possesses a form. Even if a person becomes *brahmarup*, that conviction would never disappear. Moreover, even if he happens to listen to scriptures propounding the view that God is formless, he would still understand God to always have a form. Regardless of what is mentioned in the scriptures, he would only propound that God has a form, never allowing his own *upāsānā* to be refuted. One who has such a firm understanding is considered to possess *upāsānā*.”

|| Vachanāmṛut Gadhadā I-40 || 40 ||

ⁱ *Shravanam keertanam vishnoho smaranam pāda-sevanam /*
Archanam vandanam dāsyam sakhyam-ātmanivedanam /

This verse lists the nine ways of offering *bhakti* to God: (1) shravan – listening to spiritual discourses or devotional songs related to God; (2) keertan – singing or talking about God; (3) smaran – remembering God; (4) pāda-sevan – serving God’s holy feet; (5) archan – anointing God with sandalwood paste, etc.; (6) vandan – bowing before God; (7) dāsyā – behaving as a servant of God; (8) sakhyā – behaving as a friend of God; (9) ātmanivedan – unconditionally offering oneself and all of one’s belongings to God with absolute submission.

Shrimad Bhāgwat: 7.5.23

Gadhadā I-41

“Eko’ham Bahu Syām”

- 1 On the evening of Mahā *sudi* 5, Samvat 1876 [20 January 1820], Shriji Mahārāj was sitting on a large, decorated cot on the platform under the neem tree near the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. He was also adorned with garlands of yellow flowers. Bunches of yellow flowers had been placed upon His ears, and tassels of yellow flowers were dangling from His *pāgh*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Then Shriji Mahārāj said, “Please engage in a question-answer dialogue.”
- 3 Thereupon Nrusinhānand Swāmi asked, “Mahārāj, many pundits and Vedāntis in the world interpret the Vedic verse ‘एकोऽहं बहु स्यां प्रजायेय’ⁱ to mean: ‘The one God present at the time of dissolution Himself takes the form of all *jivas* and *ishwars* 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 God is indivisible, and that He does not divide and assume the forms of various *jivas* and *ishwars*. Therefore, we can only fully understand the meaning of this verse if You explain it to us.”
- 4 Shriji Mahārāj then explained, “The meaning of that Vedic verse is not as they interpret it to be. In fact, it has a different meaning altogether. In the prose portion of the Vedstuti, it is stated:

स्वकृतविचित्रयोनिषु विशन्निव हेतुतया
तरतमतश्चकास्यनलवत् स्वकृतानुकृतिः।ⁱⁱ

ⁱ *Eko’ham bahu syām prajāyeya*

Chhāndogya Upanishad: 6.2.3

ⁱⁱ *Svakruta-vichitra-yonishu vishanniva hetutayā
Taratamatash-chakāssyanalavat svakrutānukṛtihi/*

Shrimad-Bhāgwat: 10.87.19

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

5 "More specifically, at the time of creation, Purushottam Bhagwān – who transcends even Akshar – inspires Akshar. As a result, Purush manifests 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. Thereafter, Pradhān-Purushes were produced from Prakruti-Purush. From Pradhān-Purush, *mahattattva* was produced. From *mahattattva*, the three types of *ahamkār* were produced. From *ahamkār*, the *bhuts*, the *vishays*, the *indriyas*, the *antahkarans* and their presiding deities were produced. From those, Virāt-Purush was produced. From the lotus extending from his naval, Brahmā was produced. From that Brahmā, Marichi and other *prajāpatis* were produced. From them, Kashyap and other *prajāpatis* were produced. From them, Indra and other deities, the demons, and all of the mobile and immobile creation were produced.

6 "Purushottam Bhagwān enters and dwells in all of the above as their cause and *antaryāmi*. However, He does not manifest in Prakruti-Purush to the extent He manifests in Akshar; and He does not manifest in Pradhān-Purush to the extent that He manifests in Prakruti-Purush; and He does not manifest in *mahattattva* and the rest of the 24 elements² to the extent that He manifests in Pradhān-Purush; and He does not manifest in Virāt-Purush to the extent that He manifests in the 24 elements; and He does not manifest in Brahmā to the extent that He manifests in Virāt-Purush; and He does not manifest in Marichi and others to the extent that He manifests in Brahmā; and He does not manifest in Kashyap to the extent that He manifests in Marichi and others; and He does not manifest in Indra and the other deities to the extent that He manifests in Kashyap; and He does not manifest in human beings to the extent that He manifests in Indra and the other deities; and He does not manifest in animals to the extent that He manifests in human beings. In this manner, Purushottam Bhagwān resides in all – to a greater or lesser degree – as their cause and *antaryāmi*.

7 "For example, fire is latent within wood. Large fire resides in large pieces of wood, long fire resides in a long piece of wood, and

warped fire resides in a warped piece of wood. In a similar way, Purushottam Bhagwān manifests in various entities with various degrees of power according to the task to be accomplished through that entity.

- 8 “Purushottam Bhagwān also resides in Akshar, Prakruti-Purush and others as their *antaryāmi*. However, because of the difference in the capacities of those entities, there is a difference in their power. So, in fact, there is only one Purushottam Bhagwān, and it is He who enters all and resides in them as *antaryāmi*. But, He does not Himself become the *jivas* and *ishwars* by assuming many forms. This is how that Vedic verse should be interpreted.”

|| Vachanāmṛut Gadhadā I-41 || 41 ||

Gadhadā I-42

The Observance of the Moral Do's and Don'ts

- 1 On Mahā *sudi* 6, Samvat 1876 [21 January 1820], Shriji Mahārāj was sitting facing west on a large, decorated cot on the platform under the neem tree in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He had tied a white *pāgh* around His head. He had also covered Himself with a white cotton cloth and was wearing a white *khes*. Bunches of yellow flowers had been placed upon both of His ears. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Also seated in the assembly were some Vedānti *Brāhmīns*. Seeing them, Shriji Mahārāj said, “Those who study or listen to the Vedānta scriptures claim, ‘The moral do's and don'ts are false; *swarg* and *narak*, which are attained by observing them are also false; the disciples who attain them are false; and the guru is false as well. Brahma pervades everything and it alone is *satya*.’ But with what understanding do those who speak in this manner propound this?”
- 3 “In actual fact, the *āchārya* of all Vedāntis, Shankarāchārya, had his own disciples keep a staff and a gourd. He also enforced, ‘One should recite the Bhagwad Gitā and the Vishnu-sahasranām; one should perform puja of Vishnu; those who are young should bow down to those who are senior in age; and one should beg for alms only from the house of a pious and pure *Brāhmin*.’ So, because

Shankarāchārya propounded the observance of various moral do's and don'ts 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 observance of these do's and don'ts become greater than Shankarāchārya? Actually, it seems as if they are speaking out of absolute foolishness.

4 “In reality, those moral do's and don'ts that have been falsified in the scriptures 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 one looks, only water can be seen; but besides water, nothing else is visible. If one 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, ‘There is only water; nothing else exists.’ The principle behind this example is that one who has attained a *nirvikalp* state in the form of Brahma claims, ‘There is only Brahma; besides that, everything else, such as *jivas*, *ishwars*, *māyā*, etc., is false.’ Hearing words written in the scriptures supporting this view, a person who has not even attained that state claims all moral do's and don'ts to be false. On the one hand, he cares for his wife, attends to his children, and meticulously performs all worldly activities, believing them to be real; yet, on the other hand, he falsifies these do's and don'ts which have been prescribed by the scriptures. Those who preach such *gnān* in this world should be known as extremely wretched and *nāstiks*.

5 “After all, it was because of the apprehension that such a *nāstik* nature may creep into people's hearts that Shankarāchārya composed ‘भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते।’ⁱ and many other verses in praise of Vishnu. He also composed several verses extolling Shivji, Ganapati, Surya and many other deities. After hearing these verses, all of the deities appear to be *satya*. It was with this intention in mind that Shankarāchārya composed verses in praise of all these deities. Despite this, however, unorthodox scholars of today falsify

ⁱ *Bhaja govindam bhaja govindam govindam bhaja moodha-mate* |

O Fool! Worship God; worship God; worship God.

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.

6 “Besides, consider this: Of all those who have renounced and become *paramhansas*, Jadbharat is the best. In fact, the story of Jadbharat has been noted in each of the Purāns and all the Vedānta scriptures. That great Jadbharat was also the son of Rushabhdev Bhagwān in his previous life. Renouncing his kingdom, he 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 the deer, then, he attained a form with four legs, a short tail and small horns on his head.

7 “In comparison, the *gopis* of Vraj were attached to Paramātmā Shri Krishna Bhagwān out of lust. Despite this, they were still able to overcome God’s *māyā* and attain the *nirgun* Akshardhām of God after becoming *gunātīt*. The reason for this was that Shri Krishna Bhagwān himself was Purushottam; he was *gunātīt* and his form was divine. So, because the *gopis* developed affection for him, either knowingly or unknowingly, they became *gunātīt* as well; whereas Bharatji became a deer, even though he had developed affection for the deer out of compassion. Therefore, no matter how great one may be, worldly influence only leads to harm. Conversely, regardless of how grave a sinner a person may be, if he maintains profound association with God – who is *satya* – then that person also becomes absolutely pure and attains liberation. Of course, if Shri Krishna Bhagwān was not *gunātīt* himself, then his devotees, the *gopis*, would not have attained the *gunātīt* state. But because they did attain the *gunātīt* state, Shri Krishna Bhagwān was most certainly flawless, *gunātīt* and divine.

8 “Vedāntis also claim, ‘Everything is pervaded by Brahma.’ But just as the *gopis* developed affection for Shri Krishna, similarly, all women develop affection for their husbands, and all men develop affection for their wives. But they do not attain what the *gopis* attained; instead, they attain dismal *narak*. Therefore, the prescribed moral do’s and don’ts are indeed true, not false. Whosoever falsifies them will be consigned to *narak*.”

9 Having said this, Shriji Mahārāj bid ‘Jai Sachchidānand’ to the assembly and returned to His residence.

|| Vachanāmrut Gadhadā I-42 || 42 ||

Gadhadā I-43

The Four Types of Liberation

- 1 On the evening of Mahā *sudi* 7, Samvat 1876 [22 January 1820], Shriji Mahārāj was sitting on a large, decorated cot 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 cotton cloth 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 upon both of His ears. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Looking at all of the devotees with a compassionate gaze, Shriji Mahārāj said, "I wish to ask a question, so please listen." He then began, "The Shrimad Bhāgwat Purān states: 'Those who are devotees of God do not desire any of the four types of liberation.' Other great devotees of God also say, 'Devotees of God do not wish for the four types of liberation.' What are the four types of liberation? Well, the first is to reside in the realm of God; the second is to stay near God; the third is to assume a form similar to that of God; and the fourth is to attain divine powers similar to God's powers. These are the four types of liberation. A devotee of God does not wish for any of these; he wishes only to serve God. Now, My question is, 'Why does that devotee not wish for the four types of liberation?' Please answer according to your ability."
- 3 All of the *paramhansas* attempted to answer the question but were unable to do so satisfactorily.
- 4 Thereupon Shriji Mahārāj said, "Here, I shall answer the question. One who maintains a desire for those four types of liberation after becoming a devotee of God is known as a 'sakām devotee'. In contrast, one who has no desires regarding the four types of liberation and who only desires to serve God is known as a 'nishkām devotee'. In fact, the Shrimad Bhāgwat states:

मत्सेवया प्रतीतं च सालोक्यादिचतुष्टयम् ।
नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् कालविप्लुतम् ॥ ⁱ
सालोक्यसार्धिसामीप्यसारूप्यैकत्वमप्युत ।
दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥ ⁱⁱ

This means that a 'nishkām devotee' of God does not wish for the four types of liberation if service, i.e., attending to God, is not included therein; he wishes only to serve God. In turn, God keeps him in His own service. God also insistingly grants such a devotee His divine powers and bliss, even though the devotee does not wish for them. Kapildev Bhagwān has also said:

ⁱ *Mat-sevayā prateetam cha sālokyādi-chatushtayam /
Nechchhanti sevayā poornāhā kuto'nyat-kālaviplutam / /*

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

Shrimad Bhāgwat: 9.4.67

ⁱⁱ *Sālōkya-sārshti-sāmeepya-sārūpyaikatvam-apyuta /
Deeyamānam na gruhnanti vinā mat-sevanam janāhā / /*

Even if granted a place in my abode, powers similar to mine, my vicinity, a form similar to mine or oneness with me [i.e. qualities similar to me], '[nishkām] devotees' would not accept them without my service.

Shrimad Bhāgwat: 3.29.13

Although the second verse mentions five types of liberation, this does not contradict the earlier verse – which does not mention 'oneness with me' – since there are considered to be two 'sets' of liberation; oneness with God, and a further four types of liberation. A person who attains oneness with God, i.e. qualities similar to those of God, will naturally attain the other four types of liberation. On the other hand, the other four types of liberation alone are for those who have not attained such oneness with God.

अथो विभूतिं मम मायाविनस्तामैश्वर्यमष्टांगमनुप्रवृ ?म् ।
श्रियं भागवतीं वाऽस्पृहयन्ति भद्रां परस्य मे तेऽश्रुवते तु लोके ॥¹

- 5 “It is only such a ‘nishkām devotee’ who has been referred to as a devotee with *gnān* by Krishna Bhagwān in the Gitā. A ‘sakām devotee’, on the other hand, has been referred to as materialistic. Therefore, a devotee should not wish for anything except the service of God. After all, wishing for anything other than the service of God is considered to be a deficiency in that devotee. If one does have such a deficiency, it should be overcome by profound association with the desireless *Ekāntik Bhakta* of God.”

|| Vachanāmṛut Gadhadā I-43 || 43 ||

Gadhadā I-44 **A Red-hot Branding Iron; A Dagli**

- 1 On the morning of Mahā *sudi* 8, Samvat 1876 [23 January 1820], Shriji Mahārāj was sitting facing west on a large, decorated cot on the platform under the neem tree in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. Also, He had tied a white *pāgh* around His head and had tied a *bokāni* with one end of the *pāgh*. A garland of white flowers decorated the *pāgh* as well. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Addressing the assembly, Shriji Mahārāj asked, “What is the characteristic of having affection towards God?”

¹ *Atho vibhootim mama māyā-vinas-tām-aishvaryam-ashtāngam-anupravruttam | Shriyam bhāgavateem vā’spruhayanti bhadram parasya me te’shnuvate tu loke |*

Even though my [‘nishkām devotees’] have no wish for the material opulence of the realms up to and including the realm of Brahmā, for the eight yogic powers¹⁵, or for the auspicious wealth of God, they still enjoy [i.e. attain] all these in my – the supreme being’s – abode.

Shrimad Bhāgwat: 3.25.37

3 Thereupon Brahmānand Swāmi attempted to describe the characteristic of affection but was unable to do so satisfactorily.

4 Hearing his reply, Shriji Mahārāj commented, “You have not even come close to describing affection. You say it is remaining detached from the body and the *brahmānd*, but that is not the characteristic of affection; rather, it is the characteristic of *vairāgya*. In actual fact, affection is constantly remembering God’s form. That is called affection.

5 “A devotee with such total affection for God never has any thoughts other than those of God. The extent to which he harbours desires other than those of God is the extent to which he lacks in his affection. If, whether knowingly or unknowingly, some thought other than remembering God’s form were to arise in a person who has true affection for God, it would be as distressful for him as someone throwing a handful of pebbles and sand into a sumptuous meal he is eating; or as painful as being branded on his forehead by a red-hot branding iron. One who feels this way should be known to have love for God. So now, if all of you examine your hearts, you will realise how much love you have for God.”

6 Brahmānand Swāmi then asked, “By what means can one develop such intense love for God?”

7 Shriji Mahārāj replied, “Only by keeping profound association with the *Satpurush* can one develop intense love for God.”

8 At this point, Somlā Khāchar questioned, “But we are intensely engaged in such profound association, yet why does such intense love not develop?”

9 Shriji 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 God does not develop.”

10 Thereafter, Vālo Dhruv, a *Brāhmin* from Vaso, asked a question: “Mahārāj, how can the feelings of I-ness and my-ness towards one’s body and its relations be eradicated?”

11 Shriji Mahārāj replied, “The *jīva* has a misconception in that it does not believe itself to be the *jivātmā*, i.e., distinct from the body; instead, it believes itself to be the body. To illustrate how the body clings to the *jivātmā*, 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 manner, the *jivātmā* is given a *dagli* in the form of this body, which is born sometimes to a *Brāhmin* couple; sometimes to a low-caste couple; or in any of the 8.4 million life forms³. 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, and should be considered to be like an animal.

12 “Moreover, out of those 8.4 million life forms previously undertaken, there is not a single mother, sister, daughter or wife who observes the vow of fidelity any longer. So how can one who believes such relations to be one's true relations ever overcome the feelings of I-ness and my-ness? Thus, without such understanding, to eradicate attachment for one's birthplace and native land is very difficult indeed.

13 “Therefore, as long as a person believes the body to be his true self, his entire understanding is totally useless; and as long as he continues to harbour vanity of his caste or *āshram*, he will never imbibe the virtues of a *sādhū*. Thus, after discarding the feelings of I-ness and my-ness for the body and its relations, believing one's *ātmā* to be *brahmarup*, and after forsaking all worldly desires, if a person worships God while observing *swadharma*, he should be known as a *sādhū*. No distance remains between Purushottam Bhagwān and a person who has cultivated such qualities of a *sādhū*. Everything else may be possible, but to cultivate such qualities of a *sādhū* is extremely difficult. In fact, I am such a *sādhū*, because I do not have even the slightest vanity of My caste or *āshram*.”

14 Shriji Mahārāj spoke in this manner for the purpose of enlightening His devotees, but in reality, He Himself is the manifest form of Purushottam Nārāyan.

|| Vachanāmṛut Gadhadā I-44 || 44 ||

Gadhadā I-45

Does God Possess a Form or Is He Formless?

1 On the evening of Mahā *sudi* 10, Samvat 1876 [24 January 1820], Shriji Mahārāj was sitting facing south on the platform in front of the *mandir* of Shri Vāsudev nārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered

Himself with a white cotton cloth. He had also tied a white *pāgh* around His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Gopālānand Swāmi asked, “Mahārāj, many Vedāntis claim that God does not possess a form. Moreover, they cite Vedic verses that support only that belief. On the other hand, devotees of God such as Nārad, Shukji and the Sanakādik claim that God does possess a form. Of the two, who is correct?”

3 Shriji Mahārāj replied, “Purushottam Bhagwān eternally possesses a form, and that form is extremely luminous. His perfect, all-pervasive *antaryāmi* form – Brahmaⁱ, characterised by eternal existence, consciousness and bliss – is actually the divine light of Purushottam Bhagwān, but He Himself possesses a definite form. The Shrutis also mention: ‘That God looked towards *māyā*.’ Now if God sees, does that mean that He has only a pair of eyes and nothing else? In reality, He does have hands and feet. This proves that He possesses a form.

4 “Take the example of water. Its corresponding deity, Varun, possesses a form in his own realm, while water itself is described as formless. Also, the flames of a fire are described as formless, while their corresponding deity, Agni, possesses a form in his realm. Sunlight is also described as being formless, while Suryadev, who resides in his realm, possesses a form. Similarly, Brahma – characterised by eternal existence, consciousness and bliss – is formless, while Purushottam Bhagwān possesses a form. Furthermore, that all-pervasive, perfect Brahma, with the attributes of eternal existence, consciousness and bliss, is the divine light of Purushottam Bhagwān.

5 “Someone may claim that the Shrutis propound: ‘God is all-pervasive and perfect, without hands, feet, etc.’ But those Vedic verses that refute the hands, feet, etc., of God are actually refuting *māyik* hands, feet, etc. In reality, God’s form is divine, not *māyik*. Moreover, despite the fact that Purushottam Bhagwān’s *brahmarup* light, which pervades all *jivas* and *ishwars* as their *antaryāmi*, is formless, it should be considered to possess a form. This is because it

ⁱ ‘Brahma’ in this context refers to the divine light of Purushottam Bhagwān, and should not be understood to mean ‘Aksharbrahma’.

governs the granting of the deserved fruits of *karmas* to all *jivas* and *ishwars* according to their respective *karmas*. This power of governing makes it function as if it possesses a form. Thus, that divine light should be considered to possess a form as well. In the same manner, Purushottam Bhagwān always possesses a form; He is not formless. Those who do believe Him to be formless just do not understand.”

|| Vachanāmṛut Gadhadā I-45 || 45 ||

Gadhadā I-46

The Creation and Destruction of Ākāśh

- 1 On the evening of Mahā *sudi* 11, Samvat 1876 [25 January 1820], Shriji Mahārāj was sitting facing south on the platform near the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a white *pāgh* around His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon, a Vedānti *Brāhmin* by the name of Māheshwar Bhatt asked Shriji Mahārāj a question: “Everything is assimilated during the state of *samādhi*; but how does *ākāśh* become assimilated?”
- 3 Shriji Mahārāj replied, “Please listen carefully as I explain the characteristics of *ākāśh* in detail. *Ākāśh* is the name given to vacant space. All objects that exist reside only within such space. Moreover, *ākāśh* pervades and resides within all of those objects as well. In fact, there is not a single object in which there is no *ākāśh*; even the smallest particle of *pruthvi* has *ākāśh* within it. In fact, if that minute particle is split into millions and millions of pieces, *ākāśh* will exist within those pieces as well.
- 4 “So, when one looks from the perspective of *ākāśh*, the four *bhuts*, i.e., *pruthvi*, *jal*, etc., cannot be perceived; only *ākāśh* can be perceived. Everything is dependent on that *ākāśh*. The three types of bodies, *sthul*, *sukshma* and *kāran*, stay within *ākāśh*. This *brahmānd*, as well as the causes of the *brahmānd*, Prakṛuti and Purush, also reside within *ākāśh*. But that *ākāśh* also resides within Prakṛuti-Purush and their creation, the body and the *brahmānd*. It

resides externally as their supporter. Therefore, this *ākāsh* is never assimilated, neither during the state of unconsciousness nor during *samādhi*.

5 “Now, someone may argue, “The five *bhuts*, i.e., *ākāsh*, *pruthvi*, etc., have evolved from *tamogun*; so how can that *ākāsh* be called the supporter of Prakruti and Purush? Also, how can it be said to pervade them all?” Well, the answer is that if Prakruti did not contain *ākāsh* in the form of vacant space, how could *mahattattva* – which emerges from Prakruti in the way fruits, flowers, etc., emerge from a tree, and a calf emerges from a cow’s womb – emerge at all? Therefore, *ākāsh* does reside within Prakruti. Furthermore, *ahamkār* also emerges from *mahattattva*; so *ākāsh* resides within *mahattattva* as well. The three *gunas* emerge from *ahamkār*, and thus *ākāsh* is also within *ahamkār*. The five *bhuts*, i.e., *ākāsh*, *pruthvi*, etc., emerge from *tamogun*; thus, *ākāsh* is within *tamogun* as well. However, the *ākāsh* that has evolved from *tamogun* is subject to change, whereas the *ākāsh* that is the support of everything is not subject to change; it is eternal. It is this *ākāsh* – the support of all – that is known as Brahma, as Chidākāsh. Moreover, it is within this *ākāsh* that Purush and Prakruti undergo the states of expansion and contraction.

6 “How is this so? When Purush inspires Prakruti, then, just as children are born to a man and woman, similarly, with Purush as the husband and Prakruti as the wife, children in the form of *mahattattva*, etc., are produced. In this manner, Prakruti takes the form of the 24 elements² 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.

7 “In time, when all of the entities that have evolved from Prakruti are destroyed, and even 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 of 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. The states of expansion and contraction of Prakruti and Purush are similar.

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, it always resides in everything.

9 “Now, this *brahmānd* is surrounded on all four sides by the Lokālok mountains, just like a fort. Beyond the Lokālok mountains is Alok; beyond that are the seven barriers⁵; beyond that is nothing but darkness; and beyond the darkness there is divine light, otherwise known as Chidākāsh. Above also, the *brahmānd* extends up to Brahmālok, above which are the seven barriers, above which there is darkness, and above which there is again divine light, otherwise known as Chidākāsh. Below, too, it extends down to the seventh *pātāl*, below which are the seven barriers, below which there is darkness, and below which there is again divine light, i.e., Chidākāsh. In this way, Chidākāsh is present on all four sides of the *brahmānd* as well as within the *brahmānd*. When one’s vision reaches the perspective of that all-supporting Chidākāsh, it is known as *daharvidyā*. Just as *akshividyā* and many other types of *brahmavidyā* have been described, this is also one type of *brahmavidyā*.

10 “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 *tamogun*, and which is full of darkness. This *ākāsh* can be assimilated, but the all-supporting Chidākāsh is never assimilated. This is the answer to your question. If anyone still has any doubts, please do ask.”

11 Thereupon, the Vedānti *Brāhmin* and all of the devotees replied, “None of us have any doubts at all now.”

|| Vachanāmrut Gadhadā I-46 || 46 ||

Gadhadā I-47

The Characteristics of Those Who Have the Four Types of Firmness

1 On the morning of Mahā *sudi* 12, Samvat 1876 [26 January 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large,

decorated cot on the platform under the neem tree in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Then, snapping the fingers of His right hand, Shriji Mahārāj said, "Everyone please listen with attention as I have something to tell you. What I have to say is simple, but only if you listen carefully will you be able to grasp its meaning; otherwise, you will not."

3 All of the devotees then requested, "Please do tell us, Mahārāj."

4 Thereupon Shriji Mahārāj said, "Of the many devotees of God, some have firmness in the observance of *dharma*, some have firmness in realising oneself as *ātmā*, some have firmness in *vairāgya*, and some have firmness in *bhakti*. Although one particular type of firmness is predominant in all devotees, they also possess all of the other types, but to a lesser extent.

5 "A devotee in whom firmness in observing *bhāgwat dharma* is predominant loving engages himself in sincerely performing the menial service of God and His devotees while abiding by the disciplines related to the *dharma* of his caste and *āshram*, i.e. non-violence, *brahmacharya*, etc. Such a devotee also enjoys building *mandirs* and cultivating gardens for God. He enjoys offering different varieties of delicacies to God and also enjoys hand-plastering and sweeping the *mandirs* of God and the residential halls of *sādhus*. In addition, he offers *bhakti* to God by listening to discourses, singing devotional songs, etc., without any form of pretence. Moreover, such a devotee who is firm in observing *dharma* intensely enjoys listening to and reading scriptures expounding *bhāgwat dharma*.

6 "A devotee in whom *ātmā*-realisation is predominant always behaves as the *ātmā*, which transcends the three bodies⁶ and the three states⁷, and is characterised by eternal existence. He understands his *Ishtadev* – the manifest form of Shri Krishna Paramātmā – as all-transcending, extremely pure, and forever possessing a divine form. In addition, he talks about and listens to talks expounding the pure nature of his own *ātmā*, as well as talks of Paramātmā. He also enjoys scriptures that contain such talks. His nature is such that he is unable to tolerate anything that obstructs him in behaving as the *ātmā*.

7 “A devotee in whom firmness in *vairāgya* is predominant has a persistent dislike for all worldly objects, but not towards God’s form. Realising those objects to be *asatya*, he never remembers his home, his family or other objects that he has renounced – in the same way that he never remembers faeces once they have been excreted. Such a devotee only keeps the company of devotees who are renunciants. In addition, he offers *bhakti* to God in a manner that does not conflict with his renunciation. His talks are always predominantly about renunciation, and he has a liking for scriptures propounding renunciation. Moreover, he harbours an intense aversion for tasty food, nice clothes and, in fact, for all worldly objects related to the *panchvishays* that may interfere with his renunciation.

8 “A devotee in whom firmness in *bhakti* is predominant has intense love only for God’s form. Apart from that form of God, he is unable to focus his mind’s *vrutti* towards worldly objects. Yet, he lovingly offers rich clothes and jewellery to God. Such a devotee also very much enjoys listening to the human-like actions and incidents of God, and also greatly enjoys listening to any scriptures describing God’s form. In addition, he only develops affection towards those devotees who have love for God. Besides them, though, he never develops affection towards even his own son or other relatives. Such a devotee is always engaged in some activity that is related to God.

9 “Now, after reflecting upon this discourse describing the characteristics of devotees possessing these four types of firmness, all of you please reveal which of these is your inclination. In actual fact, this talk is rather like a mirror in that it reveals one’s own inclination as it is. Furthermore, those who are devotees of God are never without an inclination, but because they have not recognised their own inclination, they find that they cannot strengthen it; and as long as one’s inclination is not strengthened, it will continue to fluctuate according to the talks one hears. So, after thinking over this discourse, please reveal your inclinations as they are.”

10 All of the devotees then revealed their respective inclinations.

11 Thereafter, Shriji Mahārāj requested, “Those who have similar inclinations, please stand up together.” Then, those devotees with similar inclinations stood up in turn, after which Shriji Mahārāj asked all of them to sit down again.

- 12 Nityānand Swāmi then asked, “Do those four types of devotees, with their respective inclinations, have any virtues or drawbacks in their inclinations?”
- 13 Shriji Mahārāj replied, “Yes, they do have virtues and drawbacks. Please listen as I describe them. The extent to which devotees with those four inclinations behave according to the characteristics I have described earlier is their virtue; and the extent to which they cannot behave according to those characteristics is their drawback.”
- 14 Finally, Mukṭānand Swāmi asked, “Is any one of the four who have such firmness superior or inferior to the others, or are all four equal?”
- 15 Shriji Mahārāj replied, “As long as each one adheres to his firmness, then all four are equal. However, if a person adheres to all four, then he is superior to all. When one person is firm in all four, he is known as *Param-Bhāgwat*; and only he can be called an *Ekāntik Bhakta*.”

|| Vachanāmṛut Gadhadā I-47 || 47 ||

Gadhadā I-48

The Four Types of Kusangis

- 1 On the evening of Mahā *sudi* 13, Samvat 1876 [27 January 1820], Swāmi Shri Sahajānandji Mahārāj was sitting facing west on a large, decorated cot on the platform under the neem tree in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him. Two torches were lit in front of Him after the evening *ārṭi* of Shri Vāsudevnārāyan and the ‘Nārāyan’ *dhunya* had finished.
- 2 Then Shriji Mahārāj said, “I wish to speak to you, so please listen with attention.”
- 3 All of the *munis* and devotees said, “Please do, Mahārāj.”
- 4 Thereupon Shriji Mahārāj said, “After performing the puja and prayers of God, a devotee should daily pray, ‘O Mahārāj! O Swāmi! You are an ocean of grace! You are a guardian to those who have

surrendered to You! Please protect me from the influence of *kusangis*.”

5 Shriji Mahārāj then elaborated, “There are four types of *kusangis*: the first are Kudā-panthis, the second are Shakti-panthis, the third are shushka-Vedāntis and the fourth are *nāstiks*. Of these four types of *kusangis*, if a person associates with Kudā-panthis, they will cause him to falter in his religious vows and make him impure. If a person associates with Shakti-panthis, he will be forced to consume meat and alcohol, thus deflecting him from his observance of *swadharma*. By associating with a shushka-Vedānti, a person falls from *bhakti* and *upāsanā* because such people claim that the abode of God, His eternally divine form, and the forms of God’s *avatārs* are all false. Finally, if a person associates with *nāstiks*, they propound that only *karmas* are real and deny the existence of God, i.e., Shri Krishna Bhagwān, thereby leading one astray from the path prescribed by the eternal, sacred scriptures.

6 “Therefore, one should request from God: ‘May I never encounter the company of these four types of people.’ One should also pray: ‘O Mahārāj! Please protect me from the inner enemies of lust, anger, avarice, infatuation, egotism, jealousy, the belief that I am the body, etc. Forever bestow upon me the company of your devotees.’ One should daily pray to God in this manner and always be wary of such *kusangis* and one’s inner enemies.”

|| Vachanāmṛt Gadhadā I-48 || 48 ||

Gadhadā I-49 **‘Antardrashti’**

1 On the evening of Mahā *sudi* 14, Samvat 1876 [28 January 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the platform under the neem tree in front of the *mandir* of Shri Vāsudevnārāyan 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. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said, “Please begin a question-answer
dialogue.”

3 Thereupon Brahmānand Swāmi asked, “Why is it that our
vrutti remains on God only as long as we forcibly keep it there,
whereas it remains on worldly objects without the slightest effort?”

4 Shriji Mahārāj replied, “The *vrutti* of a devotee of God never
remains on anything except God. In fact, his only concern is: ‘It will
be very difficult for me to keep my *vrutti* on worldly objects.’ Thus, a
devotee of God finds it difficult to keep his *vrutti* on any worldly
objects, while a worldly person finds it difficult to keep his *vrutti* on
God. Therefore, a person whose *vrutti* does not remain fixed on God
is not a devotee of God. Nevertheless, if he attends Satsang, he will
gradually become a devotee by listening to the talks of the *sādhus*.”

5 Brahmānand Swāmi then asked further, “By what means can
one keep one’s *vrutti* on God?”

6 Shriji Mahārāj explained, “The means to achieve that is
‘antardrashti’. ‘Antardrashti’ⁱ is to constantly look towards the form
of the manifest God that one has attained. Besides that form, even if
one sees the six *chakras*ⁱⁱ, or Golok, Vaikunth or other abodes of God,
it should not be considered to be ‘antardrashti’. Therefore, to look at
God’s form that one has beheld within one’s heart, or to look at the
form of God visible externally, is known as ‘antardrashti’. However,
wherever one’s *vrutti* strays apart from God’s form is all
‘bāhyadrashti’ⁱⁱⁱ.”

7 Shriji Mahārāj then told the *paramhansas*, “Please arrange
yourselves into pairs and begin a question-answer dialogue.”

8 Thereafter, the *paramhansas* conducted a question-answer
session amongst themselves for quite some time, through which
Shriji Mahārāj examined their intelligence.

ⁱ Literally, ‘antardrashti’ means ‘to look within’ or ‘to introspect’. But here, Shriji Mahārāj gives His own, unique definition.

ⁱⁱ The six *chakras* are six ‘centres’ of spiritual power and consciousness located within the inner body. They are: āgnā, vishuddha, anāhat, manipur, swādhishthān, ādhār. Each has its corresponding location and deity.

ⁱⁱⁱ The term ‘bāhyadrashti’ means ‘to look outwards’ and is the antonym of ‘antardrashti’.

Gadhadā I-50

One Possessing a Sharp Intellect

- 1 In the early hours of Mahā vadi 1, Samvat 1876 [31 January 1820], Shriji Mahārāj was sitting in front of the veranda outside Dādā Khāchar's *medi* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj asked the *munis*, “One who possesses a sharp intellect attains Brahmaⁱ. Can the intellect of one who is proficient in managing worldly affairs be called sharp, or not? Also, can the intellect of one who is very proficient in interpreting the Shāstras and the Purāns be called sharp, or not?”
- 3 The *munis* attempted to answer the question but were unable to do so satisfactorily.
- 4 Then Shriji Mahārāj explained, “Some people may be extremely adept in worldly affairs, yet they do nothing at all to safeguard their own liberation. Others may know the precise meanings of the various Shāstras, Purāns and Itihās scriptures, yet they too do nothing to safeguard their liberation. Therefore, they cannot be said to possess a sharp intellect; rather, they possess a blunt intellect. Conversely, a person who safeguards his liberation, even though he may possess only a limited intellect, should be considered to have a sharp intellect. On the other hand, a person who, even though possessing a sharp intellect, pays more attention to worldly affairs should be considered to possess a blunt intellect. A verse in the Bhagwad Gitā refers to this fact:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥ ⁱⁱ

ⁱ Here ‘Brahma’ should be understood as ‘Parabrahma’.

ⁱⁱ *Yā nishā sarva-bhootānām tasyām jāgarti sayyamee /
Yasyām jāgrati bhootāni sā nishā pashyato munehe /*

This verse explains that in the context of worshipping God, all worldly people behave as if their mind is shrouded in darkness, like the night; i.e., they do not worship God. The devotees of God, however, are awake in worshipping God; i.e., they are constantly engaged in worshipping God. Furthermore, everyone's mind is awake with respect to the *panchvishays* – sights, sounds, smells, tastes and touch; i.e., they continuously indulge in the *vishays*. The minds of the devotees of God, in contrast, are shrouded in darkness with regards to indulging in the *vishays*; i.e., they do not indulge in them.

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

|| Vachanāmrut Gadhadā I-50 || 50 ||

Gadhadā I-51

Only a Diamond Can Cut a Diamond

- 1 On the night of Mahā vadi 2, Samvat 1876 [1 February 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the west-facing rooms in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *survāl* and a white *angarkhu*. He had also tied a white *pāgh* around His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

- 2 Then Shriji Mahārāj said, “Please ask a question.”

- 3 Thereupon Purnānand Swāmi asked, “The ten *indriyas* are produced from *rajogun*, and the four *antahkarans* are produced from *sattvagun*; thus, all of the *indriyas* and *antahkarans* are *māyik*. God, however, transcends *māyā*. How, then, can one cultivate the conviction of God through the *māyik antahkarans*? Also, how can one perceive God with one's *māyik* eyes and other *indriyas*?”

- 4 Shriji Mahārāj replied, “*Māyik* objects can be realised by *māyik* means, and if one has realised God through the same *māyik antahkarans* and *indriyas*, then it implies that God must also be *māyik*. That is your question, is it not?”

5 Purnānand Swāmi and all the *munis* confirmed, “Yes Mahārāj, that is precisely our question. You have clarified it for us.”

6 Shriji Mahārāj then explained, “The answer to that is as follows. The surface area of the *pruthvi* is 500,000,000 *yojans*. On it, are various objects such as trees, mountains, pots, clothes, etc. That *pruthvi* exists within all of those objects, and it also exists distinctly by its own self. So, if one looks from the perspective of *pruthvi*, then it appears that *pruthvi* has taken the form of all of those objects, and that no objects exist 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*. Therefore, if one looks from the perspective of *jal*, only *jal* exists – there is no *pruthvi* at all. Furthermore, that *jal* has been produced from a small portion of *tej*. If one looks from the perspective of *tej*, only *tej* exists – there is no *jal*. *Tej*, in turn, has been produced from a small portion of *vāyu*. If one looks from the perspective of *vāyu*, only *vāyu* exists – there is no *tej* at all. Again, that *vāyu* has been produced from a small portion of *ākāsh*. If one looks from the perspective of *ākāsh*, the other four *bhuts* of *vāyu*, *jal*, etc., and the entities evolved thereof – the body and the *brahmānd* – are not apparent at all; it appears as if only *ākāsh* exists everywhere. That *ākāsh*, in turn, has been produced from a small portion of *tāmas-ahamkār*. That *tāmas-ahamkār* along with *rājas-ahamkār*, *sāttvik-ahamkār*, the *bhuts*, the *indriyas*, the *antahkarans* and their presiding deities have been produced from a small portion of *mahattattva*. So, if one looks from the perspective of *mahattattva*, the three types of *ahamkārs*, the *bhuts*, the *indriyas*, the *antahkarans* and their presiding deities do not exist – only *mahattattva* exists. That *mahattattva*, in turn, has been produced from a small portion of Pradhān-Prakṛuti. Thus, if one looks from the perspective of Prakṛuti, *mahattattva* does not exist – only Prakṛuti exists. However, during the period of dissolution, 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. Thus, if one looks from the perspective of Purush, only Purush exists – there is no Prakṛuti. Countless millions of such Purushes are produced from a portion of *mahāmāyā*. So if one looks from the perspective of *mahāmāyā*, only *mahāmāyā* exists – there is no Purush. *Mahāmāyā* itself is produced from a small portion of Mahā-Purush. So if one looks from the perspective of Mahā-Purush, only

Mahā-Purush exists – there is no *mahāmāyā*. That Mahā-Purush, in turn, rose from a small region of Akshar – the abode of Purushottam Bhagwān. Thus, if one looks from the perspective of Akshar, neither Mahā-Purush nor anything else exists – there is only Akshar. But above that Akshar is Purushottam Bhagwān, who transcends even Akshar. That Purushottam Bhagwān is the all-doer – responsible for the creation, sustenance and dissolution of everything – and is also the cause of all. Now, a cause always pervades its effect, and simultaneously, also remains distinct from it. Thus, if one looks from the perspective of Purushottam Bhagwān – the cause of all – then nothing else appears to exist except Purushottam Bhagwān.

7 “It is this very God who, out of compassion for the liberation of the *jivas*, gives *darshan* in a manifested form to all of the people on this earth. At that time, if a person realises this greatness of Purushottam Bhagwān by profound association with the *Sant*, then all of his *indriyas* and *antahkarans* become divine like Purushottam Bhagwān’s *indriyas* and *antahkaran*. Then, through those *indriyas* and *antahkarans*, he can develop the conviction of that God. For example, a diamond can be cut only by a diamond; it can never be cut by anything else. Similarly, the conviction of God can only be cultivated through God. In the same way, the *darshan* of God is also possible only through God, but it is not possible through the *māyik indriyas* and *antahkarans*.”

8 Having delivered this discourse, Shriji Mahārāj bid ‘Jai Sachchidānand’ to all and returned to His residence.

|| Vachanāmṛut Gadhadā I-51 || 51 ||

Gadhadā I-52

Realising God through the Four Scriptures

1 On Mahā vadi 3, Samvat 1876 [2 February 1820], Shriji Mahārāj was having a scriptureⁱ read on the veranda outside Dādā Khāchar’s *medi* in Gadhadā. He was dressed entirely in white

ⁱ The scripture was the Moksh-dharma, a chapter from the Mahābhārat.

clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 During the reading, a reference was made to the fact that one who understands God's form through the four sets of scriptures – Sāṅkhya, Yoga, Vedānta and Panchrātra – should be known to be completely enlightened.

3 Hearing this, Mukṭānand Swāmi asked, “Mahārāj, please explain how one can realise God through those four sets of scriptures? Also, what deficiency remains in one who does not realise God in that way?”

4 Shriji Mahārāj replied, “The Sāṅkhya scriptures propound God as being the 25th element. Moreover, just as the 24 elements² are incapable of doing anything without God, *jīva* and *ishwar* are also incapable of doing anything without God. Thus, *jīva* and *ishwar* are also included in the 24 elements. These 24 elements – which include *jīva* and *ishwar* – are called *kshetra*; and God, the 25th element, is called *kshetragna*.

5 “The Yoga scriptures propound God as being the 26th element and as possessing a definite form. They describe *jīva* and *ishwar* as the 25th element and describe the 24 elements as being distinct from them. They prescribe that one should meditate on God, realising one's *ātmā* to be distinct from those elements.

6 “The Vedānta scriptures describe God as pervading all, being the cause of all, the supporter of all, *nirgun*, untainted by *māyā*, non-dual, as well as being a non-doer despite being the all-doer. They also describe Him as possessing only divine attributes and not any worldly attributes.

7 “The Panchrātra scriptures' description of God is that there is one Shri Krishna Purushottam Nārāyan, and it is he who emanates into the four forms of Vāsudev, Sankarshan, Aniruddha and Pradyumna. It is also he who assumes an *avatār* on this earth. One who offers the nine types of *bhakti* to him attains liberation.

8 “These are the various descriptions of God as given in those four scriptures. One who thoroughly understands them should be known to be completely enlightened.

9 “Leaving the other three scriptures aside, if one were to try to understand God's form using the Sāṅkhya scriptures alone, then a discrepancy would arise. Specifically, the Sāṅkhya scriptures do not

describe *jiva* and *ishwar* as being distinct from the 24 elements². Thus, when the followers of Śāṅkhya reject the 24 elements and believe their *jivātmā* to be distinct from them, they would understand their *jivātmā*, but not God, to be the 25th element.

10 “The drawback in trying to understand God’s form from the Yoga scriptures alone is that by believing God to possess a definite form, the followers of Yoga consider Him to have limitations; they do not understand Him to be the *antaryāmi* of all and absolutely perfect.

11 “The drawback in trying to understand God’s form from the Vedānta scriptures alone is that God – who is described as the cause of all, pervading all and *nirgun* – is believed to be formless. The eternal form of God would not be realised as being devoid of *māyik* arms, legs, etc., and as possessing divine limbs.

12 “The drawback in trying to understand God’s form from the Panchrātra scriptures alone is that human traits are perceived in the *avatārs* of God, who are worthy of being offered *bhakti*. Also, God is understood as being present in only one place at any one time, but not as being the *antaryāmi* of all and absolutely perfect.

13 “These are the types of discrepancies that arise when a person does not realise God using a combination of all four sets of scriptures. However, if one attempts to realise God using all four sets of scriptures together, then the flaw raised by one’s understanding of one set of scriptures is corrected by one’s understanding of another. Therefore, he who understands God using all four sets of scriptures together is known as being completely enlightened. If he ignores one set of scriptures, he is known as being three-quarters enlightened. If he ignores two sets of scriptures, he is known as being half-enlightened. If he ignores three sets of scriptures, he is known as being a quarter enlightened. If, ignoring all four sets of scriptures, he acts according to his own mentally concocted interpretations of the scriptures, then, even if he is a Vedānti or one with *upāsanā*, he is lost; i.e., he cannot be said to have found the path of liberation. Thus, such a Vedānti’s *gnān* is hypocritical, and a person with such *upāsanā* is a hypocritical devotee.”

|| Vachanāmṛut Gadhadā I-52 || 52 ||

Gadhadā I-53

Progress and Regress

1 On Mahā vadi 9, Samvat 1876 [8 February 1820], Shriji Mahārāj was sitting facing west on a large, decorated cot on the veranda outside the west-facing rooms in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *survāl* and a white *angarkhu*. He had also tied a rich, orange *shelu* with a brocaded border around His waist. He had also tied a rich, orange *reto* with a brocaded border around His head. Tassels of flowers were dangling from that *pāgh*, and He was also wearing garlands of flowers around His neck. At that time, an assembly of all of the *munis* as well as devotees from various places had gathered before Him.

2 Shriji Mahārāj then requested, "Someone please ask a question."

3 Thereupon Muktānand Swāmi asked, "There are those in the Satsang fellowship who progress day by day. There are also those who, despite being in Satsang, seem to regress day by day. What is the reason for this?"

4 Shriji Mahārāj explained, "A person who perceives flaws in a great *sādhū* gradually regresses in Satsang. Conversely, a person who perceives virtues in that *sādhū* progresses, and his *bhakti* towards God also flourishes. Therefore, one should not perceive flaws in a *sādhū*; instead, one should only perceive his virtues.

5 "One should find a flaw in that *sādhū* only if he infringes the disciplines of any of the five religious vows⁴ prescribed by God. However, if the *sādhū* has no flaws in his observance of those disciplines, yet on seeing some peculiarity in the *sādhū*'s nature, if one feels that it is improper and thereby focuses only on his flaws, ignoring his many virtues, then one's own noble virtues of *gnān*, *vairāgya*, etc., diminish.

6 "Therefore, only if there is a discrepancy in the observance of religious vows should one find flaws; one should not find flaws in a devotee of God for any other trivial reason.

Moreover, if one does not find flaws, one's noble virtues will begin to flourish day by day."

Gadhadā I-54

Upholding Bhāgwat Dharma; The Gateway to Liberation

- 1 On Mahā vadi 11, Samvat 1876 [9 February 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow which had been placed on a large, decorated cot on the veranda outside the west-facing rooms in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with an orange *reto* that had a border of interlaced golden and silver threads. He had also tied a *feto* around His head using a sky-blue, silk cloth that was similarly rich. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Muktānand Swāmi asked, “Mahārāj, through the dialogue between King Janak and the nine Yogeshwars, the 11th canto of the Shrimad Bhāgwat describes the nature of *bhāgwat dharma*. How is that *bhāgwat dharma* upheld? Also, how can the gateway to liberation be opened?”
- 3 Shriji Mahārāj replied, “*Bhāgwat dharma* is upheld by maintaining profound love towards the *Ekāntik Sant* of God, who possesses the attributes of *swadharma*, *gnān*, *vairāgya*, and *bhakti* coupled with knowledge of God's greatness. Maintaining profound love towards such a *Sant* also opens the gateway to liberation. Thus, Kapildev Bhagwān has said to Devhuti:

प्रसंगमजरं पाशमात्मनः कवयो विदुः।

स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥ⁱ

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

ⁱ *Prasangam-ajaram pāsham-ātmanaha kavayo viduhu /
Sa eva sādhusu kruto moksha-dvāram-apāvrutam /*

Shrimad Bhāgwat: 3.25.20

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

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

|| Vachanāmrut Gadhadā I-54 || 54 ||

Gadhadā I-55

Resoluteness in Worship, Remembrance and Observance of Religious Vows

1 On Mahā vadi 11, Samvat 1876 [10 February 1820], Shriji Mahārāj was sitting on the east-facing veranda of His own residence in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said, “Please begin a question-answer session.”

3 Thereupon Muktānand Swāmi asked, “Why is a person unable to maintain a steady resolve in worship, remembrance, and religious vows?”

4 Shriji Mahārāj explained, “A person’s resolve does not remain steady due to the influence of adverse places, times, actions and company. There are, in fact, three levels of this resolve: the highest, the intermediate and the lowest. If places, times, actions and company are extremely adverse, then even the highest resolve is dissolved. What, then, can be said of the intermediate and lowest levels of resolve?

5 “If, however, one’s resolve remains exactly the same despite the influence of extremely adverse places, times, actions and company, then the force of good deeds and merits previously performed by one must be extremely powerful. If, on the other hand, one’s intellect becomes polluted despite extremely favourable places, times, actions

and company, then it is because one must have committed a grave sin or spited a great devotee of God, either in a past life or in this life. This is because despite association with favourable places, times, actions and company, one's mind has still become polluted. Even so, if a person serves the great *Purush* diligently, his sins will be burnt and reduced to ashes. On the other hand, if a person associates with a grave sinner, then his own sins increase, and any pious deeds that he may have performed will also be destroyed. Furthermore, a person who puts his arms around the necks of prostitutes drinking alcohol, and then blames God by thinking, 'Why did God not keep my mind stable?' should be known as an utter fool."

|| Vachanāmrut Gadhadā I-55 || 55 ||

Gadhadā I-56 **Hollow Stones**

¹ On the evening of Mahā *vadi* 12, Samvat 1876 [11 February 1820], Shriji Mahārāj was sitting on a large, decorated cot on the veranda outside the west-facing rooms in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with an orange *reto* interlaced with golden and silver threads. He had also tied a *reto* with a deep orange border around His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him. After singing the 'Nārāyan' *dhunya*, some *munis* were singing devotional songs to the accompaniment of a *jhānjh* and *mrudang*.

² Thereupon Shriji Mahārāj requested, "Please conclude singing devotional songs, and let us conduct a question-answer session for a while." Having said this, Shriji Mahārāj said, "Here, let Me ask a question." He then began by saying, "Shri Krishna Bhagwān mentions four types of devoteesⁱ in the Gitā. Of these, the devotee

ⁱ The four types of devotees described in the Gitā (7.16 & 7.17) are: (1) *ārta* – one who is distressed from having fallen from the path of attaining yogic powers, and thus still wishes to attain them; (2) *jignāsu* – one who seeks knowledge of the

possessing *gnān* is described as being the best. However, supposing that all four have an equal level of faith in God's form, how is the one with *gnān* superior?"

- 3 The *munis* attempted to answer the question but were unable to do so satisfactorily.
- 4 Shriji Mahārāj then explained, "The devotee possessing *gnān* behaves as *brahmaswarup* and thoroughly realises the greatness of God. As a result, no desires remain in his mind except for those of God's form. The other three types of devotees, however, do not fully realise the greatness of God, despite having faith in God. Thus, desires other than those for God still persist. That is why they do not come to par with the devotee possessing *gnān*. Therefore, if any desires other than those related to God remain in a devotee, it is a serious flaw.
- 5 "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*. He may have the intense force of knowledge of the *ātmā* or have the force of resolute *bhakti* towards God, but if, out of arrogance, he is unable to bow before meek devotees or is unable to address them humbly, then that is also a serious flaw in him. As a result of that flaw, his inclination does not flourish.
- 6 "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 well.' But, if the stone sounds solid on the surface, and sparks fly when he strikes it, then the stone-cutter infers, 'If there is going to be any water in this well at all, there will be very little.' In the same way, a person who remains arrogant due to the vanity of his *gnān*, *vairāgya* and *bhakti* may be called great, but his greatness will be very limited; he does not imbibe the great virtues imbibed by a humble devotee. Therefore, whosoever wishes to please God should not become arrogant due to the vanity of his *gnān*, *vairāgya* and *bhakti*, or in fact, due to any other noble virtues he may have. As a result, the incarnate form of Shri Krishnanārāyan will become pleased and will reside in the heart of that person."

ātmā, i.e. *ātmā*-realisation; (3) *arthārthi* – one who desires material objects, i.e. material pleasures and powers; and (4) *gnāni* – one who has *gnān*.

- 7 Muktānand Swāmi then asked, “Mahārāj, by what method can a person overcome the vanity which arises due to *gnān*, *vairāgya*, *bhakti*, and other noble virtues?”
- 8 Shriji Mahārāj replied, “If, while realising the greatness of God’s devotees, he physically bows down to them, serves them menially, recognises thoughts of vanity when they arise in his heart and maintains the force of thought, then vanity is eradicated.”
- 9 Shriji Mahārāj then continued, “A devotee’s profound, loving *bhakti* may be so intense that due to that *bhakti*, God does as that devotee wishes. However, if that devotee develops vanity in his heart due to that *bhakti*, it constitutes a serious flaw on his part. Also, a devotee may be vain due to his knowledge of the *ātmā* or due to his *vairāgya*, but that vanity only serves to strengthen his belief of being the body. Therefore, devotees of God should not harbour any form of vanity whatsoever. That is the only means to please God.
- 10 “Furthermore, if introspective devotees of God examine themselves and look inwards towards their own hearts, when even a little vanity arises, they would notice an expression of disgust on the form of God residing within their hearts. Conversely, when they behave humbly, God’s form residing within their hearts would appear to have an extremely pleased expression. Therefore, using the force of thought, a devotee of God should not allow any sort of vanity to arise.
- 11 “If, however, vanity does co-exist with *gnān*, *vairāgya* and *bhakti*, it is rather like impurities added to gold. If impurities are added to 24-carat gold, it becomes 22-carat. Adding more impurities renders it 18-carat. Adding even more impurities renders it 12-carat gold. In the same way, as impurities in the form of vanity mix with that devotee’s *gnān*, *vairāgya* and *bhakti*, the purity of all three gradually decreases. Thus, *gnān*, *vairāgya* and *bhakti* devoid of vanity are like 24-carat gold.
- 12 “Furthermore, if a person is vain, those virtues of *gnān*, *vairāgya* and *bhakti* may make him appear virtuous superficially, but he does not have any inner-strength. Consider another analogy: This *pruthvi*, with a surface area of 500,000,000 *yojans*, supports the oceans, the mountains and all forms of life, and so 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*, in fact, is the strongest of them all since it supports all of the other four. Similarly, the virtues of *gnān*, *vairāgya* and *bhakti* of a devotee who has no vanity are as powerful as *ākāsh*. Although he may not outwardly appear to be so, such a humble devotee is superior to all.

13 “Moreover, just as an infant never has any feelings of vanity, in the same manner, no matter how much praise or esteem he encounters, a *sādhū* should always behave without vanity – just like an infant.”

14 Thereafter Muktānand Swāmi asked another question: “The *jiva* is distinct from the *indriyas*, *antahkaran* and *prāns*; it is also distinct from the three states – waking, dream and deep sleep – and the three bodies – *sthul*, *sukshma* and *kāran*. After hearing this in Satsang, a firm conviction regarding this fact has been cultivated. Why, then, does the blissful *jivātmā* still associate with the *indriyas*, *antahkaran*, etc., while engaged in the worship and remembrance of Paramātmā and thereby become miserable due to the influence of disturbing thoughts?”

15 Shriji Mahārāj replied, “Many people become realised yogis, many become omniscient, many become deities, and thus attain countless types of greatness, including the highest state of enlightenment. All this is achieved through the force of the *upāsana* of God. Without *upāsana*, though, nothing can be accomplished. Therefore, the distinction between *ātmā* and non-*ātmā* cannot be realised by merely understanding the distinction as given in the scriptures; nor can it be realised by listening to discourses from a senior *sādhū* and deciding in one’s mind, ‘I shall now distinguish between *ātmā* and non-*ātmā*.’ Rather, it is the extent of a person’s faith in his *Ishtadev* – God – that determines how much distinction between *ātmā* and non-*ātmā* he cultivates. In fact, without using the strength of his *Ishtadev*, no spiritual endeavours can be fulfilled.

16 “On the other hand, a person who has profound, loving *bhakti* for God, like the *gopis*, has completed all spiritual endeavours. If, however, a person does not have such love, then he should understand the greatness of God in the following way: God is the master of Golok, Vaikunth, Shwetdweep and Brahmamahol. Although He appears to be like a human for the purpose of granting happiness to His devotees, His form in His abodes of Golok, Vaikunth, etc.,

radiates with the brilliance of millions and millions of suns from each pore of His body. Yet in Mrutyulok, 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 all – the sun, the moon, etc. That God is such that Rādhikā, Lakshmi, and His other devotees constantly serve Him in His abodes of Golok, Vaikunth, etc. Following the dissolution of the *brahmānds*, it is only this incarnate God who remains. Also, it is this same God who, at the time of creation, creates countless millions of *brahmānds* through Prakruti and Purush.

17 “Contemplating on God’s greatness in this manner is the only method for understanding the distinction between *ātmā* and non-*ātmā*. In addition, the extent of that devotee’s faith in God, coupled with the knowledge of God’s greatness, also determines the amount of *vairāgya* that develops in that devotee’s heart. Therefore, forsaking one’s dependence on the strength of other spiritual endeavours, one should rely exclusively on the strength of God’s *upāsānā*.

18 “Such a devotee believes, ‘However grave 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 Brahmanahol. How, then, can there be any doubt about a devotee who has taken refuge in that God attaining the abode of God?’ That is how he understands the greatness of God. Therefore, a devotee of God should increase the strength of their *upāsānā* of God day by day by practising *satsang*.”

|| Vachanāmrut Gadhadā I-56 || 56 ||

Gadhadā I-57

The Most Extraordinary Means to Attain Liberation

1 On Fāgun *sudi* 2, Samvat 1876 [15 February 1820], Shriji Mahārāj was sitting in the residential hall of the *sādhus* in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said, “Those of you who know how to engage in a questions-answer dialogue may ask one question each.”

3 Thereupon Muktānand Swāmi asked, “Mahārāj, what is the most extraordinary means of attaining liberation?”

4 Shriji Mahārāj replied, “The knowledge of God’s form and the knowledge of God’s greatness are the two extraordinary means to attain liberation.”

5 Muktānand Swāmi then asked another question, “What is the nature of love towards God?”

6 Shriji Mahārāj answered, “The nature of true love is that it should not entertain any type of logical conditions. If, however, one develops love by logically thinking of God’s virtues, then when one perceives flaws in God, one’s love towards Him will be broken. So, it is best to leave such affection as it was originally, rather than repeatedly establish it and then raise doubts about it. Instead, one should develop affection towards God with blind faith; after all, affection developed by logically thinking of God’s virtues cannot be trusted. Therefore, one should develop the same type of affection towards God as one has for one’s bodily relations. This affection is known as affection due to blind faith. Having said this, though, love developed by realising God’s greatness is of a totally different nature altogether.

7 Thereafter Shivānand Swāmi asked, “Although one has an intense yearning to stay in the Satsang fellowship, why is it that some inappropriate *swabhāvs* are still not eradicated?”

8 Shriji Mahārāj explained, “If a person has not developed an aversion for the type of *swabhāv* that hinders him in Satsang, how can he be said to have an intense yearning for Satsang? And how can he be said to have realised that *swabhāv* to be his archenemy? 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. Why? Because the relationship with one’s brother is closer than that with one’s friend. Likewise, a person may have a *swabhāv* that causes him to break his religious vows and fall from Satsang. If, despite this, he still does not harbour any feelings of enmity towards it and does not develop bitterness towards it, then he does not have total affection for Satsang. On the other hand, if his affection for Satsang is like the affection one has for one’s brother, then he would shun that detrimental *swabhāv* immediately. After all, the *jiva* is extremely powerful. The mind and *indriyas* are all merely the *kshetra*, whereas the *jiva* is their *kshetragna*; it can achieve whatever it attempts.”

|| Vachanāmṛut Gadhadā I-57 || 57 ||

Gadhadā I-58

The Body, Bad Company and Past Sanskārs; One Becomes like One Perceives the Great

1 At the time of the evening *ārti* on Fāgun *sudī* 5, Samvat 1876
[18 February 1820], Shriji Mahārāj was sitting in the residential hall
of the *paramhansas* in Dādā Khāchar's *darbār* in Gadhadā. He was
dressed entirely in white clothes. At that time, an assembly of *munis*
as well as devotees from various places had gathered before Him.

2 Shriji Mahārāj then said, "Please ask a question."

3 Thereupon Muktānand Swāmi asked, "Mahārāj, when a devotee
of God engages in worship and remembrance of God, he is disturbed
by the forces of *rajogun* and *tamogun* in his heart; as a result, he is
unable to experience the bliss of worship and remembrance. So, how
can the force of those *gunas* be overcome?"

4 Shriji Mahārāj explained, "The influence of the *gunas* is due to
three factors – the body, bad company, and past *sanskārs*. Of these,
the *gunas* that arise due to the body are overcome by reflecting upon
the *ātmā* and the non-*ātmā*. *Gunas* that have arisen due to bad
company are eradicated by keeping the company of a *sādhū*. Should
these two methods fail to eradicate the force of *rajogun* and *tamogun*,
then the problem lies in the influence of some unfavourable *sanskārs*
of the past. These are very difficult to eradicate."

5 Ānandānand Swāmi then asked, "How can such unfavourable
sanskārs of the past be eradicated?"

6 Shriji Mahārāj answered, "If the extremely great *Purush*
becomes pleased upon a person, then regardless of how unfavourable
the person's *sanskārs* may be, they are all destroyed. Moreover, if
the great *Purush* is pleased, a beggar can become a king; regardless
of how unfavourable a person's *prārabdha* may be, it becomes
favourable; and regardless of how disastrous a misfortune he is to
face, it is avoided."

7 Ānandānand Swāmi asked further, "How can a person please
such a great *Purush*?"

8 Shriji Mahārāj explained, "First of all, he must be honest with
that great *Sant*. He must also forsake lust, anger, avarice,
infatuation, *matsar*, egotism, jealousy, arrogance, and all desires and
cravings. Moreover, he should behave as a servant of the *Sant* and

maintain a constant effort to eradicate egotism 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.”

9 Thereafter Mahānubhāvānand Swāmi asked, “Mahārāj, while staying in the Satsang fellowship, how can one eradicate all of one’s faults? Also, how can one’s *bhakti* towards God continue to flourish day by day?”

10 Shriji Mahārāj replied, “The more one continues to imbibe the virtues of the great *Purush*, the more one’s *bhakti* begins to flourish. In fact, if one realises the truly great *Purush* to be absolutely lust-free, then, even if one is as lustful as a dog, one will also become lust-free. Conversely, if one perceives the fault of lust in the great *Purush*, then no matter how lust-free one may be, one becomes full of intense lust. In the same manner, if one views the great *Purush* to be full of anger or avarice, then one becomes full of anger and avarice. Therefore, if one understands the great *Purush* to be absolutely free of lust, avarice, taste, egotism and attachment, one will also become free of all of those evil natures and become a staunch devotee.

11 “What are the characteristics of such a staunch devotee? Well, just as he has an instinctive dislike for objects that cause misery, similarly he has an instinctive dislike for the alluring *vishays*, i.e., sights, sounds, smells, tastes and touch. Moreover, he has firm faith in God alone. Such a person should be known as a staunch devotee.

12 “The only means of becoming such a staunch devotee is by behaving as a servant of the servants of God, and by realising, ‘All of these devotees are great; I am inferior compared to them all.’ Realising this, he behaves as a servant of a servant of the devotees of God. All of the evil natures of a person who behaves in this manner are destroyed, and day by day, noble virtues such as *gnān*, *vairāgya*, *bhakti*, etc., continue to flourish within him.”

|| Vachanāmṛut Gadhadā I-58 || 58 ||

Gadhadā I-59 **Unparalleled Love**

1 On Fāgun *sudī* 14, Samvat 1876 [27 February 1820], Shriji Mahārāj was sitting facing west on a large, decorated cot on the

veranda outside the west-facing rooms in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a white cloth with a border of silken thread around His head. His forehead had been anointed with sandalwood paste. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Shriji Mahārāj then said, "Please begin a question-answer session."

3 Thereupon Mukṭānand Swāmi asked, "Mahārāj, how can unparalleled love towards God be developed?"

4 Shriji Mahārāj replied, "A person should have the following understanding: Firstly, conviction of God; i.e., 'He who I have attained is undoubtedly God Himself'. He should also have the attributes of an *āstik*. Furthermore, he should realise the divine powers of God; i.e., 'This God is the master of Brahmanahol, Golok, Shwētdwīp and all of the other abodes. He is the master of countless millions of *brahmānds* and is the all-doer.' He should never believe Purush, *kāl*, *karma*, *māyā*, the three *gunas*, the 24 elements², or Brahmā and the other deities to be the creators of this *brahmānd*; instead, he should realise only Purushottam Bhagwān to be the creator and the *antaryāmi* of all. Such an understanding, along with faith in the manifest form of God, is the only way to develop unparalleled love for God."

5 Mukṭānand Swāmi asked further, "Despite having realised such greatness of God, why does a person still not develop unparalleled love for God?"

6 Shriji Mahārāj explained, "If he has realised the greatness of God in this way, then he indeed does have unparalleled love for God, 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 Pralambāsura abducted Baldevji, Baldevji possessed tremendous strength, but he himself was unaware of this fact. Only when a divine voice from the sky informed him did he become aware of his strength. In the same way, that devotee does indeed have unparalleled love for God; he is simply not aware of it."

7 Mukṭānand Swāmi asked further, "How, then, can the strength of that love be realised?"

- 8 Shriji Mahārāj answered, “By practising *satsang* and by listening to the sacred scriptures one realises that one has unparalleled love for God.”
- 9 Thereafter Muktānand Swāmi asked another question: “Places, times and actions become either favourable or unfavourable. Is this due to the company one keeps, or to some other factor?”
- 10 Shriji Mahārāj explained, “All places are a part of the earth, and so they are the same everywhere. Time is also the same everywhere. However, wherever an extremely powerful spiritual person presides, adverse places, adverse times and adverse actions all become favourable by his influence. Conversely, by associating with an extremely vile sinner, even favourable places, favourable times and favourable actions become adverse. Therefore, the person is the governing factor in determining whether places, times and actions are favourable or unfavourable.
- 11 “If that person is extremely powerful, he will influence places, times and actions according to his nature throughout the whole world. A person of slightly less power will be able to influence only one region. One 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 favourable or unfavourable influences of places, times and actions are dependent upon the purity and impurity of these two types of people.”

|| Vachanāmṛut Gadhadā I-59 || 59 ||

Gadhadā I-60

Observing Ekāntik Dharma; Eradicating Worldly Desires

- 1 On Fāgun *vadi* 1, Samvat 1876 [29 February 1820], Shriji Mahārāj was sitting in the residential hall of the *paramhansas* in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a white *pāgh*, which was decorated with tassels of white flowers, around His head. Garlands of white flowers also adorned His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “Of all spiritual endeavours, to eradicate worldly desires is the greatest endeavour. The means of doing this is as follows: Bearing in mind one’s craving for the *vishays*, i.e., sights, sounds, smells, tastes and touch, one should introspect, ‘Is my desire for God equal to my desires for the world? Is it greater? Or is it less?’ One should examine oneself in this manner. For example, if one’s ears are drawn to worldly talks just as much as they are drawn to talks related to God, then one should realise, ‘My desire for God is equal to my desire for the world.’ One should similarly examine all of the other *vishays*, i.e., sights, smells, tastes and touch.

3 “While examining himself in this manner, if a person gradually decreases his worldly desires and increases his desire for God, he begins to develop an understanding whereby he views all *vishays* as equal. After such equanimity 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 refuse 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.

4 “In fact, to behave above the influence of worldly desires is the *dharma* of one who is *ekāntik*. But, if some desires do remain, then even if 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*.”

5 Thereupon Muktānand Swāmi asked, “What are the means to eradicate worldly desires?”

6 Shriji Mahārāj replied, “Firstly, one requires firm *ātmā*-realisation; secondly, one should realise the insignificance of the *panchvishays*; and thirdly, one should realise the profound greatness of God; i.e., ‘God is the master of all abodes – Vaikunth, Golok, Brahmamahol, etc. So, having attained that God, why should I have affection for the pleasures of the *vishays*, which are futile?’ One should think of God’s greatness in this manner.

7 “Moreover, he thinks, ‘If, due to some deficiency remaining while worshipping God, I become unworthy of going to the abode of God,

and He were to place me in Indralok or Brahmaloḥ, there is still a million-fold more bliss there than there is in this world.' Even with such a thought one should become free of all desires for the insignificant pleasures of the world. So, by realising God's greatness in this way, one becomes free of worldly desires. Thereafter, one 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 one experiences.

- 8 "Such *ekāntik dharma* can only be attained by following the commands of a *Purush* who is free of worldly desires and who has attained the state of God-realisation; it cannot be attained merely by reading books. Even if a person were to attempt to restate those talks exactly, having merely heard them, he would not be able to do so properly. Therefore, one can attain *ekāntik dharma* only from someone who has already attained the state of *ekāntik dharma*."

|| Vachanāmrut Gadhadā I-60 || 60 ||

Gadhadā I-61

King Bali

- 1 On Fāgun *vadi* 3, Samvat 1876 [3 March 1820], Shriji Mahārāj was sitting on a large, decorated cot on the platform under the neem tree in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He had tied a white cloth with a border of silken thread around His head. He was wearing a white *khes* and had also covered Himself with a white blanket. He was wearing garlands of white flowers around His neck, and tassels of white flowers were dangling from the left side of His *pāgh*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Muktānand Swāmi asked, 'How can one remain composed even under the influence of lust, anger, avarice and fear?'
- 3 Shriji Mahārāj replied, "I am not the body; I am the *ātmā*, which is distinct from the body and is the knower of all.' When such *ātmā*-realisation becomes extremely firm, one never loses one's composure. On the other hand, a person without *ātmā*-realisation may try many other means, but he cannot remain composed."

- 4 Thereafter Brahmānand Swāmi asked, “To what extent does *ātmā*-realisation actually help at the time of death?”
- 5 Shriji Mahārāj replied, “When faced with the task of crossing a river, one who knows how to swim can cross it, whereas one 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 – in the form of the dualities of cold and heat, hunger and thirst, honour and insult, happiness and misery – may be crossed by a person with *ātmā*-realisation; death, however, is like an ocean. In that case, both a person with *ātmā*-realisation and a person without it require the help of a ship in the form of faith in God. Therefore, only the firm refuge of God is helpful at the time of death, whereas *ātmā*-realisation alone is of no use whatsoever at the time of death. For this reason, one should firmly cultivate faith in God.”
- 6 Mukṭānand Swāmi then asked another question: “It is said that yogic powers entice a devotee of God. Does this fact apply only to those whose faith in God wavers or also to those who have firm faith?”
- 7 Shriji Mahārāj explained, “Yogic powers only appear before those whose faith in God is steadfast; for others, they are very difficult to attain. In fact, those powers are inspired by God Himself to test His devotee; that is, ‘Does he have more love for Me or for the powers?’ God tests His devotees in this manner.
- 8 “If the devotee happens to be staunch and desires nothing except God, is free of worldly desires and is an *ekāntik bhakta*, then God Himself becomes bound by that devotee. Vāmanji, for example, seized King Bali’s kingdom, which comprised of the realms of *swarg*, *Mrutyulok* and *pātāl*, and covered all 14 realms with his first two steps. Thereafter, King Bali offered his own body for Vāmanji to place the third step. In this way, King Bali devoutly offered his all to God. Moreover, despite the fact that God deceived him without any fault of his own, Bali still did not falter from His *bhakti*. On seeing such unparalleled *bhakti* for him, God ultimately became bound by Bali. Although God bound King Bali only momentarily, in the process, God himself became bound by the ropes in the form of Bali’s matchless *bhakti*. In fact, to this very day, God is forever standing at Bali’s gate, never out of King Bali’s sight even for a fraction of a second.

9 “In the same way, forsaking all other worldly desires and offering our all to God, we should also remain as servants of God. If, in the process, God happens to inflict more misery upon us, then God Himself will become bound by us. This is because He loves His devotees and is an ocean of compassion; He becomes bound by anyone who offers profound *bhakti* to Him. As a result, the mind of a devotee who has such loving *bhakti* becomes so bound to God that God is unable to free Himself from him.

10 “Therefore, we should become more pleased as God puts us through more severe hardships, bearing in mind, ‘The more misery God inflicts upon me, the more bound He will become to me; thereby, He will not be away from me for even a moment.’ With such understanding, one should become increasingly pleased as God imposes more and more hardships; but one should never become disheartened in the face of misery or for the sake of bodily comforts.”

|| Vachanāmrut Gadhadā I-61 || 61 ||

Gadhadā I-62

Acquiring the Virtues of Satya, Shauch, Etc.

1 On Fāgun *vadi* 4, Samvat 1876 [4 March 1820], Shriji Mahārāj was sitting on a large, decorated cot in the middle of the courtyard of Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. On His head He was wearing a white *pāgh* that was decorated with garlands and tassels of white flowers. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Swayamprakāshānand Swāmi asked, “The Shrimad Bhāgwat states the 39 redemptive virtues⁸ that forever dwell in the form of God. They are:

सत्यं शौचं दया क्षान्तिस्त्यागः संतोष आर्जवम् ।

शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् ॥

ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः ।

स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥

प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः ।

गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्तिर्मानोऽनहंकृतिः ॥

But how can these virtues be acquired by a *sādhū*?”

3 Shriji Mahārāj replied, “If a *sādhū* develops the perfect conviction of God, then he will acquire those redemptive virtues of God. What is that conviction? Well, he realises that God is not like *kāl*, not like *karma*, not like *swabhāṇ*, not like *māyā*, and not like Purush. He realises God to be distinct from everything, their controller and cause; yet, despite being their cause, He is beyond their influence. A person who has cultivated a conviction of the manifest form of God in this manner will never be deflected in any way. Even if he hears misleading scriptures, or if he hears the talks of misleading philosophers, or even if his own *antahkaran* raises doubts within himself, his conviction of God never wavers in any way whatsoever.

4 “A person with such a conviction of God is said to have a rapport with God. Moreover, one naturally acquires the virtues of whomever one has a rapport with. For example, when our eyes meet with an oil lamp, the light of that oil lamp enters our eyes, thus expelling the darkness present before them. In the same manner, one who has developed a rapport with God by having a firm conviction of Him acquires the redemptive virtues of God. As a result, just as God is unattached in all respects and is capable of doing as He chooses, such a devotee also becomes extremely capable and unattached.”

5 Thereafter Nirvikārānand Swāmi asked, “Despite having the conviction of God, noble virtues are still not acquired; on the contrary, egotism and jealousy are increasing day by day. What can be the reason for this?”

6 Shriji Mahārāj explained, “Even if one offers *amrut*, or *shingadiyo vachhnāg*, or *dudhpāk* and *sākar*, or opium in God’s *thāl*, the qualities inherent 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 forsake his own *swabhāṇ*s even if he comes into contact with God. Furthermore, if he happens to spite some meek devotee of God, then the former person will suffer as a result. Why? Because God is present in everyone as *antaryāmi*, and He displays His divine powers whenever and however He wishes. Therefore, insulting such a devotee amounts to insulting God. Consequently, the offender suffers severely. For example, Hiranyakashipu was so powerful that he had conquered *swarg*, *Mrutyulok* and *pātāl*; but because he harassed Prahlādji, God

manifested from a pillar in the form of Nrusinh and killed Hiranyakashipu.

- 7 “Bearing this in mind, a devotee of God should strive to cultivate humility and should never insult anyone. Why? Because God also dwells in the hearts of the meek. Thus, He will make anyone who insults the meek suffer. Realising this, one should not pain even the smallest of beings. If, however, a person indiscriminately mistreats others out of arrogance, then God, who is the destroyer of arrogance and who pervades all as *antaryāmi*, is unable to tolerate this. He will appear in one form or another to thoroughly destroy the arrogance of that arrogant person. Therefore, remaining fearful of God, a *sādhū* should not retain even the slightest arrogance, nor should he pain even the smallest of beings. This is the *dharma* of a non-egotistic *sādhū*.”

|| Vachanāmrut Gadhadā I-62 || 62 ||

Gadhadā I-63

Faith; Realising God Perfectly

- 1 On Fāgun vadi 7, Samvat 1876 [7 March 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the platform outside the west-facing rooms in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. 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*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Nrusinhānand Swāmi then asked, “What kind of thoughts arise in a person who has a deficiency in his faith in God?”
- 3 Thereupon Shriji Mahārāj replied, “A person with a deficiency in faith would become extremely elated on seeing God displaying some of His powers. However, when he sees no such display of divine powers, he would become disheartened. If, despite trying, he is unable to eradicate impure thoughts from his heart, he then bears an aversion towards God. That is, he would feel, ‘I have bent over backwards practising *satsang* for so long, yet God still has not eradicated my

impure thoughts.’ In this manner, he perceives a flaw in God. If, despite much effort, he is unable to disengage his mind from the objects he cherishes, he then perceives the very same fault in God. Specifically, he believes, ‘Just as I have vicious natures such as lust, anger, etc., God also has the same natures; the only difference is that God is regarded as being great.’ A person who harbours such doubting thoughts within should be known to have a deficiency in faith. His faith cannot be called perfect.”

4 Paramchaitanyānand Swāmi then asked, “Mahārāj, what type of thoughts does a person with perfect faith in God have?”

5 Shriji Mahārāj replied, “A person with perfect faith feels within, ‘I have attained all there is to attain; and wherever the manifest form of God resides, that itself is the highest abode. All these *sādhus* are like Nārad and the Sanakādik; all *satsangis* are like Uddhav, Akrur, Vidur, Sudāmā, and the *gopas* of Vrundāvan; and all female devotees are like the *gopis*, Draupadi, Kuntāji, Sitā, Rukmini, Lakshmi and Pārvati. Now I have nothing more to achieve – I have attained Golok, Vaikunth and Brahmapur.’ A person with perfect faith has such thoughts and experiences extreme elation in his heart. One who experiences such feelings within should be known to have perfect faith.”

6 So saying, Shriji Mahārāj continued, “A person who has realised the form of God perfectly has nothing left to realise. Please listen as I now explain the method of realising this; hearing this, one develops firm faith in God.

7 “Firstly, he should realise the greatness of God. To illustrate this, consider the analogy of a great king. If even his servants and maids stay in seven-storey *havelis*, and their gardens, horses, carriages, ornaments, and other such luxuries make their houses appear as majestic as Devlok, then imagine how majestic the *darbār* and its luxuries of that king must be. Similarly, consider the realms of the lords of this *brahmānd* – Brahmā and the other deities – who follow the commands of Shri Purushottam Bhagwān. If there is no limit to those realms and their opulence, then how can one possibly comprehend the extent of the opulence of Virāt-Purush from whose navel Brahmā was produced? Furthermore, the master of countless millions of such Virāt-Purushes is Purushottam Bhagwān – whose abode is Akshar. Within that abode, countless millions of such *brahmānds* float like mere atoms in each and every hair of Akshar.

Such is the abode of God. In that abode, Purushottam Bhagwān Himself resides eternally with a divine form. Moreover, countless divine objects exist in that abode. So, if this is the greatness of Akshar, then how can one possibly comprehend the extent of God's greatness? One with faith understands God's greatness in this manner.

8 “Besides, that which is greater than another is subtler than the other and is also its cause. For example, *jal* is greater than *pruthvi*, is the cause of that *pruthvi* and is subtler 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, *mahattattva* and *ahamkār* are all progressively greater than each other, the cause of each other and subtler than each other. They also possess a form.

9 “In comparison, however, God'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, likewise, before the greatness of that Akshar, everything else pales into insignificance. Consider the following: 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 Gīrnār appears large amidst elephants; and Mount Meru appears large amidst Gīrnār. In turn, Mount Lokālok appears extremely large amidst a mountain such as Meru. The *pruthvi* appears very large in comparison to Mount Lokālok. In turn, *jal*, the cause of *pruthvi*, is larger than it and is subtler than it. In the same way, *tej* is the cause of *jal*, *vāyu* is the cause of *tej*, *ākāsh* is the cause of *vāyu*, *ahamkār* is the cause of *ākāsh*, *mahattattva* is the cause of *ahamkār*, Pradhān and Purush are the cause of *mahattattva*, and Mul-Prakruti and Brahmaⁱ are the causes of Pradhān and Purush. The cause of all of these is Aksharbrahma, which is the abode of Purushottam Bhagwān.

10 “That Akshar does not have any states of contraction or expansion; it forever remains in the same state. That Akshar also possesses a form, but because it is so vast, its form cannot be

ⁱ Here 'Brahma' refers to 'Mul-Purush'.

visualised. For example, the *brahmāṇḍ*, which has evolved from the 24 elements², is known as Purushāvatār. That Virāt-Purush possesses hands, feet, etc., but because his form is extremely vast, he is beyond visualisation. Brahmā walked for a hundred 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 could not be reached, how can Virāt-Purush possibly be gauged? Therefore, the form of Virāt-Purush cannot be visualised. In the same manner, despite having a definite form, Akshardhām cannot be visualised. This is because it is so vast that countless *brahmāṇḍs* float within its each and every hair.

- 11 “It is within that Akshardhām that Purushottam Bhagwān Himself eternally resides. By His *antaryāmi* powers, He resides in His *anvay* form in Akshardhām, in the countless millions of *brahmāṇḍs*, and also in the *ishwars* of those *brahmāṇḍs*. Also in that Akshardhām, countless millions of *muktas*, who have acquired qualities similar to those of God, remain in God's service. Divine light equivalent to that of millions and millions of suns radiates from each and every hair of those attendants of God. Therefore, if those attendants are so great, how can the greatness of their master, Purushottam Bhagwān, possibly be described?
- 12 “That extremely powerful God Himself ‘enters’ Akshar and assumes the form of Akshar. Thereafter, He assumes the form of Mul-Prakṛiti-Purush, and then the form of Pradhān-Purush. Then He ‘enters’ the 24 elements² produced from Pradhān and assumes that form. He then ‘enters’ Virāt-Purush produced from those elements and assumes that form. Then He ‘enters’ Brahmā, Vishnu and Shiv and assumes their forms.
- 13 “In this way, that God, who is extremely powerful, extremely luminous, and extremely great, contains His own spiritual powers and divine light within Himself and becomes like a human being for the liberation of *jīvas*. He assumes a form that allows people to do His *darshan*, serve Him, offer worship to Him, etc. For example, a minute 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 manner, God confines His own greatness within Himself

and assumes an extremely modest form. Just as Agni constrains his own light and flames to assume a human form, similarly, God also suppresses His own powers and acts as a human for the liberation of *jivas*. However, a foolish person thinks, ‘Why does God not manifest any powers?’ But he does not realise that God deliberately conceals His powers for the sake of the liberation of *jivas*. After all, if He were to manifest His own greatness, then even the *brahmāṇḍ* would pale into insignificance. What, then, can be said of *jivas*?

14 “*Kāl*, *karma* and *māyā* are incapable of binding a person who has developed such firm faith coupled with an understanding of God’s greatness in his heart. Therefore, he who realises God perfectly in this way has nothing left to achieve.”

15 Thereafter Nityānand Swāmi asked, “When God assumes a human form, does He always do so sequentially in the order described, or can He also assume a human form directly?”

16 Shriji Mahārāj replied, “For God, sequential order is not necessary. For example, a person who takes a plunge 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 Bhagwān can take a ‘plunge’ in His abode in the form of Akshar and directly assume a human form; or, if He so wishes, He can assume a human form following the sequential order.”

17 Following this explanation, Shriji Mahārāj continued, “I shall now briefly explain the characteristics of a person with profoundly firm faith, so please listen attentively. Firstly, even if he has intense renunciation, a person with perfect faith will do any task on the path of *pravṛtti* asked of him, without ever backing away. Moreover, he does not do it reluctantly; he does it willingly. The second characteristic is that regardless of any *swabhāṇ* he may possess – even if it cannot be eradicated by a million means – if he senses God’s insistence in forsaking that *swabhāṇ*, he forsakes it immediately. The third characteristic is that despite his own drawbacks, he is unable to live without the discourses and devotional songs related to God, and without the *Sant* of God even for a moment. He finds faults only within himself and thoroughly imbibes the virtues of the *Sant*. He also understands the great glory of the discourses and devotional songs of God, as well as of the *Sant* of God. A person with such understanding should be known to have perfect faith. Furthermore,

if a person with such faith were to transgress the religious vows on account of his *prārabdha*, he would still not fall from the path of liberation. Conversely, regardless of how great a renunciant he may be, the liberation of a person without such faith is not guaranteed.”

|| Vachanāmṛut Gadhadā I-63 || 63 ||

Gadhadā I-64

The Relationship between Sharir and Shariri; A Master-Servant Relationship

1 On Fāgun *vadi* 9, Samvat 1876 [9 March 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot 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 had 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. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj asked the *munis*, “The Shrutis mention that the *ātmā* and Akshar are the *sharir* of Purushottam, who is God. That *ātmā* and Akshar are not subject to change and are devoid of any discardable influences of *māyā*. Moreover, just as God transcends *māyā*, so do the *ātmā* and Akshar. How, then, can that *ātmā* and Akshar be described as the *sharir* of God? Because the *sharir* of a *jīva* is totally different from the *jīva* itself and is subject to change, whereas the *jīva*, the indweller of the body, is not subject to change. Therefore, just as the body of the *jīva* and the indweller, the *jīva* 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 in which way they are different.”

3 All of the *munis* answered according to their understanding, but no one was able to offer a precise answer.

4 Shriji Mahārāj then said, “Allow Me to answer. The *ātmā* and Akshar constitute the *sharir* of Purushottam Bhagwān in that they are pervaded, dependent and powerless. In what way? Well, by means of His *antaryāmi* powers, God pervades the *ātmā* and Akshar,

whereas the *ātmā* and Akshar are the pervaded. God is independent, whereas the *ātmā* and Akshar are dependent upon God. Furthermore, God is all-powerful, whereas the *ātmā* and Akshar are totally powerless before Him. In this way, God is the *shariri* of both the *ātmā* and Akshar, and these two are the *sharir* of God.

5 “That *shariri*, Purushottam Bhagwān, possesses an eternally divine form. With His *antaryāmi* powers, God resides as the *ātmā* of all the *ātmās*, which pervade their respective physical bodies and are also those bodies’ *drashtā*. He also resides in all of the physical bodies, which, in relation to the *ātmās*, are pervaded and are also their *drashya*. In this way, Purushottam Bhagwān is the *ātmā* of all. When referred to in the scriptures as the *ātmā* of *drashya* – which has a form – that Purushottam Bhagwān is described to have a form, like the *drashya*. When referred to in the scriptures as the *ātmā* of *drashtā*, He is described as formless. In reality, however, Purushottam Bhagwān is different from both the *drashya*, which has a form, and the formless *ātmā*. He eternally possesses a definite form, which is not an ordinary, worldly form. Moreover, despite possessing a definite form, He is the *drashtā* of both the *drashtā* and the *drashya*.

6 “Furthermore, He is the inspirer of both the *ātmā* and Akshar, is independent from them and is their controller. He also possesses all spiritual powers. He is greater than even Akshar, which is greater than everything. Out of compassion, that Purushottam Bhagwān appears as a human being on this earth for the liberation of *jīvas*. Understanding Him to eternally possess a divine form, a person who offers *bhakti* and *upāsānā* to Him acquires qualities similar to those of God as well as countless other spiritual powers. After such a person’s *ātmā* has attained Brahma-realisation, he constantly remains in the service of Purushottam Bhagwān with love and great reverence. On the other hand, a person who meditates on God and does his *upāsānā* believing Him to be formless is consigned to *brahma-sushupti*, from which he never returns. Nor does such a person ever acquire any spiritual powers from God.”

7 Finally, Shriji Mahārāj added, “I have delivered this discourse 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 God is forever divine and possesses

a form; they can never be understood from others. Therefore, these facts should be thoroughly imbibed by all.”

|| Vachanāmṛut Gadhadā I-64 || 64 ||

Gadhadā I-65

‘Gnān-shakti’, ‘Kriyā-shakti’ and ‘Ichchhā-shakti’

1 On Fāgun *vadi* 14, Samvat 1876 [13 March 1820], Shriji Mahārāj was sitting on a cushion with a cylindrical pillow placed on the veranda outside His bedroom in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 While scriptural reading was underway, Shriji Mahārāj called the senior *paramhansas* near Him. Then when the reading of the scriptural passage was completed, Shriji Mahārāj said, “Now all of the senior *sādhus* seated here will answer each other’s questions, since doing so reveals one’s level of intelligence.”

3 Thereupon Swayamprakāshānand Swāmi asked Paramānand Swāmi, “How is *ākāsh* created and destroyed?”

4 Paramānand Swāmi attempted to answer the question but was unable to do so satisfactorily.

5 Shriji 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 also develop, and the *ākāsh* within seems to increase as well. When it becomes old, however, the cavities of its *indriyas* decrease in size, and the *ākāsh* within also appears to contract. Similarly, when Virāt’s body is produced, *ākāsh* appears to be created in the cavity of his heart and other internal organs. Moreover, 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 Prakṛuti-Purush are eternal, the *ākāsh* that is the supporter of all is also eternal and is not subject to creation or destruction. Furthermore, *ākāsh* is also created and destroyed through *samādhi*; one who experiences *samādhi* knows its method.”

6 Thereafter Paramānand Swāmi asked Swayamprakāśhānand Swāmi, “How does the *sushumnā nādi* reside within the body and outside of the body?”

7 Swayamprakāśhānand Swāmi attempted to answer the question but could not do so satisfactorily.

8 So Shriji Mahārāj replied, “Whatever is present in this *brahmānd* is also present within this body; the only difference is that in the body the scale is small, whereas in the *brahmānd* it 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.

9 “Also, the *nādis* of the *indriyas* in this body are one with those of the *brahmānd*. When one acquires control over the tongue, one attains Varundev; when one acquires control over speech, one attains Agnidev; when one acquires control over the skin, one attains Vāyudev; when one acquires control over the genitals, one attains Prajāpati; and when one acquires control over the hands, one attains Indra. In the same way, when one controls the *brahmarandhra* – the end portion of the *sushumnā nādi* located in the heart – one reaches the fiery deity by the name of Vaishwānar, which resides in the *shishumār chakra*. It is then that one sees the uninterrupted path of light from the *brahmarandhra* 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*.”

10 Paramānand Swāmi then asked Swayamprakāśhānand Swāmi another question: “Which state dissolves first – the waking state, the dream state, or the deep sleep state?”

11 As Swayamprakāśhānand Swāmi was unable to answer that question, Shriji Mahārāj replied, “When one focuses on the form of God with love in the waking state, the waking state dissolves first, then the dream state, and finally the deep sleep state. When the mind thinks of and focuses on the form of God in the dream state, the dream state dissolves first, then the waking state, and finally the deep sleep state. Furthermore, when one attains the state of *upsham*

while contemplating on the form of God, the deep sleep state dissolves first, then the waking state, and finally the dream state.” Shriji Mahārāj answered the question in this manner.

- 12 Thereafter, Swayamprakāśhānand Swāmi asked Paramānand Swāmi another question: “How should one understand the ‘ichchhā-shakti’, ‘gnān-shakti’ and ‘kriyā-shakti’ – the faculties of volition, cognition and conation – of God?”
- 13 Laughing, Shriji Mahārāj commented, “Even you probably do not know the answer to that question.” So saying, He began to give the answer Himself: “When *sattvagun* is predominant, the fruits of any *karmas* performed by a *jiva* are experienced in the waking state. When *rajogun* is predominant, the fruits of any *karmas* performed are experienced in the dream state. When *tamogun* is predominant, the fruits of any *karmas* performed are experienced in the deep sleep state.
- 14 “Moreover, when a *jiva* enters the state of deep sleep, 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 caste, or this is my *āshram*; this is my name, or my appearance is like this. Am I a deity, or am I a human? Am I a child, or am I old? Am I righteous, or am I a sinner?’ and so on. No such consciousness is retained. When a *jiva* enters such a state, God awakens it from unconsciousness through His ‘gnān-shakti’ and makes it aware of its actions. This is known as ‘gnān-shakti’, the faculty of cognition. Furthermore, whatever action a *jiva* engages in, it does so with the support of what is known as God’s ‘kriyā-shakti’, the faculty of conation. Finally, whatever object a *jiva* desires, it acquires with the help of what is known as God’s ‘ichchhā-shakti’, the faculty of volition.
- 15 “Moreover, the three states of waking, dream and deep sleep experienced by a *jiva* are not due to the consequences of its own *karmas* alone. They are experienced only when the giver of the fruits of *karmas*, God, allows the *jiva* to do so. When a *jiva*, indulging in the fruits of the waking state, wishes to enter the dream state, it cannot do so independently. This is because God, the giver of the fruits of *karmas*, restrains its *vrutti*. Similarly, if it wishes to enter the waking state from the dream state, it is unable to do so. Nor can it enter the deep sleep state or emerge from it to enter the dream or

waking states. It is only when God, who grants the fruits of *karmas*, allows it to indulge in the fruits of the *karmas* of that particular state that it is able to indulge in them. However, a *jīva* cannot indulge in the fruits of its *karmas* according to its own will or as a direct consequence of its *karmas*. This is how one should understand the ‘gnān-shakti’, ‘kriyā-shakti’ and ‘ichchhā-shakti’ of God.”

- 16 Shriji Mahārāj answered the question in this manner out of compassion.

|| Vachanāmrut Gadhadā I-65 || 65 ||

Gadhadā I-66

Misinterpreting the Words of the Scriptures; The Four Emanations of God

- 1 On Fāgun *vadi* Amās, Samvat 1876 [14 March 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the platform outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a *khes* with a black border and had covered Himself with a white blanket. He had also tied a white *feto* around His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “The Shrimad Bhāgwat describes Vāsudev, Sankarshan, Pradyumna and Aniruddha – the four emanations of God⁹. In some places they are described as *sagun*, whereas in other places they are described as *nirgun*. The term *nirgun* is used in reference to Vāsudev Bhagwān, 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 baffled, and they draw the conclusion that God does not possess a form. This, however, is their misunderstanding.
- 3 “Besides, the words of the scriptures cannot be understood in their true context by anyone except an *ekāntik bhakta*. Which words? Words such as: ‘God is formless’, ‘universally pervasive’, ‘luminous’ and ‘*nirgun*.’ On hearing such descriptions, a fool concludes that the scriptures describe God as being formless. On the other hand, an *ekāntik bhakta* realises, ‘When the scriptures describe God as being formless and *nirgun*, they are referring to the fact that He does not possess a *māyik* form or *māyik* attributes. In reality,

His form is forever divine, and He possesses countless redemptive virtues.’

4 “There is also a reference to God being an immense mass of divine light. However, if there is no form, then there can be no light either; therefore, that light must definitely be from that form. Take, for example, the form of Agni. When flames emanate from his form, only the flames – not the form of Agni – are seen. A wise man, however, realises that the flames are definitely emanating from Agni’s form. Similarly, water emanates from the form of Varun. Although only the water – not the form of Varun – is visible, a wise man realises that the water emanates from Varun’s form. In the same way, having the intensity of a million suns, the divine light, which is like *brahmasattā*, is the light of the form of Purushottam Bhagwān.

5 “The scriptures also state, ‘A thorn is used to remove a thorn. Thereafter, both are discarded. Similarly, God assumes a physical body to relieve the earth of its burdens. Then, having relieved the earth of its burden, He discards that physical body.’¹ Hearing such words, the foolish are misled into the understanding that God is formless; they fail to realise the form of God as being divine.

6 “An *ekāntik bhakta*, however, has the following understanding: To fulfill Arjun’s pledge, Shri Krishna Bhagwān, with Arjun, left Dwārikā on his chariot to fetch the *Brāhmin*’s son. Crossing Mount Lokālok, 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 *Brāhmin*’s son from Bhumā-Purush before returning. But it was only because Shri Krishna Bhagwān’s form was divine that, due to the power of that divinity, the wooden chariot and the horses – despite being composed of the five *bhuts* – all became divine and like *chaitanya*; i.e., they transcended *māyā*. Had their forms not become divine, they would

¹ This is in reference to the verse:

‘ययाहरद्भुवो भारं तां तनुं विजहावजः।

कण्टकं कण्टकेनैव द्वयं चापीशितुः समम्॥’

Yayāharad-bhuvo bhāram tām tanum vijahāvajaha |

Kantakam kantakeneva dvayam chāpeeshituhu samam | |

Shrimad Bhāgwat: 1.15.34

never have been able to transcend *māyā*; after all, everything that has evolved from *māyā* ultimately merges into *māyā*, and can never reach Brahmaⁱ, which transcends *māyā*. Thus, it was due to the powers of God's form that such *māyik* objects became non-*māyik*. A fool, however, realises God's form as *māyik*, whereas an *ekāntik sādhu* realises God's form to transcend Akshar and also realises Purushottam Bhagwān – who possesses a definite form – as the *ātmā* of countless millions of *brahmarup muktas*, as well as of Akshardhām.

- 7 “Therefore, regardless of which scriptures are being read, if they describe God as being ‘*nirgun*’, one should realise that they are merely extolling the glory of God's form; but, in fact, God always possesses a definite form. One who realises this is known as an *ekāntik bhakta*.”

|| Vachanāmrut Gadhadā I-66 || 66 ||

Gadhadā I-67 **Acquiring the Virtues of the Satpurush**

- 1 On Chaitra *sudi* 7, Samvat 1876 [21 March 1820], Swāmi Shri 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. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj asked the *munis*, “There is a *Satpurush* who has no affection at all for the pleasures of this world; he harbours desires only for the higher realms, i.e., the abode of God and for the form of God. He also wishes the same for whoever associates with him. He feels, ‘As this individual has associated with me, it would be of great benefit to the individual if his desires for this world are eradicated and his affection for God is developed.’ Furthermore, all of the efforts the *Satpurush* makes are only for acquiring bliss after attaining the abode of God after death, but he never does anything for the sake of bodily comforts. So, with what

ⁱ Here ‘Brahma’ should be understood as ‘Aksharbrahma-dhām’ or ‘Akshardhām’.

understanding can a spiritual aspirant acquire the virtues of such a *Satpurush*, and what understanding causes such virtues not to be acquired? That is the question.”

3 Muktañand Swāmi replied, “If one views such a *Satpurush* who has no desire for the pleasures of this world as being divineⁱ, and if one accepts whatever words he utters as the truth and acts accordingly, then that aspirant will acquire the virtues of that *Satpurush*. One who does not do so will not acquire those virtues.”

4 Shriji Mahārāj then said, “That answer is correct, but please listen as I explain the method of understanding by which an aspirant can acquire the virtues of the great *Satpurush*. A person imbibes the virtues of such a *Purush*, who has no affection for anything except God, by believing, “This *Purush* is extremely great. Despite thousands of people standing before him with folded hands, he does not have the slightest desire for the pleasures of the world. As for me, I am extremely insignificant, and I am solely attached to worldly pleasures. I do not understand anything at all about God. Shame on me.’ In this way, he feels remorse and imbibes the virtues of the great *Purush*. He also feels remorse after realising his own flaws. While repenting in this way, *vairāgya* arises in his heart, and thereafter, he acquires virtues similar to those of that *Satpurush*.

5 “Now, please listen as I describe the characteristics of a person in whose heart the virtues of the *Satpurush* are never acquired. Such a person believes, “The *Satpurush* is said to be great, yet he has no kind of common sense whatsoever. He does not even know how to eat or drink properly, nor does he know how to dress properly. God has given him abundant pleasures, yet he does not know how to enjoy them. Moreover, when he gives anything to anyone, he does so

ⁱ This is in reference to the verse:

‘यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः॥”

Yasya deve parā bhaktir-yathā deve tathā gurau |

Tasyaite kathitā hyarthāḥ prakāshante mahātmanaha | |

All those attainments noted [in the scriptures] shine forth [i.e. are attained] for the great person who has the same profound *bhakti* towards the guru as he has towards God.

Shvetāshvatara Upanishad: 6.23

indiscriminately.’ In this way, he perceives countless types of flaws in the *Satpurush*. Such a malicious person never acquires the virtues of the *Satpurush*.”

|| Vachanāmrut Gadhadā I-67 || 67 ||

Gadhadā I-68

God Forever Resides in the Eight Types of Murtis and in the Sant

1 On Chaitra *sudi* 9, Samvat 1876 [23 March 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot under the neem tree in front of the *mandir* of Shri Vāsudevñārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. Around His head, He had tied a white cloth that had a border of silken thread. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “Allow Me to ask a question.”

3 The *munis* responded by saying, “Please do ask.” Shriji Mahārāj thus began, “For one month during the famine of ’69ⁱ, whenever I entered *samādhi*, I felt I had gone to Purushottampuri, where I entered and resided in the *murti* of Shri Jagannāthji. 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* priest. In the same way, those people in our Satsang fellowship who have mastered *samādhi* can also enter others’ bodies through *samādhi*, and see and hear everything. The scriptures also mention that Shukji spoke through the medium of a tree. Therefore, a great holy person or God can enter wherever they wish.

4 “The *murtis* which God has given for worship by His command are of eight typesⁱⁱ. God Himself personally enters those *murtis* and resides within them. A devotee of God who worships those *murtis*

ⁱ The year refers to Samvat 1869.

ⁱⁱ The eight types of *murtis* are shaili (of stone), dārumayi (of wood), lauhi (of metal), lepyā (of earth or sandalwood paste), lekhyā (engraved or drawn), saikati (of sand), manimayi (of gems) and manomayi (mental).

should maintain the same respect for them as he does for the manifest form of God. In the same way, God also resides in the heart of the *Sant*. Therefore, the *Sant* should also be respected. Yet, a devotee 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 God himself has said, 'I forever reside in the eight types of *murtis* and in the *Sant*.' Still, that devotee behaves disrespectfully before the *murtis* of God and before the *Sant*, not fearing God in the least. Does such a person have faith in God, or not? That is the question."

5 The *paramhansas* replied, "Because he does not realise God to be *antaryāmi* and so fails to respect Him, such a devotee does not have faith in God at all."

6 Thereupon Shriji Mahārāj added, "Not only does he not have faith, but his *bhakti* is like that of a hypocrite." Shriji Mahārāj then asked further, "Will such a devotee attain liberation, or not?"

7 The *sādhus* replied, "No, he will not attain liberation."

8 Shriji Mahārāj then continued, "A person who develops such a *nāstik* attitude towards the *murtis* of God and the *Sant* will not merely stop there; he will also develop *nāstik* feelings towards the manifest form of God whom he worships. He will also develop such *nāstik* feelings towards the abodes of God such as Golok, Brahmapur, etc. Furthermore, he will come to believe that the creation, sustenance and dissolution of this cosmos is due to *kāl*, *māyā* and *karma*, but not due to the will of God. In this way, he will become a staunch *nāstik*."

9 Thereafter Muktānand Swāmi asked, "Is the cause of such a *nāstik* attitude one's past *karmanas* or the influence of evil company?"

10 Shriji Mahārāj explained, "The sole cause of the development of such a *nāstik* attitude is listening to the scriptures of *nāstiks* and keeping the company of one who has faith in those scriptures. Furthermore, lust, anger, avarice, arrogance, egotism and jealousy also cause such a *nāstik* attitude to develop. Why? Because if a person possesses any one of those *swabhāvas*, then he will not be able to believe the talks of even *sādhus* such as Nārād and the Sanakādik.

11 "When is such a *nāstik* attitude overcome? Well, when one listens to talks of the divine actions and incidents of God, such as the

creation, sustenance and dissolution of the cosmos as described in *āstik* scriptures like the Shrimad Bhāgwat, and also understands the greatness of God and the *Sant*, such a *nāstik* attitude is overcome and an *āstik* attitude develops.”

|| Vachanāmṛut Gadhadā I-68 || 68 ||

Gadhadā I-69

The Dharma of a Wicked Person and a Sādhū

- 1 On Chaitra *sudi* 12, Samvat 1876 [26 March 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the west-facing rooms in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Following the evening *ārti* of Shri Vāsudevnārāyan and the chanting of the ‘Nārāyan’ *dhunya*, Shriji Mahārāj asked the *munis*, “What exactly is *dharma*? Please base your reply on the scriptures. 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 others to harm them. So, is the sin committed by killing others considered the same as the sin of killing a person who has sought one’s refuge?”
- 3 The *munis* attempted to reply according to their own understanding, but due to queries raised by Shriji Mahārāj, no one was able to offer a satisfactory answer. All of the *munis* then said, “Mahārāj, we would like to put the same question to You. Because, violence performed on animals as part of a sacrifice or some other ritual is considered to be *dharma*; but non-violence is also considered to be *dharma*. Please clarify this.”
- 4 Thereupon Shriji Mahārāj explained, “*Dharma* involving violence is for the attainment of *dharma*, *arth* and *kām*. Moreover, that *dharma* which permits violence is, in fact, for the purpose of limiting violence. Non-violence, on the other hand, is for the attainment of liberation – which is the *dharma* of a *sādhū*. *Dharma* involving violence is for fulfilling worldly desires, but it is not for the attainment of liberation. Non-violence, however, is solely for the purpose of attaining liberation.

5 “Therefore, for both householders and renunciants, only non-violence has been cited for the attainment of liberation. For example, King Uparicharvasu ruled over a kingdom and still followed a non-violent lifestyle. Therefore, a *sādhū* should not bear malice to anyone by thought, word or deed. Neither should he harbour any form of arrogance, but instead, he should behave as a servant of servants with all.

6 “In comparison, having a hostile personality is the *dharma* of a wicked person, and behaving in a calm manner is the *dharma* of a *sādhū*. Someone may then ask, ‘How is it possible to maintain the virtues of a *sādhū* while trying to make thousands of people conform to their *niyams*?’ Well, the reply to that question is that King Yudhishtir reigned over a kingdom stretching for thousands of miles, yet he managed to maintain the virtues of a *sādhū*. Conversely, there may be thousands like Bhimsen who intimidate others and are unable to change their ways despite being reprimanded. In fact, there is no shortage of people with such an arrogant nature; there are countless such people. To be a *sādhū*, though, is indeed very difficult.”

|| Vachanāmrut Gadhadā I-69 || 69 ||

Gadhadā I-70

Kākābhāi’s Question; A Thief Injured by a Thorn

1 On Chaitra *sudī* Punam, Samvat 1876 [29 March 1820], Shriji Mahārāj was sitting on a large, decorated cot on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He had tied a white cloth with a border of silken thread around His head. He was wearing a white *khes* and had also covered Himself with a white cotton cloth. With His hand, He was turning a rosary of *tulsi* beads. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said, “The senior *paramhansas*, please ask each other questions; or if a householder has a question, he may ask the *paramhansas*.”

3 Thereupon Kākābhāi, a devotee from the village of Rojkā, asked Nityānand Swāmi, “Deep within one’s heart, something beckons one to indulge in the *vishays*, while something else dissuades one from

indulging in them, saying no. What is it that says no, and what is it that says yes?”

4 Nityānand Swāmi replied, “It is the *jiva* that says no, and the mind that says yes.”

5 Shriji Mahārāj then said, “Allow Me to answer that question. From the very day we began to understand and realised who our parents were, they have indoctrinated into us the following: ‘This is your mother and this is your father; this is your paternal uncle and this is your brother; this is your maternal uncle and this is your sister; this is your maternal aunt and this is your paternal aunt; this is your mother’s sister 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 and this is your farm; these are your ornaments,’ and so on. These words of *kusangis* have been imprinted in the mind. How are they imprinted? Well, it is rather like the small piece of glass that women attach into works of embroidery – the mind represents the embroidery, and the *jiva* represents the piece of glass. In this manner, the words and the sights of those *kusangis*, along with the other types of *vishays*, have become imprinted in the mind.

6 “Then, after that person enters the Satsang fellowship, the *Sant* talks about the glory of God, denounces the *vishays*, and also explains that the world is perishable. Thereby, the words and the sight of the *Sant* dwell in the person’s mind.

7 “Analogously, then, there are two armies facing each other. In the battlefield of Kurukshetra, for example, the armies of the Kauravs and the Pāndavs stood facing each other and fought with arrows, spears, projectiles, artillery and chains. Some fought with swords, some with maces, others with their bare hands. In the process, some lost their heads, others injured their thighs and many were slaughtered. In the same way, in the person’s *antahkaran* are the forms of the *kusangis* standing armed with their weapons, i.e., the *panchvishays*; as well as the form of the *Sant* standing armed with weapons in the form of words such as, ‘God is *satya*; the world is perishable; and the *vishays* are false.’ A mutual conflict thus 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 *antahkaran*. Hence the verse:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ⁱ

This verse explains: 'Where there is Yogeshwar – Shri Krishna Bhagwān – and where there is the great archer Arjun, only there do Lakshmi, victory, divine powers and resolute morality exist.' Therefore, one should have a firm conviction that victory belongs to the one on whose side these *sādhus* happen to be."

8 Kākābhāi then asked further, "Mahārāj, by what means can the force of the *Sant* increase and the force of the *kusangis* decrease?"

9 To this Shriji Mahārāj replied, "The *kusangis* residing within and those residing externally are both one. Also, the *Sant* residing within and the one residing externally are both one. Now, the force of the internal *kusangis* increases with the nurturing of the external *kusangis*. In the same way, the force of the *Sant* within increases with the nurturing 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 Shriji Mahārāj answered that question.

10 Again, Kākābhāi asked, "Mahārāj, on the one hand, there is a person who has overcome the fight against *kusangis*, and for whom only the force of the *Sant* is predominant. On the other hand, there is another person whose conflict is still on-going. Of the two, when the former dies, there is no doubt that he will attain the abode of God. But please tell us what will be the fate of the latter – whose conflict is still ongoing – when he dies?"

11 Shriji Mahārāj explained, "On waging war, one person may face *Vāniyās* or someone from a weak caste. Consequently, he may win easily. Another person, however, is confronted by a battalion of Arabs, *Rajputs*, *Kāthis* and *Kolis* – who are very difficult to conquer, certainly not as easy to defeat as the *Vāniyās*. Therefore, his fight continues. If, in the process of such fighting, he wins, then all is well and good. But if while fighting he does not give in to his opponents –

ⁱ *Yatra yogeshvaraha krushno yatra pārtho dhanur-dharaha /
Tatra shreeer-vijayo bhootir-dhruvā neetir-matir-mama /*

despite their attempts – and if he were to die at that time, would his master not be aware of his valiant efforts? Would He not appreciate that, compared to the one who faced the easy opposition of the *Vāṇiyās*, this person faced formidable opposition that was difficult to overcome? The master would indeed be well aware of both situations. In the same way, God is sure to help such a person as you have described. He would believe, ‘This person is faced with the overwhelming force of fluctuating thoughts, yet he is still putting up a gallant fight. Therefore, he deserves to be congratulated.’ Realising this, God does help him. For this reason, then, one should remain carefree and not worry in the least. One should continue to worship God in the same fashion, keep the *Sant* predominant, and stay away from *kusangis*.” Shriji Mahārāj thus replied in a joyful manner.

12 Thereafter, Jivābhāi of the village Jaskā asked Nityānand Swāmi, “How does unfaltering faith in God develop?”

13 Nityānand Swāmi replied, “If one avoids the company of *kusangis* and constantly keeps the company of *sādhus*, then by listening to the talks of those *sādhus*, unfaltering faith in God will develop. However, if one keeps the company of *kusangis*, such unfaltering faith will not develop.”

14 Again Shriji Mahārāj said, “Allow Me to answer that question.” Continuing, He said, “One should cultivate faith in God for the sole purpose of the liberation of one’s *jīva*, but not out of a desire for some material object. For example, ‘If I practise *satsang*, my ill body will recover,’ or ‘As I am childless, may I get a son,’ or ‘As my sons are dying, may they stay alive,’ or ‘Since I am poor, may I become rich,’ or ‘If I do *satsang*, I will regain my lost assets.’ One should not practise *satsang* harbouring desires for such material gains. If one does practise *satsang* while nourishing such desires, then one may become a very staunch *satsangi* if those desires are fulfilled; but if one’s desires are not fulfilled, one’s faith will diminish. Therefore, one should practise *satsang* solely for the liberation of one’s *jīva*; one should not harbour any desire whatsoever for any material objects.

15 “Besides, if there are ten members in a household and all ten are faced with death, then is it a small feat if even one is saved? Or if one was destined to have to beg for food but received a *rotlo* to eat instead, is that a small feat? In these cases, one should believe that although everything was going to be lost, at least this much has been

saved! In the same way, even if extreme misery is due to befall one, that misery would certainly decrease slightly if one were to keep the refuge of God. The *jiva*, however, fails to understand this. It is as if one who is to be executed on a *shuli* gets away with the suffering of a mere pinprick. Such is the difference.

- 16 “There is a story illustrating this: Many thieves lived in a particular village. One of these thieves often kept the company of a *sādhū*. Once, while the thief was on his way to visit the *sādhū*, a thorn pierced his foot, penetrating it completely. As a result, his foot became swollen and he was unable to accompany the other thieves to steal. The other thieves, who went to steal, broke into a king’s treasury and escaped with a great deal of money, which they duly 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 *sādhū* and who was injured scolded him: ‘Because you went to the *sādhū* instead of going to steal, we lost out. The thieves who did go to steal returned with a lot of money.’ Meanwhile, the king’s army arrived, arrested all of the thieves and took them away to be executed on a *shuli*. The injured thief was also caught and consigned to execution. However, all of the villagers and the *sādhū* bore witness, ‘This particular man was not involved in the theft as he had been hurt by a thorn.’ The thief was thus released.

- 17 “In the same way, if a person who practises *satsang* were to face the suffering of being executed on a *shuli*, it would be reduced to the pain of a mere thorn-prick. After all, I have asked of Rāmānand Swāmi, ‘If your *satsangi* is destined to suffer the distress inflicted by the sting of one scorpion, may the distress of the stings of millions and millions of scorpions befall each and every pore of my body; but no pain should afflict your *satsangi*. Moreover, if the begging bowl is written in the *prārabdha* of your *satsangi*, may that begging bowl come to Me; but on no account should your *satsangi* suffer from the lack of food or clothing. Please grant Me these two boons.’ I asked this of Rāmānand Swāmi, and he happily granted it to Me. Therefore, even if worldly miseries are destined to befall anyone practising *satsang*, they do not.

- 18 “Anyhow, material objects are all temporary. So if a person practises *satsang* entertaining desires for such objects, then doubts will certainly cloud his faith. Therefore, other than the desire for the

liberation of one's own *jiva*, one should practise *satsang* having no desires whatsoever. Only then will unfaltering faith develop.”

- 19 This is only a portion of the detailed discourse delivered by Shriji Mahārāj.

|| Vachanāmrut Gadhadā I-70 || 70 ||

Gadhadā I-71

God Manifests with His Akshardhām

- 1 On the evening of Chaitra *vadi* 4, Samvat 1876 [2 April 1820], Shriji Mahārāj was sitting on a large, decorated cot which had been placed on the platform in front of the west-facing *medi* in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a white *feto* around His head. At that time, Muktānand Swāmi and some *sādhus* were singing devotional songs to the accompaniment of musical instruments, while other *sādhus* as well as devotees from various places had gathered before Him in an assembly.

- 2 Then Shriji Mahārāj said, “Please conclude the devotional songs for now and begin a question-answer session amongst yourselves.”

- 3 Thereupon Somlā Khāchar asked, “God forgives all of the mistakes of His devotees, but which one mistake does God not forgive?”

- 4 Shriji Mahārāj replied, “God forgives all other mistakes, but He does not forgive the mistake of spiting a devotee of God. Therefore, one should never harm a devotee of God in any way whatsoever. Furthermore, of all mistakes made against God, to denounce the form of God is a very grave mistake. One should never make this mistake. One who does do so commits a sin more serious than the five grave sins¹⁰.

- 5 “Refuting the form of God is nothing more than understanding God, who eternally has a form, to be formless. In fact, God, who is Purushottam, forever resides with a divine form in His Akshardhām, whose divine light is comparable to that of millions of suns and moons. Countless millions of *brahmarup muktas* serve the holy feet of that God. That God, also known as Parabrahma Purushottam, Himself manifests on earth out of compassion, for the liberation of the *jivas*. When He manifests, all entities that He accepts become

*brahmarup*ⁱ. The three bodies, i.e., *sthul*, *sukshma* and *kāran*; the three states, i.e., waking, dream and deep sleep; the ten *indriyas*; the five *prāns*; etc., were all apparent in *avatārs* such as Rām, Krishna, etc. Although all of them appear to be like those of ordinary humans, in reality, they are all *brahma*ⁱⁱ, not *māyik*. Therefore, one should never refute the form of God.”

6 Mātrā Dhādhal then asked, “What is the characteristic of jealousy?”

7 Shriji Mahārāj replied, “One who is jealous of someone cannot tolerate that person benefiting in any way; in fact, he would be pleased if misery befalls that person. That is the characteristic of jealousy.”

8 Thereafter, Shriji Mahārāj asked the *munis*, “One who has faith in the manifest form of God, worships God, and behaves in accordance with the *niyams* of Satsang will attain liberation; that is the way of Satsang. What, however, are the methods of liberation according to the scriptures? The meanings of the Vedas are indeed very difficult to understand; thus they are not narrated in spiritual discourses. However, the Shrimad Bhāgwat Purān and the Mahābhārat contain the message of the Vedas and are simpler to understand; and so, they are widely narrated in public spiritual discourses. Please explain, then, how one can attain liberation as explained in the scriptures. Also, bear in mind that Shankarāchārya has propounded that God is formless, whereas Rāmānujāchārya and other *āchāryas* have propounded that God has a form. Therefore, please base your answer on the principles of the scriptures.”

9 Using scriptural references, the *munis* then denounced the view that God is formless, and propounded the view that liberation is possible only by worship of a God with a form.

10 Thereupon Shriji Mahārāj commented, “I Myself also accept that view, but I would like to ask you a question regarding this. Purushottam Bhagwān transcends the formless Aksharbrahma and eternally has a form. Now, if a person who has attained that God on this earth still cherishes a desire to see Brahmapur, Golok,

ⁱ ‘*brahmarup*’ should be understood as ‘divine’ in this context.

ⁱⁱ ‘*brahma*’ should be understood as ‘divine’ in this context.

Vaikunth, Shwetsdwip and the other abodes of God, can he be said to have faith in God, or not?"

11 The *munis* replied, "Despite having attained God, he who constantly feels in his mind, 'Only when I see Akshardhām and the other abodes, or see the light of millions and millions of suns is my liberation attained,' does not have absolute faith."

12 Shriji Mahārāj countered by asking, "What sin has he committed in entertaining a desire to see Brahmapur, the other abodes and the form of Brahma that you disqualify his faith?"

13 The *munis* replied, "Why should a person who believes that liberation is attained by the mere *darshan* of the manifest form of God harbour a dislike for Brahmapur, Golok and other abodes? After all, they do belong to God. However, without God, he would have no desire for them."

14 Shriji Mahārāj further questioned, "Those abodes and the attendants residing in them are formed of *chaitanya* and transcend *māyā*; so what flaw is there in them that one should not desire to see them? Also, what about God who is manifest on this earth? How do you view His attendants, who are in fact mortal, and the houses He lives in, which are perishable?"

15 The *munis* replied, "We understand those houses to be like Brahmapur and the other abodes; and we understand those attendants to be *brahmarup*."

16 Shriji Mahārāj then said, "Brahmapur and the attendants of God residing in Brahmapur are immortal and imperishable, whereas the houses and attendants of this Mrutyulok are perishable. How can you possibly equate the two?"

17 Finally, Nityānand Swāmi requested, "Mahārāj, You will have to answer that question."

18 Thereupon Shriji Mahārāj explained, "When God incarnates for the purpose of granting liberation to the *jivas*, He is always accompanied by His Akshardhām, His attendants – who are formed of *chaitanya* – and all of His divine powers; but they are not perceived by others. Nevertheless, when some devotee acquires a divine vision during *samādhī*, he does see divine light equivalent to countless millions of suns in the form of God. Together with that form, he also sees countless millions of *muktas* and also Akshardhām itself. Therefore, all of these do accompany God. Despite all of this, though,

God only accepts the service of His own, earthly devotees. He stays in His devotees' houses made of mud, clay and stone. He lovingly accepts whatever those devotees offer Him, be it incense, an oil lamp, food, clothes, or anything else. He does so for the purpose of elevating those earthly attendants to the ranks of divine attendants. All of those objects that a devotee offers to God assume a divine form in the abode of God. Moreover, that devotee also attains a divine form and attains those divine objects there. In this way, God accepts all of the offerings offered by His earthly devotees in order to allow them to experience everlasting bliss. Therefore, a devotee of God should realise that the form of God along with His Akshardhām is present on this earth, and he should also explain this fact to others.”

|| Vachanāmṛut Gadhadā I-71 || 71 ||

Gadhadā I-72

Faith Coupled with the Knowledge of God's Greatness

- 1 On Chaitra *vadi* 11, Samvat 1876 [9 April 1820], Swāmi Shri Sahajānandji Mahārāj was sitting facing east on a large, decorated cot on the veranda outside the north-facing rooms near the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 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.”
- 3 Thereupon Shriji Mahārāj said, “If a devotee of God has faith in God coupled with the knowledge of His greatness and also thoroughly realises the greatness of the *sādhus* and *satsangis*, then even if that devotee's *karmas* as well as *kāl* happen to be unfavourable, 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 faith in God and His *Sant* does not benefit in any way, even if God wishes to do good for that person.
- 4 “One who oppresses the meek does not benefit in any way either. In fact, Bhishmapitā has said to King Yudhishtir in the

Mahābhārat, 'If you oppress the meek, you and your descendants will be burnt to ashes.' Therefore, whether he be a devotee of God or not, no meek person should even slightly be pained. Moreover, if one does hurt the meek, not only does one not benefit in any way, but one also incurs a sin equivalent to the sin of killing a *Brāhmin*.

5 "In the same way, the sin incurred by making false allegations against someone is also equivalent to killing a *Brāhmin*. Even if the allegations happen to be true, one should constructively advise the person in private, but in no way should he be publicly humiliated.

6 "Similarly, one who forces five categories of women to lapse in their *dharma* also incurs the sin of killing a *Brāhmin*. What are these five categories of women? First, a woman who has sought one's refuge; second, one's own wife who does not desire intimacy on days of observance or on days of fasting; third, a woman who observes the vow of fidelity; fourth, a widow; and fifth, a woman who has placed her trust in one. If a person commits adultery with these five categories of women, he incurs the sin of killing a *Brāhmin*. Of these five categories, if a widow's mind wavers towards immorality, she should be inspired to observe *dharma*."ⁱ

7 Thereafter, the *munis* began to sing amorous devotional songs of God. Hearing them, Shriji Mahārāj said, "When God assumes a body for the sake of the liberation of the *jivas*, all of His actions are like those of humans. On seeing those actions, a devotee of God understands them to be divine actions, whereas a non-believer or a weak-minded devotee perceives faults in them. For example, when Shukji narrated the Rās-panchādhyāyi, King Parikshit harboured a doubt, and so asked, 'God had manifested to establish the order of *dharma*. Why, then, did he commit a breach of *dharma* by associating with others' wives?' In this manner, Parikshit perceived a fault in God. Shukji, on the other hand, thoughtfully began singing praises of God, explaining that Kāmdev had conquered Brahmā and other deities and brought them under his control. This had greatly inflated Kāmdev's conceit. To vanquish that conceit, God challenged Kāmdev. Just as a powerful king gives his own weapons to his enemy prior to fighting him, similarly, God also gave his enemy, Kāmdev, the necessary 'ammunition' for fighting beforehand.

ⁱ This was the talk given the day before to Dādā Khāchar.

What was that ‘ammunition’? Well, the force of Kāmdev manifests in the company of women, and that force is also greater during the nights of the pre-winter season. In addition, amorous gestures of women, listening to seductive words, seeing the beauty of women, and touching women greatly increase the force of Kāmdev. After giving all of this as ‘ammunition’ to Kāmdev, Shri Krishna Bhagwān conquered Kāmdev and continuously remained an *urdhvaretā* like a *brahmachāri*. In this way, he vanquished Kāmdev’s conceit. No one except God possesses such transcendental powers. It was after realising this immense power of God that Shukji extolled the divine actions and incidents of God. However, as King Parikshit failed to understand this, he perceived a fault in God.

8 “However, someone may ask you, ‘Being *paramhansas*, why do you sing such amorous devotional songs?’ In that case, you should tell that person, ‘If we do not sing amorous devotional songs, and instead perceive faults in the amorous actions of God, then we would also join the ranks of King Parikshit and other *nāstik* non-believers. But we do not wish to join the likes of those who are non-believers. After all, Shukji, considered to be the guru of all *paramhansas*, himself extolled the amorous sports of God. Therefore, we must also certainly do likewise.’

9 “Nevertheless, when Purushottam Bhagwān, who transcends both the perishable and the imperishable, assumes a human form and travels in the *brahmānd* for the liberation of the *jīvas*, His actions are just like those of all humans. Just as humans possess *māyik swabhāvs* such as lust, anger, avarice, infatuation, *matsar*, jealousy, defeat, victory, fear, grief, arrogance, desires, cravings, etc., God also exhibits the same *swabhāvs* Himself, but they are all for the liberation of the *jīvas*. So, a true devotee extols the divine actions of God and attains the highest state of enlightenment, whereas a non-believer perceives faults in them.

10 “In fact, just as God is the *ātmā* of the perishable, He is also the *ātmā* of Aksharbrahma, who transcends Prakruti-Purush. With His own powers, God supports both the perishable and the imperishable, yet He Himself is distinct from them both. Furthermore, the greatness of God is such that within the pore of His each and every hair, countless millions of *brahmānds* appear as mere sub-atomic particles. Only when that vast God becomes like a human for the sake of the liberation of the *jīvas* do they have an opportunity to serve

Him. If He were to remain exactly the same size as He is, then even the ruling deities of this *brahmāṇḍ*, i.e., Brahmā and others, would be incapable of doing His *darshan* or serving Him. What, then, can be said of mere humans? Consider, for example, 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 itself 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 that 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.

- 11 “In the same way, God may appear to be as powerless as a human, but only through that form can countless *jivas* attain liberation. The *jivas* are incapable of even doing *darshan* of His form, within whose each and every hair reside countless millions of *brahmāṇḍ*s. So, liberation is not possible through that form. Thus, all actions God performs after assuming a human form are worthy of being extolled. One should not doubt, ‘Despite being God, why does He do this?’ In fact, to realise all of God’s actions and incidents as redemptive is the very *dharma* of a devotee, and only one who understands this can be called a perfect devotee of God.”
- 12 Thereafter, Kākābhāi of the village Rojkā, asked, “What are the characteristics of a person who merely has faith in God, without realising His greatness? Also, what are the characteristics of a person who has faith in God coupled with the knowledge of His greatness?”
- 13 Shriji Mahārāj replied, “A person with only faith still harbours doubts: ‘Although I have attained God, will I attain liberation or not?’ On the other hand, a person with faith coupled with the knowledge of God’s greatness believes, ‘From the very day I had the *darshan* of God, my liberation has been guaranteed. In fact, liberation is also assured to anyone who devoutly does my *darshan* or accepts my advice. How, then, can there be any doubt regarding my own liberation? I am indeed absolutely fulfilled. Furthermore, whichever spiritual endeavours I do perform, I perform solely to please God.’

One with such understanding should be known to have faith in God coupled with the knowledge of His greatness.”

- 14 Again, Kākābhāi asked, “What are the characteristics of the three types of devotees of God – the best, the intermediate and the lowest?”
- 15 Shriji Mahārāj replied, “The best devotee believes himself to be the *ātmā*, distinct from his body. He does not associate the qualities of the body – being *jad*, full of misery, perishable, impure, etc. – with the *ātmā*; nor does he associate the qualities of the *ātmā* – being uncuttable, unpierceable, imperishable, etc. – with the body. He sees the *jivātmā* 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 others as well. Yet, despite having become so capable, he realises God and the *Sant* of God to be superior to *ātmā*-realisation and harbours not even the slightest conceit of the realisation he has attained. A person with such characteristics is said to be the best devotee.
- 16 “In comparison, a person who, despite having knowledge of the *ātmā* and faith in God, becomes jealous of devotees of God; and if God were to insult him, develops jealousy towards God as well, feeling, ‘Even though God is so great, why is He treating me so, despite no fault of my own?’ – should be considered to be an average devotee.
- 17 “Finally, a person who has faith in God but no *ātmā*-realisation; has affection for God 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 the lowest of the three types of devotees.”

|| Vachanāmṛut Gadhadā I-72 || 72 ||

Gadhadā I-73

Conquering Lust; Becoming Free of Worldly Desires

- 1 On the night of Chaitra *vadi* Amās, Samvat 1876 [12 April 1820], Swāmi Shri 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 cotton cloth. He had also tied a white *feto* around His head. At that time, four senior *sādhus*, including

Muktānand Swāmi, along with some fifty other devotees had gathered before Him.

2 Then Gopālānand Swāmi asked, “What is the nature of lust?”

3 Shriji Mahārāj answered, “Semen alone is the nature of lust.”

4 Thereupon Gopālānand Swāmi raised a doubt, “Semen is one of the seven basic constituents of the bodyⁱ. How, then, can it alone be called the nature of lust? Also, how exactly is that semen produced?”

5 Shriji Mahārāj explained, “The mind resides in the *manovahā nādi*. Whenever a thought related to women arises in the mind, semen is churned from the body, and after collecting in the *manovahā nādi*, it is discharged through the genitals – just as ghee surfaces from yoghurt when it is churned by a churning rod. One whose semen is not discharged through the genitals is known as an *urdhvaretā* and a perfect *brahmachāri*. When Shri Krishna Bhagwān associated with the *gopis* during the *rās* episode, he did not allow the discharge of semen. For this reason, he was known as an *urdhvaretā brahmachāri* and had thus conquered lust. Therefore, semen alone is the nature of lust; one who has conquered semen has conquered lust.”

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, surely then, by the burning of semen along with the body, lust should also be burnt. Why, then, does lust arise when the *jiva* enters another body?”

7 Shriji 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 – from its own *sukshma* body, enters into the *sthul* body of another man and associates with a woman, that woman conceives a child by that ghost. Thus, semen is definitely retained in the *sukshma* body.”

8 Gopālānand Swāmi questioned further, “Shivji was an *urdhvaretā*, yet on seeing Mohini, semen was discharged. This

ⁱ The seven basic constituents of the body are: (1) ras – bodily fluids; (2) rakta – blood; (3) māns – muscle, (4) med – fat; (5) asthi – bones, (6) majjā – marrow; (7) shukra – semen.

implies that as long as there is semen in the body, it is sure to be discharged whenever one associates with a woman in the waking or dream state. So then, as long as there is semen in the body, how can one be called a perfect celibate?”

9 Shriji Mahārāj explained, “That can be said to be a fault in Shivji’s yogic powers. A person whose semen is discharged in the waking or dream state by the thought of a woman cannot be called a staunch *brahmachāri*. That is why in this whole world Narnārāyan Rishi is the only one who has firm *brahmacharya*. Since we have accepted the refuge of that Narnārāyan Rishi, by his grace, we shall also gradually become perfect celibates like him – by worshipping him.

10 “Yogis endeavour in many ways to burn the semen which remains in the body. Shri Krishna Bhagwān, however, maintained perfect *brahmacharya* even amidst the company of women. Such powers are only present in God; no one else is capable of remaining uninfluenced like that. Therefore, other yogis should endeavour to avoid thinking of women in both the waking state and the dream state.”

11 Shuk Muni then asked, “In Dwārikā, Shri Krishna Bhagwān had 16,108 wives. It is said that he had ten sons and one daughter by each wife. How should one understand this?”

12 Shriji Mahārāj clarified, “The incidents of Dwārikā are one thing, and the incidents of Vraj are another. In Dwārikā, Shri Krishna Bhagwān had adopted the principle of Sāṅkhya. A follower of the Sāṅkhya principle 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 Shri Krishna Bhagwān there; therefore he was said to be uninfluenced. The Sāṅkhya principle adopted by Shri Krishna Bhagwān in Dwārikā is the very same Sāṅkhya principle observed by kings such as Janak, who worshipped God as householders. In the same way, Shri Krishna Bhagwān was also a householder and was known as the king of Dwārikā. Therefore, because he followed the Sāṅkhya principle, he remained uninfluenced as well.

13 “In Vrundāvan, however, Shri Krishna Bhagwān had adopted the principle of Yoga, by which he maintained his vow of perfect

brahmacharya despite associating with women. At that time, he displayed the powers of Narnārāyan Rishi within himself. In the Shrimad Bhāgwat, Kapildev explains to Devhuti, ‘No one except Narnārāyan Rishi is capable of overcoming my *māyā* in the form of women.’ But, Shri Krishna Bhagwān conquered lust while associating with women.

14 “Now consider the following incident: When Durvāsā Rishi came and Shri Krishna Bhagwān began sending all of the *gopis* with dishes filled with food for him, the *gopis* asked, ‘How shall we cross the Yamunāji river?’

15 “At that time, Shri Krishna Bhagwān said, ‘Tell Yamunāji that if Shri Krishna is forever a *brahmachāri*, then make way for us.’ When the *gopis* told this to Yamunāji, it made way for them.

16 “After feeding the rishi, all of the *gopis* asked him, ‘The Yamunāji is in our way. How shall we return home?’

17 “The rishi then asked, ‘How did you come?’

18 “The *gopis* explained, ‘We told Yamunāji that if Shri Krishna is forever a *brahmachāri*, then make way for us. So it made way for us. But how shall we return home now?’

19 “Durvāsā Rishi then said, ‘Tell Yamunāji that if Durvāsā Rishi is forever fasting, then make way for us.’ Thereafter, when the *gopis* said this to Yamunāji, it made way for them. Seeing this, the *gopis* were extremely surprised. However, they were unable to realise the greatness of Shri Krishna Bhagwān or the rishi.

20 “Shri Krishna Bhagwān played with the *gopis* while maintaining his vow of perfect *brahmacharya* and was therefore still a *brahmachāri*. Durvāsā Rishi also united his *ātmā* with Shri Krishna Bhagwān – the *ātmā* of all – and although he ate all of the food offered by the *gopis*, he was still forever fasting, because in reality, he had fed all of the food to God. Thus, the actions of the extremely great cannot be comprehended.

21 “If one looks for followers of the Sāṅkhya principle, one could find thousands. However, to be an *urdhvaretā* by way of yogic powers is only possible for Narnārāyan. In addition, a true devotee of Narnārāyan can also gradually develop firm *brahmacharya* by the power of his worship, but others cannot.

- 22 “Furthermore, if semen is discharged through the genitals in the waking or dream state, one cannot be called a *brahmachāri*. Nevertheless, a person who observes eight-fold renunciation of women is walking on the path of *brahmacharya*; so with time, by the grace of Narnārāyan, he will gradually become a firm *brahmachāri*.
- 23 “When I was young, I had heard that semen is also released through one’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 *āsanās* as well. When I slept at night, I slept in the posture of *gorakh-āsan* to prevent the discharge of semen even in the dream state. To conquer lust, I endeavoured so vigorously 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. So, conquering lust is the most difficult of all spiritual endeavours. Nevertheless, a person who has the firm strength of the *upāsana* of God, has become absolutely free from desires for *vishays*, and is firmly resolute in remaining free of worldly desires becomes free of lust by the grace of God.”
- 24 Thereafter Nityānand Swāmi asked, “What is the method of becoming free of worldly desires? Is it listening to such talks, or is it *vairāgya*?”
- 25 Shriji Mahārāj replied, “*Vairāgya* alone cannot last; ultimately, it is destroyed. Therefore, after developing knowledge of the *ātmā* and thorough *gnān* of God’s form, one should think, ‘I am the *ātmā*, characterised by eternal existence, consciousness and bliss, whereas the body and the *brahmānd* are *māyik* and perishable. How can they compare to me? Moreover, my *Ishtadev* is Purushottam Bhagwān, who transcends even Akshar – the supporter of countless millions of *brahmānds*. I have the firm refuge of that God.’ *Vairāgya* cultivated from such thoughts is said to be compounded 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 that rests in the ocean cannot be extinguished even by the waters of the ocean itself. Similarly, *vairāgya* compounded with *gnān* is like the *vadvānal* fire and the fire of lightning – it is inextinguishable. Without that *gnān* though, other forms of *vairāgya* cannot be trusted.

- 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 Brahmachāri may appear to be naïve, yet he thoroughly knows My nature, realising, ‘Mahārāj is as aloof as *ākāsh*. He has no prejudices against or in favour of anyone.’ Because he knows My nature as being so, he possesses virtues like those of God. Moreover, the *antaryāmi* God residing within all explains to the minds of all men and women, ‘There is no fault whatsoever in this Brahmachāri.’
- 27 “The means of acquiring such virtuous qualities is as follows: Whoever believes the great *Purush* to be absolutely free of flaws becomes totally flawless himself. If, however, a person perceives flaws in the great *Purush*, that person’s intellect becomes polluted, and enemies – i.e., lust, anger, etc. – all come to dwell within his heart. As a result, the heart of that person who perceives faults in the *Satpurush* is gravely troubled by disturbing thoughts. Although he may practise *satsang*, he never ceases to be unhappy.
- 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 arouse infatuation – wealth, women, ornaments, food and drink, etc. In fact, Mahārāj remains dejected from all these things. When, out of compassion, He allows some person to sit near Him or talks to him of *gnān*, it is purely out of compassion for the liberation of the *jīva*.’ On the other hand, those who are fools – whether they stay near or far – cannot understand My nature as such.
- 29 “These discourses can only be understood by a person who has *ātmā*-realisation, who – beholding the form of God within his *ātmā* – offers *bhakti* to Him and who does not forsake the worship of God even after becoming *brahmarup*. Therefore, after developing *ātmā*-realisation and understanding the greatness of God’s form, no desire for any object 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.
- 30 “The *indriyas* are the spokes of the *manomay chakra*. They become blunt only by the complete realisation of Brahma and Parabrahma – who transcends Brahma. For example, if a person whose teeth have become very sensitive as a result of sucking lemons

has to chew some *chanã*, he could never chew them. If he were extremely hungry, he would at most swallow them, but he would be unable to chew them. Similarly, a person who has thoroughly realised the greatness of God and the *ãtmã* feels no joy whatsoever in any of the pleasures of the *vishays* of any realm. While the *prãrabdha* of the body persists, he may indulge in food, drink and other objects, but he would do so in the manner of a person with sensitised teeth swallowing whole *chanã*.

31 “To eradicate worldly desires, however, is indeed an extremely difficult task. In fact, they remain even after mastering *samãdhi*. After attaining *samãdhi*, there is no way a person can return from the form of Brahma back into his body. Yet, if he does return, it is because of one of three reasons: Firstly, he returns to his body from *samãdhi* if he harbours desires for worldly pleasures. Or, if someone is extremely powerful, he can enter into *samãdhi* and return to the body according to his own will. Lastly, if there is another person who is much more powerful than oneself, then that person can bring one back into the body from *samãdhi*. These are the three ways of returning to the body from *samãdhi*.

32 “When *samãdhi* occurs, a person has the *darshan* of Brahma and sees the divine light of Brahma to be like that of countless millions of suns. If, at that time, that person does not have much understanding, he regards the form of the manifest Purushottam Bhagwãn to be inferior and believes Brahma to be superior, thereby committing a breach of *upãsanã*. That is why firm faith should be developed in the manifest form, because only then can all things be accomplished. I have also firmly resolved that I shall not allow any flaw whatsoever to remain in anyone who sincerely surrenders his mind unto Me, thereby not allowing even a little distance to remain between us.”

33 Thereupon Muktãnand Swãmi 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?”

34 Shriji Mahãrãj replied, “If a person who has surrendered his mind to God is unable to be present while the talks of God are on-going, or for the *darshan* of God, he experiences intense remorse in his heart. Whenever he listens to the talks of God and does the *darshan* of God, his love for God continually increases, but never does

his mind recede from those talks and *darshan*. Moreover, when God gives a command to someone to stay far away, a person who has surrendered his mind would think to himself, ‘If that command were given to me, I would gladly go to Burānpur or Kāshi, or anywhere else for that matter.’ A person who remains happy living according to the wishes of God in this way is near to Me, even if he is a thousand miles away.

- 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 adversely?’ These are the characteristics of a person who has surrendered his mind and of a person who has not.”

|| Vachanāmrut Gadhadā I-73 || 73 ||

Gadhadā I-74

Understanding Is Measured in Times of Hardship

- 1 On the morning of Vaishākh *sudi* 11, Samvat 1876 [24 April 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the platform under the neem tree in front of the *mandir* of Shri Vāsudevsnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Shriji Mahārāj then began, “The extent of one’s *vairāgya* and one’s understanding can be measured only when one encounters *vishays*, or in times of some hardship, but not otherwise. That being so, what can be said about situations of extreme prosperity or hardship? For example, everyone must have realised the state of their own *antahkarans* during the minor difficulty that recently befell Dādā Khāchar.”
- 3 Thereupon Muktānand Swāmi commented, “It is but natural that in one’s heart, one sides with God’s devotees. That too, with the understanding that if the Satsang fellowship flourishes, many people will benefit; but if the Satsang fellowship suffers a setback in any way, no one will benefit. That is why joy and grief are experienced.”

- 4 Shriji Mahārāj then explained, “We are the servants of Shri Krishnanārāyan; so we should be pleased with whatever pleases Him. If it is His wish, then Satsang will flourish; and if He wishes for it to decrease, then it will decrease. Moreover, if God seats us on an elephant, we should remain happy by sitting on an elephant; and if He seats us on a donkey, then we should remain happy by sitting on a donkey; but we should not harbour the slightest affection for anything except the holy feet of God. Thus, in whatever way Satsang develops according to His wish, we should remain content. If He so wishes, let everyone in the world become *satsangis*; or if He so wishes, let all *satsangis* cease to remain *satsangis*. But in no way should we harbour any joy or grief in our minds, because everything happens by the will of God. So, just as a dry leaf is blown in the air according to the direction of the wind, we should also remain dependent on Him and joyfully worship God, not allowing any frustration to enter our minds.”

|| Vachanāmṛut Gadhadā I-74 || 74 ||

Gadhadā I-75

Redeeming Seventy-One Generations

- 1 On Vaishākh *vadi* 11, Samvat 1876 [8 May 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot under the neem tree in front of the *mandir* of Shri Vāsudevnārāyan 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. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Surā Khāchar asked, “It is said that 71 generations¹ of a family that contains a devotee of God are redeemed. But many in that lineage may even be enemies of the *Sant* and of God. So in what way are they redeemed?”

¹ Other interpretations of the original text, which are also in accordance with the Hindu scriptures, include 21 and 101 generations. The 21 generations include the current generation, the 10 previous generations and the 10 following generations.

3 Shriji Mahārāj answered, “Devhuti harboured profound love towards Kardam Rishi as her husband, yet she was redeemed because of her affection for him. The 50 daughters of King Māndhātā who married Saubhari Rishi were attracted to him by his handsome appearance. Although their affection for Saubhari was born of lust, still they all attained liberation like Saubhari Rishi himself. Therefore, if all the members of a family in which there is a devotee believe, ‘We are indeed very fortunate to have a devotee of God in our family,’ and keep affection for the devotee with such an understanding of his greatness, then all of the members of that family will attain liberation. Even if the devotee’s forefathers who have died and have gone to *swarg* realise, ‘We are indeed very fortunate to have a devotee of God in our family,’ and they also keep affection for the devotee, then those forefathers will attain liberation as well.

4 “However, a person who keeps animosity towards a devotee of God does not attain liberation. As his hatred towards the devotee 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 grave sins¹⁰. Thus, all those who have affection for a devotee of God, regardless of whether they are family members or not, attain liberation.”

5 Thereafter Nājā Jogiyā asked, “Suppose there is one devotee of God with resolute faith and another with only a little faith. Although outwardly they both appear to be good, how can the two be recognised?”

6 Shriji Mahārāj explained, “One who has precise *gnān* of the nature of the *ātmā*, firm *vairāgya*, as well as perfect *bhakti* and *swadharma* should be known to have perfect faith. Even if one of these four factors is lacking, then despite having faith, it is still without the knowledge of God’s greatness. If all four factors are totally present, then that should be known as faith in God coupled with the knowledge of His greatness.”

|| Vachanāmṛut Gadhadā I-75 || 75 ||

Gadhadā I-76

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

- 1 On the *sudi* Ekādashi of the first Jyeshtha, Samvat 1876 [23 May 1820], Swāmi Shri Sahajānandji Mahārāj was seated in His residence in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, some senior *sādhus* were seated before Him.
- 2 Addressing them, Shriji Mahārāj said, “There are four types of people I do not get along with, even if they happen to be devotees of God: an angry person, a jealous person, a deceitful person, and an egotistical person. Of these, both anger and jealousy are dependent on egotism. Furthermore, I can never believe a lustful person to be a *satsangi*. In fact, even if such a person happens to be in the Satsang fellowship, he is as good as a non-believer.”
- 3 Continuing, Shriji Mahārāj said, “A true *satsangi* is a person who has absolutely no flaws in the observance of the five religious vows⁴ and who remains totally undisturbed until the end of his life regardless of whatever stern commands I may impose – even if I compel him to forsake his preferences and enforce My own. In fact, I effortlessly and naturally develop affection for such a devotee. On the other hand, I cannot develop affection for a devotee without such qualities, even if I try. This is because My nature is such that I can only develop affection for a person who possesses in his heart such perfect *bhakti* for God.”

|| Vachanāmṛut Gadhadā I-76 || 76 ||

Gadhadā I-77

Not Invalidating Dharma under the Pretext of Gnān

- 1 On the Amās of the second Jyeshtha, Samvat 1876 [10 July 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the west-facing rooms in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 In the assembly, the *munis* were engaged in a question-answer dialogue amongst themselves. During the dialogue, a *muni*, out of misunderstanding, began to invalidate *dharma* on the basis of his faith in God.

3 Hearing this, Shriji Mahārāj commented, “A person who forsakes *dharma* under the pretext of the *gnān* of God should be considered to be demonic. The form of God possesses countless redemptive qualities⁸, which Pruthvi has described to Dharma in the first canto of the Shrimad Bhāgwat. Therefore, a person who has accepted the refuge of God acquires these redemptive virtues. Moreover, a person who has faith in God also acquires the 30 attributes of a *sādhū*¹¹ described in the 11th canto of the Shrimad Bhāgwat. Therefore, one who does not possess the 30 attributes of a *sādhū* should not be considered to be a true *sādhū*. Conversely, a person who does have faith in God definitely does acquire the redemptive virtues of God within his heart. When these virtues of God are acquired by a *sādhū*, he also acquires the 30 attributes of a *sādhū*. From today onwards, then, whosoever forsakes *dharma* – in the form of the five religious vows⁴ – solely advocating 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 non-believer and told, ‘You have sided with demons, and we shall not accept it.’ With such words, the talks of that unrighteous person should be dismissed.”

4 Thereafter, a *sādhū* asked, “Mahārāj, there may be an extremely staunch devotee of God who suffers great pain and who babbles meaninglessly at the time of death, whereas a person who does not seem to be a true devotee appears extremely composed at the time of his death. In fact, he dies in comfort, realising the immense glory of God – and even expressing His greatness. What is the reason behind this? Please explain why a pious person’s death appears to be unpleasant in comparison to an ordinary person’s death, which appears to be pleasant?”

5 Shriji Mahārāj explained, “A person’s mind is influenced by the eight factors of place, time, action, company, meditation, mantra, initiation and scriptures. If these eight factors are pure, the mind becomes pure; if they are impure, the mind becomes impure.

6 “Also, God’s *māyā* inspires the *dharmas* of the four *yugs* to prevail in turn within a person’s heart. If, at the time of death, the

dharma of Satya-yug is prevalent, then death appears very pleasant. If the *dharma* of either Tretā-yug or Dwāpar-yug prevails, then death appears less pleasant. But when the *dharma* of Kali-yug prevails at the time of death, then death appears extremely unpleasant. In this way, the pleasantness and unpleasantness of death is determined by *kāl* as well.

7 “The three states – waking, dream and deep sleep – are also factors. If, at the time of death, the waking state is prevalent, then even a sinner would die while still being active. If the dream state prevails at the time of death, then a person dies mumbling somewhat incoherently, even if he happens to be a devotee of God. Furthermore, if at the time of death, the deep sleep state is predominant, then regardless of whether one is a devotee of God or a non-believer, one passes away unconsciously, unable to say anything – either good or bad. However, if one dies while thoroughly realising one’s *jivātmā* as transcending these three states and as being *brahmarup*, one passes away displaying all the powers of God. Passing away in such a way – that is, after becoming *brahmarup* and displaying such powers – is possible only for devotees of God; it is not possible for any non-believer. In this way, *kāl* as well as the three states determine the pleasantness and unpleasantness apparent at the time of death.

8 “Nevertheless, even if a non-believer dies speaking normally – with the waking state being predominant – that does not imply in any way that he will attain liberation. In fact, regardless of whether he dies pleasantly or unpleasantly, he goes only to *narak*. Conversely, regardless of whether a devotee of God speaks normally, incoherently or maybe even remains silent at the time of death, he definitely attains liberation. There is no doubt whatsoever in this fact. All devotees of God should realise this. Although a devotee of God appears to be suffering pain when passing away due to factors such as the dream state, etc., in fact, due to the grace of God, he experiences great bliss within. So then, even if at the time of his death a devotee passes away babbling incoherently, no doubts at all should ever be entertained regarding his liberation.”

|| Vachanāmrut Gadhadā I-77 || 77 ||

Gadhadā I-78

The Predominance of Place, Time, Etc.

1 On Āshādh *sudi* 3, Samvat 1877 [13 July 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on the veranda outside the west-facing rooms in front of the *mandir* of Shri Vāsudevsnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He was also wearing a white *pāgh* on His head and a garland of white flowers around His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Shriji Mahārāj then said, “All *sādhus*, please listen. I wish to ask a question.”

3 The *sādhus* responded, “Please do ask, Mahārāj.”

4 Thereupon Shriji Mahārāj asked, “If the eight influences of place, time, action, company, mantra, meditation of the deities, initiation and scriptures are favourable, they purify one's mind; however, if these eight influences are unfavourable, they pollute one's mind. But do the *sanskārs* of the *karmas* performed in past lives have any influence on these eight factors?”

5 The *munis* answered, “It seems that the *karmas* of past lives do play a role. If one's past *karmas* are favourable, one is born in a favourable place; if they are unfavourable, one is born in an unfavourable place. In the same manner, the other seven factors of time, actions, etc., are also determined by past *karmas*. So yes, past *karmas* appear to play the predominant role in all of them. The eight influences of place, time, etc., may be predominant in certain circumstances, but past *karmas* are predominant in all circumstances.”

6 Thereupon Shriji Mahārāj questioned, “From what principle in the scriptures do you claim that past *karmas* play the predominant role among all of the influences – from place and time, up to the deities one worships? Please quote any reference from the scriptures. After all, only in the Jain scriptures – and not in any other – does one find the predominance of only *karmas*. Other scriptures promote only the predominance of the company of God and His *Bhakta*. Moreover, because you advocate 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 Vedas, the Shāstras, the Purāns, and the Mahābhārat and other Itihās scriptures to be false; they only accept their own scriptures written in the Māgdhi dialect as authentic. Thus, it is out of foolishness that they promote *karmas* only.

7 “If the eight factors of place, time, etc., vary according to past *karmas*, then why has the hundred-feet-deep underground water not risen to the surface for the many pious kings who have been born in the region of Mārvād? If the influence of place was controlled by past *karmas*, then the water-table should rise for people who have performed good deeds and fall for sinners. This is not the case, however, because in the region of Mārvād, both sinners and pious people suffer from the problem of water being found deep underground. In reality, each place does not lose its inherent characteristics. Thus, place, time, etc., do not vary according to past *karmas*.

8 “Therefore, a person who desires his own liberation should not uphold the predominance of *karmas* in the way that *nāstiks* do. If the eight influences of place, time, etc., are unfavourable, he should forsake them and seek only favourable influences.

9 “Moreover, just as favourable and unfavourable places exist outside the body, one’s body can also be a favourable or unfavourable ‘place’. If the ‘place’ – in the form of the body – is favourable when the *jiva* resides within it, then redemptive virtues such as nobility, contentment, compassion, *dharma*, etc., develop. However, if the ‘place’ – in the form of the body – is unfavourable when the *jiva* resides within it, then vices such as lust, anger, avarice, infatuation, *matsar*, arrogance, etc., develop instead.

10 “Also, favourable and unfavourable company should be distinguished as follows: When no distance remains at all between one and the person whose company is kept, that is known as true association. Outwardly, even enemies embrace each other, yet their hearts are hundreds of thousands of miles apart. Such outward association cannot be called association; only association that is kept by thought, word and deed can be called association. One should keep such association – by thought, word and deed – only with God or His *Bhakta*, as it leads to the liberation of one’s *jiva*. But one should never associate with a sinner.”

- 11 Then, at midday, Shriji Mahārāj called all of the young, student *sādhus* near and requested, “All of you student *sādhus*, please ask Me questions.”
- 12 Thereupon Motā Shivānand Swāmi asked, “How can a person who has unwavering faith in God be recognised?”
- 13 Shriji Mahārāj replied, “A person with unwavering faith in God regards all actions performed by God as redemptive – whether they be good or bad. Whether God wins or loses, or at times even runs away; whether He shows pleasure or grief; in fact, however many countless kinds of actions a faithful devotee witnesses, he says, ‘All actions of God are for the sake of liberation.’ If, whenever the devotee speaks, he speaks in this manner only, then he should be known to have absolute faith in God.”
- 14 Thereafter Nirmānānand Swāmi asked, “How can a person prevent the development of a fault-finding attitude towards God and His *sādhus*?”
- 15 Shriji Mahārāj answered, “If a person possesses the aforesaid unwavering faith in God, then he never develops a fault-finding attitude towards God. Furthermore, when he thinks upon the greatness of the servants of such a great God, he never perceives faults in the devotees of God either.”
- 16 Then Nirmānānand Swāmi and Nānā Pragnānand Swāmi both asked, “How can one realise the form of God in all the three states of waking, dream and deep sleep?”
- 17 Shriji Mahārāj replied, “If the pure *sanskārs* from one’s previous lives are powerful, then one can constantly see the form of God in all three states. If one who constantly experiences fear, lust or love for something can see objects besides God constantly in all three states, then what is surprising about being able to see God constantly as well? He can definitely be seen.”
- 18 Nānā Shivānand Swāmi then asked, “How can someone with an unfaltering foundation in the Satsang fellowship be recognised? That is the first question. The second question is: How can the enemies – i.e., egotism, lust, anger, avarice, *matsar*, jealousy, arrogance, etc. – be destroyed?”
- 19 Shriji Mahārāj explained, “A person who is absolutely loyal to Satsang cannot tolerate in the least someone speaking ill of Satsang. For example, even though one may have had a disagreement with a

member of one's family, one would be unable to tolerate anyone speaking ill of them. Therefore, just as one is loyal to one's relatives, if a person is similarly loyal to Satsang, then his foundation in Satsang is unflinching.

20 "The answer to the second question is: If one has such loyalty for Satsang, how can one possibly harbour arrogance, *matsar* or jealousy towards the *Sant* or *satsangis*? Therefore, all of the inner enemies – egotism, arrogance, *matsar*, jealousy, etc. – of a person who is loyal to Satsang are destroyed. However, if a person does not have such loyalty for *satsangis*, and regards *satsangis* and *kusangis* as equal, then however highly he may be regarded in Satsang, he is sure to ultimately fall from Satsang."

21 Then Nānā Ātmānand Swāmi asked, "God and His *Sant* may boldly tell someone whatever needs to be said, with the faith, 'Whether he is praised or rebuked, he will not fall from Satsang in any way.' How can one earn such trust of God and His *Sant*? That is one question. The second question is: How can a person win the affection of all of the *sādhus*, just as he has won the affection of the *sādhū* he is presently staying with?"

22 Shriji Mahārāj replied, "As in the answer to Shivānand Swāmi's question, if a person is extremely loyal to Satsang, God and His *Sant* do not hesitate in reprimanding him. They never lack faith in him; that is, they never feel, 'If he is reprimanded, he will leave the Satsang fellowship.' Rather, they have firm faith and believe, 'His *satsang* is firm, so there is no danger in reprimanding him.'

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, though, he is unable to tolerate others speaking ill of the person he originally stayed with. Thus, all of the *sādhus* feel, 'This person is not ungrateful. He is a very good *sādhū* because he has not forgotten that he is indebted to the person from whom he has learnt even a little.' Realising this, all of the *sādhus* like him. On the other hand, if he leaves the person he was previously staying with to stay with another person, and subsequently speaks ill of the person he originally stayed with, all of the *sādhus* feel, 'This person is ungrateful. In the future, if he does not get along with any of us, he will surely speak ill of us too.' As a result, no one likes him."

- 24 Thereafter Daharānand Swāmi asked, “God transcends Akshar; He is beyond mind and speech; and He is imperceptible to all. Why, then, can everyone see Him as manifest?”
- 25 Shriji Mahārāj replied, “God – who transcends Akshar, who is beyond mind and speech, and who is imperceptible – Himself, out of compassion, resolves, ‘May all the enlightened and unenlightened people on Mrutyulok behold Me.’ Having resolved in this manner, God – whose will always prevails – becomes perceivable to all people on Mrutyulok out of compassion.”
- 26 Tyāgānand Swāmi then asked, “How is God pleased?”
- 27 Shriji Mahārāj answered, “A person who wants to please God should not wish for bodily comforts. He should not even crave for the *darshan* of God. In fact, to do exactly as God commands is the only means to please God.”
- 28 Then Lakshmanānand Swāmi asked, “With what understanding is one able to feel the wonder of having attained the profound association of God and His *sādhus*? Also, how can one feel elated all day and night?”
- 29 Shriji Mahārāj replied, “A devotee realises, ‘This God and these *sādhus* all reside in Vaikunth, Golok and Brahmapur. In fact, all of those abodes are present wherever God 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 awe all day and night and will sway in an ocean of bliss throughout the day.”
- 30 Paramātmānand Swāmi then asked, “How can one acquire the 30 attributes of a *sādhū*¹¹ described in the 11th canto of the Shrimad Bhāgwat?”
- 31 Shriji Mahārāj replied, “A person who regards the *Sant* who possesses the 30 attributes as a guru and as a deity, and associates with him by thought, word and deed acquires those 30 attributes. In fact, all of the scriptures state, ‘When one serves the *Sant*, one becomes like the *Sant*.’”
- 32 Thereafter Shāntānand Swāmi asked, “There is one devotee who constantly maintains his *vrutti* on the form of God. There is another devotee who engages in worship and remembrance, and also listens to and engages in discourses and devotional songs related to God. Which devotee of God is the better of the two?”

- 33 Shriji Mahārāj explained, “He who experiences *nirvikalp samādhi* and is not conscious of his body is the better of the two, even if he does not engage in discourses and devotional songs related to God. However, 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, yet does not listen to or engage in the discourses and devotional songs related to God. In comparison to him, a person who listens to or engages in discourses and devotional songs is better.”
- 34 Ādhārānand Swāmi then asked, “How should we behave so that God and His *Sant* become pleased?”
- 35 Shriji Mahārāj replied, “If we strictly adhere to the five religious vows⁴ and do not allow any sort of lapse in their observance, God and His *Sant* will be pleased. There is not even the slightest doubt about this.”
- 36 Then Vedāntānand Swāmi asked, “What can a person who has previously behaved improperly do to please God and His *Sant*?”
- 37 Shriji Mahārāj answered, “God and His *Sant* become displeased upon seeing impure *swabhāvs* within a person. When we develop enmity towards those *swabhāvs*, the *Sant* also realises this, because whenever one bears animosity towards someone, the whole world knows. Consequently, the *Sant*, who himself is also an enemy of those *swabhāvs*, sides with us and bestows compassion upon us, showing us the way to conquer those *swabhāvs* by whichever means possible. Therefore, developing bitter hatred towards the particular base *swabhāv* that has led to one’s disgrace, one should adopt means that would totally uproot it. When we behave in this way, God and His *Sant* shower total compassion upon us. Whenever God and His disciples shower their compassion, one continues to experience extreme bliss within one’s heart. Also, one’s capacity to walk on the path of liberation increases, and the strength of one’s enemies – lust, anger, avarice, etc. – decreases. Thus, God does help one who keeps intense enmity towards that bitter enemy which causes distress within one’s heart. That is why it is necessary to bear animosity for one’s enemies of lust, anger, etc. It is thus very beneficial to develop enmity towards one’s inner enemies.”
- 38 Thereafter Bhagwadānand Swāmi asked, “Mahārāj, just as one fears God when one is near Him, what understanding should one have so that one fears God just as much when one is far from Him?”

39 Shriji Mahārāj explained, “Just as one maintains the respect of God when He is near, the same respect remains when He is far if one thoroughly understands the greatness of God. That greatness should be understood as follows: ‘Purushottam Bhagwān – who transcends Akshar; by whose wish countless millions of *brahmānds* are created; who, by His powers, supports these *brahmānds*; 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* form just as He is in His manifest form; without whose wish not even a blade of grass is able to flutter; who is responsible for creating, sustaining and destroying countless millions of *brahmānds*; who administers pain and pleasure to the beings residing therein; and who is the sole doer of all that happens – manifests on this earth for the liberation of the *jivas*. Yet, when that very God mounts a horse, it appears that the horse is carrying Him; though, in reality, it is God who is the upholder of the horse. Furthermore, when God sits on the earth, it seems that the earth is supporting God; yet, in reality, it is God who supports the entire earth along with its mobile and immobile forms of life. Moreover, at night, the light of the moon, an oil lamp or a torch allow one to have the *darshan* of God; or during the day, the light of the sun allows one to have the *darshan* of God. In reality, however, it is that God who provides light to the sun, the moon, and the flames of fire. Such are the magnificent powers of God. Despite this, though, God has become like a human for the sake of the liberation of the *jivas*, and He is giving *darshan* to me.’ If one understands the greatness of God in this manner, then one can keep the same respect for God when one is far from Him as when one is near Him.”

40 Bhagwadānand Swāmi then asked another question, “Nothing happens without God’s will; that is, everything that happens is all the work of God alone. So when God or His devotees encounter hardships, why then, does He not alleviate their distress? Why does He merely wish to alleviate their distress?”

41 Shriji Mahārāj explained, “When God assumes a human form, it is customary for Him to behave in absolutely the same manner as humans do and not to reveal His transcendental powers. This is how all of the actions and incidents of God are described in the scriptures. Therefore, one may entertain doubts only when God exhibits new actions. But as long as the actions of God are like those performed by the previous *avatārs*, no doubts should be entertained.”

- 42 Then Nirmalānand Swāmi asked, “What understanding is required to thoroughly realise the greatness of the *Sant* of God?”
- 43 Shriji Mahārāj replied, “When one contemplates upon the greatness of Matsya, Kachchha, Varāh, Vāman, Parshurām, Rām, Krishna and the countless *avatārs* of God by thinking, ‘God has liberated countless *jivas* through Rām, Krishna, and other *avatārs*. I am extremely fortunate that I have attained the profound association of the *Sant* of that very God’ – then one begins to thoroughly realise the greatness of the *Sant* day by day.”
- 44 Thereafter Nārāyanānand Swāmi asked, “How is the *jiva anway* with the three bodies of *sthul*, *sukshma* and *kāran*; and how is it *vyatirek* from them?”
- 45 Shriji Mahārāj answered, “When the body encounters pleasure and pain and the *jiva* assumes that pleasure and pain upon itself, the *jiva* is *anway* with the three bodies. When it believes itself to be distinct from the pleasure and pain of the three bodies, then the *jiva* is *vyatirek* from them.”
- 46 Shunyātītānand Swāmi then asked, “When a person practises *satsang* initially, he has deep affection for the *Sant* and the *satsangis*. But why does this affection later decline?”
- 47 Shriji Mahārāj explained, “Initially, he holds the *Sant* in very high respect. Later, however, when he perceives a minor flaw in the *Sant*, he regards it as a major flaw 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 ultimately falls from the Satsang fellowship.”
- 48 Thereafter Prasādānand Swāmi asked, “What is the cause of the *jiva*’s liberation?”
- 49 Shriji Mahārāj answered, “To do exactly as the *Sant* says without harbouring any doubts is the only cause of the *jiva*’s liberation.”
- 50 Then Trigunātītānand Swāmi asked, “What means should one adopt when faced with adverse places, times, actions and company?”
- 51 Shriji Mahārāj explained, “The only way to overcome adverse places, times, etc., is to escape from them by any means possible.”

52 Nānā Nirvikārānand Swāmi then asked, “Despite having faith in God, why are not one’s vicious desires eradicated?”

53 Shriji Mahārāj replied, “One’s vicious desires are not eradicated because one has not fully realised the greatness of God.”

54 Then Motā Yogānand Swāmi asked, “Despite having perfect faith in God, why does a person still not develop affection for God and discourses related to God?”

55 Shriji Mahārāj explained, “It is because he has not yet realised the greatness of God as it is. If a person does thoroughly realise the greatness of God, then he does not develop affection for anything besides God, even if he tries. In addition, he develops unflinching affection only for God, His *Sant*, and the discourses and devotional songs related to God.”

56 Then Pratoshānand Swāmi asked, “How can one’s *bhakti* towards God remain unflinching?”

57 Shriji Mahārāj replied, “If a person thoroughly understands the greatness of the manifest form of Shri Krishna Purushottam – who is the cause of the four emanations⁹, i.e., Aniruddha, Pradyumna, Sankarshan and Vāsudev; the cause of the 24 forms¹², i.e., Keshav, etc.; and the cause of Varāh and the other *avatārs* – then he remains unflinching in the nine types of *bhakti* towards God, i.e., listening to talks of God, singing devotional songs, etc.”

58 After answering the questions of all of the *munis* in this way, Shriji Mahārāj asked them all, “Lust, anger and avarice – these three are gateways to *narak*. All of you please reveal if you have thoroughly conquered any of these.”

59 The *munis* then spoke regarding whatever each one had resolved. Hearing this from the *munis*, Shriji Mahārāj became extremely pleased. After gladly imprinting His holy feet on the chests of Ātmānand Swāmi, Yogānand Swāmi, Bhagwadānand Swāmi and Shivānand Swāmi, He added, “Just as Mahānubhāvānand Swāmi and the others are senior *munis*, these four should also be considered senior along with them. Therefore, do not allow anyone to insult them.”

60 Having appealed to Muktānand Swāmi and other senior *sādhus* in this way, Shriji Mahārāj bid ‘Jai Sachchidānand’ to everyone and returned to His residence for His meals.

| | **End of Gadhadā I Section** | |

SĀRANGPUR SECTION

Sārangpur-1 Conquering the Mind

- 1 On Shrāvan *vadi* 5, Samvat 1877 [28 August 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on the veranda outside the north-facing rooms of Jivā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Mukṭānand Swāmi asked a question: “The verse जितं जगत् केन मनो हि येन ॥ⁱ explains that a person who has conquered his mind can be said to have conquered the whole world. But how can one know whether the mind has been conquered?”
- 3 Shriji Mahārāj replied, “When the *indriyas* withdraw from the *panchvishays*, i.e., sights, sounds, smells, tastes and touch, and no desire to indulge in those *vishays* remains, then all of the *indriyas* are said to be conquered. Moreover, 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, one who has shunned the *panchvishays* with absolute resolution should be known as having conquered one's mind. But if one does have some affection for the *vishays*, then even if one has conquered one's mind, it should not be known as having been conquered.”
- 4 Again Mukṭānand Swāmi asked, “Is the means to defeat the *vishays* *vairāgya*, or is it affection for God?”
- 5 Then Shriji Mahārāj explained, “One way to defeat the *vishays* is *ātmā*-realisation, and the other is the realisation of God coupled with the knowledge of His greatness. Specifically, *ātmā*-realisation should be of the following type: ‘I am *chaitanya*, while the body is *jad*;

ⁱ *Jitam jagat kena mano hi yena* | |

I am pure, whereas the body is the embodiment of *narak*; I am imperishable, while the body is perishable; I am the embodiment of bliss, whereas the body is the embodiment of misery.’ In this manner, when one realises the *ātmā* to be totally distinct from the body in every way, one will never consider oneself to be the body nor will one harbour affection for *vishays*. This is how the *vishays* are subdued through knowledge of the *ātmā*.

- 6 “Also, one should think of the greatness of God in the following way: ‘I am the *ātmā*, while the manifest form of God whom I have attained is Paramātmā. I have attained Shri Purushottam Bhagwān in person, the very Purushottam Bhagwān who is the lord of Golok, Vaikunth, Shwetdwip and Brahmapur, as well as master of Brahmā and the other deities, who themselves are the lords of countless millions of *brahmānds*. That Paramātmā forever resides in my *ātmā*. I would discard all of the pleasures of the *vishays* of countless millions of *brahmānds* just for one second’s *darshan* of that God. Moreover, if one were to gather together all of the pleasures of the *vishays* of countless millions of *brahmānds*, even then it would not equal even one millionth of a fraction of the bliss which is present in just one pore of God. In fact, in the Moksh-dharma, it is said that the realms of the other deities are like *narak* compared to the Akshardhām of God. It is that very God whom I have attained in His incarnated form. So how can I possibly discard Him and wish for the pleasures of the *vishays*, which are like the pits of *narak*? In fact, the pleasures of the *vishays* are nothing but the embodiment of misery.’ So, the *vishays* can be subdued by realising God’s greatness in this manner.

- 7 “The *vairāgya* generated by such knowledge of *ātmā* and Paramātmā is such that it eradicates desires of the pleasures of all *vishays*. A person who has shunned the pleasures of the *vishays* by cultivating an understanding in this way never again develops affection for the *vishays*. Only such a person’s mind can be said to be conquered.

- 8 “Without such understanding, it may appear that a person has much affection, but when he encounters an alluring *vishay*, he abandons God and develops affection for that object. Or, if he develops affection for his son, wife, etc., or he suffers on account of some illness or the pleasures of the *vishays* disappear, then his affection for God subsides, and he becomes disoriented. 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."

|| Vachanāmrut Sārangpur-1 || 79 ||

Sārangpur-2

Developing Affection for the Form of God

1 On Shrāvan vadi 6, Samvat 1877 [29 August 1820], Shriji Mahārāj was sitting facing north on a large, decorated cot which had been placed on the veranda outside the north-facing rooms of Jivā 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 blanket. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Then, addressing the *munis*, Shriji Mahārāj said, "Please begin a question and answer session amongst yourselves."

3 Thereupon Swayamprakāshānand Swāmi asked, "By what means can a devotee of God develop intense affection for the form of God?"

4 The *munis* then attempted to answer that question amongst themselves but were unable to do so satisfactorily.

5 So Shriji Mahārāj began to reply, "Affection can develop due to beauty, due to lust, due to avarice, due to some selfish motives or due to the other person's virtues. Of these, affection which stems from beauty lasts only until one sees the disfigurement caused by leprosy in the other person's body, or until the person develops leukoderma; thereafter, the affection which once existed would dissolve. In the same way, affection stemming from avarice, lust and selfishness also ultimately dissolves. Affection developed due to the other person's virtues, however, ultimately survives."

6 Then Somlā Khāchar asked Shriji Mahārāj, "Which virtues are these? External ones or internal ones?"

7 To this Shriji Mahārāj replied, "How is it possible to develop affection due to external virtues? Rather, it is affection stemming from the virtues of the person's speech, thoughts and deeds that does not dissolve. Now, are you asking only about a devotee developing

affection for God? Or are you also asking about God developing affection for the devotee?"

8 Swayamprakāśhānand Swāmi clarified, "We are asking about both."

9 Shriji Mahārāj then began to elaborate by saying, "One should not hurt any living being with one's speech. Moreover, during a question-answer session where principles are being debated with God and a senior *sādhū*, even then, those who are junior should yield to those who are senior. Also, in an assembly, one should not ask questions that may embarrass a *sādhū* who is senior to one. Rather, one should purposely accept defeat before God and a senior *sādhū*. Also, one should lovingly and immediately accept the command of God and a senior *sādhū*, regardless of whether it seems appropriate or inappropriate. Of these, one would not doubt an appropriate command. But even if it seems inappropriate and leads to doubts, one should not refuse to abide by it, at least at that time. One should certainly agree and say, 'Mahārāj! I will do just as You say.' If that command is such that one cannot accept it, and if it is the wish of God and a senior *sādhū* to hear one's plea, then one should fold one's hands before them and say with *bhakti*, 'Mahārāj! The command which You gave me is fine, but I have certain doubts about it.' In this manner, one should speak modestly. However, if it is not really the wish of God to hear one's plea, then one should tell a senior *sādhū* or devotee who is close to Him, 'Although God has given such a command, I simply cannot accept it.' Thereafter, the senior *sādhū* would find a compromise and would also speak to God to help make a compromise regarding that command. But regardless of whether the command seems appropriate or inappropriate, one should not immediately refuse to abide by it. Rather, one should use such courtesy to delay the following of the command given by those who are seniors; but when initially told, one should not immediately refuse. This is how one should behave regarding the virtue of speech. As a result, God and the senior *sādhū* develop affection for that devotee, and that devotee also develops strong affection towards God.

10 "Now, how should one behave physically? Well, if one's body seems to be hyperactive, one should weaken it by engaging in worship or by observing the *chāndrāyan* vow. Then, on noticing this, if God or a senior *sādhū* takes care of one's body, it is well and good, but one should not knowingly take care of one's own body. Also, one

should physically serve God and His devotees. When God or that great *sādhū* notice a person behaving in this manner physically, they develop affection for him, and that devotee also develops affection for God.

11 “Now I shall describe the manner in which a person should behave regarding the virtues of the mind. When a devotee does *darshan* of God, he should do so with an attentive mind and concentrated vision. Instead, when a person distrubs, or a dog disturbs, or some other animal or bird disturbs while he is doing *darshan* of God, he breaks his *vrutti* from God’s *darshan* and begins to glance to and fro, up and down, and also sees them simultaneously. God and the senior *sādhū* are not at all pleased upon seeing a person with such wandering vision.

12 “So, when such a devotee does do *darshan*, how does he do it? Well, he does it just as any ordinary person does. One who has such a mundane vision should be known to be like a squirrel that squeaks and raises its tail simultaneously – he does *darshan* of God and notices other objects at the same time. When he begins to do *darshan* in such a mundane manner, he does not remain as pious as he previously was; in fact, he declines day by day. Therefore, while doing *darshan* of God one should not look from side to side. The novelty and divinity experienced in one’s heart at the time of the first *darshan* of God should remain exactly the same. Moreover, one should look at the form with a fixed gaze and then closing one’s eyes, one should internalise that form exactly as it is in one’s heart. For example, in Dharmapur, Kushalkuvarbāi did My *darshan*, and at the same time, closed her eyes and internalised the form in her heart. Similarly, one should do *darshan* while keeping an attentive mind and a fixed gaze, but one should not do *darshan* as other ordinary people do. If, along with the *darshan* of God, one also looks at other people, cats, or dogs, then when one has a dream, one sees not only God, but also those other objects. That is why one should do *darshan* of God with a fixed gaze, not with a wandering gaze. One who does *darshan* of God while keeping one’s sight under control will feel that *darshan* to be continually novel. In addition, one would also feel any commands that God may have given to be novel. On the other hand, a person who does *darshan* superficially, with a mundane vision, would feel God’s *darshan* and commands to be commonplace. Although he may do *darshan* every day, for such a person it is as if he has not done *darshan* at all. When such a person

engages in worship, his mind would not remain stable. Specifically, when he attempts to concentrate on God while his thinking is diffused, other objects he may have seen would spontaneously sprout in his mind along with God. Therefore, one should do *darshan* only of God. The mind of one who does *darshan* in such a manner remains only on God during worship. His thinking does not become diffused; instead, it becomes concentrated.

13 “Furthermore, I am able to discern when one is doing *darshan* with wandering eyes. A great *sādhū* whose own sight and mind are kept under control also realises, ‘This person is doing *darshan* in a superficial manner.’ One who does *darshan* in such a mundane manner then begins to decline from this fellowship day by day.

14 “For example, a man who is overcome by lust, firmly and with a focused mind, fixes his gaze on a beautiful woman. If at that time, some animal or bird were to pass by or make a noise, he would not notice it. In the same way, one should attach oneself to God with a similarly focused gaze, but one should not do *darshan* in a mundane manner.”

15 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.”

16 In reply, Shriji Mahārāj questioned, “I have given a command for you to speak to people, but when have I ever given a command for you to disregard the *darshan* of this form and do *darshan* of other things?”

17 Having said this, Mahārāj continued, “The same divinity that one feels when one has *darshan* of the form of God for the first time can be retained if one keeps one’s mind and gaze fixed on God. So, when one behaves in this manner, in accordance with the virtues of the mind mentioned previously, then the affection that God has for that devotee remains ever-fresh. Moreover, the affection which that devotee has towards God also constantly remains ever-fresh.

18 “Moreover, both the eyes and ears should especially be kept under control. This is because when worldly talks are prevalent everywhere, and if one is attracted towards them through the *vrutti* of the ears, and one listens to them, then all of those worldly words would be recalled when one attempts to engage oneself in worship. Furthermore, anything seen by one who has a wandering gaze is also

recalled during worship. That is why both of these *indriyas* should be kept strictly under control. However, if, while doing *darshan* of God's form, the *vrutti* of one's eyes and ears leaves the form aside and is attracted towards other things, one should reprimand them, saying, 'O fools! What are you going to achieve by looking at forms other than God and by listening to words other than the talks of God? As of yet, you have not attained any yogic powers whereby you can instantly receive whatever you wish. This is because you are still in the process of enlightenment. So, you are not going to be able to obtain those *vishays* that you desire; so why are you futilely grasping for them and leaving God 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 manner, one should reprimand one's eyes and ears.

- 19 "Furthermore, one should also tell them, 'When you become stabilised in the form of God, you will be enlightened in this very life. As a result, you will be able to naturally hear any talk occurring in any *brahmāṇḍ*. If you desire to have a charming form like that of Brahmā, Vishnu or Shiv, then you will be able to attain such a form. Or, if you wish to become a devotee like Lakshmi or Rādhikā, then you will become so. Moreover, if, while worshipping God, you do not attain enlightenment in this very life, you will attain enlightenment after death, when you become a *mukta*. But without becoming enlightened, even if you constantly look at some charming object until you die, you will still not be able to attain that charm. Furthermore, even if you listen to worldly talks until you die, you will still not attain anything; rather, your mind will become extremely polluted by it.' One should advise one's eyes and ears in this manner and keep them fixed only on the form of God. A person who behaves in such a manner increasingly develops affection for the form of God day by day. As a result, God's and the great *sādhū's* affection for that devotee also increases day by day."

|| Vachanāmṛut Sārangpur-2 || 80 ||

Sārangpur-3

'Shravan', 'Manan', 'Nididhyās' and 'Sākshātkār'

- 1 In the evening of Shrāvan *vadi* 7, Samvat 1877 [30 August 1820], Shriji Mahārāj was sitting on a large, decorated cot on the

veranda outside the rooms of Jivā 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*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Swayamprakāshānand Swāmi asked Shriji Mahārāj a question: “Mahārāj, suppose there is a devotee who physically performs puja of the manifest form of God with various types of puja implements. Also suppose there is another devotee who performs *mānsi puja* of God using various imaginary implements. Who is the better of the two devotees?”

3 Shriji Mahārāj replied, “If a person lovingly performs puja of God, with hair-raising sentiments and an emotion-filled voice, then regardless of whether he performs puja physically or performs *mānsi puja*, both are superior. Conversely, if he performs puja mechanically – without feeling love or excitement, and without showing emotion in his voice – then regardless of whether he performs puja of God physically or performs *mānsi puja* of God, both are inferior.”

4 Then Somlā Khāchar asked, “By what characteristics can one recognise a devotee who, in the above manner, becomes overwhelmed with love while performing physical puja or *mānsi puja* of God?”

5 Shriji Mahārāj replied, “Such a person has intense *shraddhā* in performing the puja of God and serving Him, in listening to discourses and talks related to God, and in singing devotional songs. He also understands the profound greatness of God. With each passing day, both of these two aspects remain ever fresh, but never diminish. For example, Mukṭānand Swāmi's *shraddhā* and understanding of God's greatness are exactly the same today and just as fresh as they were when I first saw him in Lojpur; they have not diminished in any way whatsoever. In the same manner, such a devotee should be recognised by these two characteristics.

6 “All of the Yādavs who stayed with Shri Krishna Bhagwān did not have such *shraddhā* or understanding of God's greatness; they served him just like they would serve other kings. Therefore, they did not achieve fame and are not even regarded as devotees. On the other hand, Uddhavji served Shri Krishna Bhagwān with *shraddhā* and an understanding of his greatness, and therefore he has been

described as an eminent devotee of God and has been extremely renowned in the scriptures and in the world.”

7 Thereafter Nirvikārānand Swāmi asked, “Mahārāj, what is ‘shravan’, ‘manan’, ‘nididhyās’ and ‘sākshātkār’?”

8 Shriji Mahārāj explained, “To listen to a talk through one’s ears is known as ‘shravan’. Then, having heard the talk, to mentally ponder over the talk, and to discard that part of the talk which is fit to be discarded and to retain that part of the talk which is fit to be retained is known as ‘manan’. Then, having mentally retained the talk with conviction, the practice of continuously recalling the talk day and night is known as ‘nididhyās’. Finally, when one can recall that talk exactly as it was – as if it were manifest before one – with absolute clarity and spontaneity, that is known as ‘sākshātkār’.

9 “If one engages in ‘shravan’, ‘manan’ and ‘nididhyās’ of the nature of the *ātmā* in this manner, then one will attain ‘sākshātkār’ of the *ātmā*. Furthermore, if one engages in ‘shravan’, ‘manan’ and ‘nididhyās’ of God in this manner, then one will attain ‘sākshātkār’ of God. ‘Sākshātkār’ cannot be attained by doing ‘shravan’ alone, without practising both ‘manan’ and ‘nididhyās’.

10 “If a person does not practise ‘manan’ and ‘nididhyās’ following the *darshan* of God’s form, then even if he does *darshan* for thousands of years, he will not attain ‘sākshātkār’ of that form. Why? Because such *darshan* is like having done only ‘shravan’. On the other hand, if one had done *darshan* of God’s entire body, and had subsequently done ‘manan’ and ‘nididhyās’ of all of the parts of His body, then one would be able to easily recall those parts even today. Conversely, one who had done only *darshan* of God’s body would be unable to recall it, even if one attempted to recall it.

11 “Also, there are some devotees who say, ‘We sit in meditation and try very hard to recall Mahārāj’s form, yet we cannot visualise even a single part. How, then, can we possibly envision the whole form?’ The reason for this is the same as above – they merely do *darshan* of the form, without doing ‘manan’ and ‘nididhyās’. How then can it be visualised? After all, if one has merely seen even a worldly object with one’s eyes, or merely listened to it with one’s ears, and it is not subsequently mentally recalled, it will be forgotten. How then can one expect to remember the form of God – which is divine and not worldly – without doing ‘manan’ and ‘nididhyās’?

- 12 “Therefore, if one continuously engages in ‘manan’ and ‘nididhyās’ after doing *darshan* of God and listening to His talks, then one will attain ‘sākshātkār’ of them. Otherwise, even if one does *darshan* and ‘shravan’ for the rest of one’s life, one will still not attain ‘sākshātkār’.”

|| Vachanāmṛut Sārangpur-3 || 81 ||

Sārangpur-4

Wisdom in Discerning between Ātmā and Non-Ātmā

- 1 On Shrāvan *vadi* 8, Samvat 1877 [31 August 1820], Shriji Mahārāj was sitting facing north on a large, decorated cot on the veranda outside the rooms of Jivā Khāchar’s *darbār* in Sārangpur. He was wearing a white *khes* and had tied a white *pāgh* around His head. Also, He had covered Himself with a white blanket. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Swayamprakāshānand Swāmi asked a question: “Mahārāj, how should one clearly understand the distinction between the *ātmā* and non-*ātmā*, which, once understood, will never cause one to mistake *ātmā* and non-*ātmā* to be one?”
- 3 Shriji 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 one has cultivated such an understanding clearly, 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, one should clearly understand, ‘I am the *ātmā*, and not a single one of my characteristics can be found in the body. Moreover, 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, one should believe oneself to be *chaitanya* and contemplate upon Purushottam Bhagwān. Discerning between that which is *jad* and that which is *chaitanya* in this manner should be known as true wisdom.

4 “However, a person who believes himself to be the *ātmā* for a while but then, believing himself to be the body for a while, 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 one pleasure; on the contrary, it would lead to misery. In the same way, a person may think of the *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 futile. Therefore, one should engage in contemplation purely of the *ātmā* so as to become totally free of worldly desires.

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 devotee of God should never think like that. Instead, he should realise, ‘If anything dies, it is this body. But as I am the *ātmā*, which does not age and is immortal; I will never die.’ Having cultivated such an understanding, he should maintain courage, keep a resolute mind, and discard all desires other than those for God.

6 “Then, in the process of eradicating worldly desires in this manner, if a few desires do linger, he will attain the *naraks* described in the Moksh-dharma. Specifically, if a devotee of God retains any desires for the world, then he attains the realms of Indra and other deities. After transmigrating to those realms, he experiences the pleasures of celestial maidens, celestial vehicles, palaces decorated with jewels, and other luxuries – which are nonetheless comparable to *narak* before the abode of God. However, a devotee of God does not go to Yampuri in the manner of a non-believer, nor does he re-enter the cycle of births and deaths.

7 “Thus, even if a devotee of God harbours worldly desires, if nothing else, he will become a deity. Then, having become a deity, he will become a human again. As a human, after offering *bhakti* to God and becoming free of worldly desires, he will ultimately attain the abode of God. But he will not have to suffer from the miseries of *narak* or the cycle of births and deaths in the manner of non-believers. Bearing this in mind, a devotee of God should not become discouraged on seeing the force of worldly desires. Rather, he should joyfully continue to worship God, persevere in his attempts to

eradicate his desires, and maintain absolute faith in the words of God and the *Sant* of God.”

|| Vachanāmrut Sārangpur-4 || 82 ||

Sārangpur-5 **Anvay-Vyatirek**

- 1 On Shrāvan *vadi* 9, Samvat 1877 [1 September 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the north-facing rooms of Jivā Khāchar’s *darbār* in Sārangpur. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Muktānand Swāmi asked a question: “Which method of eradicating worldly desires is so powerful that that method alone incorporates all other means?”
- 3 Shriji Mahārāj replied, “The worldly desires of a person who has the following four attributes in his heart will be eradicated: *Shraddhā*, faith in the words of God and His devotees, affection for God and the knowledge of God’s greatness. Of these, if only the knowledge of God’s greatness is extremely powerful and the other three – *shraddhā*, faith and affection – are weak, then they will also become extremely powerful. On the other hand, although one may appear to have intense *bhakti*, if it is not coupled with the knowledge of God’s greatness, it will ultimately be destroyed. For example, a ten- or twelve-year-old girl who has contracted tuberculosis will certainly die before she matures into a young woman. Similarly, one whose *bhakti* lacks the knowledge of God’s greatness will find that his *bhakti* will be destroyed before it matures.
- 4 “Furthermore, if a person has *bhakti* for God in his heart coupled with the knowledge of God’s greatness, then even though he does not possess any other redemptive virtues, they will still develop in his heart. Conversely, if a person does not have *bhakti* in his heart coupled with the knowledge of God’s greatness, then even though he possesses redemptive virtues such as tranquillity, self-restraint, etc., they are as good as being absent because they will ultimately be destroyed.

- 5 “Therefore, even if one possesses only *bhakti* coupled with the knowledge of God’s greatness, the worldly desires which one harbours will still be eradicated, and all of the redemptive virtues will develop and reside within one’s heart. Therefore, *bhakti* of God coupled with the knowledge of His greatness is the greatest and most steadfast means to eradicate one’s worldly desires.”
- 6 Then Swayamprakāśhānand Swāmi asked, “What is the *anvay* nature of the *jiva*, and what is its *vyatirek* nature? What is the *anvay* nature of *ishwar*, and what is its *vyatirek* nature? What is the *anvay* nature of Akshar, and what is its *vyatirek* nature? How should Purushottam Bhagwān be known in His *anvay* form, and how should He be known in His *vyatirek* form?”
- 7 Shriji Mahārāj explained, “When the *jiva* is said to be the experiencer of births and deaths, that should be known as the *jiva*’s *anvay* form. When the *jiva* is said to be uncuttable, unpierceable and eternal, that should be known as the *jiva*’s *vyatirek* form.
- 8 “When *ishwar* behaves as one with its three bodies of *virāt*, *suṭrātmā* and *avyākṛut*, that should be known as the *anvay* form of *ishwar*. When *ishwar* is described as being characterised by eternal existence, consciousness and bliss, and as transcending its body in the form of the *brahmāṇḍ*, that should be known as the *vyatirek* form of *ishwar*.
- 9 “That which is the inspirer of Prakṛuti-Purush and all of the deities such as Surya, Chandra, etc., should be known as the *anvay* form of Akshar. The form in which there is not even a trace of the influence of Prakṛuti-Purush, etc., and in which only Purushottam Bhagwān resides – that should be known as the *vyatirek* form of Akshar.
- 10 “The *anvay* form of Purushottam is that which resides in the hearts of both bound *jivas* and released *jivas* as their witness; yet, He remains untouched by such states of bondage and release. In the same way, He also resides in the hearts of *ishwars* and Akshar as their witness; yet, He remains devoid of their influence. The form that transcends *jiva*, *ishwar* and Akshar should be known as the *vyatirek* form of Purushottam. These are the *anvay-vyatirek* natures of the various entities.”
- 11 Again, Mukṭānand Swāmi asked, “Does the importance of God’s *darshan*, the importance of chanting His holy name, and the

importance of the touch of God apply only to the devotees of God, or does it also apply to all beings?”

- 12 Shriji Mahārāj answered, “The modes of *darshan*, chanting, etc., are certainly different, so please listen as I explain them to you. When a person does *darshan* of God with his eyes coupled with his mind, then that *darshan* would be such that it could not be forgotten, even if he tried to forget it. In the same manner, if the skin is coupled with one’s mind when one touches God, then that touch will also not be forgotten. For example, the Shrimad Bhāgwat narrates the words spoken by the *gopis* to God: ‘O God! Since the day we touched your feet, all of the pleasures of the world, besides you, have seemed like poison to us.’ Likewise, when all of the respective *gnān-indriyas* are coupled with the mind and are then engaged in *darshan*, listening, touching, etc., the experiences are never forgotten.

- 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 God, listening to the talks of God, etc., which have been done with the mind engaged should be known as *darshan*, listening, etc. On the other hand, a person may do *darshan*, but it is as good as not having done *darshan* at all. Why? Because at the time he was doing *darshan*, his mind was wandering elsewhere. Consequently, he will certainly forget that *darshan* within a day, or maybe within five days, or maybe within 50 days, or maybe within six months, or maybe after one year, or after five years. Ultimately, it will not remain.

- 14 “Therefore, only one who engages the five *gnān-indriyas* – the eyes, ears, etc. – coupled with the mind, in the *darshan*, touch, etc., of God with intense love and the understanding of His greatness attains the fruits of that *darshan*, touch, etc. Others who have the *darshan*, touch, etc., of God attain only the seeds. But the real importance applies only to those who engage in the *darshan*, touch, etc., together with the mind.”

|| Vachanāmrut Sārangpur-5 || 83 ||

Sārangpur-6

Two States within Each State; The Four Types of Speech

- 1 On Shrāvan *vadi* 10, Samvat 1877 [2 September 1820], Shriji Mahārāj was sitting on a large, decorated cot on the veranda outside the north-facing rooms of Jivā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Nityānand Swāmi asked a question: "How do the two other states stay within each of the three states?"
- 3 Shriji Mahārāj replied, "That in which the *jivātmā* dwells when it indulges in the *vishays* is known as a 'state'. There are three types of states: waking, dream and deep sleep.
- 4 "Of these, the waking state is the result of the sustenance state of Virāt-Purush. It is full of *sattvagun* and is located in the region of the eyes. In that waking state, the *jivātmā* is known as 'vishwābhimāni'. Moreover, with the consciousness of its *sthul* body, via the ten *indriyas* and the four *antahkarans*, the *jivātmā* appropriately and with discretion indulges in the pleasures of the external *vishays* according to its past *karmas*. This is known as the waking state, wherein *sattvagun* is predominant.
- 5 "Now, if within that waking state the *jivātmā* indulges in the pleasures of the external *vishays* inappropriately due to some misconception, then that is known as the dream state within the waking state. If in that waking state, the *jivātmā* indulges in the pleasures of the external *vishays* without discretion due to sorrow, fatigue, etc., then that is known as deep sleep within the waking state.
- 6 "The dream state is the result of the creation state of Hiranyagarbh. It is full of *rajogun* and is located in the region of the throat. In that dream state, the *jivātmā* is known as 'taijasābhimāni'. With the consciousness of its *sukshma* body, via the *indriyas* and *antahkaran*, the *jivātmā* indulges in pleasurable and miserable *vishays* – which are transient – according to its past *karmas*. This is known as the dream state, wherein *rajogun* is predominant.

- 7 “If within that dream state the *jivātmā* knowingly indulges in the pleasures of the transient *vishays* with discretion and awareness, exactly æ it does during wakefulness, then that is known as the waking state within the dream state. However, if in that dream state the *jivātmā*, due to sluggishness, does not recognise those transient *vishays* which it experiences, then that is known as the state of deep sleep within the dream state.
- 8 “The state of deep sleep is the result of the dissolution state of *ishwar*. It is full of *tamogun* and is located in the region of the heart. When the *jiva* is in that state of deep sleep, the *vruttis* of the *indriyas* and the *antahkaran*, the desires for the pleasures of the *vishays*, as well as its sense of knowership and doership all become merged in the *kāran* body. When the *jivātmā*, which has the consciousness of its *kāran* body – known as ‘prāgna’ – remains fully absorbed in the bliss of *sagun* Brahma in the form of Pradhān-Purush, then that is known as the deep sleep state – wherein *tamogun* is predominant.
- 9 “If within that deep sleep state a sense of doership develops due to the impressions of one’s *karmas*, then that is known as the dream state within the state of deep sleep. The opposing realisation of that sense of doership – which disrupts the bliss of deep sleep on account of the agony of the pain experienced during wakefulness and dreams – is known as the waking state within the state of deep sleep.
- 10 “In this manner, the other two states reside within each individual state. Moreover, that from whom the *jivātmā* obtains knowledge of these distinctions between the states, and who gives the *jiva* the fruits of its *karmas* accordingly within those states, is known as *turyapad*, as the *antaryāmi*, as the *drashtā*, as Brahmaⁱ, and also as Parabrahma.”
- 11 Again, Nityānand Swāmi asked, “How should one understand the four types of speech – ‘parā’, ‘pashyanti’, ‘madhyamā’ and ‘vaikhari’?”
- 12 Shriji Mahārāj replied, “That is a vast, as well as an extremely subtle subject, but in the 11th canto of the Shrimad Bhāgwat, Shri Krishna Bhagwān explains it to Uddhavji. Please listen as I explain it in brief.

ⁱ The term ‘Brahma’ is also used in scriptures to mean God.

- 13 “At the time of the first creation, after entering the thousand-petalled lotus which lies on the head of Virāt-Purush, Purushottam Bhagwān produced the primordial divine sound – which resembled the form of Aksharbrahma. Then, via the *sushumnā* path, that divine sound pervaded the navel of Virāt-Purush. Then, along with *mahāprān*, it rose upwards, and thus 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 Vedas, God Himself has inspired that ‘parā’ speech – thus it is like a seed. That ‘parā’ speech is like a stream of light, and is the cause of the ‘ardhamātrā.’ⁱ
- 14 “From there, that speech known as ‘parā’ reached the *hrudayākāśh* of Virāt, 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 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 52 syllables and took the form of the four Vedas. In this way, one should understand the four types of speech – ‘parā’, ‘pashyanti’, ‘madhyamā’ and ‘vaikhari’ – in Virāt-Purush.
- 15 “Now I shall describe these four types of speech which also dwell within the body of the *jiva*, so please listen. That same Purushottam Bhagwān resides in the *jiva* as *antaryāmi*. He is independent, yet interwoven with the three states of the *jiva*. That same God assumes an *avatār* on this earth to liberate the *jivas*. At that time, those *jivas* describe the form of that God as well as His abodes, virtues and divine powers. They describe His divine actions and incidents, make a distinction between *ātmā* and non-*ātmā*, and also individually explain the differences between *jiva*, *ishwar*, *māyā*, Brahma and Parabrahma. Such speech is known as ‘parā’. Speech that gives a complete explanation of worldly entities and *vishays* with discretion is known as ‘vaikhari’. Speech that gives an incomplete explanation, thus creating confusion, of entities and *vishays* is known as ‘madhyamā’. Finally, speech which blindly describes those entities

ⁱ One of the six syllables in the root sound ‘AUM’.

and *vishays* as being the same, and which cannot be understood, is known as ‘pashyanti’.

- 16 “In this manner, the details of those four types of speech can be known in the waking state of the *jiva*. The details of those four types of speech in the dream and deep sleep states can only be known by one who has mastered *samādhī*; it cannot be known by others.”

|| Vachanāmrut Sārangpur-6 || 84 ||

Sārangpur-7

Naimishāranya Kshetra

- 1 On the night of Shrāvan *vadi* 11, Samvat 1877 [3 September 1820], Shriji Mahārāj was sitting on a large, decorated cot on the veranda outside the north-facing rooms of Jivā Khāchar’s *darbār* in Sārangpur. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

- 2 In the assembly, Shriji Mahārāj had requested the first canto of the Shrimad Bhāgwat 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 one understand its jagged edges to be?”

- 3 Thereupon Shriji Mahārāj explained, “One 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, in the form of the *indriyas*, wear away and become blunt, that place should be known as Naimishāranya Kshetra. Pious deeds such as chanting the name of God, austerities, observances, meditation, puja, etc., commenced there flourish rapidly, day by day. Furthermore, that Naimishāranya Kshetra should be known to be wherever God’s *Ekāntik Sant* resides.

- 4 “When the jagged edges of the *manomay chakra* are worn away, no affection remains towards any of the *panchvishays*, i.e., sights, sounds, smells, tastes and touch. Then, even if one sees a beautiful woman or extremely enticing clothes, ornaments and other objects, a

strong aversion develops towards them deep within one's mind. But never would the *indriyas'* *vruttis* cling to them.

5 “For example, an extremely sharp arrow pierces and lodges into its target; then 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 mud 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*; i.e., the *indriyas*, are worn away, then no matter how alluring the *vishays* may be, the *indriyas'* *vruttis* would not be drawn towards them. Instead, they would rebound like the blunt arrow-shaft. When one is able to behave in this manner, the jagged edges of the *manomay chakra* can be said to have been worn away.

6 “So, one should seek liberation wherever one sees such a Naimishāranya Kshetra in the form of the association of the *Sant*, and one should remain there with an absolutely resolute mind.”

|| Vachanāmṛut Sārangpur-7 || 85 ||

Sārangpur-8

The Characteristics of Jealousy

1 On Shrāvan *vadi* 12, Samvat 1877 [4 September 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the north-facing rooms of Jivā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Chaitanyānand Swāmi asked, “Mahārāj, what are the characteristics of jealousy?”

3 Shriji Mahārāj replied, “Jealousy develops from the egotism that a person harbours within his heart. In fact, anger, *matsar* and *asuyā* also arise out of egotism. But the characteristic of jealousy is that one cannot bear to see even someone greater than oneself being honoured. A person who has such a nature should be known to have jealousy within his heart. Moreover, one who has extreme jealousy cannot bear anyone's greatness.”

|| Vachanāmṛut Sārangpur-8 || 86 ||

Sārangpur-9

The Prevalence of the Dharma of the Yugs; ‘Sthān’

1 On Shrāvan *vadi* 13, Samvat 1877 [5 September 1820], Swāmi Shri Sahajānandji Mahārāj walked from Sārangpur and arrived at Kundal to please His devotees. There, He was sitting facing north on a large, decorated cot on the veranda outside the west-facing rooms of Amrā Patgar’s home. He had tied a white *pāgh* around His head. Also, He had covered Himself with a white blanket and was wearing a white *survāl* and a white *angarkhu*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Muktānand Swāmi asked, “Mahārāj, why do the *dharma* of the *yugs* prevail in a person’s heart?”

3 Shriji Mahārāj replied, “The *dharma* of the *yugs* prevail because of the three *gunas*. When pure *sattvagun* is prevalent, Satya-yug prevails in the heart. When *sattvagun* and *rajogun* are prevalent together, Tretā-yug prevails in the heart. When *rajogun* and *tamogun* are prevalent together, Dwāpar-yug prevails in the heart. Finally, when *tamogun* alone is prevalent, Kali-yug prevails in the heart. In this way, the prevalence of the *yugs* is due to the *gunas*.”

4 Muktānand Swāmi asked further, “What causes the activities of the *gunas*?”

5 Shriji Mahārāj replied, “The cause of the activities of the *gunas* are *karmas*. Specifically, the type of *karmas* one has performed previously determines the *guna* that will prevail. Hence, if a person in whom *rajogun* and *tamogun* are prevalent attempts to concentrate and meditate on God, he will not be able to do so. In such situations, he should utilise the strength of *ātmā*-realisation and God’s greatness. He should realise, ‘I am the *ātmā*. Since I am *gunātī*, there can be no *māyik* influence within me.’ Furthermore, he should realise God’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 the highest state of enlightenment. I have attained that God in His manifest form, and I chant His holy name day and night. Therefore, I am fulfilled.’ Thinking in such a manner, one should always remain joyful.

- 6 “However, a person in whom *rajogun* and *tamogun* are prevalent should not insist on meditating or concentrating; instead, he should engage in physical worship as much as possible. Moreover, he should physically serve God and the *Sant* with *shraddhā*. At the same time, he should abide by his *dharma* and believe himself to be fulfilled.”
- 7 Again Mukṭānand Swāmi asked, “Kali-yug prevails in the heart of a person who has accumulated many *tāmasik karmas*. Is there any method to eradicate those *karmas*, or not?”
- 8 Shriji Mahārāj answered, “If he has intense *shraddhā* and extremely firm faith in the words of God and the *Sant*, then whatever type of *tāmasik 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 one practises *satsang* with absolute sincerity, then no fault will remain in one’s heart, and one will become *brahmarup* in this very lifetime.”
- 9 Thereafter Swayamprakāśhānand Swāmi asked, “What can be called ‘sthān’?”
- 10 Shriji Mahārāj replied, “An individual’s *dharma* according to the four castes and the four *āshrams* should be known as ‘sthān’. You are all renunciants; but if you were to leave this fold and tread the path of householders, 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 a command, you should not deviate from your *dharma*. Moreover, while householders wish to perform My puja by offering clothes and ornaments, you should not wish to do so. Rather, you should offer puja by using leaves, flowers, fruits and water, and you should experience joy by performing such puja. It would not be appropriate for you to deviate from your *dharma* to perform puja of God. Thus, all of you should remain within your own *dharma* and offer puja within your capacity. This is My command, so resolve to abide by it firmly.”

|| Vachanāmrut Sārangpur-9 || 87 ||

Sārangpur-10

A Physical Perspective versus the Ātmā's Perspective; Being Beaten by Shoes

- 1 On Shrāvan vadi 14, Samvat 1877 [September 1820], Shriji Mahārāj walked with all of the *sādhus* from Kundal and, along the way, arrived at Khāmbhdā. There, they settled themselves under a pipal tree. The people of the village then brought a decorated cot and had Shriji Mahārāj sit upon it. He was dressed entirely in white clothes. At that time, *sādhus* as well as devotees from various places gathered around Him in an assembly while other *sādhus* were singing devotional songs.
- 2 Shriji Mahārāj then asked the *sādhus* to stop singing and addressed the village folk, “In this world there are two types of people: those who follow the path of righteousness and those who follow the path of unrighteousness. Of these, one who follows the path of righteousness forsakes stealing, adultery, slander and all other forms of sin. Fearing God, such a person remains within the disciplines of *dharma*. As a result, everyone in the world trusts him, be it a member of his family or anyone else, and whatever he says is accepted by all as the truth. Only such a person who observes *dharma* likes the company of a true *sādhu*.
- 3 “On the other hand, a person who follows the path of unrighteousness is engrossed in evil deeds such as stealing, adultery, eating meat, drinking alcohol, changing someone’s caste by force and having one’s own caste 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 an unrighteous person never likes the company of a true *sādhu*. In fact, if someone else were to keep the company of such a *sādhu*, the unrighteous person would spite him too.
- 4 “Therefore, one who aspires to attain liberation should not follow the path of unrighteousness; instead, one should follow the path of righteousness and keep the company of a true *sādhu*. As a result, one would certainly, without a doubt, attain liberation.”
- 5 Hearing this discourse, many people of the village accepted the refuge of Shriji Mahārāj.
- 6 Thereafter, Shriji Mahārāj returned to Sārangpur and sat on a decorated cot on the veranda outside the north-facing rooms of Jivā

Khāchar's *darbār*. He was dressed entirely in white clothes. At that time, *munis* as well as devotees from various places had gathered before Him.

7 Thereupon Shriji Mahārāj said, “If one looks at the abodes of God – Golok, Vaikunth, Shwetdwip, Brahmapur – from a physical perspective, they appear to be very far away. However, if one looks at them from the *ātmā*'s perspective, they are not even an atom's distance away. Therefore, the understanding of one who views from a physical perspective is false, and the understanding of one who views from the perspective of the *ātmā* is true. Indeed, God and the abode of God are not even an atom's distance away from a *sādhū* who believes, ‘God is forever present in my *chaitanya*,’ and ‘Just like the *jiva* resides in the body, God resides within my *jiva*. My *jiva* is the *sharir*, and God is the *shariri* of my *jiva*.’ Such a *sādhū* also believes that his *jivātmā* is distinct from the three bodies – *sthul*, *sukshma* and *kāran* – and that that God forever resides within his *ātmā*. Such a *Sant* is like a *mukta* of Shwetdwip. When one has the *darshan* of such a *Sant*, one should realise, ‘I have had the *darshan* of God Himself.’ A *Sant* who has such an understanding has nothing more to attain.

8 “If a person is unable to attain such an understanding, then he should maintain profound association with such a *Sant*. If that *Sant* were to daily beat him five times with a pair of shoes, he should still tolerate such insults, but just as an opium addict cannot abandon his addiction, in no way should he abandon his association with the *Sant*. Such a person should be known to be equal to the *Sant* mentioned earlier. Moreover, whatever that *Sant* attains, one who continues to profoundly associate with such a *Sant* also attains.”

|| Vachanāmṛut Sārāṅpur-10 || 88 ||

Sārāṅpur-11

Personal Endeavour

1 On Shrāvan *vadi* Amās, Samvat 1877 [7 September 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the north-facing rooms of Jivā Khāchar's *darbār* in Sārāṅpur. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

- 2 Thereupon Muktānand Swāmi asked a question: “Personal endeavour is mentioned in the scriptures, but how much is actually achieved by personal endeavour, and how much is achieved by God’s grace?”
- 3 Shriji Mahārāj explained, “One who, by the words of the *Sadguru* and the scriptures, has attained firm *vairāgya*, has firm *shraddhā*, strictly observes the eight aspects of *brahmacharya*, has affinity towards non-violence and absolutely firmly realises oneself to be the *ātmā* is relieved of the burden of births and deaths which hangs over one’s head. Then, just like a grain of rice that has had its outer chaff removed does not grow, a *mukta* who has the virtues just mentioned is freed from eternal ignorance in the form of *māyā*. He is thereby freed from the cycle of births and deaths and attains the state of *ātmā*-realisation. This much can be achieved by personal endeavour.
- 4 “In fact, God’s grace is only bestowed upon one who has such characteristics. When one attains the grace of God, one becomes an *ekāntik bhakta*. Even the Shrutis proclaim: निरञ्जनः परमं साम्यमुपैति ॥ⁱ. The meaning of this Vedic verse is that a person who is free from the blemishes of *māyā* attains qualities similar to those of God. That is, just as God is never bound by any pure or impure *karmas* that He may perform, the *mukta* is also never bound by pure or impure *karmas*.
- 5 “Because of her affection, Lakshmiiji sometimes becomes absorbed in God’s form, whereas on other occasions, while remaining separate from God, she remains in God’s service. In the same manner, out of intense love, the devotee also sometimes becomes absorbed in God, and at other times he remains separate and serves God. Moreover, just as God is independent, that devotee also becomes independent. Such powers can be attained only by the grace of God.”
- 6 Thereafter Nityānand Swāmi asked, “God’s grace is bestowed upon one who has imbibed all of these characteristics perfectly. But what becomes of one who has some deficiency in cultivating these characteristics?”

ⁱ *Niranjanaha paramam sāmyam-upaiti* |

7 Shriji Mahārāj replied, “If a person has a deficiency in any of the virtues of *vairāgya*, *brahmacharya*, *shraddhā*, non-violence and *ātmā*-realisation, then he does not attain ultimate liberation, i.e., God’s Akshardhām; instead, he attains some other abode of God. If he has even more worldly desires remaining, he attains the realms of the deities, which, in the Moksh-dharma, are described as being like *narak* compared to the abode of God. Then, after being a deity, he returns to being a human, and from being a human he again becomes a deity. The verse ‘अनेकजन्मसंसिद्धस्ततो याति परां गतिम्’ⁱ explains that a devotee of God 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 forms³; instead, he takes innumerable births as a deity and a human being. Then, only when he develops the previously described virtues of *vairāgya*, *brahmacharya*, etc., does he become worthy of attaining the grace of God. He then becomes an *ekāntik bhakta* of God and attains His *gunātīt* abode, Akshardhām.

8 “Hence, whether it takes one life or innumerable lives, only when one develops the previously described characteristics and becomes extremely free of worldly desires, does one become worthy of attaining the grace of God, and only then will one attain ultimate liberation. Without it, one will definitely not attain it.”

9 Then Nrusinhānand Swāmi asked, “Is there a method by which one can eradicate all of one’s deficiencies within this very lifetime?”

10 Shriji 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 alive, and if he were to become free of worldly desires and develop intense love for God during his last moments, then even in those last moments God would shower His grace upon him, and he would attain the abode of God.

11 “Thus, whether after one life, or after countless lives, or even in the last moments before one dies, should a devotee’s *vruttis* become

ⁱ *Aneka-janma-sansiddhas-tatoḥ yāti parām gatim* | |

[A yogi who...] has become realised after many lives attains the highest state of enlightenment.

intensely focused on God, no deficiency would remain in that devotee.”

|| Vachanāmrut Sārangpur-11 || 89 ||

Sārangpur-12

Thinking about the Ātmā

1 On Bhādarvā *sudi* 1, Samvat 1877 [8 September 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the north-facing rooms of Jivā Khāchar’s *darbār* in Sārangpur. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Nirvikārānand Swāmi asked a question: “Which virtues constantly remain in a *sādhū*, and which virtues come and go?”

3 Shriji Mahārāj replied, “First, there is *ātmā*-realisation; second, *swadharma*; and third, faith in God. These three virtues constantly remain in a *sādhū*, whereas other virtues may come and may go. Thus, while other virtues come and go, these three virtues always remain.”

4 Thereafter Muktānand Swāmi asked, “Why is it that even after understanding the distinction between the body and the *ātmā*, one forgets that distinction and continues to identify oneself with the body?”

5 Shriji 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 conviction of God, even if he tries to discard it, it cannot be discarded. Furthermore, the notion that his realisation of himself as *ātmā* has been lost and the belief that he is the body has begun to prevail is simply a misconception of his mind; the belief never actually returns. Such a devotee with perfect *gnān* is conscious only of his *ātmā*. Also, he believes his *ātmā* to be *brahmarup* and that Purushottam Bhagwān – also known as Parabrahma – forever resides in that *brahmarup ātmā*. Also, his conviction of God remains forever steady.”

- 6 Then Swayamprakāshānand Swāmi asked, “How should one think of one’s *ātmā*?”
- 7 Shriji Mahārāj replied, “When the *drashtā*, i.e., the *jivātmā*, focuses on the *antahkaran*, it becomes oblivious to the outer, physical body and all of the *vishays* related to it. Then, with the thought that rests between the *antahkaran* and the *drashtā*, one should realise the nature of the *man*, the *buddhi*, the *chitt* and the *ahamkār*. Then, observing the various thoughts within the *antahkaran* through such a thought process, only when those thoughts cease should one meditate on God’s form. However, as long as those thoughts and desires persist, one should keep observing them, but one should not engage in meditation at that time.
- 8 “In addition, when the five *gnān-indriyas* of the outer, physical body are drawn towards their respective *vishays*, one should think in two ways: Firstly, one should think about the *vishay* towards which the *indriyas* have been drawn; secondly, one should think about the *drashtā* who watches from the *indriyas*’ organs. Then, when the former thought of the *vishay* and the latter thought of the *drashtā* merge into one, one’s *vrutti* becomes completely detached from the *vishays*. However, if one does not think in this way and attempts to break one’s *vrutti* from the *vishays* forcefully, then the *vrutti*’s attraction towards the *vishays* will not be eradicated. On the other hand, if one withdraws one’s *vrutti* by applying this thought process, one’s *vrutti* will never again become attached to the *vishays*. Therefore, as long as one’s *indriyas*’ *vruttis* have affection for the *vishays*, one should avoid meditating on God. Only when the *indriyas*’ *vruttis* become stable should one engage in the meditation of God.
- 9 “Also, when the *drashtā* is active in the outer *sthul* body, one should be absolutely clear in making the distinction that when one is active in the *sthul* body one should never look towards the desires arising in the *sukshma* body, and when one is active in the *antahkaran*, one should become oblivious of one’s *sthul* body. Moreover, using the thought which rests between the *drashtā* and *drashya*, one should realise, ‘The *drashtā* and *drashya* are absolutely distinct.’ With this understanding, one should ascribe the attributes of the body unto the body and the attributes of the *drashtā* – which is *chaitanya* – unto *chaitanya*. Also, childhood, youth, old age, stoutness, thinness, birth and death are all aspects of the body; so

they should never be thought of as belonging to the *ātmā*. On the other hand, being uncuttable, being unpierceable, not aging, being immortal, being the embodiment of *gnān*, being the embodiment of bliss, and being characterised by eternal existence are all aspects of the *ātmā*; they should in no way be considered to belong to the body. Instead, those attributes should be understood to belong to the *ātmā*.

- 10 “Such thoughts should not be abandoned as long as desires and thoughts persist in the *antahkaran*. 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 devotee of God should firmly keep the aforementioned thought as long as the enemies in the form of his mind and *indriyas* continue to trouble him. Only when all desires of his mind and *indriyas* have subsided should he meditate on God.”

|| Vachanāmrut Sārangpur-12 || 90 ||

Sārangpur-13

Losing Faith and Not Losing Faith

- 1 On Bhādarvā *sudi* 2, Samvat 1877 [9 September 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the north-facing rooms of Jivā Khāchar’s *darbār* in Sārangpur. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Muktānand Swāmi asked, “Can a person who previously had faith in God, but later lost it, really be said to have had faith in the first place?”
- 3 Swayamprakāshānand Swāmi replied, “If a person has developed faith within his *jivātmā*, he would not lose it by any means. However, if his faith is based on the writings in the scriptures, then when God performs some action that is not mentioned in the scriptures, he would lose his faith in God.”
- 4 Hearing this, Shriji Mahārāj counter-questioned: “In the scriptures, there are an endless variety of talks describing God as being powerful as well as weak, as being the all-doer as well as a non-doer, etc. So then, which action not mentioned in the scriptures

could God possibly have performed that one loses one's faith? Please answer this question."

5 The *munis* replied, "No action of God is outside the scriptures. So, Mahārāj, what is the reason behind a person developing faith and then losing it?"

6 Shriji Mahārāj explained, "Whosoever develops faith in God does so only through the scriptures. Why? Because the scriptures describe the characteristics of God as well as the characteristics of the *Sant*. So, only faith developed through the scriptures remains staunch. On the other hand, faith developed by one's own mind, without the help of the scriptures, eventually dissolves.

7 "In fact, the scriptures are also the inspiration behind the activities of *dharma*. Even the fact that an ignorant person who has never heard the scriptures has been able to observe to this day the disciplines of *dharma* in the form of making distinctions between his mother, sister, daughter and other women is due to the scriptures. How is that? Well, it has been passed down through the generations after someone initially heard such a talk from the scriptures. From that it has spread throughout society through successive generations. Therefore, one who develops faith in God and loses it afterwards has no faith in the words of the scriptures. Such a person is obstinate and a *nāstik*.

8 "On the other hand, if one does have faith in the scriptures, one would never turn away from God. Why? Because the scriptures describe an endless variety of divine actions and incidents of God; so, regardless of which action God performs, it will never be outside of the scriptures. Therefore, only one who has faith in the scriptures is able to develop unshakeable faith in God, and only such a person attains liberation. In addition, such a person would never deviate from *dharma*."

|| Vachanāmrut Sārangpur-13 || 91 ||

Sārangpur-14

Laziness and Infatuation

1 On Bhādarvā *sudi* 3, Samvat 1877 [10 September 1820], Swāmi Shri Sahajānandji Mahārāj was sitting facing west on a large, decorated cot on the veranda outside the rooms of Jivā Khāchar's

darbār in Sārangpur. He was wearing a black-bordered, white *khes* and had covered Himself with a white cotton cloth. He had also tied a white *pāgh* around His head. Bunches of yellow flowers adorned His ears, and tassels of yellow flowers had been placed upon His *pāgh*. In addition to this, a garland of yellow flowers was swinging from His neck down to His navel. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Swayamprakāshānand Swāmi asked a question: “It is said in the Gitā that once a devotee attains the abode of God, i.e., Vaikunth, etc., he never falls back from it. But which flaw causes some to fall back?”

3 Shriji Mahārāj asked in return, “Who has attained the abode of God and then fallen back? Give Me even one example!”

4 Swayamprakāshānand Swāmi replied, “First of all, there are Jay and Vijay, the attendants of God who fell from Vaikunth; and then there are Rādhikāji and Shridāmā, who fell from Golok.”

5 Shriji Mahārāj then clarified, “Jay and Vijay did fall, but it was only because God wanted to illustrate the glory of a *sādhū*; that is, if one maligns a *sādhū* like the Sanakādik, then even if one has attained an abode such as Vaikunth, one can still fall from it. That is why they fell. Besides, Jay and Vijay did return to God’s abode, Vaikunth, in their third life. Therefore, they cannot be said to have fallen. Rather, it happened because it was God’s wish. In any case, one can only be said to have fallen when one never again retains any contact with God.

6 “Also, when Rādhikāji fell from Golok, that too was by God’s wish, as he himself wished to manifest in a human body to uplift countless *jīvas* and perform redemptive actions. Thus, if someone claims that Rādhikāji fell, then God could be said to have fallen along with her. That is why she cannot be said to have fallen, because it was God’s wish that they both came to earth from Golok. So, in that instance, it should be recognised as being the wish of God only.

7 “Of course, if it is His wish, a *mukta* may manifest 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*. God is, after all, extremely powerful, and whatever He wishes, occurs. Therefore, no one who has attained the abode of God falls back from it

without it being God's wish. However, he who does fall is a worldly, incomplete devotee who falls during the course of his spiritual endeavours. Such a person is called 'yoga-bhrasht'. In contrast, those who have become enlightened through *vairāgya*, *ātmā*-realisation, *bhakti* towards God, *brahmacharya*, etc., are equal to the *muktas* of Shwetsdwip. They never fall."

8 Having explained this, Shriji Mahārāj said, "Here, now I shall ask a question."

9 The *munis* responded, "Please do ask."

10 Thereupon Shriji Mahārāj said, "In the Udyog-parva of the Mahābhārat, Sanatsujāt Rishi says to Dhrutrāshtra, 'He who abandons both laziness and infatuation has completely transgressed God's *māyā*. In fact, laziness and infatuation are *māyā* itself.' Now, we are known to be renunciant devotees of God. If someone amongst us has laziness and infatuation, and if that person is not particularly vigilant in eradicating them by using the strength of God's glory, then what type of bliss does such a devotee experience in this body? Also, what type of bliss does he attain after he dies? That is My question."

11 Swayamprakāshānand Swāmi replied, "A person who is a devotee of God need not worry too much if his laziness and infatuation are not eradicated by the deep thought of God's glory."

12 At that point Shriji Mahārāj questioned, "What is wrong with a devotee of God who has laziness and infatuation and is vigilant in his efforts to eradicate them? What makes one who is not so vigilant better than the one who is?"

13 Swayamprakāshānand Swāmi explained, "That devotee of God relies on the strength of God, not on the strength of his spiritual endeavours; that is why he is better."

14 Shriji Mahārāj questioned further, "You are claiming that one who is careless, despite the enemies of laziness and infatuation being prevalent in him, is superior. Well, consider the example of a faithful wife. Due to the fear of her husband and the fear of preserving her fidelity, she remains very conscious in her mind, lest she smiles at or touches another man. Moreover, in her mind lies the following fear: 'If I behave permissively, my husband will think of me as an adulteress and will no longer accept my service. This would be a breach of my fidelity.' Bearing this in mind, she remains ever

vigilant. Now you are claiming that a devotee who keeps *bhakti* just like the faithful wife and who is conscious in his efforts to eradicate laziness and infatuation is at fault. Furthermore, you are suggesting that a devotee 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?

15 “Remember, if a person remains careless, then even if he is a devotee of God, the two enemies of laziness and infatuation would not fail to hinder him. For example, when one drinks alcohol or bhang, then just as a non-believer becomes intoxicated, a devotee of God would also become intoxicated and delirious. In the same manner, just as alcohol and bhang in the form of laziness and infatuation hinder a non-believer, they hinder a devotee of God as well. The only difference, however, between a non-believer and a devotee of God is that a non-believer cannot eradicate these two enemies, whereas a devotee can overcome them if he remains vigilant in his efforts. That is the advantage a devotee of God has. Nevertheless, he is not better if he remains careless, even if he is a devotee of God.”

16 Thereafter, Shriji 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.”

17 Swayamprakāshānand Swāmi attempted to answer the question, but was unable to do so satisfactorily. Thereupon, all of the *munis* said, “Mahārāj, please be kind enough to answer this question Yourself.”

18 Shriji Mahārāj then explained, “The *sthul* body is composed of the five elements known as the five *mahābhuts*: *pruthvi, jal*, etc. The *sukshma* body is composed of 19 elements: the five *gnān-indriyas*, the five *karma-indriyas*, the five *prāns* and the four *antahkarans*. 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 *indriyas*’

ⁱ Refers to ‘*panchbhuts*’.

organs, i.e., the eyes, ears, etc. – can the respective *vishays* of those *indriyas* be indulged in. This is not possible by the *indriyas*’ organs of the *sthul* body alone. Thus, the *sukshma* body composed of the 19 elements is interwoven with the *sthul* body composed of the five elements. That is why the *sthul* body is also said to be composed of 24 elements².

19 “In the same manner, 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 elements. That is why the *sukshma* body, which is composed of 19 elements, is also said to be composed of 24 elements. 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. Thus, there is oneness between the *sthul* body and the *sukshma* body during the waking state and the dream state.”

20 Thereupon 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?”

21 Shriji Mahārāj replied, “If one has just as strong a belief that the *sukshma* body is mine, as one 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.

22 “In comparison, neither the *sthul* body nor the *sukshma* body of one 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*. Thus, one who has such realisation of one’s *ātmā* 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*.’

23 “Conversely, a person who is ignorant and who identifies his self 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 form, and feels, 'I am the one who experiences these *vishays*.'

- 24 "Then, in his final moments, such an ignorant person sees the servants of Yam. He then becomes unaware of his body and enters a state of unconsciousness. Thereafter, the servants of Yam force him to leave his body and thus separate his *jīva*. The *jīva* then receives the body of an evil spirit, in which it suffers the torments of Yampuri. A devotee of God possessing *gnān*, on the other hand, sees God or His *Sant* in his last moments. He also becomes unaware of his body and enters a state of unconsciousness. However, when that devotee discards his body and becomes separate from it, God grants him a divine body like that of God, with which he resides in the abode of God."

|| Vachanāmṛut Sārangpur-14 || 92 ||

Sārangpur-15

Obstinate, Mediocre and Mature Gopis

- 1 On Bhādarvā *sudi* 4, Samvat 1877 [11 September 1820], Shriji Mahārāj was sitting on a large, decorated cot on the veranda outside the rooms of Jivā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "Here, I shall ask a question. There are two types of devotees of God: One has such deep love for God that he cannot bear even a second without His *darshan*. His love is very obviously noticeable. Another devotee of God possesses knowledge of the *ātmā* as well as total *vairāgya*. He also has love for God, but his love does not appear to be like the love of the previously mentioned devotee. Furthermore, although the former devotee's *bhakti* is extremely appealing, he possesses neither knowledge of the *ātmā* nor *vairāgya*. The latter may have knowledge of the *ātmā* and *vairāgya*, but his *bhakti* is not as appealing as the former devotee's. Of these two devotees, whose *bhakti* is superior, and whose *bhakti* is inferior? That is the question."
- 3 To this, Swayamprakāśhānand Swāmi replied, "He who has intense love for God is better, even if he does not have knowledge of the *ātmā* and *vairāgya*."

4 Shriji Mahārāj then countered, “With what understanding do you say that he who does not have knowledge of the *ātmā* and *vairāgya* is better? Such a person believes his self to be the body, and so whenever he comes upon any of the *panchvishays* that comfort his body, he will develop affection for them. Consequently, his love for God will diminish. So why do you consider him to be superior?”

5 Swayamprakāśhānand Swāmi clarified, “I do not consider one who develops affection for the *vishays* to be a devotee who loves God; rather, I consider one who is like the *gopis* to be such a devotee.”

6 Thereupon Shriji Mahārāj explained, “The *gopis* were not so naïve. They were so wise that their wisdom could transcend the understanding of those who do possess knowledge of the *ātmā* and *vairāgya*. They also spoke as eloquently as those who are well-versed in diplomacy. In addition, they knew God precisely as he should be known. Even Uddhav, the wisest of the Yādavs and God’s agent, became overwhelmed when he realised the *gopis*’ understanding. That same Uddhavji later said, ‘God 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 imbibed the *gopis*’ preaching.

7 “Though you may say that the *gopis* were not very intelligent, there were, in fact, three distinctions amongst them: obstinate, mediocre, and mature.

8 “Of these, the characteristics of the obstinate *gopis* are as follows: They would often rebuke God 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 God and speak such harsh words that one would feel they will soon fall from the path of God. Those *gopis* who are described as such in the scriptures should be known as obstinate *gopis*.

9 “Those who are mediocre *gopis*, however, would never become angry with God and would never speak such harsh words. But by using their shrewdness, they would employ cunning ploys to conceal their selfishness from others and do whatever they please while also doing whatever pleases God; i.e., they would not do only that which pleases God. Furthermore, even if they have to do something that pleases only God, they would definitely use a cunning method to do whatever pleases themselves as well. Those *gopis* who are described as such in the scriptures should be known as mediocre *gopis*.

- 10 “In comparison, mature *gopis* would do only that which pleases God. In no way, though, would they use any cunning methods to satisfy their selfishness. Their only wish would be to please God. Therefore, they remain happy with whatever pleases God. Furthermore, they would never become angry at or jealous of the *gopis* who are their equals. They would also renounce vicious natures such as egotism, *matsar*, etc., and remain alert in the service of God. They would never do anything by thought, word or deed that would displease God. Those *gopis* who are described as such in the scriptures should be known as mature *gopis*. In this manner, there are three distinctions amongst the *gopis*.
- 11 “Overall, the *gopis* had extreme wisdom in their understanding, and thus their love cannot be said to be without understanding. Also, they had thoroughly realised the greatness of God. Due to the power of that realisation of God’s greatness, the virtues of *ātmā*-realisation and *vairāgya* naturally flourished in their hearts. Therefore, it was due to the power of realising God’s greatness that countless redemptive virtues such as *ātmā*-realisation, *vairāgya*, etc., were fully developed in the *gopis*.
- 12 “Now the characteristics of such a devotee are as follows: He wishes for only those *panchvishays*, i.e., sights, sounds, smells, tastes and touch, which are related to God, but not for those which are related to anything else. Then through those *vishays*, he develops intense affection for God. So much so, that even though he does not possess the virtues of *ātmā*-realisation and *vairāgya*, he still does not harbour any desire in his heart except for that of God.
- 13 “Consider the following example: When it has not rained, the seeds of different 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 one who does not possess the virtues of *ātmā*-realisation and *vairāgya* meets with bad company, though he may seem to have no desire for *vishays* other than God, he will begin to harbour desires for those objects. Furthermore, his mind will become corrupted, and he will not remember God in his heart. Instead, he will constantly crave for the *vishays*. As a result, that devotee who loves God but does not possess the virtues of *ātmā*-realisation and *vairāgya* will feel, ‘I do not have even the slightest love for God.’ Thus, a devotee who has love for God but does not

possess the virtues of *ātmā*-realisation and *vairāgya* is extremely inferior.

- 14 “In comparison, one who has the virtues of *ātmā*-realisation and *vairāgya*, even though his love for God seems ordinary, feels, ‘The form of God is forever present within my *jivātmā*.’ Because of this realisation, he may not seem outwardly enthusiastic for the *darshan*, touch, etc., of God’s form; in fact, he may appear to be very quiet. However, the roots of his love are very deep. Moreover, his love is not of the type that would diminish due to the influence of bad company. Therefore, this devotee is superior and is *ekāntik*.”

|| Vachanāmrut Sārangpur-15 || 93 ||

Sārangpur-16 **Narnārāyan’s Austerities**

- 1 On Bhādarvā *sudi* 5, Samvat 1877 [12 September 1820], Shriji Mahārāj was sitting on a large, decorated cot on the veranda outside Jivā Khāchar’s room in Sārangpur. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Paramānand Swāmi asked a question: “It is said in the Shrimad Bhāgwat, ‘While residing in Badrikāshram, Shri Narnārāyan is performing austerities for the sake of the liberation and happiness of all of the people in Bharat-khand.’ Why is it, then, that everyone does not tread the path of liberation?”
- 3 Shriji Mahārāj explained, “The answer lies in the fifth canto of the Shrimad Bhāgwat. It is said therein, ‘God is performing austerities, but he does so only for the sake of his devotees, not for those who are not devotees of God.’
- 4 “Shri Narnārāyan Bhagwān, who is clad in the attire of an ascetic, performs harsh austerities out of extreme compassion for and for the benefit of those people who realise the rarity of attaining a human body in this Bharat-khand and thus attain the refuge of God and offer *bhakti* to him. While performing such austerities, and endowed with the virtues of *dharma*, *gnān*, *vairāgya*, *upsham*, divine powers, etc. that are constantly inherent in him to a great extent, he dwells in Badrikāshram until the dissolution of the cosmos. Thus, even if his devotees who live in Bharat-khand may possess the

virtues of *dharma*, *gnān*, etc. to a lesser degree, they flourish greatly in just a short span of time due to the power of God's virtuous austerities. Thereafter, by the will of God, such devotees have the *darshan* of the manifest form of Shri Krishna Bhagwān amidst the divine light of Aksharbrahma that is in their hearts. In this way, due to God's austerities, devotees attain liberation without any hindrances. However, those who are not devotees of God do not attain liberation. This is the answer to your question."

|| Vachanāmṛut Sārangpur-16 || 94 ||

Sārangpur-17

Differences among Muktas; The Branch of a Tamarind Tree

- 1 On the evening of Bhādarvā *sudi* 6, Samvat 1877 [13 September 1820], Shriji Mahārāj was sitting facing north on a large, decorated cot on the veranda outside the rooms of Jivā Khāchar's *darbār* in Sārangpur. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "As the vision of a person who worships God becomes increasingly subtle, he realises the unlimited nature of God, and he increasingly realises the greatness of God. When that devotee identifies himself with the body, he sees God as the witness of his waking, dream and deep sleep states. Later, when he realises himself as transcending the waking, dream and deep sleep states, he realises God as transcending them too. Then, as his vision becomes increasingly subtle, he realises God as being far beyond himself and understands the greatness of God even more. Then, as his *vrutti* attaches itself more and more to God with love, his *upāsanā* of God becomes even more firmly established.
- 3 "For example, ants, birds, men, cattle, horses, elephants, large crocodiles and fish all drink water from the ocean and become healthy; yet the ocean's level is not even slightly reduced. Thus, the greater the capacity of the being, the more it realises the vastness of the ocean.
- 4 "Here is another example: a mosquito, a sparrow, a kite, a hawk, an *analphakshi* 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 realise the vastness of the sky and their own inferiority.

5 “Similarly, a devotee whose *upāsanā* is like that of Marichi and the other *prajāpatis* can be compared to the mosquito. A devotee whose *upāsanā* is higher, like that of deities such as Brahmā, can be compared to the sparrow. A devotee whose *upāsanā* is higher still, like that of deities such as Virāt-Purush, can be compared to a kite. A devotee whose *upāsanā* is higher still, like that of Pradhān-Purush, can be compared to a hawk. A devotee whose *upāsanā* is still higher, like that of pure Prakṛti-Purush, can be compared to an *analpakshi*. A devotee whose *upāsanā* is even higher, like that of an *akshar-mukta* in Akshardhām, is like Garud. As the powers of these devotees increase, they realise the greatness of God more and more. Moreover, as their own powers increase, their master-servant relationship with God is also consolidated.

6 “Also, when the person engaged in worship identified himself with the *jiva*, the *jiva* possessed the luminosity of a firefly. As he continued worshipping God, barriers 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 dissolution, and finally, he became as radiant as the transcendental lightⁱ.

7 “In this manner, the luminosity, powers and bliss of such a devotee constantly increase. In the example, the succession from firefly to transcendental light refers to the differences among the level of the *muktas*. As one reaches a higher spiritual state, God’s greatness is realised to a greater extent and one attains a higher *mukta*-level.”

8 So saying, Shriji Mahārāj bid ‘Jai Sachchidānand’ 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 one approaches it, it appears to get increasingly larger. Then, when one comes extremely close to it, it becomes so vast that one is unable to see its limits. Similarly, as obstacles in the form of

ⁱ Here, ‘transcendental light’ refers to the light of an *akshar-mukta*.

māyā are overcome, and one increasingly attains the proximity of God, one realises the unlimited greatness of God, and one's sense of servitude towards Him is increasingly strengthened."

|| Vachanāmṛut Sārangpur-17 || 95 ||

Sārangpur-18

Saline Land

1 On Bhādarvā *sudi* 8, Samvat 1877 [15 September 1820], Swāmi Shri Sahajānandji Mahārāj was sitting facing north on the veranda outside the north-facing rooms of Jivā Khāchar's *darbār* in Sārangpur. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a white *pāgh* around His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, "If a person with *shraddhā* encounters the company of a true *Sant* and develops *shraddhā* in the words of that *Sant*, then all of the redemptive virtues of *swadharma*, *vairāgya*, *gnān*, *bhakti*, wisdom, etc., would develop in his heart, and the vicious natures of lust, anger, etc., would be burnt away. Conversely, if he encounters evil company, and if he develops *shraddhā* in their words, then all of the virtues of *vairāgya*, wisdom, etc., would be destroyed. It is rather like the analogy of saline land. No matter how much rain falls upon it, no grass, or anything else, can grow upon it. However, if a flood were to sweep across that same land, then all of the salt would be washed away. As a result, where there was once salt, there would now be silt. Then, if the seeds of banyan, pipal, or other trees were to fall into that silt, they would grow into large trees. Likewise, if a person who has the previously mentioned virtues of *swadharma*, *vairāgya*, etc., firmly rooted in his heart and who has not even the slightest desire for the pleasures of this world were to meet with evil company, then waters in the form of evil company would sweep across his heart and leave behind silt in the form of worldly talks, etc. Subsequently, the seeds of lust, anger, avarice, infatuation, arrogance, *matsar*, etc., which are dormant in the silt, would grow into large trees. Therefore, a devotee of God should never keep bad company."

3 Then Shriji Mahārāj continued, "If a person has some *swabhāvs*, and he thoughtfully attempts to eradicate them by associating with

the *Sant*, then they can be destroyed. However, a person's vicious *swabhāvs* will not be eradicated 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 fast. He will use any of these four methods to try to overcome his depression. If he becomes severely depressed, he may even resort to committing suicide. These are the ways in which a fool attempts to overcome depression. However, such methods neither reduce the pain, nor do they eradicate one's *swabhāvs*. On the other hand, if one were to attempt to eradicate them with understanding, then both the distress and the *swabhāv* would be eradicated. Thus, only those who have understanding become happy."

4 Thereafter, Shriji 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* one may have, or how much love for God one may have, if one does not have understanding, then like the flames of the fire, all of one's virtues will be lost due to water in the form of bad company. In comparison, one who has *vairāgya* and love compounded with understanding is like the fire of lightning. It may be slight, but it is never destroyed."

5 Thereafter Nirvikārānand Swāmi asked, "Mahārāj, if a person has the vicious *swabhāvs* of lust, anger, etc., can they be eradicated, or not?"

6 Shriji Mahārāj replied, "Just as a merchant keeps an account of all his transactions, if one keeps an account of one's *swabhāvs* from the very day one entered the Satsang fellowship, then they can be eradicated. That is, one should think, 'When I was not in Satsang, I had these vicious *swabhāvs*. But ever since I have entered Satsang, they have diminished.' Thereafter, every year one should check to see if one has progressed or if there is still some deficiency remaining. However, a fool does not keep an account like the merchant does. Thus, any *swabhāv* which one may have can be eradicated if one continuously examines oneself while doing *satsang*."

7 Thereupon Muktānand Swāmi asked, "If one keeps bad company then it is obvious that one will develop vicious *swabhāvs*. But why is it that such vicious *swabhāvs* arise even after one associates with the *Sant*?"

- 8 Shriji Mahārāj explained, “During one’s childhood, one does not face the inner enemies of lust, anger, avarice, etc. Moreover, at that age, one also tends to have more love for God. However, when one enters youth, the inner enemies of lust, anger, etc., increase along with the belief that one is the body. If during that period one keeps the company of a *sādhū* who does not have vicious natures such as lust, the belief that one is the body, etc., then one will cross the ocean of youth. However, if the youth does not do this, the inner enemies of lust, anger, etc., will defeat him, and he will consequently turn vile.
- 9 “However, if an older person is spoilt while doing *satsang*, it is because whichever faults he perceives in the great *Purush* all return to dwell in his own heart. Conversely, if one imbibes the virtues of the great *Purush* and thinks: ‘Any *swabhāv* the great *Purush* exhibits is only for the sake of the *jīvas*’ liberation. He is, in fact, flawless; but my perceiving flaws in him is, in fact, due to my own personal foolishness’ – and thinking thus, if he imbibes the virtues of the *Satpurush* and asks for forgiveness for his mistakes, then the deficiencies of that person will diminish.”
- 10 Thereafter Mahānubhāvānand Swāmi asked, “Can *rājasik*, *tāmasik* and *sāttvik swabhāvs* be eradicated by doing *satsang*?”
- 11 Shriji Mahārāj replied, “All *swabhāvs* can be eradicated if one tries to eradicate them.”
- 12 Muktānand Swāmi asked further, “If that is the case, then despite the fact that Durvāsā and others have become *muktas*, why do they still remain *tāmasik*?”
- 13 Shriji Mahārāj explained, “The *gunas* of *tamogun*, etc., which are seen in Durvāsā and others are only present because they choose to keep them. They feel, ‘If someone is misbehaving, *tamogun* is actually very necessary in order to reprimand him. That is why we keep it.’ Thus, they purposefully retain such *gunas*. Nevertheless, when a *swabhāv* is prevalent in oneself, one should bear an aversion towards it. One should think, ‘I am a devotee of God and such a vicious *swabhāv* does not befit me.’ In this way, by the grace of God, one’s *swabhāvs* can be eradicated if one regards them as flaws and strives to discard them.”

|| Vachanāmṛut Sārāṅgpur-18 || 96 ||

| | End of Sārangpur Section | |

KĀRIYĀNI SECTION

Kāriyāni-1 A Worm and a Bee

1 On Bhādarvā *sudi* 12, Samvat 1877 [19 September 1820], a decorated, canopied cot that had been brought by Jādavji, a devotee 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 that cot. A white, cylindrical cushion and red, silken knee-cushions had been placed on top of the cushion. Also, frills of golden fabric were dangling on all four sides of the cot. Shriji Mahārāj was sitting facing north on this beautifully decorated cot. He was wearing a black-bordered, white *khes* and had tied a golden-bordered, white *feto* around His head. He had also covered Himself with a golden-bordered *shelu*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him. They were all enjoying the *darshan* of Shriji Mahārāj and were captivated by His charming appearance.

2 Then Shriji Mahārāj said to the *paramhansas*, "Please ask and answer questions amongst yourselves."

3 Thereupon Bhudharānand Swāmi asked, "Does the conviction of God arise in the *antahkaran* or in the *jiva*?"

4 Shivānand Swāmi attempted to answer the question, but was unable to do so satisfactorily.

5 So Shriji Mahārāj said, "The *jiva* knows through the *buddhi*, which is the cause of allⁱ and is greater than all. That *buddhi* resides in the *man*, in the *chitt*, in the *ahamkār*, 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 manner, pervading it from head to toe. The *jiva* resides within this *buddhi*, but the *jiva* is not felt; only the *buddhi* is felt.

ⁱ All knowledge

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 *jiva*.

7 “What is that *jiva* like? Well, it is the knower of the convictions formed by the *buddhi*; it also knows Brahmā, the cause of the convictions in the *buddhi*. It perceives the thoughts of the *man*, and also perceives Chandra, the cause of those thoughts in the *man*. It perceives the contemplation of the *chitt*, and also perceives Vāsudev, the cause of the contemplation in the *chitt*. It perceives the I-ness of the *ahamkār*, and also perceives Rudra, the cause of that I-ness. In this manner, the *jiva* perceives the four *antahkarans*, the ten *indriyas*, their *vishays* and the presiding deities, who allow one to discriminate among those *vishays*. Moreover, it does all of this simultaneously.

8 “That *jiva* 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 so because it is associated with the *buddhi*. But when that *jiva* is known as the illuminator of the body, *indriyas*, *antahkaran*, their presiding deities and the *vishays*, it appears to be extremely vast, and it appears to be pervasive. That is when it is not associated with the *buddhi*.

9 “That *jiva* is known not by the *indriyas*, but by inference. For example, on seeing a sword weighing 200 kg, a person can infer, ‘The wielder of this sword must be extremely strong.’ Similarly, the *jiva* inspires the body, *indriyas*, etc., simultaneously; therefore it must be very powerful. This is how the *jiva* can be known by inference.” Shriji Mahārāj answered the question in this manner.

10 Nityānand Swāmi then asked, “Mahārāj, what is the answer to the original question in what You have just said?”

11 Shriji Mahārāj clarified, “Well, the answer is that when the conviction of God has developed in the *buddhi*, one should realise that that conviction has also developed within the *jiva*. How does that

happen? Well, the conviction initially develops in the *indriyas*, then in the *ahamkār*, then in the *chitt*, then in the *man*, then in the *buddhi*, and then finally, it develops in the *jiva*.” Shriji Mahārāj replied in this manner.

12 Again Nityānand Swāmi asked, “Mahārāj, how can one know when there is conviction of God in the *indriyas*? How can one know when there is conviction of God in the *antahkaran*? How can one know when there is conviction of God within the *jiva*?”

13 Shriji Mahārāj replied, “The conviction of God which is in the *indriyas* should be known as follows: Of all of 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 of these aspects are apparent in God, that should be known to be the conviction of God in the *indriyas*.

14 “Further, of the various effects of the three *gunas* of *sattvagun*, *rajogun* and *tamogun*, the effect of *tamogun* is laziness, sleep, etc.; the effect of *rajogun* is lust, anger, etc.; and the effect of *sattvagun* is tranquillity, self-restraint, etc. If no doubts arise even when all of these are noticed in God, then that should be known as the conviction of God in the *antahkaran*.

15 “Due to *nirvikalp samādhi*, Rushabhdev Bhagwān wandered eccentrically, 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 *gunātī* state is apparent in God, then that should be known as conviction of God in the *jiva*.

16 “For example, ships which 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 immediately. However, if it is allowed to reach the seabed before it is retracted, then it comes out only after much 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 conviction of God in his *jiva*, that conviction cannot be dislodged in any way whatsoever.” In this way, Shriji Mahārāj spoke at length, but only a small portion has been mentioned here.

17 Then Chaitanyānand Swāmi asked, “Mahārāj, God is beyond the mind and speech; He is *gunātīt*. How, then, can the *māyik indriyas* and *antahkaran* perceive Him?”

18 Shriji Mahārāj replied, “When the *jiva* – the knower of the body, *indriyas* and *antahkaran* – becomes eclipsed during the state of deep sleep, its *indriyas* and *antahkaran* also become eclipsed in that deep sleep. At that time, God inspires that *jiva*. When the *jiva* enters the dream state from the state of deep sleep, the dream-related locations, pleasures, *vishays* and the *jiva* are all inspired by God. He inspires them during the waking state as well. In this way, God inspires the *jiva* both when it is conscious of the body, and when it is not. Furthermore, from Pradhān, *mahattattva* was formed; from *mahattattva*, the three types of *ahamkār* were formed; from that *ahamkār*, the *indriyas*, deities, five *bhuts* and five *tanmātrās* were formed; all of these are also inspired by God. Virāt, who is composed of all these elements combined, is also inspired by God. When all of these merge into *māyā*, then God inspires that *māyā* as well.

19 “That God inspires both *jiva* and *ishwar* when they identify themselves with their bodies. He inspires both *jiva* and *ishwar* even when they reside in the state of deep sleep and are eclipsed by Pradhān and are without any identity or form. He inspires *kāl*, which causes *māyā* and other entities to assume an identity and form, and also causes them to forsake identity and form. So, how can that God be known by the *indriyas* and *antahkaran*? Is that your question?”

20 Everyone confirmed, “Yes, Mahārāj, that is the question.”

21 So Shriji Mahārāj continued, “The answer to that is as follows: God does not create and sustain the world for His own sake. In fact, it is said in the Shrimad Bhāgwat:

बुद्धीन्द्रियमनःप्राणान् जनानामसृजत्प्रभुः।
मात्रार्थं च भवार्थं च ह्यात्मनेऽकल्पनाय च ॥ⁱ

This verse means: God created the *buddhi*, *indriyas*, *man* and *prāns* of all people to enable the *jivas* to indulge in the *vishays*, to take

ⁱ *Buddheendriya-manah-prānān janānām-asrujat-prabhuhu |
Mātrārtham cha bhavārtham cha hyātmane'kalpanāya cha |*

Shrimad Bhāgwat: 10.87.2

birth, to transmigrate to other realms, and to attain liberation. Therefore, God created this cosmos for the sake of the *jivas*' liberation; God sustains it for the sake of the *jivas*' liberation; in fact, God also causes its dissolution for the sake of the *jivas*' liberation. How is that? Well, He destroys it to allow the *jivas* – tired as a result of undergoing many births and deaths – to rest. That God, who acts in all ways for the benefit of the *jivas*, becomes like a human out of compassion. Then, when the *jivas* maintain profound association with the *Sant* of that God, why should they not be able to know Him? They certainly can know Him.”

- 22 Thereupon Bhajanānand Swāmi asked, “Why then, Mahārāj, does the Vedic verse claim: ‘यतो वाचो निवर्तन्ते अप्राप्य मनसा सह’?”
- 23 Shriji 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 God.”
- 24 Then Nityānand Swāmi raised a doubt: “Mahārāj, the Shrutis and Smrutis claim: निरञ्जनः परमं साम्यमुपैति ॥ⁱⁱ and ‘बहवो ज्ञानतपसा पूता मद्भावमागताः ॥’ⁱⁱⁱ.”
- 25 Shriji Mahārāj then said, “What I just mentioned is regarding the mind and the *indriyas* of non-devotees. The mind and *indriyas* of devotees of God, however, do attain God-realisation. For example, at

ⁱ *Yato vācho nivartante aprāpya manasā saha*

From where speech returns along with the mind without having attained [Brahma, i.e. God].

Taittiriya Upanishad: 2.4.1

ⁱⁱ *Niranjanaha paramam sāmīyam-upaiti | |*

He who is free from [the] blemishes [of *māyā*] attains qualities similar to those of the Supreme Being, [i.e. God].

Mundaka Upanishad: 3.3.1

ⁱⁱⁱ *Bahavo gnāna-tapasā pootā mad-bhāvam-āgatāhā | |*

Many who have been purified by austerities in the form of *gnān* have attained my qualities.

Bhagwad Gitā: 4.10

the time of dissolution, *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*, *antahkarans* and *prāns* of those who are devotees of God, due to their *gnān* of God, become like God. This is because God's form is itself divine. So, the bodies, *indriyas* and *antahkarans* of those devotees become like God's *indriyas*, *antahkaran* and body. That is why those devotees' bodies, *indriyas*, *antahkarans* and *prāns* become divine.

26 “The following example will clarify: 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. Thereafter, none of its bodily parts remain like that of a worm; it becomes exactly like a bee. Similarly, a devotee of God, in that very same body, becomes divine like God.”

27 Shriji Mahārāj then concluded by saying, “The essence of this talk that I have given is that for both a person with firmness in *bhakti* coupled with *ātmā*-realisation, and for a person with firmness in *bhakti* alone, progress is as described. However, the *indriyas* and *antahkaran* of a person with *ātmā*-realisation only, i.e., one who aspires for *keval-gnān*, do not become divine like God's form; he attains only *brahmasattā*.”

28 Having spoken in this way, Shriji Mahārāj said, “Now let us stop this discourse, and as the assembly has become inert, someone please sing some pleasing devotional songs.” Saying this, He Himself sat in meditation, while the *sādhus* began singing devotional songs.

|| Vachanāmṛut Kāriyāni-1 || 97 ||

Kāriyāni-2

A Cursed Intellect

1 On *Āso sudi 2*, Samvat 1877 [9 October 1820], Swāmi Shri 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. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 By Shriji Mahārāj's command, the junior *paramhansas* had
come to the front of the assembly and were asking and answering
questions amongst themselves.

3 Thereupon Shriji Mahārāj said, "Here, allow Me to ask one
question."

4 The junior *paramhansas* responded by saying, "Mahārāj, please
do ask."

5 Shriji Mahārāj then said, "One individual's intellect is such that
since the day he joined the Satsang fellowship he may occasionally
perceive a flaw in God and the *Sant*, but it does not persist; it passes
away. Day by day, he may continue perceiving virtues and flaws,
but he never abandons Satsang. Why? Because he is wise and
realises, 'There is no *Sant* like this in the entire *brahmānd*, and
there is no other God besides this Mahārāj.' Because he has realised
this, he remains firm in Satsang. On the other hand, another
individual's intellect is such that he never perceives a flaw in God or
the *Sant*. But even though both individuals' intellects are similar
outwardly and their faith in God is also similar, one individual
continues perceiving flaws, while the other does not. What, then, is
the fault in the intellect of the individual who keeps perceiving flaws?
I put this question to Nānā Shivānand Swāmi."

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

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

8 At that point, Shriji Mahārāj said, "He is correct; that is the
correct answer to the question. In this world, do not people say, 'He
has been cursed by someone'? In the same way, that individual has
been cursed because he may have pained a great *Sant*, or he may
have hurt a meek person, or he may not have served his parents.
That is why his intellect is the way it is."

9 Then Bhagwadānand Swāmi asked, "Mahārāj, how can his
cursed intellect be remedied?"

10 Shriji Mahārāj explained, "This piece of cloth which I wear on
My head and a thick cloth like a carpet cannot be washed with the
same amount of effort. Why? 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, 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 observes *niyams* only to the extent that everyone else does, then that flaw will not be eradicated. He should not remain only as free of lust, taste, avarice, attachment, and egotism as others. Rather, he should become more free of lust than others; he should become more free of avarice than others; he should become more free of taste than others; he should become more free of attachment than others; and he should become more free of egotism than others. Also, he should go to sleep later than others; he should chant the name of God with a rosary more often than others; and he should wake up a little earlier than others. In this manner, if he observes *niyams* more intensely than others, his cursed intellect will be remedied; otherwise it will not be remedied.”

11 Then Motā Shivānand Swāmi asked Motā Yogānand Swāmi a question: “Do *karmas* have a form or are they formless?”

12 Motā Yogānand Swāmi replied, “I do not think I can answer that question.”

13 Shriji 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.”

14 Shriji Mahārāj talked a great deal in this manner, but only a small portion has been mentioned here.

|| Vachanāmrut Kāriyāni-2 || 98 ||

Kāriyāni-3

Shuk Muni Is a Great Sādhu;

A Person Cannot Be Known by His Superficial Nature

1 On the evening of Āso vadi 7, Samvat 1877 [14 October 1820], Shriji Mahārāj was sitting facing north on a large, decorated cot 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 cotton cloth. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

- 2 Thereupon Shriji Mahārāj said, “This Shuk Muni is a very great *sādhū*. From the day he began staying with Me, his enthusiasm has been ever increasing; in fact, it has never diminished. Thus, he is like Muktānand Swāmi.”
- 3 Shriji Mahārāj then continued, “The affection that people develop for each other is due to virtues, and the repulsion they experience for each other is due to faults. But those virtues and faults cannot be discerned from an individual’s superficial behaviour. Because, outwardly, a person may walk like a cat, fixing his eyes on the floor as he walks, but inside, he may have intense lust. On seeing him behave in this manner, a person who is not wise would think, ‘He is a very great *sādhū*.’ 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 *sādhū*.’ Inwardly, however, he may be extremely free of lust. Thus, a person cannot be judged by his superficial, physical behaviour; only after staying with him can he be judged. Because 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 wakes, the way he sits, etc.
- 4 “Also, virtues and vices are more discernible 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 virtuous. 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 base thoughts,’ and who makes an effort to eradicate those thoughts, and who remains determined until they have been eradicated, progresses in his youth. On the other hand, one who is complacent instead of being alert, will not progress. So, a virtuous person like the former can be recognised from his childhood.”
- 5 Having said this, Shriji Mahārāj talked at length about His own inclination for renunciation in His childhood. He then continued, “One who is virtuous does not like the company of immature children from his childhood; he does not have an appetite for tasty food; and he continuously restrains his body. Just look, when I was a child, I had the same thoughts as Kārtik Swāmi; i.e., I felt, ‘I want to eliminate all of the remnants of My mother – her flesh and blood – from My body.’ So, after many spiritual endeavours, I emaciated My body so much that if something pierced My body, water would come out, but

never blood. In this manner, one who is virtuous can be known from his childhood.”

6 Then Bhajanānand Swāmi asked, “Mahārāj, is it better to maintain such a thought in one’s mind, or is it better to expose the body to austerities?”

7 To that Shriji Mahārāj said, “Some faults are due to the body – these should be known; and some faults are due to the mind – these should also 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 20 or 25 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 as just mentioned.

8 “Then, the faults of the body should be removed by imposing bodily restraints. Thereafter, once the body is weakened, the remaining faults of the mind should be eradicated by contemplating, ‘I am the *ātmā*, separate from desires. In fact, I am completely blissful.’ One who practises these two methods – bodily restraint and contemplation of the *ātmā* – is a great *sādhū*. If one has only bodily restraint, but does not contemplate, then it is not appropriate. Conversely, if one only contemplates, but does not restrain one’s body, then that is also not appropriate. Therefore, one who has both is the best. Moreover, if these two methods – bodily restraint and contemplation – are necessary for even householder *satsangis* to practise, then a renunciant should definitely practise them.”

9 Then Nishkulānand Swāmi asked, “Mahārāj, can one remain like that through contemplation or through *vairāgya*?”

10 Shriji Mahārāj replied, “One remains like that due to the company of a great *sādhū*. Furthermore, one who is unable to do so even with the company of a great *sādhū* is a grave sinner.”

11 Saying that, Shriji Mahārāj continued, “If a renunciant desires to indulge in the worldly pleasures which are appropriate only for a householder, then he is as good as an animal eating dry grass. Why

is that? Because even though he is never going to acquire those objects, he still harbours a desire for them. It seems, then, that he has not understood that fact properly, because, as the saying goes, what is the point in asking the name of a village which one is not going to visit? If he does harbour a craving for those objects that he has renounced, 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. So, one who maintains a desire for those pleasures while remaining in Satsang is a fool. Why? Because, whoever remains in Satsang is required to comply by its injunctions. 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 *Brāhmin* lady becomes a widow but continues to dress like a married woman, will her relations allow it? Certainly they would not. Thus, one who maintains indecent *swabhāvs* while remaining in Satsang has not understood this talk. Because, if he had understood it, such indecent *swabhāvs* would not remain."

- 12 Saying this, Shriji Mahārāj bid 'Jai Swāminārāyan' to everyone and departed to go to sleep.

|| Vachanāmrut Kāriyāni-3 || 99 ||

Kāriyāni-4 **Awareness of the Jiva and the Witness**

- 1 Four-and-a-half hours after sunrise on *Āso vadi* 8, Samvat 1877 [15 October 1820], Shriji 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. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "Please ask and answer questions amongst yourselves."

- 3 So Gopālānand Swāmi asked Bhajanānand Swāmi, “In this body, how much awareness is of the *jiva*, and how much awareness is of the witnessⁱ?”
- 4 Bhajanānand Swāmi attempted to answer the question but was unable to do so.
- 5 Shriji Mahārāj then replied, “The *buddhi* pervades this body from head to toe. As a result, it is simultaneously aware of the activities of all of the *indriyas*. The *jiva* resides within that *buddhi* by pervading it. So, the awareness of the *buddhi* is due to the awareness of the *jiva*. Similarly, since the witness resides within that *jiva*, the *jiva*’s awareness is due to the witness’s awareness.”
- 6 Thereafter Nityānand Swāmi asked Shriji Mahārāj, “Mahārāj, the witness does reside within the *jiva*. But realising that that which is a witness must possess a form, the question is how can that which possesses a form also be pervasive?”
- 7 Hearing this, Shriji Mahārāj explained, “That which possesses a form can also be pervasive. For example, Agnidev possesses a definite form when residing in his realm, but through his powers, he is latent within wood. Similarly, God possesses a definite form in His Akshardhām, but through His *antaryāmi* powers, He pervades the *jivas* and functions as if He possesses a form. Therefore, even that *antaryāmi* form should be considered to possess a form.”

|| Vachanāmṛt Kāriyāni-4 || 100 ||

Kāriyāni-5

God’s Purpose for Assuming an Avatār

- 1 On *Āso vadi* 14, Samvat 1877 [4 November 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a canopied cot on the veranda outside the north-facing rooms of Vastā Khāchar’s *darbār* in Kāriyāni. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Then Shriji Mahārāj said, “I wish to ask a question.”

ⁱ Throughout this particular Vachanāmṛt, ‘witness’ refers to God.

- 3 The *munis* responded by saying, “Mahārāj, please do ask.”
- 4 Thereupon Shriji Mahārāj asked, “God assumes an *avatār* on earth to grant liberation to the *jīvas*. But is He not capable of granting liberation while remaining in His abode, without assuming an *avatār*? After all, God can grant liberation in any manner He wishes. What, then, is the purpose of Him assuming an *avatār* on earth? Furthermore, if God can only grant liberation when He assumes an *avatār*, and He is incapable of granting liberation otherwise, it would suggest that much of a weakness in God. But in reality, God is capable of granting liberation to the *jīvas* by assuming an *avatār*, and He is also capable of granting liberation to the *jīvas* without assuming an *avatār*. So, then, what is the purpose of God assuming an *avatār* on earth? That is the question.”
- 5 The senior *sādhus* answered according to their own understanding but were unable to answer Shriji Mahārāj’s question satisfactorily. As Shriji Mahārāj raised doubts to their answers, their answers were all refuted. The *munis* then folded their hands and requested, “Mahārāj, only You are capable of answering this question.”
- 6 So Shriji Mahārāj explained, “God assumes an *avatār* for only one reason: Having surrendered Himself to the *bhakti* of those devotees who have intense love for Him, God assumes whichever form the devotees wish for in order to grant them bliss. He then fulfills all of the desires of His devotees. Since the devotees are corporeal and have physical bodies, God also becomes corporeal, assumes a physical body and showers affection upon those devotees. In addition to this, He suppresses His powers and behaves with the devotees as a son, or as an intimate companion, or as a friend, or as a relative. Because of this, the devotee may not maintain much protocol with God. Nonetheless, God showers His affection upon the devotee in whichever manner he desires.
- 7 “Thus, the only reason God assumes an *avatār* is to fulfill the desires of His beloved devotees. Along with this, He grants liberation to innumerable other *jīvas* and also establishes *dharma*. Now if there is any doubt in what I have just said, please speak.”
- 8 The *munis* replied, “Mahārāj, Your reply is most appropriate.”

|| Vachanāmṛt Kāriyāni-5 || 101 ||

Kāriyāni-6

One Who Possesses Matsar

1 On Āso vadi Amās, the day of Diwāli, Samvat 1877 [5 November 1820], a row of oil lamps had been arranged around a dais which had been erected in front of the north-facing rooms of Vastā Khāchar's *darbār* in Kāriyāni. There, Swāmi Shri Sahajānandji Mahārāj was sitting on a decorated, canopied cot that had been placed on that dais. He was wearing a red *survāl* made of *kinkhāb* with golden embroidery. He was also wearing a black, *kinkhāb dagli* with the words 'Narnārāyan-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. Moreover, garlands of yellow flowers adorned His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 A devotee from the island of Deev had come on that occasion. She requested Shriji Mahārāj to allow her to perform His puja. Accepting her request, Shriji Mahārāj came down from His ornate seat, approached the devotee and accepted her puja. Then, after accepting the clothes, a yellow umbrella and a pair of wooden *chākhdis* offered by her, He returned to His seat.

3 Then Shriji Mahārāj said, "For so many years devotees have been offering clothes and thousands of rupees worth of jewellery to Me, but never have I gone of My own accord to receive them as I just did. Moreover, never have I become as pleased by wearing the clothes and jewellery offered by others as I have just now. I have become extremely pleased upon that devotee today."

4 The *munis* commented, "That devotee truly does have such love." In the meantime, Dinānāth Bhatt arrived, bowed at the feet of Shriji Mahārāj and sat down. Subsequently, Shriji Mahārāj gave all of the richly embroidered clothes to him.

5 Muktānand Swāmi then asked, "Mahārāj, by which virtue is God pleased upon a devotee?"

6 Shriji Mahārāj replied, "God is pleased with a devotee who becomes free of lust, anger, avarice, deceit, egotism, jealousy and *matsar*, and then offers *bhakti* to God. But amongst all of those, *matsar* is the root of all vices. That is why in the Shrimad Bhāḡwat, Shri Vyāsji has noted that only the *sādhu* who is without *matsar* is

worthy to possess *bhāgwat dharma*. Consequently, *matsar* is subtler than all of the other vices. Also, it is extremely difficult to eradicate *matsar*.”

7 Thereupon Brahmānand Swāmi asked, “What is the method for eradicating *matsar*?”

8 Shriji Mahārāj replied, “One who is a *sādhū*, and treads the path of a *sādhū*, will be able to eradicate *matsar*. However, if a person does not desire to tread the path of a *sādhū*, the *matsar* within him will never be eradicated.”

9 Again Muktānand Swāmi asked, “What causes *matsar*?”

10 Shriji Mahārāj replied, “There are three causes of *matsar*: women, wealth and sumptuous food. But for one who does not have any of these three, egotism is the cause of *matsar*. Moreover, for one who possesses *matsar*, the fact that I have given these clothes to Dinānāth 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 *Brāhmin*.’ Such a thought would never arise in the heart of one who possesses *matsar*. Even if someone else gives something and someone else receives it, a person who possesses *matsar* burns with envy unnecessarily.

11 “As for Me, not even the slightest bit of lust, anger, avarice, egotism, *matsar* or jealousy enters My heart. Also, in My heart, I experience a strong aversion for the *panchvishays*, namely sights, sounds, smells, tastes and touch. In fact, I do not have even the slightest interest in any one of the *panchvishays*. Whenever I accept food or clothes, I do so on seeing the *bhakti* of the devotees; never do I accept them for My own physical pleasure. In fact, all of My actions of eating, drinking, wearing, etc., are for the sake of all the *sādhus* and *satsangis*. If I feel that it is for My own sake and not for their sake, then I would immediately discard it. Actually, the only reason I keep this physical body is for the sake of the *satsangis*; besides that, there is no other reason. Devotees such as Mulji Brahmachāri, Somlā Khāchar and others who have been staying close to Me for so many years, know My nature and realise, ‘Besides the devotees of God, Mahārāj does not have affection for anyone else. In fact, Mahārāj is unaffected by anything, just like *ākāsh*.’ In this manner, those who constantly stay near Me know My nature. In fact, I have

sacrificed My body for the sake of those who are devotees of God by word, thought and deed. Therefore, in all ways, I am attached to whosoever is a devotee of God. To Me the wealth of the 14 realms, without the devotees of God, seems as worthless as a blade of grass.

- 12 “In addition, even those who are devotees of God and have resolute love only for God, will not find pleasure in enticing *vishays*. Although they may sustain the body with ordinary *vishays*, they immediately become dejected by enticing *vishays*. So, only such a person can be considered a completely perfect devotee of God.”

|| Vachanāmṛut Kāriyāni-6 || 102 ||

Kāriyāni-7

Vairāgya Due to Obsession; Ultimate Liberation

- 1 On the night of Kārtik *sudi* 1, Samvat 1877 [6 November 1820], a row of oil lamps had been arranged around a dais in front of the north-facing rooms of Vastā Khāchar’s *darbār* in Kāriyāni. There, Shriji Mahārāj was sitting on a cot that had been placed on that dais. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Kāshidās of the village of Bochāsan asked Shriji Mahārāj a question: “Mahārāj, renunciants follow the path of *nivrutti*; thus, they are able to keep their *vrutti* constantly on God. But householders follow the path of *pravrutti*; hence, they are plagued with countless worldly problems. What understanding, then, must a householder maintain in order to fix his *vrutti* constantly on God?”
- 3 Shriji Mahārāj replied, “The householder should believe, ‘Just as I had parents, wives and children during my past lives in the cycle of 8.4 million life forms³, 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 manner, if he diverts his affection from everything else, and maintains firm affection only towards God, and keeps the company of a *sādhū*, then

even a householder's *vrutti* can remain constantly fixed on God, just like the *vrutti* of a renunciant."

4 Hearing these words of Shriji Mahārāj, all of the householders present in the assembly folded their hands and asked, "Mahārāj, what will become of the householder who is unable to behave in that manner?"

5 Shriji Mahārāj answered, "I spoke in reference to a person who, having eradicated all desires for all objects except God, keeps his *vrutti* constantly on God. But someone who is not so strong should abide by the codes of *dharma* of Satsang. He should also rely on the strength of God and the *Sant*, whose refuge he has taken, by believing, 'God is the saviour of the sinners and the uplifter of the fallen, and I have attained Him in person.'" Hearing such words from Shriji Mahārāj, the devotees became extremely pleased.

6 Shriji Mahārāj then asked the *sādhus*, "What causes *vairāgya* to arise?"

7 The *sādhus* replied according to their understanding, but Shriji Mahārāj's question could not be answered satisfactorily. So the *munis* said, "Mahārāj, You will have to answer that question."

8 Shriji Mahārāj explained, "Upon hearing the words of the scriptures and the *satpurush*, developing an obsession that does not diminish once developed is the only cause for *vairāgya*; there is no other cause. Whoever is obsessed in such a manner will develop *vairāgya*, regardless of whether he is *tāmasik*, *rājasik* or *sāttvik*. On the other hand, if a person does not have such an obsession, he will not develop *vairāgya*. Also, if someone's obsession diminishes after a few days, then the *vairāgya* that develops can cause tremendous harm. How? Well, when he does have the obsession, he renounces and leaves his home. Then, after he accepts the saffron robes, the obsession that he had previously developed subsides; but the house he left behind would be in ruins. Then, like the dog of a washerman 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 the highest state of enlightenment."

9 Then Shriji Mahārāj, in an extremely pleased mood, asked another question to the *paramhansas*: "What is ultimate liberation? Also, how does one who has attained God-realisation and ultimate liberation feel in all of his activities?"

- 10 The *munis* answered according to their understanding, but Shriji Mahārāj's question was not answered satisfactorily. So, all of the *munis* folded their hands and said to Shriji Mahārāj, "Mahārāj, You will have to answer that question."
- 11 Thereupon Shriji Mahārāj said, "During the dissolution of the *brahmānd*, the 24 elements², which have evolved from Prakruti, are assimilated into Prakruti. Then Prakruti-Purush also disappear in the divine light of Aksharbrahma, after which only the concentrated light characterised by eternal existence, consciousness and bliss remains. The divine form of Purushottam Bhagwān Vāsudev is constantly present in that divine light. Through that divine form, He Himself becomes visible to everyone and manifests on earth in human form for the purpose of granting liberation to the *jivas*. But the *jivas* on earth who are ignorant fools claim that God has *māyik gunas* within Him. In reality, though, He does not have any *māyik gunas* within Him. He is forever *gunātī* and has a divine form. Moreover, it is that very same God, who has a form and is divine, that the Vedānta scriptures propound as being uncuttable, unpierceable, *nirgun*, and pervading everywhere. It is to dispel the *māyik* view from the mind of the *jiva* that He has been propounded as being *nirgun*. That God remains as He is during the time of creation, sustenance and dissolution of the cosmos; i.e., He does not undergo any changes like worldly objects do. He always maintains a divine form. Having such a firm conviction of the manifest form of Purushottam is called ultimate liberation.
- 12 "One who has attained God-realisation through such a conviction experiences the following: Wherever he casts his eyes – among all the mobile and immobile forms – he sees the form of God as if it is before his eyes, the same form that constantly remains in Akshardhām even after the dissolution of the body, the *brahmānd* and Prakruti-Purush. Other than that form, he does not perceive even an atom. These are the characteristics of one who has attained God-realisation."

|| Vachanāmṛt Kāriyāni-7 || 103 ||

Kāriyāni-8

The Sagun and Nirgun Forms of God

- 1 On Kārtik *sudi* 4, Samvat 1877 [9 November 1820], Shriji Mahārāj was sitting on a large, decorated cot on the veranda outside the north-facing rooms of Vastā Khāchar's *darbār* in Kāriyāni. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Muktānand Swāmi asked a question: "Mahārāj, the Vedas, the Shāstras, the Purāns and the Itihās scriptures have described the *sagun* form of God and have also described His *nirgun* form. So how should one understand the *nirgun* form, and how should one understand the *sagun* form of Shri Purushottam? Also, how much does a devotee of God benefit by understanding the *nirgun* form of that God, and how much does he benefit by understanding the *sagun* form of that God?"
- 3 Shriji Mahārāj replied, "The *nirgun* form of God is much subtler than that which is subtle. It is the *ātmā* of all of the elements such as *pruthvi*, *jal*, etc.; it is the *ātmā* of Pradhān-Purush, which are higher than those elements; 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 of these constitute the *sharīr* of God. Just as the *jīva* is subtler, purer and of greater luminosity than the body, in the same manner, compared to all of the other entities, God is much more subtle, pure, unaffected and luminous. For example, *ākāsh* pervades the four *bhuts* – *pruthvi*, *jal*, etc. 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 Bhagwān 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. For example, *ākāsh* dwells in the four *bhuts*, yet the four *bhuts* are incapable of becoming unaffected and untainted like *ākāsh*. Similarly, Purushottam Bhagwān is the *ātmā* of all, yet no one up to and including Akshar is capable of becoming as powerful as Purushottam Bhagwān. In this manner, being extremely subtle, extremely unaffected, extremely pure, extremely untainted, extremely luminous, and possessing tremendous, divine

powers is the *nirgun* aspect of the form of that God. For example, if Mount Girnār were to be placed next to Mount Lokālok it would appear extremely small. Mount Girnār does not become smaller in any way, but before the extreme vastness of Lokālok, it appears small. In the same manner, before the vastness of Purushottam Bhagwān, countless millions of *brahmānds*, each encircled by the eight barriers⁵, appear extremely minute, like mere atoms. Those *brahmānds* do not become smaller, but before the vastness of God they appear small. In this way, the extreme vastness of the form of God is the *sagun* aspect of God.

4 “Then someone may doubt, ‘In His *nirgun* form, God is subtler than the extremely subtle, and in His *sagun* form, He is more vast than the extremely vast. What, then, is the nature of the original form of God, who assumes both of these forms?’

5 “The answer to that is that the manifest form of God visible in a human form is the eternal and original form of God. His *nirgun* and *sagun* aspects are the special, divine powers of that form. For example, Shri Krishna Bhagwān and Arjun sat in a chariot and went to retrieve the son of the *Brāhmin*. After crossing Mount Lokālok, they reached the darkness of *māyā*. Shri Krishna pierced that *māyā* using his Sudarshan Chakra. Then, reaching the light of Brahma, which transcends that *māyā*, he retrieved the son of the *Brāhmin* from Bhumā-Purush who resides there. In that situation, the chariot and horses were *māyik* and physical, but through contact with Shri Krishna Bhagwān, they became extremely subtle and like *chaitanya*; thereby, they reached the *nirgun* Brahmadhām of God. In this way, to impart subtlety to physical objects is the *nirgun* aspect of Shri Krishna Bhagwān’s form.

6 “Furthermore, that same Shri Krishna Bhagwān showed the whole *brahmānd*, including the eight barriers⁵ which encircle it, in his own mouth to his mother, Yashodāji. To Arjun, he also revealed the Vishwarup form in his own form. At that time, with the exception of Arjun, others saw the form of God as being three-and-a-half arms in height. Moreover, when God assumed the *avatār* of Vāman, he initially gave *darshan* in the form of a dwarf. After he made Bali relinquish as much land as could be covered in three footsteps, he increased the size of his own form to such an extent that one footstep alone covered the seven *pātāls*, with his own body covering the entire sky. With his second footstep, he covered the

seven *swargs* and pierced the outer shell of the *brahmānd*. King Bali saw this vast form of God, but others only saw the dwarf form assumed by God – exactly as it was visible. In this way, God’s vastness, which is even more vast than the extremely vast, is the *sagun* aspect of God’s form. For example, the sky is cloudless during 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, God reveals His divine powers from Himself in their *nirgun* and *sagun* aspects and also withdraws them back within Himself. That God appears to be like a human, but no one is able to fathom the limits of His greatness. If a devotee realises the *nirgun* and *sagun* aspects in God’s form in this manner, then *kāl*, *karma* and *māyā* would be incapable of binding him, and throughout the day he would continuously experience wonder in his heart.”

|| Vachanāmrut Kāriyāni-8 || 104 ||

Kāriyāni-9

Obstinacy like a Buffalo

1 On Kārtik *sudi* 5, Samvat 1877 [10 November 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the north-facing rooms of Vastā Khāchar’s *darbār* in Kāriyāni. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj asked a question to Nityānand Swāmi and Brahmānand Swāmi: “Suppose there is someone who has such a spiteful obstinacy that once he develops a grudge for someone, he never forsakes that grudge; instead, he continues to be obstinate like a buffalo. Can such a person be called a *sādhū* or not?”

3 Both replied, “One who is like that cannot be called a *sādhū*.”

4 Then Muktānand Swāmi asked a question: “Mahārāj, it may be the case that a devotee of God finds a fault in some other devotee, and due to that, he develops spite for that devotee. How can one eradicate the perception of that flaw?”

5 Shriji Mahārāj replied, “A person who possesses the *bhakti* of God in his heart and realises the greatness of God would never find a

fault in a devotee of God, and he would never develop a spiteful obstinacy towards a devotee of God. For example, Uddhavji had understood the greatness of God, and therefore asked for a boon: ‘May I be reborn as any of the vines, blades of grass or shrubs in Vrundāvan in order to have the privilege of being touched by the dust of the feet of these *gopis*.’ Also, Shri Krishna Bhagwān told Baldevji that the trees, birds and deer in Vrundāvan are extremely fortunate. Even Brahmā asked for a boon from Shri Krishna Bhagwān: ‘O God! May I be so highly blessed to be able to serve your holy feet in the midst of your servants, either in this life, or in the life of an animal or bird.’

6 “Therefore, one who understands the greatness of a devotee of God in this way will never develop a grudge due to a person’s flaws. Moreover, one who understands such greatness never takes into account even minor drawbacks that are present in a devotee of the manifest form of one’s own *Ishtadev*. In fact, one who realises the greatness of God looks upon even animals, trees, shrubs, etc., which have come into contact with God as equivalent to deities. If that is so, what can be said of those people who are engaged in the *bhakti* of God, abiding by religious vows, and chanting the name of God? He would certainly look upon them as equivalent to deities and would not think ill of them.

7 “Therefore, one who understands the greatness of God does not develop animosity towards devotees of God. On the other hand, one who does not understand such greatness does develop animosity towards them. Therefore, one who does not realise the greatness of God and God’s devotees should be known as being half-fallen, even if he is a *satsangi*. Moreover, only one who understands the greatness of God and the devotees of God should be known to be a perfect *satsangi*.”

|| Vachanāmrut Kāriyāni-9 || 105 ||

Kāriyāni-10

Checking the Pulse; Austerities

1 On the night of Kārtik *sudi* 10, Samvat 1877 [15 November 1820], Swāmi Shri Sahajānandji Mahārāj was sitting in one of the east-facing rooms of Vastā Khāchar’s *darbār* in Kāriyāni. At that time, ten or twelve senior *sādhus* and five or six devotees were sitting

before Him. Shriji Mahārāj seemed to have a fever, and so He was warming Himself in front of a charcoal stove that had been placed before Him.

2 Thereupon Shriji Mahārāj told Muktānand Swāmi, “Please check My pulse. It seems as if there is a slight illness in My body.”

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 definition of a difficult period for all *satsangis*.”

4 Hearing this, Shriji Mahārāj said, “In order to please God, Nārādji performed stringent austerities by enduring cold and heat, hunger and thirst for many *yugs*; and due to this, he was able to please God. In the same way, a person who is wise deliberately performs austerities by restraining his body and *indriyas*. Thus, a *sādhū* 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 God’s wish?

5 “Moreover, a renunciant *sādhū* should firmly maintain the following wish in his mind: ‘I do not desire the pleasures of the *panchvishays* found in Devlok, Brahmaloḥ, Vaikunth and other realms. In this very body, or by going to Badrikāshram and Shwetdwip after I die, I wish to please God by performing austerities. Furthermore, even if it takes one life or two lives or a thousand lives, I wish to please God only by performing austerities.’

6 “Furthermore, the *jīva*’s liberation is attained only by the following understanding: ‘Everything happens by the will of the incarnate form of Shri Krishna Nārāyan, not by *kāl*, *karma*, *māyā*, etc.’ In this manner, understanding only God to be the all-doer is the supreme cause of liberation. Performing austerities, however, earns God’s pleasure. Yet even while performing austerities, one should keep such feelings as Rādhikāji and Lakshmiji keep for God when offering profound, loving *bhakti*. Still, if a person understands only God to be the all-doer, then even if he does not perform austerities, his *jīva* overcomes the misery of births and deaths. But without performing austerities, God’s pleasure is not bestowed upon that *jīva*.

7 “There is no sinner worse than the person who does not realise God to be the all-doer. In fact, he should be known to be a sinner worse than one who has killed a cow, killed a *Brāhmin*, associated with the wife of one’s own guru or maligned a true guru who is a knower of Brahma. Why? Because he believes *kāl*, *karma*, etc., to be the cause of everything, not God. In fact, one should not even stand in the shadow of such persons who are *nāstik* outcasts, nor should one listen to their talks, even unknowingly.

8 “Furthermore, by the grace of God, those who are devotees of God may become like Brahmā, Shiv, Shukji or Nārād; they may even become like Prakruti-Purush; or they may become like Brahma or Akshar. However, no one is capable of becoming like Shri Purushottam Nārāyan. Therefore, just as one shuns a vile person, one should immediately shun the company of those persons and those scriptures that refute the *upāsana* of God and break one’s master-servant relationship with God.”

9 Then Muktañand Swāmi asked, “Mahārāj, a devotee who serves God by offering beautiful clothes, jewellery, various types of food, etc., also desires to please God. Yet, you are saying that one can only please God through austerities. What, then, is inappropriate about pleasing God through such offerings, without resorting to austerities?”

10 Shriji Mahārāj replied, “If the person who is offering *bhakti* to God with such lavish objects does so without any desires, solely for the purpose of earning God’s pleasure, then it is all right. If, on the other hand, he is tempted by those objects, viewing them to be God’s *prasād*, and, leaving God 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 renunciant should realise God to be the all-doer and strive to please God only by performing austerities. He should also worship God by offering profound, loving *bhakti* in the manner of Rādhikāji and Lakshmiji. That is My principle.”

11 Thereafter, Brahmāñand Swāmi asked, “Mahārāj, please tell us how we can benefit in this realm and in the realm we attain after death?”

12 Shriji Mahārāj replied, “The principle that I have just explained is itself the only means to attain supreme bliss, in this realm and in other realms.”

- 13 Then Gopālānand Swāmi asked, “Mahārāj, in one’s mind one may have great zeal to cultivate the virtue of renunciation and perform austerities. But if some obstacle is encountered in the process, what should one do?”
- 14 Shriji Mahārāj replied, “A person who has great zeal in any endeavour would never be hindered, even if he were to face thousands of obstacles. That should be known to be true zeal. Just see, it has been 21 years since I first met Rāmānand Swāmi. During this period, I have come across countless devotees who have been offering a countless variety of clothes, jewellery, food and drink, etc. Despite this, My mind has never been tempted by any of those objects. Why? Because I have zeal only for renunciation.
- 15 “Furthermore, in this world there are so many widows who, following the death of their husbands, continue to lament bitterly; on the other hand, there are also many women who renounce their wedded husbands and engage themselves in worshipping God. Similarly, there are so many foolish men who mourn the loss of their own wives and continue hankering after other women; on the other hand, there are so many men with *vairāgya*, who renounce their own wedded wives and engage themselves in worshipping God. In this manner, each and every person has a different type of zeal.
- 16 “But My zeal and principle is just this: One should strive to please God by performing austerities. And realising God to be the all-doer, one should offer *bhakti* to Him while maintaining a master-servant relationship. Also, one should not allow the *upāsana* of that God to be violated in any way. All of you should accept these words of Mine as the most supreme principle.”

|| Vachanāmṛut Kāriyāni-10 || 106 ||

Kāriyāni-11

The Characteristic of Affection

- 1 On the night of Kārtik *sudi* 11, Samvat 1877 [16 November 1820], Shriji 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 holding torches were standing before Him, one on either side. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Sachchidānand Swāmi asked Shriji Mahārāj, “What are the characteristics of a person who has affection for God?”

3 Shriji Mahārāj replied, “He who has affection for his beloved, God, will never disobey the wishes of his beloved. That is the characteristic of affection. To take an example, the *gopis* had affection for Shri Krishna Bhagwān. So, when Shri Krishna Bhagwān prepared to leave for Mathurā, all of them together decided, ‘We will infringe the norms of family traditions and society, and we will keep God here by force.’ However, at the time of Shri Krishna Bhagwān’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 God’s liking, God’s affection for us will subside.’ Thinking in this way, none of them were able to utter a word.

4 “Then, after God went to Mathurā, even though Shri Krishna was only three *gāus* away, the *gopis* never disobeyed his wishes by going for his *darshan*. They realised, ‘If we do go to Mathurā contrary to God’s wish, then the affection that God has for us will diminish.’

5 “Therefore, the characteristic of affection is exactly this: One who has true affection for a person acts according to the 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 affection. So, since the *gopis* had true affection for God, they did not go for God’s *darshan* without his command. Only when God sent for them in Kurukshetra did they have the *darshan* of God, but in no way did they disobey God’s command. Therefore, a person who has affection for God would never disobey God’s command. He would only act according to God’s wishes. That is the characteristic of affection.”

6 Then Shriji Mahārāj said, “Now let Me ask a question.”

7 The *munis* responded, “Mahārāj, please do ask.”

- 8 Shriji Mahārāj then said, “Except for those *vishays* which are related to God, a devotee of God treats all other *vishays* as vain. Thus, he associates in the five waysⁱ only with God. Now, suppose God were to issue the following command to such a devotee: ‘Live away from Me.’ In that situation, if he keeps a selfish desire for God’s *darshan*, it would amount to disobeying the command; and if he does not follow the command, then the love that God harbours towards that devotee would not remain. Therefore, just as that devotee has forsaken the worldly *vishays*, i.e., sights, sounds, smells, tastes and touch, does he also forsake the *vishays* related to God, or does he not? That is the question.”
- 9 Each of the *munis* gave an answer according to his level of intelligence, but the question was not answered satisfactorily. They then said to Shriji Mahārāj, “Mahārāj, You will have to provide the answer.”
- 10 Thereupon Shriji Mahārāj replied, “If a devotee has deep affection for God and treats the worldly *panchvishays* that are not related to God as vain, and if he is firmly attached to God via the *panchvishays*, then wherever such a devotee goes by God’s command, the form of God also goes with him. Moreover, just as that devotee cannot remain without God, in exactly the same way, God also cannot remain without that devotee. In fact, He does not leave the heart of that devotee even for a fraction of a second. Therefore, such a devotee does, in fact, constantly maintain contact with God in the five ways. How? Because the same *panchvishays* that no being can stay without, that devotee has considered to be vain; instead, he has attached himself to God in the five ways. Therefore, that devotee maintains a constant relationship with God.”

|| Vachanāmṛut Kāriyāni-11 || 107 ||

ⁱ Here, the ‘five ways’ of associating with God refers to associating with God through the five *vishays*, i.e. sights, sounds, smells, tastes and touch of God.

Kāriyāni-12

Destroying the Kāran Body; A Tamarind Seed

- 1 On Kārtik *sudi* Punam, Samvat 1877 [20 November 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot 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 *feto* with a *bokāni* around His head. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "Please initiate a question-answer session."
- 3 Thereafter, the *munis* asked questions amongst themselves for quite some time, wherein the topic of the three bodies of the *jīva* – *sthul*, *sukshma* and *kāran*; and the three bodies of *ishwar* – *virāt*, *utrātmā* and *avyākṛut*, arose.
- 4 Shriji Mahārāj then commented, "The *kāran* body is the *māyā* of the *jīva*. That same *kāran* body evolves into the *sthul* and *sukshma* bodies. Thus, all three – the *sthul*, *sukshma* and *kāran* bodies – can be said to be the *māyā* of the *jīva*. In the same manner, *virāt*, *utrātmā* and *avyākṛut* can be said to be the *māyā* of *ishwar*."
- 5 "This *māyā* of the *jīva*, i.e., the *kāran* body, is attached so strongly to the *jīva* that they cannot be separated by any means whatsoever. However, if a person attains the company of the *Sant*, realises the form of God through the words of that *Sant*, meditates on that form of God and imbibes the words of God in his heart, then the *kāran* body attached to his *jīva* is burnt completely."
- 6 "For example, the skin of a tamarind seed is extremely firmly attached to the seed. But when the seed is roasted over a fire, the skin is burnt and becomes detached. It can then be peeled off easily by rubbing the seed in one's hands. Similarly, when the *kāran* body is 'roasted' by the meditation and words of God, it becomes separated from the *jīva* just as easily as one rubs off the skin of a roasted tamarind seed. However, even if one were to try a million other methods, one could not destroy the *jīva*'s ignorance in the form of the *kāran* body."
- 7 Thereafter, Shriji Mahārāj asked a question to the *munis*: "During the waking state, *sattvagun* prevails and one has knowledge

of all objects. However, despite having heard something in the state of wakefulness, only when one contemplates on it in the *sukshma* body does whatever one has heard become consolidated. But *rajogun* prevails in the *sukshma* body, and during the state of *rajogun*, complete knowledge is not possible. Yet, in the *sukshma* body, when one contemplates on what one has heard during the waking state, it becomes complete knowledge. How can this apparent contradiction be resolved?”

8 The *munis* collectively attempted to explain to the best of their understanding, but none could provide a satisfactory answer to Shriji Mahārāj’s question. Thus, they folded their hands and said, “Mahārāj, this question can only be answered by You.”

9 Shriji Mahārāj thereupon explained, “The answer is that the *jiva*, which is the *kshetragna*, dwells within the heart. The *kshetragna* enlightens the 14 *indriyas*; of these, the *antahkaran* dwells extremely close to the *kshetragna*. As a result, whatever one hears is consolidated when one contemplates on it in the *antahkaran*. After all, the *kshetragna* is more powerful than all of the *indriyas* and the *antahkaran*, and so whatever it endorses becomes thoroughly consolidated.”

10 Having heard this answer, the *munis* remarked, “Mahārāj, You have given a precise answer. No one besides You could have answered that question.”

11 Thereafter, Shriji Mahārāj said, “Regardless of how lustful, angry, greedy or lewd a person may be, if he listens to these types of discourses with faith and love, all of his flaws would be eradicated. For example, if a man with teeth strong enough to chew raw *chanā* were to eat a great many sour mangoes, then he would not be able to chew even boiled rice. In the same way, if a person who is strongly overpowered by lust, anger, etc., were to listen to these discourses with faith and persistence, then that person would no longer be capable of indulging in the *panchvishays*. Moreover, the mind does not become as free of desires for *vishays* by subjecting the body to austere observances such as *tapta-kruchchhra*, *chāndrāyan* or other vows as it does by listening to these discourses of God. In addition, your minds must not be becoming as stable while meditating or by turning the rosary as perfectly as they do while you are listening to these discourses. Thus, one should listen to the discourses of

Purushottam Nārāyan with faith and love. There is no better method to stabilise the mind and to free it of the desires for *vishays*.”

|| Vachanāmrut Kāriyāni-12 || 108 ||

|| **End of Kāriyāni Section** ||

LOYĀ SECTION

Loyā-1

Anger; Developing Complete Satsang

1 On Kārtik *vadi* 10, Samvat 1877 [30 November 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot in the residential hall of the *paramhansas* 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. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj asked the *munis*, “What does the word ‘Shankar’ mean?”

3 The *munis* replied, “That which gives bliss is called ‘Shankar.’”

4 Hearing this answer, Shriji Mahārāj said, “Last night, an hour or two before sunrise, Shivji granted Me his *darshan* in a dream. He was seated on the lig, powerful Nandishwar. His body was very robust, and he had thickly matted hair; he appeared to be approximately 40 years of age. Along with Shivji was Pārvati, who was wearing white clothes. Shivji, like a great *sādhū*, appeared tranquil. Even though he showed great affection towards Me, I did not feel affection for him. Why? Because I believe, ‘Shiv is a deity full of *tamogun*, whereas I worship Shri Krishna Nārāyan, who is tranquillity personified.’ Therefore, I do not have much affection for deities like Brahmā, Shiv, Indra, etc., who have *rajogun* and *tamogun*. Moreover, I have much animosity towards anger; I do not like angry men or angry deities. Nonetheless, why do I respect Shivji? I do so because he is a renunciant, a yogī and a great devotee of God.”

- 5 “What is anger like? Well, it is like a rabid dog. If the saliva of a rabid dog touches a man or a cow, then they, like the incessantly barking rabid dog, suffer and die. Similarly, one infected by ‘saliva’ in the form of anger, like the rabid dog, suffers and falls from the path of a *sādhū*.
- 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 others. If such anger arises in a *sādhū*, it appears very unsuitable; after all, a *sādhū* should be calm. But if anger were to arise, that *sādhū* would appear cruel to others. At that time, that *sādhū*’s appearance would change since anger itself is ugly. Hence, anger makes the person in whom it arises appear ugly.”
- 7 Then Shuk Muni asked, “Mahārāj, if a slight trace of anger arises but is then suppressed, is such anger obstructive, or not?”
- 8 Shriji Mahārāj replied, “If a snake were to appear in this assembly at this moment, then even if it does not bite anyone, everyone would still have to rise and scatter; there would be panic in everyone’s heart. Furthermore, if a tiger were to come and roar at the outskirts of a village, then even if it does not harm anyone, all would feel terror within, and no one would come out of their homes. Similarly, even if a trace of anger were to arise, it would still be a source of extreme misery.”
- 9 Then Nānā Nirmānānand Swāmi asked, “By what means can lust be totally uprooted?”
- 10 To this, Shriji Mahārāj replied, “If one has extremely firmly realised oneself to be the *ātmā*; and one firmly observes the five religious vows⁴, including the observance of the vow of eight-fold *brahmacharya*; and one thoroughly understands the greatness of God, then lust is uprooted by these means. However, even after the roots of lust have been eradicated, one should not deviate from *brahmacharya* and other *niyams* in any way. However, the method for totally uprooting even the most vicious form of lust is to fully understand the greatness of God.”
- 11 Thereafter, Bhajanānand Swāmi asked, “Mahārāj, what are the characteristics of the three levels of *vairāgya* – the lowest, the intermediate and the highest?”

- 12 Shriji Mahārāj replied, “A person with the lowest level of *vairāgya* remains pure while strictly observing the *niyams* related to the renunciation of women as described in the Dharma-shāstras. But if he were to see a woman’s body, then his mind would get attached to that body, and he would not remain stable. Such a person can be considered to be one with the lowest level of *vairāgya*.”
- 13 “If a person with an intermediate level of *vairāgya* were to see a naked woman, then just as he would not be disturbed by seeing naked animals, similarly, no disturbance would arise in his mind. Moreover, his mind would not become attached to that woman. Such a person can be considered to be one with an intermediate level of *vairāgya*.”
- 14 “Now, if a person with the highest level of *vairāgya* were to come across women and other worldly objects even in solitude, he would not be enticed. Such a person can be considered to be one with the highest level of *vairāgya*.”
- 15 Then Bhajanānand Swāmi asked again, “What are the characteristics of the three levels of God’s *gnān* – the lowest, the intermediate and the highest?”
- 16 Shriji Mahārāj replied, “A person with the lowest level of *gnān* initially develops the conviction of God upon seeing His powers. But when such powers are not seen in Him, or when nothing untoward happens to an evil person who maligns God, then his conviction would not remain. Such a person can be described as one with the lowest level of *gnān*.”
- 17 “If a person with an intermediate level of *gnān* were to see pure and impure – seemingly human – actions of God, he would be deluded by them, and his conviction of God would not remain. Such a person can be described as one with an intermediate level of *gnān*.”
- 18 “A person with the highest level of *gnān*, however, would not be deluded even after seeing any type of pure or impure actions performed by God, and his conviction would not diminish. Moreover, even if the person who initially convinced him of God were to say, ‘He is not God,’ he would feel, ‘This person must be mad.’ Such a person can be described as one with the highest level of *gnān*.”
- 19 “Of these, the one with the lowest level of *gnān* attains God-realisation after countless lives; the one with a moderate level of *gnān* attains God-realisation after two or three lives; and the one with the

highest level of *gnān* attains God-realisation in that same life.” Shriji Mahārāj replied in this manner.

20 Thereafter, Motā Shivānand Swāmi asked, “Despite having complete faith in God, why does one not feel fulfilled within?”

21 Shriji Mahārāj replied, “A person whose *antahkaran* burns due to the enemies of lust, anger, avarice, affection, egotism, cravings for taste, etc., would not believe himself to be fulfilled – even if he does have faith in God.”

22 Then Nityānand Swāmi asked, “What is the method for overcoming the enemies of lust, anger, etc.?”

23 Shriji Mahārāj replied, “Lust and those other enemies are overcome only if one remains alert to mercilessly punish them. Just as Dharmarājā 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 *antahkaran* behaves immorally, then the *antahkaran* should be punished. The *indriyas* should be punished by imposing upon them the *kruchchhra chāndrāyan* and other observances, and the *antahkaran* should be punished through a thought process. As a result, those enemies of lust, anger, etc., would be defeated. Then, by having faith in God, one would feel oneself to be completely fulfilled.”

24 Thereafter, Muktānand Swāmi asked, “Who can be said to have developed complete *satsang*?”

25 Shriji Mahārāj replied, “First of all, such a person has extremely firmly realised his self to be the *ātmā*. Also, he believes his *ātmā* to be absolutely detached from the body, the *indriyas* and the *antahkaran*; he does not believe the actions of the body, *indriyas*, etc., to be his own. Despite this, he does not permit even a slight lapse in the observance of the five religious vows⁴. Moreover, even though he himself behaves as *brahmarup*, he does not abandon his feeling of servitude towards Purushottam Bhagwān; he staunchly worships God while maintaining a master-servant relationship with Him. Furthermore, he realises the manifest form of God to be absolutely unaffected, like *ākāsh*. That *ākāsh* is interwoven with and pervades the other four *bhuts*, the actions of which occur within *ākāsh*. However, the actions of those four *bhuts* do not affect *ākāsh*. Similarly, despite performing pure and impure actions, the manifest form of Shri Krishna Nārāyan remains unaffected, just like *ākāsh*.

Also, such a person realises the countless powers of this God as follows: ‘This God appears to be human for the liberation of the *jivas*. But, in fact, He is the creator, sustainer and destroyer of countless *brahmānds*. He is the lord of Golok, Vaikunth, Shweta-dwip, Brahmapur and other abodes. He is also the lord of all of the countless *akshar-rup mukta*s.’ With such realisation of God’s greatness, he devoutly engages in listening to the talks of God and in the other forms of *bhakti*. He also serves God’s devotees menially. When a person behaves in this manner, his *satsang* can be said to be complete.”

26 Nānā Shivānand Swāmi then asked, “At times, one understands the greatness of a devotee of God extremely well, but at other times, one does not understand it so well. What is the reason for this?”

27 Then Shriji Mahārāj replied, “The *Sant* follows the path of *dharma*. When he sees a person treading the path of *adharma*, he rebukes that person. As a result, a person who identifies his self with the body will not know how to accept the advice positively and, in return, will harbour an aversion towards the *Sant*. Therefore, a person understands the greatness of the *Sant* as long as he is not rebuked by him. Even when that person is given beneficial advice that may pain him, he harbours an aversion and does not retain that understanding of the *Sant*’s greatness.

28 “One who harbours an aversion towards the *Sant* is unable to become pure by any form of atonement. In fact, release from the sins of lust and other vices is possible, but release from the sin of maligning the *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, one who harbours an aversion towards the *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, he who perceives flaws in a devotee of God has had his head severed. If he lapses in following other religious vows, 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 flaws in the *Sant* will certainly, at some time, fall from Satsang. He should be known to have his head severed.”

29 Then Bhagwadānand Swāmi asked, “If one has perceived flaws in a devotee, is there any method to atone for it, or not?”

30 Shriji Mahārāj replied, “There is a remedy, but it is extremely difficult; one who has intense *shraddhā* can do it. When flaws are perceived in the *Sant*, one should think, ‘I have committed a grave sin by perceiving flaws in a *brahmaswarup Bhakta* of God.’ From such thoughts, he would feel intense regret in his heart. As a result of such regret, while eating, he would be unable to distinguish between tasty and tasteless foods, and at night he would be unable to sleep. As long as the aversion towards the *Sant* is not removed from the person’s heart, he would experience extreme remorse, just like a fish would suffer without water.

31 “On the other hand, when he intensely perceives virtues in that *Sant*, then if that *Sant* has been hurt in any way, he would please him with absolute humility. If this type of thought remains in a person’s heart, then even if he has perceived flaws in the *Sant*, they would still be overcome, and he would not fall from Satsang. Apart from that, there is no other remedy; that is the only remedy.”

|| Vachanāmṛut Loyā-1 || 109 ||

Loyā-2

One with Faith, Gnān, Courage or Affection

1 On Kārtik *vadi* 11, Samvat 1877 [1 December 1820], Swāmi Shri Sahajānandji Mahārāj was sitting facing south on a large, decorated cot in Surā Khāchar’s *darbār* in Loyā. He was wearing a red, *kinkhāb survāl* and a black, *kinkhāb dagli* with the word ‘Narnārāyan’ imprinted upon it. Around His head, He had tied a Burānpuri, sky-blue coloured *feto* with golden threads along the edges. He had also tied an orange-coloured *feto* around His waist. At that time, Mukṭānand Swāmi and other *paramhansas* were singing devotional songs to the accompaniment of a *dukad*, *sarodā*, *satār* and *manjirās*, while *munis* as well as devotees from various places had gathered before Him in an assembly.

2 After the singing had concluded, Shriji Mahārāj said, “O *paramhansas*, please listen. I wish to ask you a question.”

3 The *munis* said, “Mahārāj, please ask.”

4 Thereupon Shriji Mahārāj asked, “In this Satsang, when does a devotee become free from the fear of death and become convinced of his own liberation in this very life?”

5 Muktānand Swāmi replied as well as he could, but Shriji Mahārāj’s question was not answered satisfactorily. So the other *paramhansas* requested, “Mahārāj, You will have to answer that question.”

6 Shriji Mahārāj then began, “While you were singing devotional songs, I thought about this. In My mind, I feel that there are four types of devotees of God who no longer fear death and who feel completely fulfilled. These four types are: first, one who has faith; second, one with *gnān*; third, one with courage; and fourth, one with affection. These four types of devotees do not fear death, and they feel fulfilled while still alive.

7 “Now, I shall describe the characteristics of these four types of devotees. One who has faith has established absolute faith in the words of God and His *Sant*. Therefore, by the strength of his faith in God, he does not harbour any fear of death. Also, he believes, ‘I have attained the manifest form of Purushottam Bhagwān, and thus I am fulfilled.’

8 “A devotee with *gnān* has the strength of *ātmā*-realisation and believes, ‘I am *brahmaswarup* and a devotee of God.’ Therefore, he too does not fear death.

9 “All of the *indriyas* and *antahkaran* tremble with fear before a devotee who has courage. Also, he is not afraid of anyone. So, he does not transgress any of God’s injunctions in any way. As a result, he believes himself to be fulfilled and does not have even the slightest fear of death.

10 “The fourth, who has affection, has the inclination of a faithful wife. The *vrutti* of a faithful wife is not drawn to anyone except her own husband, and she has affection only for her husband. Similarly, this devotee of God, like the faithful wife, has affection only for his master, God. As a result, he believes himself to be fulfilled and does not have even the slightest fear of death.

11 “Out of these four types of inclinations, if only one is predominant and the other three are subordinate, one 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.”

- 12 Having said this, Shriji Mahārāj asked all of the *paramhansas* and other devotees, “Of these four, please declare which inclination is predominant within you.” So, all of the *paramhansas* described whichever inclination was predominant within them, and the other devotees did likewise. Hearing this, Shriji Mahārāj was very pleased.
- 13 Then Shriji Mahārāj continued, “Of these four types, all those who have the inclination of courage may come near and bow down at My feet.” So, those who had the inclination of courage placed Shriji Mahārāj’s holy feet on their chests and bowed down before Him.
- 14 Thereafter, Shriji Mahārāj said, “Those who wish to ask a question, please ask.”
- 15 Thereupon Brahmānand Swāmi asked, “That which is the cause should be greater than its effect. Why, then, does a large tree arise from the seed of a banyan tree, which is small?”
- 16 Shriji 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-Prakruti, the countless Pradhāns, occupy a great expanse, whereas the cause, Mul-Prakruti, has the form of a female. Also, smell, which is the cause of *pruthvi*, is subtle, whereas the entity evolved from it, *pruthvi*, is large. Similarly, *ākāsh* and the other four *bhuts* occupy a vast area, but their causes, sound, touch, etc., are subtle. Hence, the cause may be small, but it still has the ability to produce a vast effect – such is its capability.
- 17 “Agnidev, for example, possesses a form like that of a man; and his size is like that of a man; but his effect – in the form of flames of fire – is large. Similarly, the form of Varun is the size of a man, but his effect – in the form of water – is very abundant. Further, the form of Surya is seated in a chariot like a man, but his effect – in the form of light – pervades the entire *brahmānd*. In the same manner, the cause of all, Shri Purushottam Nārāyan – Shri Krishna – is the size of a man, yet He is the cause of countless millions of *brahmānds*. But one 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. God, who is the cause of all, appears like a human being; yet by His yogic 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 God, countless *brahmānds*, each composed of the eight barriers⁵ and 14 realms, appear as mere atoms. In this way, the cause is transcendental and full of greatness. So, one who is wise realises, ‘God appears like a human, but, in fact, He is the cause of all and the creator of all; He is all-powerful.’”

18 Having said this, Shriji Mahārāj returned to go to sleep.

|| Vachanāmṛut Loyā-2 || 110 ||

Loyā-3

One with Faith in God Coupled with the Knowledge of His Greatness

1 On the night of Kārtik *vadi* 13, Samvat 1877 [3 December 1820], Shriji Mahārāj was sitting on a large, decorated cot 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 had covered Himself with a white blanket. At that time, an assembly of *munis* as well as *satsangis* from various places had gathered before Him.

2 Thereupon Bhagwadānand Swāmi and Shivānand Swāmi asked Shriji Mahārāj, “What are the characteristics of a person who has faith in God and His *Sant* coupled with the knowledge of their greatness?”

3 Shriji Mahārāj replied, “What would a person who has faith in God and His *Sant* coupled with the knowledge of their greatness not do for the sake of God and His *Sant*? For them, he would renounce his family, renounce any fear of public ridicule, renounce a kingdom, renounce pleasures, renounce wealth, renounce his wife, and in the case of a woman, she would renounce her husband.”

4 Then Shriji Mahārāj narrated the stories of the following devotees: *Rajput* Galuji of the village Dadusar; Kushalkuvarbāi of Dharmapur; Parvatbhāi; Rājibāi; Jivubāi; Lādubāi; Motā Rāmbāi; Dādā Khāchar; Mānchā Bhakta; Mulji Brahmachāri; Lādhībāi and Mātāji of Bhuj; Muktānand Swāmi; Sāmat Patel, an *Āhīr* from the Vālāk region; Mulji and Krishnaji of the village Mānkuvā; the two *Kāthi* devotees of the village Gundāli in the Vālāk region; and other

satsangis. Mahārāj described in detail whatever they had done for the sake of God and His *Sant*.

5 Then He added, “One who has faith in God coupled with knowledge of His greatness never disobeys the words of God; he does as God says.” Having said this, He revealed, “What was My nature like? Well, I was such a renunciant that I could stay in one place only 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 affection for Rāmānand Swāmi. Thus, when Swāmi sent a message from the city of Bhuj via Mayārām Bhatt, saying, ‘If You desire to stay in the Satsang fellowship, You will have to stay by embracing its pillar,’ I literally embraced a pillar. Seeing this, Mayārām Bhatt said, ‘You should live according to Muktānand Swāmi’s commands.’ Thus, before I had the *darshan* of Rāmānand Swāmi, I stayed under Muktānand Swāmi for nine months. So, one who has the previously mentioned faith in God and His *Sant* can also be known by this characteristic.” Shriji Mahārāj then narrated the stories of Sundarji Suthār and Dosā Vāniyā.

6 After mentioning that one who has such faith in God and His *Sant* has constant enthusiasm, Shriji Mahārāj narrated the story of Rānā Rājgar.

7 Next, Shriji Mahārāj narrated the story of Prahlād: “Prahlād said to Nrusinhji, ‘Mahārāj, I am not afraid of this terrifying form of yours. Moreover, I do not consider your protection of me as true protection. Rather, when you save me from my enemy’s troops in the form of the of the *indriyas*, I shall consider that to be true protection.’ Therefore, a devotee of God would not be elated if God 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 God.

8 “Moreover, he would intensely realise the greatness of God and His *Sant*.” Then Shriji Mahārāj narrated the story of the old lady from the village Kathlāl.

9 Continuing, He said, “Even if such a devotee 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, still, a person having faith in God and His *Sant* coupled with the knowledge of their greatness would believe, ‘A devotee of God never suffers from an

adverse outcome; he will certainly attain the abode of God. On the other hand, even if a non-believer were to die naturally and were to be cremated in a funeral pyre with sandalwood and full obituary rites, he will certainly go to Yampuri.’ He would understand the difference between the two extremely clearly.

- 10 “So, a person who develops such firm convictions in his heart should be known as having faith in God and His *Sant* coupled with the knowledge of their greatness. A person with such faith will definitely reach Brahmanahol; he would not reside in any other lower abode.”

|| Vachanāmrut Loyā-3 || 111 ||

Loyā-4

If One Doubts God, One Cannot Be Said to Have Overcome Māyā

- 1 On Kārtik *vadi* 14, Samvat 1877 [4 December 1820], Swāmi Shri 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. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Akhandānand Swāmi asked Shriji Mahārāj, “There are countless millions of *brahmānds*. In those *brahmānds*, does the form of God appear the same as the form in this *brahmānd* at this present time, or not?”
- 3 Shriji Mahārāj replied, “God always resides in His Akshardhām. From the countless Pradhān-Purush pairs that evolve from *mahāmāyā*, countless millions of *brahmānds* evolve. Then, for the sake of His devotees, while still residing at one location in His Akshardhām, and by His own wish, that God appears in countless forms in the countless millions of *brahmānds*.”
- 4 Again Akhandānand Swāmi asked, “Shri Krishna Nārāyan always has a human form, and that form of God is forever *satya*. However, that same God appears sometimes as Matsya, Kachchha, Varāh, Nrusinh and other countless forms. How should this be understood? Furthermore, is the method of liberation and the form of God in each *brahmānd* the same, or different?”

5 Shriji Mahārāj replied, “The form of God is always the same. Even then, by His own wish, God shows His form wherever and in whatever form is required. He also manifests His powers to whatever extent is appropriate in various places. He always has two arms, but by His wish, at times He shows four arms, or eight arms or even countless arms. He also appears in the form of Matsya, Kachchha, etc. In this way, He manifests whichever form is appropriate for the place; but, in fact, He always resides in His abode in one form.

6 “Furthermore, while remaining in one location, He pervades the countless millions of *brahmānds* through His *antaryāmi* form. For example, Vyāsji was one, but when he called out to Shukji, he did so by residing in all of the mobile and immobile beings. When Shukji replied, he did so in the same manner. In this way, even great, realised yogis like Shukji are capable of pervading the entire world. Such people have attained such yogic powers as fruits of worshipping God. But, Purushottam Bhagwān, who is called Yogeshwar, is the master of all yogic powers. So, while still remaining in one location, what is surprising about Him manifesting, by His own wish, wherever and however is appropriate? What is so surprising about God possessing such abilities? People become astonished even when a magician displays simple illusions, and they cannot fully comprehend the magic. But God possesses all yogic powers and is the greatest source of wonder. So, how can the *jīva* know Him?

7 “Now, the Shrimad Bhāgwat mentions, ‘This many have overcome God’s *māyā*.’ However, it also mentions, ‘No one has overcome the force of God’s *māyā*.’ Here, one should realise that if even Brahmā and others doubt God’s yogic powers, then they cannot be said to have overcome the power of God’s *māyā*. What is this doubt? It is the thought, ‘Why does God behave like that?’ On the other hand, one who understands God as flawless by believing, ‘God is capable; so whatever He does is appropriate,’ is said to have overcome *māyā*.

8 “In reality, the method for liberation is the same. But because there are three levels in the people who worship – the highest, the intermediate and the lowest – and because there are countless levels in their *shraddhā*, there are many differences in the path of liberation taken by people. But in reality, the path of liberation is one. After all, there is only one form of God. This God is extremely

powerful and no one, including Akshar, is capable of becoming like Him. This is an established principle.”

9 Then Muktānand Swāmi said to Shriji Mahārāj, “Today, Jhinābhāi 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?”

10 Hearing this, Shriji Mahārāj said, “When a person loves stubbornly and with displeasure, that love does not survive in the long run. Also, the *bhakti* and love of one who is stubborn ultimately become nullified. Therefore, it is a great mistake to wear a sad face due to displeasure.”

11 Jhinābhāi then said, “When God and His *sādhus* come to one’s house, one’s face should glow with delight; but when they do not come, one’s face should definitely reflect disappointment and one should feel sorrow in one’s heart.”

12 Hearing this remark, Shriji Mahārāj said, “One should be pleased when God and His *sādhus* come, but one should never grieve. If one’s nature is to grieve, then ultimately, something misfortunate is bound to occur. Therefore, while observing one’s own *dharma*, one should happily follow God’s commands, but one should never become upset in order to get one’s own way. If God issues a command to go somewhere and the person becomes disturbed out of grief, then the *darshan* and *prasād* previously given by God, the countless types of talks relating to *gnān*, and all other actions by which one had felt happiness are all lost. Furthermore, due to the disturbance, only *tamogun* spreads throughout the mind; so, he goes where he is asked to go in a state of pure misery. Then, as a result of the agitation, he cannot carry out the command completely. Therefore, a devotee of God should remain ever joyful and should worship God with a cheerful mind. Moreover, however adverse his circumstances may be, he should not allow even the slightest trace of depression to enter his heart.”

|| Vachanāmrut Loyā-4 || 112 ||

Loyā-5

Controlling the Indriyas and the Antahkaran

1 On the night of Kārtik *vadi* Amās, Samvat 1877 [5 December 1820], Swāmi Shri 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. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj asked all of the *paramhansas*, “By revealing which thoughts can one be considered to be honest, and by not revealing which thoughts can one be considered to be deceitful?”

3 Since the *paramhansas* were unable to answer, Shriji Mahārāj replied, “Any weakness in observing the five religious vows⁴ which cannot be overcome by one's own thought process should be disclosed before the *Sant*, who has no such weaknesses. If one has perceived faults in the *Sant*, that should also be disclosed. Furthermore, any doubts in one's conviction of God should also be disclosed. Then one can be considered to be honest. If any of these internal thoughts have arisen, and they are not disclosed before the *Sant*, then such a person should be known to be deceitful.”

4 Thereafter Shriji Mahārāj asked another question: “If a person is deceitful, and also cunning, how can he be recognised?”

5 Again, the *paramhansas* were unable to answer.

6 So Shriji 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 he is separated from oneself, if another person is asked to secretly observe him, then his deceitfulness would be recognised.”

7 Shriji Mahārāj then posed another question: “Suppose there is a person who observes religious vows and keeps faith in God out of pretence. He is intelligent and egotistical, and he shows his faith and his observance of religious vows to be superior to the genuine vows and faith of others. How, then, can one recognise that such a person's faith and observance of religious vows are a mere pretence?”

8 Once again, the *paramhansas* were unable to answer the question.

9 So again, Shriji Mahārāj replied, “His pretence can be recognised when his prestige is offended. Otherwise, it cannot be recognised.”

10 Again, Shriji Mahārāj asked, “Which thought causes one to deflect from one's faith in God and observance of religious vows? Which type of thought would not cause one to deflect from them?”

Also, if there is a time span, for what duration must these thoughts remain in order to deflect one from one's *dharma* and one's faith in God?"

11 Again, the *paramhansas* were unable to answer.

12 So Shriji 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 some day suddenly – then such a thought would cause him to fall from *dharma*. The same applies to one's faith in God. 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 one's *dharma* or one's faith."

13 Then Shriji Mahārāj asked, "Whose foundation in Satsang becomes solid and whose does not?"

14 Again, the *paramhansas* could not answer.

15 So Shriji Mahārāj replied, "Just as Dattātreya imbibed the virtues of the five *bhuts*, the moon, various animals, a prostitute, a virgin, his own body and others, similarly, only if a person has the disposition of imbibing the virtues of a *sādhu* does his foundation in Satsang become solid. If a person does not have such a disposition, then even though he remains in Satsang, his foundation is not firm."

16 Again, Shriji Mahārāj asked, "Can the *indriyas* and the *antahkaran* be completely controlled by the company of the *Sant*, by reading the scriptures and by applying one's 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 techniques should be learnt from the *Sant*, what techniques should be learnt from the scriptures, and how should one apply one's own thought process? Please explain this."

17 Again, the *paramhansas* were unable to answer.

18 Then Shriji Mahārāj explained, "From the scriptures, one should realise the greatness of God and His *Sant*. From the *Sant*, one should learn techniques for controlling the *indriyas*, such as: One's vision should be kept fixed on the nose in this manner, and one should not listen to worldly talks. These and other techniques should be learnt from the *Sant*. By one's own thought process, one should look upon the techniques taught by the *Sant* positively, as being for one's own liberation. Then, one should behave accordingly. In this

way, the *indriyas* and *antahkaran* can be overcome by these three means.”

19 Then Shriji Mahārāj posed another question, “Is the *antahkaran* controlled by controlling the *indriyas*, or are the *indriyas* controlled by controlling the *antahkaran*?”

20 Since the *paramhansas* could not answer the question, Shriji Mahārāj replied, “If a person controls the physical *indriyas* by physical austerities, and then even after the physical *indriyas* have been controlled, if he still firmly observes the *niyams* of the five religious vows⁴, then the *antahkaran* can be controlled by controlling the physical *indriyas*. So, the physical *indriyas* cannot be controlled by controlling the *antahkaran* alone. However, the *antahkaran* can be controlled by controlling the physical *indriyas*. How is that? Well, if one controls the physical *indriyas* and does not let them indulge in the *vishays*, then the *antahkaran* within would become frustrated and would think, “This type of enjoyment is not going to be possible in this life.”

21 After this, Shriji Mahārāj asked, “By what means are the physical *indriyas* controlled and by what means is the *antahkaran* controlled?”

22 Again, since the *paramhansas* could not answer, Shriji Mahārāj replied, “The physical *indriyas* can be controlled by observing the *niyams* specified for a renunciant in the Dharma-shāstras; by controlling one’s diet; by observing vows like *tapta-kruchchhra*, *chāndrāyan*, etc.; by deliberately tolerating cold, heat, hunger and thirst; by engaging in the discourses, talks, and devotional songs related to God; by engaging in worship and remembrance; by controlling one’s posture and by other spiritual endeavours. The *antahkaran* can be controlled by contemplating upon God’s greatness, by meditating on God and by realising oneself to be the *ātmā*.”

|| Vachanāmrut Loyā-5 || 113 ||

Loyā-6

Purifying the Company One Keeps

1 On the night of Māgshar *sudi* 1, Samvat 1877 [6 December 1820], Shriji 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 which was hanging from His head. In addition to this, He had covered Himself with a thick, cotton cloth. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj asked the *paramhansas*, “After joining the Satsang fellowship, what do you consider to be the most difficult achievement?”

3 The *paramhansas* could not answer the question, so Shriji Mahārāj replied, “For a person to become *ekāntik* is extremely difficult. What is this state of being *ekāntik*? Well, it is to do the *bhakti* of God along with *dharma*, *gnān* and *vairāgya*. That is the state of being *ekāntik*.”

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

5 Shriji Mahārāj answered His own question: “Of the *dharma*-related endeavours, if one maintains the vow of non-lust, all other endeavours will develop. Of the God-related endeavours, if one keeps the conviction of God, then all of the others will develop.”

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

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

beneficial; if it is not altered and one does as one pleases, then that would be detrimental.”

8 Again Shriji Mahārāj asked, “Despite the fact that he observes *dharma*, sitting with and listening to which type of *satsangi* or *paramhansa* would make one subject to developing faults?”

9 Shriji Mahārāj replied, “If a person has faith in God and observes *dharma*, but also believes his self to be the body and has egotism as well as desires for worldly activities, then if God and His *Sant* denounce these, he will definitely perceive flaws in God and His *Sant*. Then, he will talk about the perceived flaws of God and His *Sant* to others and cause them to become like non-believers. One should not associate with such a person in any way; doing so is harmful.”

10 Then Shriji Mahārāj asked, “Which type of *sādhū*, even though he observes *dharma* and has faith in God, should one not accompany to bathe, sleep near or hear talks from?”

11 Shriji Mahārāj answered His own question: “A *sādhū* who discouragingly says, ‘Can the vow of non-lust and other virtues really be realised in one life? They are realised only by the grace of God; otherwise liberation is attained after countless lives. So can liberation truly be attained in this very life?’ By all means, one 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 lust, anger, arrogance, *matsar*, egotism, and other vicious natures is trivial. By the grace of God and His *Sant*, we will destroy them all.’ One should, by all means, seek the company of a *sādhū* who speaks in this manner and is eagerly engaged in methods to destroy lust and the other vices.”

12 Again Shriji Mahārāj asked, “Which type of *sādhū*, even if he speaks encouragingly, should be shunned?”

13 Shriji Mahārāj answered His own question: “If a *sādhū* emphasises his own efforts only and believes himself to be fulfilled by his own efforts, but does not acknowledge the strength of God and does not feel, ‘By endeavouring in this way, I want to please God’ – then such a *sādhū* should be shunned.”

14 Again Shriji Mahārāj asked, “Which type of *sādhū* should one keep the company of, and which type should one not keep the company of?”

- 15 Shriji Mahārāj then replied, “If we are staying with a *sādhū* who observes the religious vows strictly and has firm faith in God, but who instead of reprimanding us, pampers us and lets us have our way, then even if he, like Mukṭānand Swāmi, is considered great in public opinion, his company should not be kept. On the other hand, if a *sādhū* repeatedly reprimands one, and maintains constant vigilance on any *swabhāṅ* he sees within one; and if he does not cease to denounce that *swabhāṅ* until it is overcome, and does not merely flatter, then even if he is not considered great in public view, one should still keep his company.”
- 16 Then Shriji Mahārāj asked another question: “Suppose a *sādhū* possesses all of the glorious virtues of *bhakti*, *gnān*, etc. However, on account of which one vicious flaw should one avoid his company?”
- 17 Again Shriji Mahārāj replied, “If he is very lazy, sleeps too much and when told by others to bathe, meditate or observe other *niyams*, says, ‘I’ll do it later; what’s the hurry? I’ll do them slowly’ – then even though he may appear to be good, one should avoid his company.”
- 18 Again Shriji Mahārāj asked a question: “A *sādhū* may speak well; but, due to which fault in his speech should his talks not be heard?”
- 19 Shriji Mahārāj then replied, “If, out of vanity, he talks about the *bhakti*, *gnān*, *vairāgya* and *dharma* within himself to be superior; and shows the virtues of *gnān*, *bhakti*, etc., in other *sādhūs* to be inferior, then one should not listen to his talks.”
- 20 Once again Shriji Mahārāj asked, “Which type of speech should be viewed as *amrut* even though it is harsh?”
- 21 Shriji Mahārāj replied, “The words of a *sādhū* who in his speech denounces his own parents, sister, brother and caste with harsh words, should be known to be good. Why? Because one who hears those words realises the virtues of that *sādhū*; i.e., ‘In no way does this *sādhū* have attachment to his bodily relations or others.’ Therefore, those words should be enjoyed like *amrut*.”
- 22 Again Shriji Mahārāj posed a question, “When should one maintain conceit, and when should one not maintain conceit?”
- 23 Once again Shriji Mahārāj supplied the answer: “One should not maintain conceit before a staunch follower of God, even though he may be a simple and meek devotee. On the other hand, one should

certainly maintain conceit before a person who has fallen back from Satsang. In fact, one should not become suppressed by him, and in any question-answer exchange, his words should be answered with stern words of one's own."

24 Then Shriji Mahārāj asked, "When should one not have a desire for the *darshan*, etc., of God and His *Sant*? When should one have such a desire?"

25 Shriji Mahārāj replied, "Suppose I were to ask all of the *sādhus*, 'Who will go to Burānpur and Kāshī?' Then, when no one speaks, one should rise in the assembly and say to Me, 'Mahārāj, if you say so, I shall go.' So saying, one should follow My command and go there. In those situations, to gain My pleasure, one should not keep any desire for keeping the company of the *Sant* or My *darshan*, etc.

26 "Moreover, when one, who a *sādhū* or I have grieved, rebuked, insulted or expelled, and who is crying out of that shock, is approached by a non-believer, such as an *ekadmal*, who starts to talk about the flaws of the *sādhū* or Me, then before him, one should exhibit tremendous affection towards the *sādhū* and God. One should say, 'I am His servant, and even if He were to cut me to pieces, I would still never perceive flaws in Him. He will grant Me liberation.' In that situation, one should exhibit such great affection."

27 Again Shriji Mahārāj asked, "What should not be done, even if God is pleased by it? What should be done, even if God is displeased by it?"

28 Shriji Mahārāj answered His own question: "If I were to give an order which seems to be full of *adharma*, then one should be hesitant in following it; that is, one should take some time and not accept it immediately. For example, Shri Krishna Bhagwān ordered Arjun, 'Cut off Ashwatthāmā's head.' But Arjun did not follow that command. 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 five religious vows⁴ are transgressed should not be followed. If by not obeying these two types of commands, God is displeased, then one should definitely let Him be displeased; in those cases, one should not attempt to please Him."

29 Once again Shriji Mahārāj asked, "While meditating on God, countless different waves of vicious thoughts arise in the mind, just

as large waves arise in the ocean. When such thoughts do arise, how can they be suppressed?”

30 Shriji Mahārāj answered His own question: “When such vicious thoughts arise, one should stop the meditation, and should clap and chant ‘Swāminārāyan, Swāminārāyan’ aloud, without shame. One should pray to God, ‘O Lord! You are a friend of the meek! You are an ocean of mercy!’ Also, one should remember a great *sādhū* of God, 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.”

31 Then Shriji Mahārāj posed another question: “Which virtue should be renounced, even if it is believed to be a great virtue in this Satsang and is being praised by all? Which fault, even though it is a fault, is suitable to be imbibed?”

32 Once again Shriji Mahārāj supplied the answer Himself: “One may be like Muktānand Swāmi and may be observing religious vows more resolutely than all; however, if as a result of this, another *sādhū* feels inferior because he cannot behave on the same level with the former, then that virtue, even though it may be great, should be renounced. Instead, one should behave on the same level as all of the other *sādhūs*. Even though behaving on the same level as others is a drawback, it should be imbibed.”

33 Again Shriji Mahārāj asked, “In these *sādhūs*, which is the one flaw which, when abandoned, would cause all flaws to be abandoned? Which is the one virtue which, if cultivated, would cause all virtues to be cultivated?”

34 Shriji Mahārāj answered, “All flaws reside in the flaw of identifying one’s self with the body. If that is abandoned, all flaws are abandoned. Furthermore, if the sole virtue of *ātmā*-realisation, i.e., realising oneself as the *ātmā*, distinct from the body, is developed, then all virtues will develop.”

35 Shriji Mahārāj again asked, “Which types of *vishays*, when indulged in, enlighten the mind, and which types of *vishays*, when indulged in, cause ignorance to prevail in the mind?”

36 Again Shriji Mahārāj replied, “By indulging in God-related *vishays*, the mind is enlightened; and by indulging in worldly *vishays*, ignorance prevails in the mind.”

- 37 Next, Shriji Mahārāj asked, “Which places, which times, which company and which actions should one not associate with, even if it is God’s command?”
- 38 Shriji Mahārāj again supplied the answer Himself: “Even if it is God’s command, a *sādhū* should not stay in a place where he has frequent contact with his bodily relations. Also, if I seat one where women can also be seen while having My *darshan*, and if I were to say, ‘Do My *darshan*,’ then one should not sit in such a place. Rather, one should make an excuse and leave. Further, if adverse times are prevailing and riots are taking place, then even if it is God’s command to stay, one should leave that place; but one should not stay there and suffer beatings.”
- 39 Then Shriji Mahārāj asked another question: “Which scriptures should be heard and studied, and which scriptures should not be heard or studied?”
- 40 Once again Shriji Mahārāj replied, “Scriptures which do not promote God possessing a form and do not describe God’s *avatārs*, but instead discuss pure Vedānta and propound a single, formless entity, should never be studied or heard, even if they have been written by someone very intelligent. Also, even though they may be merely devotional songs like those composed by Ranchhod Bhakta, if they describe God’s form, they should be sung and heard. Such scriptures should also be studied and heard.”

|| Vachanāmṛut Loyā-6 || 114 ||

Loyā-7

Realising God through the Indriyas, the Antahkaran and Experience

- 1 On Māgshar *sudi* 3, Samvat 1877 [7 December 1820], Shriji Mahārāj was sitting on a large, decorated cot in Surā Khāchar’s *darbār* in Loyā. His head was adorned with a white *pāgh*, from which a *chhoglu* emerged from 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 blanket. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 In the assembly, Nityānand Swāmi brought the Vachanāmṛut manuscript and presented it to Shriji Mahārāj. Shriji Mahārāj examined the manuscript and was extremely pleased. He then said to the *paramhansas*, “Today, please ask complex questions so that we may talk.”

3 Thereupon Muktānand Swāmi asked, “The Shrutis state: ऋते ज्ञानान्न मुक्तिः।ⁱ and ‘तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय।’ⁱⁱ. These Vedic verses proclaim that the *jīva* attains liberation only when it realises the true *gnān* of God. If liberation can only be attained by *gnān*, why do the scriptures also prescribe other spiritual endeavours for attaining liberation?”

4 Hearing this question, Shriji Mahārāj said, “*Gnān* means ‘to know’.”

5 At this point, Nityānand Swāmi raised a doubt. He said, “If *gnān* means merely ‘to know’, then the whole world knows God through the scriptures, yet everyone does not attain liberation.”

6 Hearing this, Shriji Mahārāj raised a question: “Just as one does not attain liberation by knowing the previously incarnated forms of God through the scriptures, do you think all those who actually had the *darshan* of Rām, Krishna and the other *avatārs* of God with their own eyes attained liberation?”

7 Muktānand Swāmi replied, “Those who merely see the manifest form of God attain liberation only after several lives.”

8 Shriji Mahārāj added, “Those who know God through the scriptures also receive liberation after several lives. Why? Because whom these people know through the scriptures is whom the other people see with their eyes; and whom the other people see with their eyes is whom these people know through the scriptures. Thus, the

ⁱ *Rute gnānān-na muktihi*

There is no liberation without *gnān*.

Hiranyakeshiyashākā Shruti

ⁱⁱ *Tam-eva viditvātimrutyum-eti nānyaha panthā vidyate’yanāya | |*

Only by knowing Him does one transgress death; there is no other path for attaining [liberation].

Shvetāshvatara Upanishad: 3.8

resulting fruits of both are equal, and both attain liberation after several lives.

9 “After all, is not hearing God with one’s ears *gnān*? It is, but that can be said to be merely hearing God. Is not touching God with one’s skin also *gnān*? It is, but that can be said to be merely touching God. Is not seeing God with one’s eyes *gnān*? It is, but that is merely seeing God. Is not smelling God with one’s nose *gnān* as well? It is, but that is merely smelling God. Does not describing God with one’s tongue also constitute *gnān*? It does, but that is merely having described God. In this way, *gnān* can be attained through the physical *indriyas*. It can also be attained through the *antahkaran* as well as directly from experiential *gnān* of the *jīva*, which transcends both the *indriyas* and the *antahkaran*. Of these, which *gnān* are you speaking of?

10 “In fact, in order to create the cosmos, God assumed the form of Aniruddha, within which dwells the mobile and immobile world along with space. In the form of Sankarshan, God destroys the cosmos. In the form of Pradyumna, He sustains the cosmos. He also assumes various *avatārs* such as Matsya, Kachchha, etc. He assumes these forms according to whichever task needs to be accomplished in whichever place. Some of these tasks are such that they are imperceptible to the *indriyas* and *antahkaran*, and can only be known by experienceⁱ. For the successful completion of these tasks, God assumes a form accordingly. On the other hand, some of these tasks are perceptible to the *indriyas* and *antahkaran*. For the successful completion of these tasks, again God assumes an appropriate form. Thus, the *gnān* of which of God’s forms is instrumental in attaining liberation? Is that your question?”

11 Nityānand Swāmi confirmed, “We are saying that liberation is attained by the *gnān* of God whose form can be realised by the *indriyas*, the *antahkaran*, and experience.”

12 Shriji Mahārāj then explained, “That God is Shri Krishna. He has said of himself:

ⁱ Throughout this Vachanāmṛut, ‘experience’ should be understood to mean ‘experiential *gnān* through the *jīva*’ because it refers to the *gnān* of the divine form of God, not just the form of God that is perceivable through the senses or mind.

यस्मात्क्षरमतीतोऽहमक्षरादपि चो ऽमः ।
 अतोऽस्मि लोके वेदे च प्रथितः पुरुषो ऽमः ॥ ⁱ
 विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ⁱⁱ
 म ऽः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
 मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ⁱⁱⁱ

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
 नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ^{iv}

In these and many other verses, he describes himself as imperceptible to the *indriyas* and the *antahkaran*. Thus, knowing God perfectly means knowing the manifest form of God through the *indriyas*, the *antahkaran*, and experience. Only then can one be said to possess perfect *gnān*. However, if any one of these three types of *gnān* is lacking, one cannot be said to have realised ultimate *gnān*, nor can one overcome the cycle of births and deaths. In fact, even though someone may have attained the *brahmaswarup* state through

ⁱ *Yasmāt-ksharam-ateeto'ham-aksharād-api chottamaha /*
Ato'smi loka vede cha prathitaha purushottamha / /

I transcend all that is perishable and am greater than even the imperishable; therefore I am known in the Smrutis and Vedas as 'Purushottam'.

Bhagwad Gitā: 15.18

ⁱⁱ *Vishtabhyāham-idam krutnam-ekānshena sthito jagat / /*

I sustain the entire universe with a single fragment [of myself].

Bhagwad Gitā: 10.42

ⁱⁱⁱ *Mattaha parataram nānyat-kinchid-asti dhananjaya /*
Mayi sarvam-idam protam sootre 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.

Bhagwad Gitā: 7.7

^{iv} *Pashya me pārth roopāni shatasho'tha sahasrashaha /*
Nānā-vidhāni divyāni nānā-varnākṛteeni cha / /

O Son of Pruthā [Arjun]! Behold my hundreds and thousands of divine forms that are of various types and of assorted colours and shapes.

Bhagwad Gitā: 11.5

his personal endeavours, if he does not realise the manifest form of God in this manner, he cannot be said to possess perfect *gnān*. That is why it is said in the Shrimad Bhāgwat:

नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।ⁱ

The Gitā also states:

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ⁱⁱ

Even in the state of non-*karma*, i.e., *gnān*, there is still something left to be realised. That is to say, even after one has become *brahmarup*, one still has to realise Parabrahma Purushottam. Only one who is *brahmarup* has the right to offer *bhakti* to Purushottam.

- 13 “Now, what constitutes *bhakti*? It is when one becomes *brahmarup* and performs the *bhakti* of the manifest form of God with sandalwood paste, flowers, *shravan*, *manan*, etc. – just as the *niranna-muktas* of Shwetdwip, having become *brahmarup*, perform puja of Parabrahma Nārāyan by offering various types of offerings such as sandalwood paste, flowers, etc. Thus, God has mentioned in the Gitā:

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ⁱⁱⁱ

ⁱ *Naishkarmyam-apyachuta-bhāva-varjitam na shobhate gnānam-alam niranjanam* |

Indeed, even pure *gnān* – wherein all *karmas* have been renounced – is not elegant if it is devoid of *bhakti* towards God.

Shrimad Bhāgwat: 1.5.12

ⁱⁱ *Karmano hyapi boddhavyam boddhavyam cha vikarmanaha |*
Akarmanash-cha boddhavyam gahanā karmano gatihi | |

[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.

Bhagwad Gitā: 4.17

ⁱⁱⁱ *Brahma-bhootaha prasannātmā na shochati na kānkshati |*
Samaha sarveshu bhooteshu mad-bhaktim labhate parām | |

One who has become *brahmarup* remains joyful, grieves nothing, desires nothing, behaves equally with all beings, and attains my supreme *bhakti*.

Bhagwad Gitā: 18.54

Thus, one who does not offer *bhakti* to Parabrahma after becoming *brahmarup* cannot be said to have attained ultimate liberation.

14 “Furthermore,

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ⁱ

This describes the all-pervaded *jad prakruti*. Also,

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ⁱⁱ

Such is the all-pervasive *chaitanya prakruti*. That manifest form of God is such that He is the supporter of both the eight forms of pervaded *jad prakruti* and also of the *chaitanya prakruti* that pervades therein. For example, *ākāsh* is the supporter of the other four elements – *pruthvi*, *jal*, etc. 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 elements all contract and expand within *ākāsh*. In the same way, God expands and contracts along with the expansion and contraction of the two *prakrutis*, while they themselves contract and expand within God Himself. That God is the *ātmā* of all. This fact is stated in the Shrutis: ‘अन्तःप्रविष्टः शास्ता जनानां सर्वात्मा’ⁱⁱⁱ; ‘यस्याक्षरं शरीरं... एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो देव

ⁱ *Bhoomir-āpo'nalo vāyuhu kham mano buddhir-eva cha /
Ahamkāra iteeyam me bhinnā prakrutir-ashtadhā /*

Pruthvi, jal, tej, vāyu, ākāsh, man, buddhi and ahamkār – these are my eight forms of prakruti,...

Bhagwad Gitā: 7.4

ⁱⁱ *Apareyam-itas-tvanyām prakrutim viddhi me parām /
Jeeva-bhootām mahābāho yayedam dhāryate jagat /*

...the lower *prakruti*. But O Mighty-armed (Arjun)! Also know my other *prakruti* – the transcendental *prakruti* – the very element of life [i.e. *chaitanya*], by which this world is upheld.

Bhagwad Gitā: 7.5

ⁱⁱⁱ *Antah-pravishtaha shāstā janānām sarvātmā /*

God, who enters within all, is the controller and *ātmā* of all beings.

एको नारायणः।ⁱ; ‘यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।’ⁱⁱ; and ‘यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।’ⁱⁱⁱ.

- 15 “Furthermore, even food, the mind, knowledge and bliss have been described as Brahma; that is, various such types of *brahmavidyā* have been mentioned. What is the significance of this? Well, even those things have been called Brahma because God is the cause of all and the supporter of all. However, they are all the *sharir*, and their *shariri* is the manifest form of Shri Krishna Purushottam. Both the *jad* and *chaitanya prakritis*, along with entities evolved thereof in their expanded and contracted states, dwell easily within God. Moreover, God dwells within them all as their *antaryāmi* and as their cause. It is that very God who is this manifest form. To know and see God with such an understanding of greatness is called perfect *gnān*.”
- 16 Thereupon Muktañand Swāmi asked, “If a person cannot experience the greatness of God in this manner, but does have a firm conviction of it in his *antahkaran*, then can that be said to be perfect *gnān*, or not?”
- 17 Shriji Mahārāj replied, “In a dark house, one can faintly see the grain-store, the pillars, etc.; but due to the darkness, they cannot be

Yajur Veda: Āranyak-3.11

ⁱ *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 devoid of all evil, and is the one divine God, Nārāyan.

Subāla Upanishad: 7.1

ⁱⁱ *Yasyātmā shareeram ya ātmānam-antaro yamayati sa ta ātmāntaryāmyamrutaha* |

He, whose *sharir* are the *ātmās* and who governs all *ātmās* from within, is your *ātmā*, the *antaryāmi*, and immortal.

Bruhadāraṇyaka Upanishad: 5.7.26

ⁱⁱⁱ *Yasya pruthivee shareeram yaha pruthiveem-antaro yamayati sa ta ātmāntaryāmyamrutaha* |

He, whose *sharir* is *pruthvi* and who governs it from within, is your *ātmā*, the *antaryāmi*, and is immortal.

Bruhadāraṇyaka Upanishad: 5.7.7

said to have been seen totally. In the same way, both the *jad* and *chaitanya prakrutis* reside within Purushottam Bhagwān, and He dwells within them as well. But if one experiences this only by inference and does not actually see it, then he cannot be said to possess perfect *gnān*. Nevertheless, because he has such a firm conviction, he surely must have experienced some sort of transcendental powers of God in the past; if not, he will experience them in the future.

- 18 “Despite having such a doubtless conviction, if one does not experience that transcendence, one should think, ‘God possesses all those powers, but He does not reveal them to me because that is His wish.’ If a person offers *bhakti* to God with such understanding and remains fulfilled, then he can also be said to possess perfect *gnān*.
- 19 “Thus, a devotee with *gnān* is one who thoroughly knows God through the *indriyas*, the *antahkaran*, and experience. Such a devotee has been praised in the *Gītā* as the best of all devotees:

आर्तो जिज्ञासुरथार्थी ज्ञानी च भरतर्षभ ॥...
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।ⁱ

Such a devotee with *gnān* faithfully serves the manifest form of God – who eternally has a form – realising Him as transcending Prakruti-Purush and Akshar, and as being the cause and supporter of all. Such understanding constitutes *gnān*, and such *gnān* leads to ultimate liberation. Some who do not understand this merely claim ‘अहं ब्रह्मास्मि’ⁱⁱ from the scriptures. They proclaim, ‘I am the form of

ⁱ *Ārto jignāsur-arthārthee gnānee cha bharatarshabha* / | ...
Teshām gnānee nitya-yukta eka-bhaktir-vishishyate /

O Supreme among the Descendants of Bharat [Arjun]! [Four types of virtuous persons worship me:] one who is distressed [from having fallen from the path of attaining yogic powers, and thus still wishes to attain them]; one who seeks knowledge [of the *ātmā*, i.e. *ātmā*-realisation]; one who desires material objects [i.e. material pleasures and powers]; and one 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.

Bhagwad *Gītā*: 7.16 & 17

ⁱⁱ *Aham brahmāsmi*

I am Brahma.

Bruhadāranyaka Upanishad: 3.4.10

Brahma, and Rām, Krishna, etc., are merely manifestations emanating from me.’ Such sacrilegious, unorthodox Vedāntis of today are extremely evil and grave sinners. At death, they are consigned to *narak*, and they will never be released from there.”

|| Vachanāmṛut Loyā-7 || 115 ||

Loyā-8

Eradicating the Over-Excitability of the Indriyas; Accepting Only Words Related to One’s Inclination

1 On the night of *Māgshar sudi* 5, Samvat 1877 [10 December 1820], Shriji 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*. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Thereupon Muktānand Swāmi asked Shriji Mahārāj, “On seeing some inappropriate *swabhāv* of a *sādhū*, one who is thoughtless may perceive flaws in the *sādhū*. But why does one who is wise perceive flaws in the *sādhū*?”

3 Shriji Mahārāj replied, “If a person is wise and has noticed an inappropriate *swabhāv* within himself, and while harbouring an intense aversion towards it, is continually endeavouring to overcome that *swabhāv*, then when he sees that very same *swabhāv* in another *sādhū*, he develops an aversion towards that *sādhū*. On the other hand, a fool not only does not overcome his own *swabhāvs*, but when he sees that same *swabhāv* in another *sādhū*, he perceives flaws in that *sādhū*. Such a person should be considered a fool.”

4 Then Shriji Mahārāj gathered the junior *paramhansas*, and He Himself asked and answered questions.

5 First, He asked, “The intensity and mildness of the force of lust, anger, avarice, and other inner enemies is due to the phases of childhood, youth and old age. In what way? Well, in childhood, the force is weak; in youth, the force is intense; then in old age, the force becomes weak again. Thus, the intensity and mildness of lust, anger, etc., can be noticed; but can they be weakened by any thought process?”

- 6 Shriji Mahārāj Himself replied, “The force of lust, anger, etc., can be weakened by a thought process, which is as follows: The mildness of those *swabhāvs* in childhood, their greater intensity in youth, and mildness once again in old age is due to food. Specifically, in childhood, since the dietary intake is small, the force of lust is mild. Similarly, in old age, one’s dietary intake is small, so again the force of lust is mild. But in youth, as the dietary intake increases, lust also increases. Therefore, in youth, if one’s food intake is decreased, and if one deliberately tolerates cold, heat, rain and hunger, then by maintaining such a thought process, and by maintaining profound association with the great *Sant*, the force of lust is weakened – even in the period of youth.”
- 7 Again Shriji Mahārāj asked, “People become addicted to many different types of things, for example, bhang, marijuana, opium, alcohol, etc. Are these addictions due to one’s *kriyamān* or *prārabdha karmas*?”
- 8 Replying, Shriji Mahārāj said, “These addictions are developed not by *prārabdha*, but by habit. Therefore, if one maintains courage, keeps *shraddhā*, and becomes adamant on overcoming the addiction, then it can be overcome. But if one has no *shraddhā* and is cowardly, then that vice cannot be overcome.”
- 9 Then Shriji 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 their *jiva*?”
- 10 Shriji Mahārāj answered, “For the most part, a good or bad nature is due to the company one keeps, but in some cases, it is due to past *karmas*.”
- 11 Then Kapileshwarānand Swāmi asked, “Mahārāj, how can one recognise a *swabhāv* which has formed previously, and how can one recognise a *swabhāv* which has formed recently?”
- 12 Shriji Mahārāj replied, “A recently formed *swabhāv* is overcome by staying in the company of a pious *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 *swabhāv* can be overcome in a few days. However, an established *swabhāv* can barely be overcome, even after one makes a great effort to eradicate it. For example, if there are strong weeds or a *bordī* tree in

the soil, then even if they are set on fire and burnt by a farmer, they will still re-sprout. But if one uses a hoe to uproot them from their roots, they can be removed. Similarly, if one remains in the company of a pious *sādhū* and perseveres with great effort, even an established *swabhāva* can be overcome, but only with great effort.”

13 Then Shriji Mahārāj asked, “For one whose *indriyas* are overly excitable, what are the individual methods by which that excitability can be overcome?”

14 Shriji Mahārāj replied, “To overcome the excitability of the eyes, a person should fix his gaze on the tip of his nose and not look elsewhere. He should continue to study while studying, and he should also engage in worship. 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 harbour a debased thought even if he happens to notice a woman or other objects, then even if his eyes are excitable, they will become controlled.

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 is faeces, urine and the intestines.’ If he thinks in this way the over-excitability of the nose is eradicated.

16 “The over-excitability of the ears can be eradicated as follows: When some humorous talks are on-going or a folk-drama is being performed, one develops a keen interest to listen to them; whereas, while listening to the discourses and devotional songs related to God, one falls asleep. In that situation, one should rise and subdue sleep and lethargy. One should also keep faith in and maintain a keen interest in listening to the discourses of God; thereby, the ears can be controlled.

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 one feels very cold. Thereby, the skin becomes numbed, and the over-excitability of the sense of touch is eradicated.

18 “To overcome the over-excitability of the hands, whenever the hands are idle, one should keep a rosary in one’s hand and turn it while chanting the name of God in rhythm with the inhaling and

exhaling of one's breath. One should not, however, turn the rosary hurriedly. Some say, 'One can chant the name of God more quickly mentally.' But that principle is wrong because, in actuality, the mind can chant the name of God only as many times as the tongue can chant the name of God. So, by applying this method, the over-excitability of the hands is eradicated.

19 "If the legs are overly active, they can be controlled by controlling one's sitting posture.

20 "Overly excitable genitals can be controlled as follows: When one gets scabies or ringworm, and one scratches oneself, the itching is not relieved until bleeding occurs. However, if one does not scratch the affected area, then the itching subsides by itself. Thus, even if an itching sensation arises on the genitals, it should not be scratched. Moreover, in the case of it becoming frequently excited, if one decreases one's diet, observes fasts and physically weakens the body, then the genitals can be controlled.

21 "To conquer the tongue, it should not be given items that it likes, and one's diet should be restricted. Thereby, the over-excitability of the tongue is eradicated.

22 "Finally, the over-activity of one's speech can be eradicated by not interrupting with wise remarks when people like Muktānand Swāmi are speaking or narrating from a scripture. Moreover, if one does happen to interrupt, one should turn a rosary 25 times. Thereby, the over-activity of speech can be eradicated."

23 Then Shriji Mahārāj asked, "Of all these *indriyas*, which one, if fully controlled, leads to control over all of the other *indriyas*?"

24 Shriji Mahārāj answered His own question, "If the tongue is fully subdued, then all of the other *indriyas* can be subdued."

25 Again Shriji Mahārāj asked, "If lust pervades a person's heart, and even though his genitals are covered by his clothes, how can one realise that he has been pervaded by lust?"

26 Shriji Mahārāj Himself replied, "When lust pervades a person, his eyes and all of his other *indriyas* become overly excited. Thereby, one can realise that he has become overwhelmed by lust."

27 Once again, Shriji Mahārāj asked, "One who has an overactive nature should become calm, and one who has a calm nature should become active. By which thought process can this be achieved?"

- 28 Shriji Mahārāj Himself replied, “If a person who is overactive thinks, ‘I am the *âtṃā*, Brahmaⁱ, 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 God and His devotees. When he realises the greatness of God, he engages in the nine types of *bhakti* and performs the menial service of the devotees of God. Consequently, his nature becomes more active.”
- 29 Then Shriji Mahārāj asked, “Is there anything in the eight scriptures¹³ such as the Shrimad Bhāgwat, etc., which should be disregarded, or should everything be imbibed?”
- 30 Replying to His own question, Shriji Mahārāj said, “In all of those scriptures there are countless incidents, and through all of those incidents, the inclinations of the devotees who have attained God are described. Therefore, they are all suitable to be imbibed. However, among all of these incidents, only those incidents that match one’s own inclination should be imbibed. The others, however, may be disregarded with the understanding, ‘These talks are true, but they are for the benefit of other devotees; they are not for me.’”
- 31 Once more, Shriji Mahārāj asked, “All of you youngsters are seated here; and from amongst you, all of the *sādhus* certify some and do not certify others. Now, all of you are of a similar age and all have the same company. In fact, all have the same food, clothing, mode of worship, scriptures, and mantra; and all listen to the same spiritual discourses. What, then, is the reason for the difference in levels amongst you? Moreover, he who is a *sādhū* observes *dharma* completely, is unbiased and views all equally; hence, he would describe everyone as they truly are. So, please answer the question.”
- 32 Again, Shriji Mahārāj supplied the reply, “Only he who has *shraddhā* is praised by a *sādhū*, and that is also why he observes *dharma* more staunchly. Also, he has *shraddhā* in serving the *Sant* and in listening to the talks of God. He also has faith in the *Sant*. Therefore, he has progressed. On the other hand, one who has not progressed despite staying in such association, should be known to lack *shraddhā*.”

ⁱ Here ‘Brahma’ should be understood as ‘*brahmarup*’.

Loyā-9

Factors which Lead to the Development of Dharma, Gnān, Vairāgya and Bhakti

- 1 On Māgshar *sudi* 6, Samvat 1877 [11 December 1820], Shriji Mahārāj was sitting in Surā Khāchar's *darbār* in Loyā. He was wearing a white *dagli* made of *chhint* as well as a white *survāl*. He had also tied a white *feto* around His head. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Then Shriji Mahārāj requested, "May all of the *paramhansas* please engage in a question-answer session amongst themselves."
- 3 Thereupon Ātmānand Swāmi asked Akhandānand Swāmi, "What are the factors that lead to the development of the four virtues of *vairāgya*, *gnān*, *bhakti* and *dharma*?"
- 4 Shriji Mahārāj answered the question, "*Vairāgya* is cultivated when one comes to realise the nature of *kāl*. What is this nature of *kāl*? Well, it is to know the process of *nitya-pralay*, *nimitta-pralay*, *prākṛut-pralay* and *ātyantik-pralay*, as well as the lifespan of all beings from Brahmā to the smallest blade of grass. After knowing this, if one realises the body, the *brahmānd* and all other objects to be subject to the force of *kāl*, then *vairāgya* would arise.
- 5 "*Gnān* arises if one listens to the Upanishads such as the Bruhadāranya Upanishad, Chhāndogya Upanishad, Kathavalli Upanishad, etc.; the Bhagwad Gitā; the Vāsudev Māhātmya; the Vyās Sūtras and other scriptures from a *Satpurush*.
- 6 "*Dharma* arises if one listens to the Yāgnavalkya Smṛuti, Manu Smṛuti, Parāshar Smṛuti, Shankh-likhit Smṛuti and other Smṛutis. By doing so, *dharma* would arise, and one would develop faith in those scriptures.
- 7 "*Bhakti* arises if one realises the divine manifestations of God. How should one realise them? Well, when one hears about the forms of God that are in each *khand*; and when one hears about the abodes of God – Golok, Vaikunth, Brahmapur, Shwetdwp, etc.; and when one listens with a sense of awe to talks of the divine actions of God

describing the creation, sustenance and dissolution of the cosmos; and when one listens with keen interest to the narration of the divine actions and incidents of Rām, Krishna and the other *avatārs* of God, then *bhakti* towards God would develop.

- 8 “Now, even though a person in his initial stages has an immature mind, if he listens to the ritualistic Smrutis, *dharma* would develop. Later, after becoming firm in his observance of *dharma*, if he listens to scriptures that explain *upāsana*, then all three – *gnān*, *bhakti* and *vairāgya* – would develop. So, these are the factors which lead to the development of the four virtues.”

|| Vachanāmṛut Loyā-9 || 117 ||

Loyā-10 **Remaining Uninfatuated**

- 1 On the morning of Māgshar *sudi* 8, Samvat 1877 [13 December 1820], Shriji Mahārāj was sitting on a large, decorated cot 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. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Nityānand Swāmi said, “In this world, there are some men who have such affection for women and other objects that if they were to be separated, they would not be able to live. There are others who also have affection for women and other objects, but it is not as intense. Hence, if they were to be separated, they would survive. Thus, there are two types of people. Now, if the former affectionate person who involves himself in worldly life with affection were to meet God, he would become attached to God in the same way; i.e., if he were to be separated from God, he would not be able to survive. Moreover, if the latter person with less intense affection for worldly life were to meet God, he would have less intense affection for God as well. Granted this, is the difference between these two types of people due to *karmas*, or is it eternal?”
- 3 Hearing this, Shriji Mahārāj replied, “Those differences are not inherently present in the *jiva*; instead, they arise as a result of *karmas*. How does this happen? Well, when a *jiva* performs a *karma*, the force of its *vruttis* can be of three levels: mild,

intermediate and intense. The force with which the *vruttis* attach themselves to the object determines the effect of the *karma* upon the *jiva*. As a result, three levels of affection arise due to these *karmas*.”

4 Again, Nityānand Swāmi asked, “Granted that fact, do the three levels in the force of the *vruttis* occur as a result of the *gunas*, or is there some other reason?”

5 Shriji Mahārāj replied, “The three types of differences are not due to the *gunas*; rather, when only the *indriyas* indulge in an object, then a mild force results. When the *indriyas* indulge in an object along with the mind, an intermediate level of force develops. When all three – the *indriyas*, the mind and the *jiva* – combine and indulge in an object, then 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, *rājasik*, *sāttvik* and *tāmasik*. In fact, such intense force is present in each of the *indriyas*; thus, affection for objects arises correspondingly.”

6 Then Nityānand Swāmi asked, “Why does he not develop affection for God with such an intense force?”

7 Shriji Mahārāj said, “Good and bad behaviour is determined by the factors of place, time, action, meditation, scriptures, initiation, mantra and company. So, if one attains favourable places, times, company, etc., then one develops affection for God quickly. But if one encounters unfavourable places, times, etc., then one would develop affection for objects other than God.”

8 Thereafter, Chaitanyānand Swāmi asked, “What should one do in adverse times?”

9 Shriji Mahārāj replied, “Whenever and wherever times are adverse, one should abandon that place for another location; that is, one should not stay where the factor of time is adverse. In fact, time, in the form of Satya-yug, Tretā-yug, Dwāpar-yug and Kali-yug, exists both externally and internally. So, when Kali-yug is prevalent within one’s heart, one should not visualise the form of God within one’s heart; instead, it should be seen externally, before one’s eyes.”

- 10 Then Muktānand Swāmi asked, “How can one distinguish whether a mild, an intermediate or an intense force prevails within someone’s heart?”
- 11 Shriji Mahārāj replied, “When the force is mild, one would harbour the same feelings on seeing a young girl, a young woman or an old woman. Why? Because only the *vruttis* of the *indriyas* have become involved. Consequently, a mild force has developed. When the mind unites with the *indriyas* and they see the three types of women, then no base thoughts arise towards the young girl or the old woman; but base thoughts certainly do arise towards the young woman, and disturbance is experienced. This should be known to be an intermediate-level force. But, when both the mind and the *jiva* combine with the *indriyas* and look at the three types of women, then base thoughts arise towards all three types of women, and disturbance is experienced. In fact, one would experience such base thoughts even on seeing one’s own mother or sister. This should be known as an intense force.”
- 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 base thoughts – which type of force is that?”
- 13 Shriji Mahārāj said, “Having realised an object to be the cause of intense misery and having contemplated upon that fact, one attributes grave drawbacks to that object. The contemplation of those drawbacks in the mind then leads to those drawbacks being acknowledged by the *jiva*. The witnessⁱ, who transcends the *jiva*, also affirms those drawbacks, and so an extremely firm conviction in those drawbacks is developed. Thus, when the *vruttis* of the *indriyas* enter the object, the mind and *jiva* also go along with the *vruttis*; but since the *jiva*’s deep conviction of the drawbacks in the object pierces the mind and *indriyas*, even though the object is seen and fully recognised, still an intense aversion arises for it. For example, if a snake’s venom is dropped in a bowl of sweet milk, and one sees the venom being added, then even though the milk appears exactly as before, an intense aversion for it prevails in one’s heart. Why is that? Because one has realised, ‘If I drink the milk, I will die.’

ⁱ Here ‘witness’ refers to God.

Similarly, such a person has realised, ‘This beautiful woman is an obstacle on the path of liberation; and she is the cause of extreme misery in this realm and in the higher realms. In fact, I have attained the company of women countless times in past lives in various life forms, and if I do not worship God, I will attain the company of countless more females. Thus, this attainment is not rare. However, the company of God and His *Sant* is extremely rare, and this woman is a major obstacle in the attainment of that.’ A person who has 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.

- 14 “Furthermore, there is another way to remain uninfatuated: Janak the Videhi, who was a great king and a devotee of God, stayed in his kingdom and, due to his firmness in *gnān*, remained uninfatuated even while indulging in enticing *vishays*. Similarly, a devotee with *gnān* like Janak, harbours the thought, ‘I am the *ātmā* – pure, *chetan*, unchanging, the embodiment of bliss, and imperishable. *Vishays* like women and other things, however, are full of misery; they are vain, perishable, and *jad*.’ With this thought, he believes only his own self, the *ātmā*, as being the embodiment of bliss. Also, he believes, ‘The pleasure and pleasantness which are apparent in the *vishays* – i.e., sounds, touch, etc. – are only experienced due to the *ātmā*. But, when the *ātmā* leaves the body, that which was once pleasurable becomes miserable.’ He contemplates upon his *ātmā* in this manner.

- 15 “Also, he contemplates upon Paramātmā, who transcends the *ātmā*, as follows: ‘I have attained this *gnān* of the pure *ātmā*, which transcends *māyā*, by the grace of the *Sant*. That *Sant* is a devotee of God. Moreover, that God is the *ātmā* of even Brahma, who is the *ātmā* of all. He is the *ātmā* of Akshar and is also the *ātmā* of the countless millions of *muktas*. I am the *brahmarup* servant of that Parabrahma Purushottam Nārāyan.’

- 16 “Further, he understands the greatness of God by realising ‘द्यूपतय एव ते न ययुरन्तमनन्ततया त्वमपि... ॥’ⁱ. Such verses have greatly

ⁱ *Dyupataya eva te na yayur-antam-anantatayā tvamapi... ||*

Even the masters of the higher realms [i.e. deities such as Brahmā] cannot fathom your greatness – because it is endless. [In fact,] neither can you yourself

expounded the greatness of God. When a person who has such *gnān* of his own self and of God attains a *vishay*, regardless of how appealing it may be, his mind would not be even slightly affected by it. He does indulge in the essential *vishays*, i.e., sounds, touch, etc., but he does not become dependent upon them; rather, he indulges in them independently, of his own accord. Just as a spider spreads its own web and then, when necessary, it independently retracts it, in the same way, such a devotee possessing *gnān* engages the *vruttis* of his *indriyas* in the *vishays* and retracts them of his own accord. Such a person, even if he is amongst people, feels as if he is in the forest; and though he may be in the forest, he experiences more happiness there than one does from ruling a kingdom.

- 17 “Such a devotee 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 an earthen begging-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 God. Thus, he views gold, dirt, iron and stones as equal; he also feels equanimity in honour and insult. Since his vision has become broad, and he knows all worldly objects to be vain, no objects are capable of binding such 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 such a person with *gnān*, all objects become vain, and due to that *gnān*, his vision becomes broad. A person with such an understanding becomes happy.

- 18 “Also, if a person has faith, i.e., he believes, ‘Whatever such a great *Sant* and God say is the truth; there is no doubt in it,’ and with such a belief, he does as God and His *Sant* instruct him to do, then

[fathom your own greatness]. Indeed, in your each and every hair countless *brahmānds* accompanied with their barriers fly simultaneously at immense speed – like mere specks of dust flying in the air. Even the Shrutis describing you as ‘*neti neti*’ [i.e. indescribable and unfathomable] ultimately perish in you [i.e. fail to extol your complete glory].

Shrimad Bhāgwat: 10.87.41

such a person remains happy. So, these two types of people are happy, and apart from them, others are not happy. Thus the verse:

यश्च मूढतमो लोके यश्च बुद्धेः परं गतः ।
तावुभौ सुखमेधेते क्लिश्यत्यन्तरितो जनः ॥ ⁱ

Also, in the Bhagwad Gitā, it is said:

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ⁱⁱ

So, all objects, except God, become vain to a person whose vision becomes divine in this way. Moreover, the meaning of these two verses is the same.”

19 Then Muktañand Swāmi requested Shriji Mahārāj, “Mahārāj, now please ask the question You were going to ask.”

20 So Shriji Mahārāj asked, “Is there only misery in *māyā*, or is there also some happiness in it? That is the question.”

21 Muktañand Swāmi replied, “*Māyā* causes only misery.”

22 Thereupon, Shriji Mahārāj said, “Of the three *gunas* – *sattvagun*, *rajogun* and *tamogun* – which arise from *māyā*,

ⁱ *Yash-cha moodhatamo loke yash-cha buddhehe param gataha /
Tāvubhau sukham-edhete klishyatyantarito janaha /*

In this world, there are two types of people who experience [the] bliss [of God] – those who are utterly ignorant [and have blind faith in God] and those who are perfectly enlightened [and have realised God]. Those who are in between, though, are troubled.

Shrimad Bhāgwat: 3.7.17

ⁱⁱ *Vishayā vinivartante nirāhārasya dehinaha /
Rasa-varjam raso'pyasya param drushtvā nivartate /*

The sense objects recede for a person who abstains from indulging in them. However, the longing for them does not subside. The longing subsides [only] when his vision reaches [i.e. he realises] the transcendental [i.e. God].

Bhagwad Gitā: 2.59

sattvagun is said to give happiness. Furthermore, in the Shrimad Bhāgwat it is said, ‘स?वं यद्ब्रह्मदर्शनम्’ⁱ and that the products of *sattvagun* are *gnān*, *vairāgya*, wisdom, tranquillity, self-restraint, etc. How is *māyā* in this form a cause of misery? Furthermore, it is stated in the 11th canto:

विद्याविद्ये मम तनू विद्ध्युद्धव शरीरिणाम् ।
मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥ ⁱⁱ

So, how is *māyā* in the form of knowledge which leads to liberation a cause of misery?”

- 23 Hearing this question, Mukṭānand Swāmi and all of the other *paramhansas* said, “Mahārāj, we are unable to answer, so please have mercy and give the answer Yourself.”
- 24 Hearing this, Shriji Mahārāj said, “To a sinful person, the form of Yamarājā 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 form appears dreadful. But to a virtuous person, the form of Yamarājā appears very pleasant, like Vishnu. Similarly, to those who are non-believers, *māyā* causes attachment and intense misery, while to a devotee of God, that same *māyā* is the cause of intense happiness. Also, the entities that have evolved out of *māyā* – the *indriyas* and the *antahkaran*, and their presiding deities – all support the *bhakti* of God. Therefore, for a devotee of God, *māyā* is not a cause of misery; it is a source of great happiness.”
- 25 Then Mukṭānand Swāmi asked, “If *māyā* is a cause of happiness, why is it that when a devotee of God visualises the form of

ⁱ *Sattvam yad-brahma-darshanam*

Sattvagun leads to the vision [i.e. realisation] of Brahma [i.e. God].

Shrimad Bhāgwat: 1.2.24

ⁱⁱ *Vidyāvidye mama tanoo viddhyuddhava shareerinām /
Bandha-mokshakari ādye māyayā me vinirmite /*

O Uddhava! Realise my two forms – both of which have been created from my *māyā*: the primordial [*brahma*]*vidyā* and *avidyā*, which liberate and bind people [respectively].

Shrimad Bhāgwat: 11.11.3

God and engages in worship, *māyā*, in the form of the *antahkaran*, causes misery by generating many disturbing thoughts?”

- 26 Shriji Mahārāj replied, “*Māyā*, in the form of the *antahkaran*, does not cause misery to a person who thoroughly understands the greatness of God and has an absolutely firm refuge of God; but it does cause misery to a person who does not have such a refuge. For example, a *kusangi* would attempt to dislodge only an irresolute *satsangi*, but no one would dare to dislodge a staunch *satsangi*. In fact, no one would be able to speak ill of Satsang in his presence. Similarly, *māyā*, in the form of the *antahkaran*, would never entertain a desire to daunt a person who has a firm refuge in God. Rather, it would help his *bhakti* to flourish. However, *māyā* does deflect a person who has a slight deficiency in his refuge in God and does cause him misery. Then, when that person develops a complete refuge in God, *māyā* is not able to disturb him or cause him pain. Therefore, the answer is that if a person has such complete faith in God, *māyā* is not capable of causing him misery.”

|| Vachanāmrut Loyā-10 || 118 ||

Loyā-11

Beliefs of a Holy and Unholy Person

- 1 On the morning of Māgshar *vadi* 8, Samvat 1877 [27 December 1820], Swāmi Shri Sahajānandji Mahārāj was sitting in Surā Khāchar's *darbār* in Loyā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shuk Muni asked Shriji Mahārāj, “What understanding does an unholy person adopt from the Shrimad Bhāgwat, the Bhagwad Gitā, and other sacred scriptures?”
- 3 Shriji Mahārāj replied, “The answer is as follows: An unholy person believes that all of the mobile and immobile male and female forms in this world have been created through *māyā* and the primordial Purush, Virāt, the form of God. This implies that all of these forms are, in fact, manifestations of God Himself. For this reason, a person aspiring for liberation should initially conquer his mind, and thereafter, if his mind is attracted towards a higher or lower form of either a male or a female, he should meditate on that

very form in order to attain instantaneous *samādhī*. If the mind perceives any flaws in that form, then he should believe that form to be Brahma by thinking, ‘The whole world is Brahma.’ Thinking in this manner, he should refute the perception of those flaws. In this way, to accept only the transcendental words regarding experiences from the scriptures is the understanding of an unholy person. Such a misunderstanding reflects the wicked nature of his mind, and, at the end of one’s life, its result is consignment to the deep, dismal regions of *narak* and the cycle of births and deaths.”

4 Thereafter, Shuk Muni requested, “Now please explain what understanding a holy person adopts from the sacred scriptures.”

5 Shriji Mahārāj answered, “The answer to this question is given in the sacred scriptures themselves. Specifically, those desiring liberation should not meditate on – with the exception of Purushottam Nārāyan – any deities such as Shiv, Brahmā, etc. Instead, among all humans and deities, they should meditate only on the forms of Rām, Krishna, etc. that are forms of Purushottam Nārāyan. Furthermore, the wise among them consider all of the places where God’s forms of Rām, Krishna, etc., reside to be Vaikunth, Golok, Shwetdwip and Brahmapur. They consider the attendants that dwell in those realms to be the attendants of Rām, Krishna, etc., i.e., Hanumān, Uddhav, etc. They also regard the divine forms of Purushottam Nārāyan in those realms, which are radiant with the light of countless millions of suns, moons and flames of fire, to be the forms of Rām, Krishna, etc. So, one who adopts such an understanding from the sacred scriptures and with a sense of divinity meditates on the forms of God that are in human form, never equates the forms of God’s *avatārs* and other forms. In reality, all forms of God’s *avatārs* have only two arms. However, for the sole reason of dismissing any similarity that a person lacking wisdom may perceive between God’s form and other forms, they are often described as having four arms or eight arms.

6 “Moreover, one should only meditate on the form of God that one has attained, not on the forms of the previous *avatārs*. Thus, like a woman who observes the vow of fidelity, one should remain totally faithful to the form of God that one has attained. Pārvati has also said:

कोटि जन्मलग रगड हमारी।
वरं शम्भु के रहूं कुमारी॥ⁱ

Such a vow of fidelity has also been mentioned in order to dismiss the similarity that a person lacking wisdom perceives between the form of God and other beings. This is because if someone strays from the form of God which one has attained, and instead, meditates on the previous *avatārs* of that very God, then later he may even forsake God and meditate on other deities or other human forms. That is why the vow of fidelity has been mentioned, not because there is any difference between the forms of God themselves. This is the understanding of a holy person. Therefore, one should only hear the sacred scriptures from a holy person, but never from an unholy person.”

|| Vachanāmṛut Loyā-11 || 119 ||

Loya-12

The Six Levels of Faith; Savikalp and Nirvikalp Faith

- 1 On the night of *Māgshar vadi* 9, Samvat 1877 [28 December 1820], Swāmi Shri 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*. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj raised a question: “Faith in God is of two types: one is ‘savikalp faith’, and the other is ‘nirvikalp faith’. In each type of faith there are three sub-categories: the highest level, the intermediate level, and the lowest level. Please describe, in turn, the distinguishing characteristics of each of these six categories.”
- 3 The *paramhansas* were unable to answer, so Shriji Mahārāj said, “The characteristics of a person with the lowest level of ‘savikalp faith’ are as follows: As long as God exhibits lust, anger,

ⁱ *Koti janma-laga ragad hamāri |*
Varu Shambhu, ke rahu kumāri | |

For a million lives I have fared;
I'll marry Shambhu, or remain unwed.

avarice, egotism, cravings for taste, etc., to the same extent as other humans, the person's faith in God remains. But if God were to display these *swabhāvs* more so than others, his faith would be shattered.

4 “The faith of someone with an intermediate level of ‘savikalp faith’ remains firm even if God exhibits lust, anger, etc., to a double degree than that of humans.

5 “Finally, one with the highest level of ‘savikalp faith’ would never doubt any action of God, even if God were to behave coarsely like a person of a low caste; or exhibit anger, violence, etc.; or indulge in drinking alcohol, meat-eating or adultery. Why? Because he understands God to be the all-doer, the supreme lord, and the experiencer of everything. Such a person realises that whatever actions take place in the world are the result of God, who is *anvay* within all beings as their controller. If, then, He were to indulge in some degrading deed, it would not affect Him at all since He Himself is the all-doer. In this manner, one who has realised God as the lord of all is known as a devotee of God with the highest level of ‘savikalp faith’.

6 “As for a devotee with the lowest level of ‘nirvikalp faith’, no matter what pious or impious deeds he witnesses being performed by God, he understands that in all actions God performs, He is still a non-doer, since He is Brahma. That Brahma is like *ākāsh* in that everything resides in *ākāsh* and all actions take place within it. The devotee realises such qualities of Brahma in God. For example, during the narration of the Rās-panchādhyāyi, King Parikshit asked Shukji, ‘God assumes an *avatār* to uphold *dharma*. Why, then, did he associate with the *gopis*?’ Shukji replied, ‘Shri Krishna is radiant like fire; whatever actions he performs, pious or impious, are burnt to ashes.’ In this manner, one who understands God as Brahma, unaffected by the actions He performs, is said to have the lowest level of ‘nirvikalp faith’.

7 “One who becomes like the *niranna-muktas* of Shwetdwp – who are free from the six physical and emotional sensations¹⁴ – and worships Vāsudev is said to possess an intermediate level of ‘nirvikalp faith’.

8 “Finally, one possessing the highest level of ‘nirvikalp faith’ realises that countless millions of *brahmānds*, each encircled by the eight barriers⁵, appear like mere atoms before Akshar. Such is the

greatness of Akshar, the abode of Purushottam Nārāyan. One who worships Purushottam realising oneself to be *aksharrup* can be said to possess the highest level of ‘nirvikalp faith’.”

- 9 Thereafter Chaitanyānand Swāmi asked, “Mahārāj, how have such distinctions in faith arisen?”
- 10 Shriji Mahārāj replied, “When an aspirant initially approaches a guru, several factors cause distinctions in his faith: the auspiciousness and inauspiciousness of place, time, company, initiation, action, mantra, scriptures, etc.¹, with regards to the guru; as well as the intensity of one’s own *shraddhā*. Therefore, one should always associate with favourable places, times, etc. Moreover, one should acquire wisdom from a speaker who is serene and faultless.
- 11 Chaitanyānand Swāmi asked further, “If under such circumstances one develops the lowest level of faith, can it later develop into the highest level of faith?”
- 12 Shriji Mahārāj replied, “If the listener possesses extreme *shraddhā*; and if he encounters favourable places, times, etc.; and if he encounters a guru with the highest level of *gnān*, then the highest level of faith will develop. Otherwise, such faith would develop after many lives.”

|| Vachanāmrut Loyā-12 || 120 ||

Loyā-13

Not Being Overcome by Adverse Circumstances

- 1 In the early morning of Māgshar *vadi* 10, Samvat 1877 [30 December 1820], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot in Surā Khāchar’s *darbār* in Loyā. He had worn 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 thick, white cotton cloth. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Shriji Mahārāj then told the senior *paramhansas* to ask questions amongst themselves. Thereupon Gopālānand Swāmi asked Brahmānand Swāmi, “What type of person is not overcome by adverse places, times, actions, company, etc.; and what type of person is overcome? After all, it is said that even Brahmā was infatuated

upon seeing Saraswati, as was Shiv when he saw Mohini. So please answer carefully, because even such greats have been overcome by adverse circumstances.”

3 | Brahmānand Swāmi attempted to answer but could not give a satisfactory reply.

4 | So Shriji Mahārāj explained, “A person who has withdrawn his *nādis* and *prāns*, and by way of his *nirvikalp* state remains at the holy feet of God, would not be overcome by adverse places, times, company, etc., even if he was an insignificant being. In fact, if Brahmā and the other [deities](#) behave in this manner, 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 greats such as Brahmā and the other [deities](#) would be overcome. If this were not so, then the meaning of the verse:

तत्सृष्टसृष्टेषु को न्वखण्डितधीः पुमान् ।

ऋषिं नारायणमृते योषिन्मय्येह मायया ॥ ⁱ

would not hold true. Therefore, God alone is not overcome by those influences. While all others, however great they may be, if they are not engrossed in the holy feet of God, would be overcome; those who do remain engrossed are not overcome. This is a universal principle that I have firmly established within Myself.

5 | “Moreover, it is mentioned in the Shrimad Bhāgwat:

एतदीशनमीशस्य प्रकृतिस्थोऽपि तदुणैः ।

न युज्यते सदात्मस्थैर्यथा बुद्धिस्तदाश्रया ॥ ⁱⁱ

ⁱ *Tat-shrushta-shrushta-shrushteshu ko nvakhandita-dheehee pumān /
Rushim nārāyanam-rute yoshin-mayyeha māyayā /*

Of the progeny of Brahmā [i.e. Marichi, etc.], and their progeny [i.e. Kashyap, etc.], and their progeny [i.e. humans and [deities](#)] – whose mind in this world, besides that of Nārāyan Rishi, can be distinguished as being unaffected by the *māyā* [i.e. alluring charm] of women?

Shrimad Bhāgwat: 3.31.37

ⁱⁱ *Etad-eeshanam-eeshasya prakrutistho’pi tad-gunaihee /
Na yujyate sadātmasthair-yathā buddhis-tad-āshrayā /*

Just as a person’s *buddhi* [i.e. knowledge of God] is not affected by the traits of the body [such as birth, death, age, illness, ignorance, etc.], similarly, God, who

6 “Krishna Bhagwān has also said:

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ⁱ

7 “Thus, only God remains unaffected by *māyā*; and one who has realised God through a *nirvikalp* state is also not overcome by *māyā*. On the other hand, someone who has realised God through a *savikalp* state, however great he may be, would still be overcome.”

8 Thereafter, Nityānand Swāmi asked, “Mahārāj, as long as a *mukta* is associated with the *gunas*, he is affected by places, times, etc. It is accepted, however, that God is not influenced by places, times, etc. – even while He remains within the *gunas*. But when all of the *muktas* are free from the association of the *gunas*, and having become *nirgun*, dwell in Akshardhām along with God – who dwells there in the same manner – then all of the *muktas* are *nirgun* and composed of *chaitanya*. Also, as explained by ‘मम साधर्म्यमागताः’ⁱⁱ, they have attained qualities similar to those of God. How, then, should we understand the distinction between the *muktas* and God?”

9 Shriji Mahārāj answered, “Look at the moon and the stars. Isn’t there 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 as well. All of 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. God and the *muktas* differ in the same way.

10 “Also, a king and his servant are both the same in that both are humans; yet the authority, power, beauty and charm of the king are

pervades Prakṛiti [and its creation], is forever unaffected by their influences and the influences of the *ātmās*. This is the prowess of God.

Shrimad Bhāgwat: 1.11.38

ⁱ *Daivee hyeshā guna-mayee mama māyā duratyayā |*
Mām-eva ye prapadyante māyām-etām taranti te |

My *māyā*, which I have created and is composed of the [three] *gunas*, is indeed difficult to transcend. [But] those who take refuge in me alone can transcend that *māyā*.

Bhagwad Gitā: 7.14

ⁱⁱ *mama sādharmaṃ-āgatāhā*

Bhagwad Gitā: 14.2

by far 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 the *kartum*, *akartum* and *anyathā-kartum* powers. If He wishes, He can eclipse all of 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 eclipse even Akshar, in the form of the Akshardhām in which He dwells, and preside alone independently. If He so chooses, He is capable of supporting the countless *muktas* by His own power, without even needing Akshardhām. For example, King Pruthu had 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, God reigns as supreme. He who equates God with Akshar and the other *muktas* should be regarded as evil-minded and as a grave sinner. One should avoid even looking at him. In fact, merely looking at such a person is as sinful as committing the five grave sins¹⁰.

- 11 "Of course, by considering their association with God, it is acceptable to endow greatness upon anyone. Brahmā, Shiv, Nārad, the Sanakādik and Uddhav can all be called God because of their association with God. At present, even a *sādhū* like Muktānand Swāmi can be considered to be like God because of his association with God. Without God, however, even Akshar cannot be called God – let alone anyone else. In fact, the Vedstuti prose अपरिमिता ध्रुवास्तनुभृतो यदि सर्वगतास्तर्हि न शास्यतेति नियमो ध्रुव नेतरथाⁱ reflects the same truth. If this were not so, then why would we, despite regarding ourselves to be *brahmarup*, and distinct from the body, and possessing *gnān*, *vairāgya*, etc., try to please God by staying up day and night, clapping, singing devotional songs and chanting His holy

ⁱ *Aparimitā dhruvās-tanubhruto yadi sarvagatās-tarhi na shāsyateti niyamo dhruva netarathā* |

O Steadfast [God]! If the embodied *jīvas*, which are innumerable and eternal, are believed to be all-pervasive, then they would not be governable. [But] not believing them as such [i.e. all-pervasive] would not cause any discrepancies.

Shrimad Bhāgwat: 10.87.30

name tirelessly? Why would we engage in spiritual discourses day and night and encourage others to do so as well? Why would we make so much effort if we could become like God? Hence, only God is like God; no one can become like Him. The Vedic verse 'एकमेवाद्वितीयं ब्रह्म'ⁱ also explains that God alone is like God. This is the principle of all of the scriptures.”

- 12 In this manner, Shriji Mahārāj addressed the devotees for their benefit, when in reality He Himself is Purushottam Nārāyan.

|| Vachanāmṛut Loyā-13 || 121 ||

Loyā-14

Personal Preferences

- 1 On Māgshar *vadi* 11, Samvat 1877 [31 December 1820], Shriji Mahārāj was sitting on a large, decorated cot 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 cotton cloth. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

- 2 Then Shriji Mahārāj said to the *paramhansas*, “All of the *āchāryas* of the past have had differing beliefs. Of them, Shankar Swāmi seems to have leaned predominantly towards the Advait doctrine. Rāmānuj's principle is that *jivas*, *māyā* and Purushottam are eternal; Purushottam is the controller of the *jivas* and *māyā*; He is the ultimate cause of all; He forever dwells in His Akshardhām in a divine form; all *avatārs* emanate from Him; and it is this Purushottam Nārāyan that individuals should worship. This seems to be the understanding of Rāmānuj. Vallabhāchārya seems to have intense faith only in *bhakti*. All of these *āchāryas* have occasionally referred to other principles in their own scriptures, but ultimately, in one way or another, they have leaned towards their own personal preference. Their views can be accurately inferred from the statements in their scriptures.

ⁱ *Ekam-evādvīteyam brahma*

3 “In the same way, having listened to My discourses, 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 rosary, which principle is consistently interwoven
in all of My talks? Please state your beliefs.”

4 Thereupon all of the senior *paramhansas* spoke according to
their understanding.

5 Then, Shriji Mahārāj said, “Here, allow Me to reveal My own
principles and preferences.

6 “First of all, I like the fact that although Rushabhdev Bhagwān
had attained oneness with Vāsudev, and despite being God himself,
when yogic powers manifested before him, he did not accept them
because he wished to set an example for all renunciants. Also, the
Shrimad Bhāgwat states: ‘Even an accomplished yogi should never
trust his mind – even though he may appear to have conquered it.’
There are verses to that effect as well:

न कुर्यात्कर्हिचित्सख्यं मनसि ह्यनवस्थिते ।
यद्विश्रम्भाच्चिराच्चीर्णं चस्कन्द तप ऐश्वरम् ॥ ⁱ
नित्यं ददाति कामस्यच्छिद्रं तमनु येऽरयः ।
योगिनः कृतमैत्रस्य पत्युर्जायेव पुंश्चली ॥ ⁱⁱ

In this manner, I like a renunciant who does not trust his mind.

ⁱ *Na kuryāt-karhichit-sakhyam manasi hyanavasthite /*

Yad-vishrambhāch-chirāch-cheernam chaskanda tapa aishvaram / /

Never befriend the mind [because] it is very unstable; it has even destroyed the
austerities of the deities that were accumulated after extensive endeavours over
a great period of time.

Shrimad Bhāgwat: 5.6.3

ⁱⁱ *Nityam dadāti kāmasyach-chhidram tam-anu ye’rayaha /*

Yoginihi kruta-maitrasya patyur-jāyeva punshchalee / /

The minds of those yogis who have befriended their minds continuously allow
lust to enter. [Other] enemies [such as anger, avarice, infatuation, etc.] follow
that lust [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.

Shrimad Bhāgwat: 5.6.4

- 7 “Also, in My mind I do not like other realms as much as I like Shwetdwip and Badrikāshram. In fact, I feel that it would be very good to go there to perform austerities without any food. I would prefer not to indulge in the various types of pleasures of the other realms.”
- 8 “Furthermore, I realise that the many *avatārs* are all ultimately of God; yet, among these *avatārs*, I like Rushabhdevji greatly. I also like Kapilji and Dattātreyā equally, but to a lesser extent than Rushabhdevji. But more than these three, I have a million-fold more affection for the *avatār* of Shri Krishna. I feel, ‘This *avatār* is greater and more powerful than all of the others. Also, in him, one 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 God such as Matsya, Kachchha, etc.
- 9 “In addition to this, My understanding is as follows: There is an all-transcending mass of divine light which cannot be measured from above, below, or in any of the four directions; that is to say, it is endless. Amidst this mass of light lies a large, ornate throne upon which presides the divine form of Shri Nārāyan Purushottam Bhagwān. Countless millions of *muktas* are seated around that throne and enjoy the *darshan* of God. I constantly see Him accompanied by the *muktas*. Moreover, that God is extremely luminous. At times when, due to this luminosity, I cannot see God with the assembly of *muktas*, I feel deeply hurt. Despite being able to constantly see this mass of divine light, I am not attracted by it; I experience profound bliss only from the *darshan* of God’s form. This is My method of worship.
- 10 “Moreover, I like the *bhakti* that the *gopis* had towards God. For this reason, I continuously observe people, and having seen the affection a lustful woman has for a man, or a lustful man has for a woman, I feel, ‘It would be good to have such affection for God.’ Also, whenever I see someone having great affection for their son, or their money, I again feel, ‘It would be good to have such affection towards God.’ 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.’
- 11 “Also, I only get along with one who has no *swabhāvs*, i.e., lust, anger, avarice, affection, egotism, jealousy, hypocrisy, deceit, cravings for taste, etc.; one who observes *dharma* as prescribed in the

Dharma-shāstras; and one who has *bhakti* towards God. 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 an aversion towards him.

- 12 “Initially I had a strong dislike for anyone with lust. However, now I have a strong dislike for those who have anger, egotism or jealousy. The reason is that a lustful person passes his days in the Satsang fellowship by being meek – like a householder devotee; but as for those who have anger, egotism or jealousy, they can be seen to definitely regress in Satsang. For this reason, I am deeply saddened by these types of people.
- 13 “What is egotism like? Well, a person with egotism remains arrogant even before those who are superior to him, but he cannot become humble and serve them.
- 14 “Now allow Me to summarise My preferences in brief. I do not agree with Shankar Swāmi’s propagation of the non-dual Brahma. Rāmānuj Swāmi describes Purushottam Bhagwān as transcending the perishable and the imperishable, and I worship that Purushottam Bhagwān. My *bhakti* towards that Purushottam Bhagwān is like that of the *gopis*, and the virtues of *vairāgya* and *ātmā*-realisation within Me are like Shukji’s and Jadbharat’s. These are My principles and preferences. The intelligent can realise this if they analyse My talks as well as the scriptures of our *sampradāy* which have been accepted by Me as authoritative.”
- 15 Thus, Shriji Mahārāj spoke for the sake of His devotees, while He Himself is Purushottam Nārāyan.

|| Vachanāmrut Loyā-14 || 122 ||

Loyā-15

Explaining Ātmadarshan Using the Analogies of a Doll and a Cow

- 1 On the night of Māgshar *vadi* 13, Samvat 1877 [2 January 1821], Shriji 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 thick, cotton cloth that had been placed together with a white blanket. At that

time, an assembly of devotees from various places as well as *paramhansas* had gathered before Him.

2 Thereupon Shriji Mahārāj said out of compassion, “The *jiva* pervades the entire body from head to toe through its three powers of *adhyātma*, *adhibhut* and *adhidev*. Through the *indriyas* and their presiding deities, it experiences the *vishays*, but it cannot experience anything by being distinct from the presiding deities and the *indriyas*.”

3 Thereupon Nityānand Swāmi raised a doubt: “Mahārāj, it is said that the *jiva* pervades the whole body in general, but resides specifically within the heart. How, then, should one understand the fact that awareness is not present everywhere equally?”

4 Shriji Mahārāj answered, “The sun pervades each and every object equally by its rays, but its light is seen according to the object before it. 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. Thus, just as one experiences a greater and lesser intensity in the sun’s light, in the same way, even though the *jiva* resides equally in the *indriyas*, the *antahkaran* and the *indriyas*’ organs, one experiences its power more intensely in the *indriyas* because of their purity. Just see, does one experience as much sensation in one’s nose and ears as one does in one’s eyes? Certainly not. Furthermore, the four *antahkarans* are even purer than the *indriyas*, and so the *jiva*’s power can be experienced there even more intensely. In comparison, it is experienced to a lesser degree in the *indriyas*. Nevertheless, the *jiva* does pervade the entire body equally.”

5 Thereafter Brahmānand Swāmi asked, “Many see the *jiva* to be like a star, or like the flame of an oil lamp, or like the flash from a firecracker. How should one understand these differences in experiences?”

6 Shriji Mahārāj explained, “Just as a person who has mastered *akshividyā* can see the *jiva* and the form of God therein with his eyes, one who has attained realisation through the *indriyas* sees the *ātmā* in a similar manner. For example, if there were a glass doll shaped in the form 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 *jīva* according to however they have seen it. But, because they have not attained transcendent vision, they do not see the *ātmā* as it is. However, when a person's vision does become transcendent and 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. Just as one who has attained the viewpoint of *ākāsh* does not perceive the other four *bhuts*, similarly, one with transcendental vision does not perceive differences in the *jīva*'s light arising from its *indriyas*, their organs and presiding deities, and the *antahkaran*; instead, he realises the *jīva* precisely as it is. Conversely, one who perceives distinctions does not realise the *jīva* as it is. For example, from a group of people, someone saw the tail of a cow, someone else saw its mouth, someone saw its hoof, another saw its stomach, and yet another saw its udder. Whichever part of the cow was seen did, in fact, belong to the cow, yet no one saw the cow completely. But, because at least one part was seen, it can be said that the cow was actually seen. In the same manner, a person can be said to have seen the *ātmā* to the extent to which he has seen the light of the *ātmā* through his *indriyas* or *antahkaran*. This, however, cannot be said to be perfect *ātmā*-realisation. Thus, I explain the general and the specific experiences of the *jīva* in this manner."

7 At that point, Nityānand Swāmi questioned, "Mahārāj, you have described the *jīva* as being formless. Therefore, when God dwells within the *jīva*, does He reside without a form, or does He possess a form?"

8 Shriji Mahārāj clarified, "God dwells as the refuge of the *indriyas*, their presiding deities, the *antahkaran* and the *jīva*. Shri Krishna Bhagwān, for example, made Uddhavji explain to the *gopis*, 'I am near to you by being the refuge of your *indriyas*, *antahkaran*, their presiding deities and *jīva*. Just as the very same five *mahābhuts* which reside in the *brahmānds* are also within everyone's body, similarly, I reside in Mathurā like the *mahābhuts* reside predominantly in the *brahmānds*; but just like those *mahābhuts* reside subtly in the bodies of the *jīvas*, 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 possessing a definite form."

- 9 Hearing this, Nityānand Swāmi questioned further, “But Mahārāj, does God, who resides as the refuge of the *indriyas* etc., reside in the form of Purush, Akshar, or as Purushottam Himself?”
- 10 Shriji Mahārāj replied, “The light of the *jiva*, Purush, Akshar and Purushottam is very similar in terms of luminosity. So much so, that no one is capable of distinguishing between their light. Actually, though, they are absolutely distinct from each other, but no one is capable of seeing these distinctions. Only one who receives a divine body composed of divine light by the grace of God realises, ‘This is myself, this is Purush, this is Akshar, and this is Purushottam – who is distinct from all.’ In this way, one can see them separately and their light distinctly. However, no one else is capable of distinguishing between them. Thus, God may reside in whichever form He chooses, but it is He Himself who resides within the *jiva* – no one else.”
- 11 Then Shriji Mahārāj continued, “There are three sets of scriptures which are eternal and which describe only the form of Shri Krishna Paramātmā. They are Yoga, Sāṅkhya and Vedānta, i.e., the Upanishads. I shall now explain the principles of each, so please listen.
- 12 “Those belonging to the Sāṅkhya philosophy propound the existence of 24 elements² and believe Paramātmā to transcend them; that is, Paramātmā is the 25th element. However, they do not accept *jiva* and *ishwar* as being distinct from the 24 elements. Their reasoning is that the elements cannot be sustained without the *jiva*, and so, the *jiva* is conceived only as a form of the elements because of its close co-existence with them. As a result, they do not consider the *jiva* to be distinct. Also, just as they regard the *jiva* as a form of the elements, they regard the *ishwars* – who believe the *brahmānds* to be their true form – as a form of the 24 elements. In this manner, they conceive both *jiva* and *ishwar* among the 24 elements, and thus count them together with the 24 elements; they do not consider them as being distinct from the elements. So, this, along with believing Paramātmā to be the 25th element, is the philosophy of Sāṅkhya.
- 13 “Despite this, one should not conclude that there is no *jiva* at all, because the propounders of Sāṅkhya have prescribed the six

endeavoursⁱ as well as *shravan*, *manan*, *nididhyās*, etc., for the *jiva*. By endeavouring in this way, the *jiva* attains a thought that eventually leads to the realisation of its distinction from the elements. Then, realising oneself to be *brahmarup*, one engages in the worship of God. This is the Sāṅkhya philosophy. It is also mentioned in the Moksh-dharma, where Nārādji explains to Shukdevji,

त्यज धर्ममधर्मं च उभे सत्यानृते त्यज ।
उभे सत्यानृते त्यक्त्वा येन त्यजसि त ?यज ॥ ⁱⁱ

The meaning of this verse is that when a spiritual aspirant prepares to contemplate upon his *ātmā*, he should renounce all thoughts of *dharma* and *adharma*, truth and falsehood that disturb him. In fact, he should also renounce the thought by which he renounces these other thoughts. In this way, he should behave as *brahmarup*. However, the verse does not suggest that one should physically forsake the *niyams* in the form of *dharma*. This is the correct interpretation of the verse.

- 14 “Next, propounders of the Yoga philosophy propagate the 24 elements distinctly from the *jiva* and *ishwar*, whom they regard as the 25th element, and Paramātmā, as the 26th. With the power of discernment they distinguish the 25th element from the other elements, and firmly resolving that to be their form, they gather the *vruttis* of the 24 elements and forcefully attach them to the 26th element – they do not allow them to be drawn towards the *vishays*. They believe, ‘If my *vruttis* forsake God 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 *antahkaran* on God.

ⁱ The six endeavours, ‘shat-sampatti’, propounded by the Sāṅkhya philosophy: (1) sham – tranquillity, i.e. restraint of mind; (2) dam – self-control, i.e. restraint of outer sense organs; (3) uparati – abstinence, i.e. refraining from unnecessary, especially mundane, objects and activities; (4) titkshā – endurance, i.e. overcoming of comforts and hardships; (5) samādhān – stability, i.e. balance of mind and focus on God; and (6) shraddhā – faith and persistence.

ⁱⁱ *Tyaja dharmam-adharmam cha ubhe satyānृte tyaja |*
Ubhe satyānृte tyaktvā yena tyajasi tat-tyaja | |

Mahābhārat: Shānti-parva, Moksh-dharma 33.40

- 15 “In comparison, the propounders of Sāṅkhya believe, ‘I have no *indriyas* or *antahkaran*, so where shall they go?’ Thus, they consider themselves to be *brahmarup* and remain fearless. Those belonging to the Yoga philosophy remain constantly fearful. For example, if a person had to carry a vessel 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 fearful. Followers of Yoga remain just as fearful of the *vishays* and strive to keep their *vrutti* fixed on God. This is the philosophy of Yoga.
- 16 “Vedānta, that is, the Upanishads, expound only Purushottam Nārāyan Brahma, the ultimate cause of all, as being *satya*, and claim all else to be false. Just as when one attains the viewpoint of *ākāsh* one does not perceive the other elements, in the same way, one who sees only Brahma, perceives nothing else. That is the philosophy of Vedānta.”

|| Vachanāmrut Loyā-15 || 123 ||

Loyā-16

Worldly Desires Becoming Blunt and Uprooted

- 1 After the evening *ārti* on Māgshar *vadi* 14, Samvat 1877 [3 January 1821], Shriji Mahārāj was sitting on a large, decorated cot in Surā Khāchar’s *darbār* in Loyā. He was wearing a white *khes* and a warm, red *dagli*. He had also tied a white *feto* around His head and had tied a *bokāni* with another white *feto*. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “May the *paramhansas* please engage in a question-answer session.”
- 3 So saying, He Himself asked a question: “What are the characteristics of one whose worldly desires have not become blunt, one whose worldly desires have become blunt, and one whose worldly desires have been completely uprooted?”
- 4 Mukṭānand Swāmi began to answer the question but could not reply satisfactorily.
- 5 So Shriji Mahārāj said, “The *vruttis* of the *indriyas* of one 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 one whose worldly desires have become blunt do not enter the *vishays* immediately. If they were to enter the *vishays*, and he were to attempt 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 oblivious to the *vishays* during the waking state, just as he is during the state of deep sleep. He would regard all pleasant and unpleasant *vishays* as equal and would behave as one who is *gunātit*.”

6 Then Gopālānand Swāmi asked, “One’s worldly desires may have become blunt, but what is the reason for them not being removed from their roots?”

7 Shriji Mahārāj explained, “The answer is that if a person has perfectly imbibed the following four qualities, then his worldly desires would become uprooted: *gnān* in the form of knowledge of the *ātmā*, *vairāgya* in the form of detachment from all things that have evolved out of Prakṛti, *dharma* in the form of *brahmacharya*, etc., and *bhakti* coupled with the knowledge of God’s greatness. Any deficiency in these four qualities leads to a proportional deficiency in uprooting one’s worldly desires.”

8 Having given the reply, Shriji Mahārāj said, “Now allow Me to ask a question. Countless spiritual endeavours have been prescribed for a spiritual aspirant to perform in order to attain God. Out of all of them, by which one, powerful endeavour can all flaws be eradicated and all virtues be acquired?”

9 The *paramhansas* could not answer the question.

10 So Shriji Mahārāj revealed, “If one has *bhakti* coupled with the knowledge of God’s countless powers as described by Kapildeva to Devhuti in मद्भयाद्वाति वातोऽयं सूर्यस्तपति मद्भयात्...ⁱ then all of one’s flaws would be eradicated. Moreover, even if one does not possess *gnān*, *vairāgya* and *dharma*, one still attains them. Thus, this spiritual endeavour is the best of all.”

ⁱ *Mad-bhayād-vāti vāto’yam sooryas-tapati mad-bhayāt... |*

It is by fear of me that the wind [Vāyu] blows, Surya [i.e. the sun] shines, Indra [i.e. the clouds] rains, Agni [i.e. fire] burns, and death [Yam] devours [the living].

Shrimad Bhāgwat: 3.25.42

- 11 Then Shriji Mahārāj asked another question: “A deceitful person who is also clever, cunningly conceals his deceitfulness. Please explain how such a person’s deceitfulness can be recognised?”
- 12 Brahmānand Swāmi answered, “Such a person can be recognised by the fact that he keeps the company of someone who is an antagonist of Satsang and who speaks ill of the *Sant* and God; besides this, such a person cannot be known by any other means.”
- 13 Shriji 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?”
- 14 Brahmānand Swāmi then added, “His deceitfulness would be exposed in times of adverse circumstances.”
- 15 Shriji Mahārāj confirmed, “That is the correct answer to the question.”
- 16 Thereafter, Shriji Mahārāj asked another question: “Which single fault transforms all of a person’s virtues to faults?”
- 17 Shripāt Devānand Swāmi replied, “If someone spites a devotee of God, then all of his virtues become as good as faults.”
- 18 Shriji Mahārāj clarified, “That is true, but I had another answer in mind. A person may well be endowed with each and every virtue, but if he believes God to be formless – not possessing a definite form – then that is a grave flaw. So much so, that because of this flaw, all of his virtues become flaws.”
- 19 Thereafter, Shriji Mahārāj asked, “Why does one perceive faults in a *sādhū*?”
- 20 The *paramhansas* attempted to answer the question but were unable to do so satisfactorily.
- 21 So Shriji Mahārāj answered the question Himself: “An egotist perceives faults in a *sādhū*. This is because it is the very nature of someone who is egotistical that if someone praises him, even though that person may have a hundred faults, he would overlook them and would instead greatly highlight a single virtue. Conversely, if a person does not praise him, then even though that person may have a hundred virtues, he would overlook all of them and highlight an utterly insignificant fault. Consequently, he would initially spite that person mentally, then verbally, and ultimately physically as well. Thus, egotism is a grave vice. However, do not think that only

the shrewd are egotistical and the naïve are not. In actual fact, the naïve are more egotistical than the shrewd.”

22 Thereupon, Muktānand Swāmi asked, “Mahārāj, how can egotism be eradicated?”

23 Shriji Mahārāj explained, “He who thoroughly realises the greatness of God cannot be egotistical. Look at Uddhavji, how wise he was! He was proficient in the Nitishatak and had physical characteristics like that of a king. Yet, because he had understood the greatness of God, he put aside his self-importance upon seeing the *gopis*’ love for God, and prayed, ‘May I become a tree, a vine, a blade of grass or maybe even a shrub – anything that has been touched by the dust from the feet of the *gopis*.’

24 “Tulsidās has also said,

तुलसी ज्याके मुखनसे भूले निकसे राम।
ताके पग की पहेनियां मेरे तन की चाम॥

That is, even if someone utters the name of God unintentionally, a person who realises God’s greatness would make shoes from his own skin and offer them to that person. If that is so, would he harbour any egotism before a devotee of God who constantly engages himself in worship and in chanting the name of God, who bows down to God and who realises the greatness of God? Certainly not. Thus, egotism is eradicated when one realises the greatness of God, but without understanding the greatness of God, egotism simply cannot be eradicated. Therefore, whosoever wishes to eradicate egotism should realise the greatness of God and the *Sant*.”

|| Vachanāmrut Loyā-16 || 124 ||

Loyā-17 Reverence and Condemnation

1 On the night of Māgshar *vadi* Amās, Samvat 1877 [4 January 1821], Shriji Mahārāj was sitting on a large, decorated cot in Surā Khāchar’s *darbār* in Loyā. He had tied a white *feto* around His head

ⁱ Tulsee jyāke mukhanse bhoole nikase rām /
Tāke pag kee paheniyā mere tan kee chām /

and had tied a *bokāni* with another white *feto*. He was also wearing a warm, red *dagli* with a white *angarkhu* inside. He was wearing a white *khes* as well. In addition to this, He had covered Himself with a thick, cotton cloth, over which He had wrapped a yellow blanket. At that time, while Shriji Mahārāj was sitting in a pleased mood, an assembly of *munis* as well as devotees from various places had gathered before Him.

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

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

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

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

6 Nityānand Swāmi then asked, “Someone may identify his self with the body and may be attracted to the *panchvishays* as well; yet he seems to survive in the Satsang fellowship. How can this be explained?”

7 Shriji Mahārāj replied, “He survives in Satsang only as long as he is not confronted by an adverse situation. If a great *sādhū* or God

were to denounce his egotism, cravings for taste, avarice, lust, anger or his belief that he is the body, then he would surely develop contempt for that *sādhū*. Then he would certainly malign him and thus fall from Satsang. For example, whoever has drunk 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 or an hour, in the morning or in the evening, today or tomorrow; eventually, he will die. In the same manner, he who identifies his self with the body will definitely bear contempt for the *sādhū* 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 – he will certainly fall.

8 “In comparison, if a person does not identify his self with the body and believes, ‘I am the *ātmā*, due to which this body functions; I am characterised by eternal existence; I enlighten the *indriyas* and *antahkaran*. I am not one who becomes happy by possessing wealth, women, etc. Nor am I one who is saddened by not possessing them’ – then such a person never bears contempt for the *sādhū*, no matter how strongly the *sādhū* denounces the *panchvishays* or the belief that one is the body. Furthermore, he would never quarrel with the *sādhū* over insignificant issues, nor would he hold a grudge against him.”

9 Thereupon Nityānand Swāmi asked again, “How can one recognise someone who has an aversion for the *panchvishays*?”

10 Shriji Mahārāj answered, “A person with an aversion for the *panchvishays* can be recognised by the following characteristics: When he receives sumptuous 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, in fact, 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, one should realise, ‘He has an aversion for the *vishays*.’”

11 Then Muktānand Swāmi asked another question, “Mahārāj, how can such an aversion for the *panchvishays* be developed?”

12 Shriji Mahārāj explained, “The principal means for developing such an aversion for the *panchvishays* is the knowledge of God’s greatness, and thereafter, *ātmā*-realisation and *vairāgya*.

13 “Now, what is this greatness of God? Well, it is by the fear of God 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 bear fruit in their appropriate seasons. Moreover, it is God who is the creator, sustainer and destroyer of the world, and whose powers include *kāl*, *māyā*, Purush and Akshar. What object in the world, then, can attract someone who has understood the greatness of God in this manner? Lust, anger, avarice, egotism, jealousy, cravings for taste, fine clothes, wealth, women, in fact, none of the *panchvishays* can bind him. This is because he has assessed everything. He knows, ‘God is like this, and these are the rewards of engaging in God’s worship and listening to spiritual discourses. Akshar is like this, and the bliss associated with him is like this. Furthermore, the bliss of Golok, Vaikunth and Shwetdwp is like this, whereas the pleasures of *swarg* are like this, and the happiness of a kingdom is like this.’ In this manner, a person who has inferred the happiness latent within everything realises the bliss of God to be the highest and then attaches himself to Him. Then, is there any object in the world that can draw him away from the holy feet of God? There is none. Take, for example, a piece of iron. Once touched by a *pārasmani*, it is transformed into gold. Thereafter, it cannot be transformed back into iron even by the *pārasmani* itself. Similarly, one who has realised the greatness of God cannot be made to fall from the holy feet of God even by God Himself. Could he, then, be made to fall by any other object? Of course not.

14 “In addition to realising the greatness of God, such a person also deeply realises the greatness of the *Sant* who worships God. He feels, ‘This *Sant* is truly great because he is a true devotee of the manifest form of God.’ Uddhav, for example, was very learned, but because he had understood the greatness of God, he did not become conceited due to his intelligence. On the contrary, he yearned for the dust from the feet of the *gopis* and thus asked to be reborn as a vine. The reason for this was that he had witnessed the *gopis*’ profound love towards God, whom even the verses of the Vedas seek. How, then, can a person who realises the greatness of the *Sant* of God harbour any conceit before the *Sant*? Why could he not bow down to him? In

actual fact, he would behave as a servant of a servant before the *Sant*. Even if the *Sant* were to repeatedly physically mistreat him, he would tolerate it and would believe, 'It is my great fortune that I am bearing the contempt of such a *Sant*. Besides, due to my *prārabdha*, I would have been forced to bear the abuses of my wife and children, my parents, and the king. I may even have had to eat the leaves of *dodi* and *mothya*. At least here, in the company of the *Sant*, I am fortunate enough to be able to observe the vow of non-taste. Due to my *prārabdha*, I may have been forced to wear tattered clothes or rags. At least here with the *Sant* I am fortunate enough to have a blanket to cover myself with.'

- 15 "Conversely, if a person enters an assembly of *sādhus* and is not accordingly honoured by the *Sant*, and if he then bears an aversion towards the *Sant*, it implies that that person has not realised the greatness of the *Sant*; otherwise he would not bear an aversion in that manner. Consider the following as an example: If the British Governor of Mumbai were seated in an assembly, and if at that time a poor man were to enter that assembly but was not given a seat or welcomed in anyway, would the poor man become angry with the Governor? Would he feel like swearing at the Governor? Not at all. Why? Because the poor man has realised the eminence of the British official; that is, 'He is the ruler of the land, and I am a mere pauper.' Hence, he does not become upset. In the same manner, then, if a person has realised the greatness of the *Sant*, then regardless of how much the *Sant* scorns him, he would never become upset with the *Sant*. In fact, if he does find a fault in anyone, he would find it in himself, but in no way would he perceive a flaw in the *Sant*. Thus, he who has realised the greatness of God and the *Sant* has a firm foundation in Satsang. Conversely, one cannot be certain about a person who has not realised such greatness."

|| Vachanāmrut Loyā-17 || 125 ||

Loyā-18 Conviction of God

- 1 On the night of Posh *sudi* 1, Samvat 1877 [5 January 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot 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 thick, cotton cloth and a blanket. He had tied a white *feto* around His head and had tied a *bokāni* with another white *feto*. At that time, an assembly of *paramhansas* and an assembly of devotees from various places had gathered before Him.

2 Then, after the *paramhansas* finished the evening *ārti* and prayers, Shriji Mahārāj said, “Please sing a devotional song.” Thereupon, Muktānand Swāmi and some other *paramhansas* sang devotional songs while playing musical instruments.

3 Shriji Mahārāj then said, “Now please conclude the singing as I wish to talk. If any doubts arise in what I say, please ask.”

4 So saying, He began, “To develop the conviction of God is more difficult than anything else. Moreover, because this topic of conviction is extremely complex, I am afraid of discussing it. I feel, ‘Upon discussing this topic, what if someone were to misunderstand it? What if, due to this discussion, any inclination that one may have firmly cultivated were to be destroyed, or even be uprooted?’ Yet, there is no alternative but to reveal this fact. If one does not interpret it correctly, many problems can arise. Yet, until one has not understood this fact, much deficiency will remain in one’s understanding. That is why I wish to deliver this discourse.

5 “When God assumed the form of Varāh, his form as a boar was very ugly. Assuming the *avatār* of Matsya, his form was exactly like that of a fish. In the Kachchha *avatār*, his form was exactly like that of other tortoises. In the Nrusinh *avatār*, his form was as frightening as a lion. In the Vāman *avatār*, his form as a dwarf had short hands and legs, a broad waist and a plump body. In the Vyās *avatār*, he appeared black, with lots of body hair and a foul body odour.

6 “Now, all those who attained God in whichever form He assumed meditated on that particular form. Then, as a result of that meditation, they attained a form similar to that form of God. Now, did those who attained Varāh see God exactly like a boar in his abode? Did those who attained Matsyaji see God exactly like a fish in his abode? Did those who attained Kurma see God exactly like a tortoise in his abode? Did those who attained Nrusinh see God exactly like a lion in his abode? Did those who attained Hayagriv see God exactly as a horse in his abode? 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 tortoise? Did those who worshipped him with the love of a friend become a tortoise? 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 Hayagriv 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 form of God was exactly like that of Varāh, Matsya, etc., then by meditating on them, the devotees of each *avatār* should attain that same form, and all that I have just mentioned should happen. However, this is not the case.

7 “Then you may ask, ‘What is the form of that God like?’ Well, the answer is that God is characterised by eternal existence, consciousness and bliss, and possesses a form full of divine light. In every single pore of His body, there is light equivalent to millions and millions of suns. Moreover, that God is so handsome that He puts even millions of Kāmdēvs 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. Before His bliss, the pleasure of seeing countless beautiful women pales into insignificance. In fact, before the bliss of the form of that God, the pleasures of the *vishays* of this realm and the higher realms pale into insignificance. Such is the form of God. That form always has two arms, but by His wish, He may appear to have four arms, or sometimes to have eight arms, or He may even be seen as having a thousand arms.

8 “Furthermore, it is that very God who assumes the forms of Matsya, Kachchha, Varāh, etc., and the forms of Rām, Krishna, etc., for the purpose of fulfilling some task. He does not, however, abandon His original form to assume the form of these *avatārs*. That God Himself assumes the forms of Matsya, Kachchha, etc., possessing countless divine powers and boundless strength. Then, once the task for which He assumed a body is completed, He abandons that body. Hence, it is said in the Shrimad Bhāḡwat:

भूभारः क्षपितो येन... तां तनुं विजहावजः।
कण्टकं कण्टकेनेव द्वयं चापीशितुः समम्॥ⁱ

Through whichever physical body God relieved the burden of the earth, after removing the ‘thorn’ – in the form of the belief that one is the body – which had pierced the *chaitanya* of the beings, God also abandoned His own physical body, which was the ‘thorn’ used to remove the other ‘thorn’.

- 9 “Also, God assumed the form 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 God’s own will, Shiv, in the form of *kāl*, came assuming the form of a *sharabh*. A fight ensued between Nrusinh and the *sharabh*. As a result, both left their physical bodies. That is how Shiv came to be known as Sharbheshwar Mahādev, and the location where Nrusinhji left his body became Nārsinhi Shilā.
- 10 “Moreover, wherever paintings of Matsya, Kurma and other *avatārs* of God are portrayed, the lower portions of the paintings depict the form as a fish, a tortoise, etc. However, the upper portions of the paintings depict the *murti* of God with a conch, a disc, a mace, a lotus, a *vaijayanti* garland, silk garments, a crown, the Shrivatsa mark, as well as other such symbols. Thus, the form of God is eternally like this.
- 11 “Initially, at the time of his birth, Shri Krishna Bhagwān gave *darshan* in a four-armed form to Vasudev and Devki. He also gave *darshan* to Akrur in water in a four-armed form. When Rukmini fainted, he again gave *darshan* in a four-armed form. Arjun has also said: तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते॥ⁱⁱ. So Arjun also saw him as having a four-armed form. When Shri Krishna Bhagwān was seated under a pipal tree after the Yādavs had slaughtered

ⁱ *Bhoo-bhāraha kshapito yena... tām tanum vijahāvajaha /
Kantakam kantakeneva dvayam chāpeeshituhu samam /*

Shrimad Bhāgwat: 1.15.35 & 34

ⁱⁱ *Tenaiva roopena chaturbhujen sahasra-bāho bhava vishvamurte /*

O One Whose Form is the Universe [Krishna]! O Thousand-armed [Krishna]!
Please [return] to that [i.e. your original] four-armed form!

Bhagwad Gitā: 11.46

themselves, Uddhavji and Maitreya Rishi saw the form of God having four-arms, along with a conch, a disc, a mace, a lotus and silk garments. Moreover, Shri Krishna Bhagwān was dark in complexion, yet his beauty is described as being capable of putting millions of Kāmdēvs to shame.

- 12 “Therefore, although God appears to be like a human, the aforementioned luminosity and bliss are all inherent within Him. One who has the inclination of *dhyān*, *dhārnā* and *samādhi* sees that very form as 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 God is so luminous, the fact that this divine light cannot be seen is due to God’s wish. If that God willed, ‘May the devotees see Me as full of divine light,’ then that same form would be seen as luminous. So, one who has a conviction of God realises, ‘The divine powers, opulence and attendants of the abodes of Golok, Vaikunth, Shwetdwp and Brahmapur all accompany God. Furthermore, those who serve Him are Rādhikā, Lakshmi, etc.’ He sees God in such a transcendent manner. But those who are fools see Him as a human. Shri Krishna Bhagwān has also mentioned in the Gitā:

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ⁱ

Therefore, those who are fools fail to realise such transcendence of God and instead perceive human traits in God, seeing Him as a human like themselves.

- 13 “What is meant by perceiving human traits? Well, it is when all of the feelings of the *antahkaran* – i.e., lust, anger, avarice, infatuation, arrogance, *matsar*, desires, cravings, etc.; and all of the characteristics of the physical body – i.e., bones, skin, faeces, urine, etc., as well as birth, childhood, youth, old age, death, etc.; and all other human characteristics are perceived in God. A person who perceives such characteristics may appear to have a conviction of

ⁱ *Avajānanti mām moodhā mānusheem tanum-āshritam /*
Param bhāvam-ajānanto mama bhoota-maheshvaram / /

Fools deride me as having a human form, but they do not realise my transcendental form as the great lord of all beings.

Bhagwad Gitā: 9.11

God, but his conviction is flawed. As a result, he will surely fall from the Satsang fellowship.

- 14 “That God’s form is supremely divine – there is not even the slightest trace of human traits in God. Therefore, one should not perceive human traits in God, and one should instead initially view Him as a deity; then one should view Him as Brahmā, etc.; then one should view Him as Pradhān-Purush; then as Prakruti-Purush; then as Akshar; and finally as Purushottam – who transcends Akshar. For example, upon seeing the incredible, divine actions of Shri Krishna Bhagwān, the *gopas* of Vraj initially viewed him as a deity. Then, after listening to the words of Gargāchārya, they viewed him as God. Then they said, ‘You are God. Therefore, show us your abode.’ Thereafter, they were shown Akshardhām. One who believes God to be divine in this way should be known to have complete conviction.

- 15 “Sometimes people say, ‘Initially, this person did not have the conviction of God, but now he does.’ Does that mean that he did not see God initially? Well, he certainly did see Him, but he perceived human traits in Him. Later, after he develops conviction, he does *darshan* believing God to be completely divine; that is known as having developed the conviction of God. Moreover, if a person does not believe God to be completely divine, then he repeatedly becomes upset and constantly perceives virtues and flaws; i.e., he thinks, ‘God is favouring that person, but not me,’ or ‘He often calls that person, but not me,’ or ‘He has more affection for that person, and less for me.’ In this way, he continues perceiving virtues and flaws. As a result, his heart becomes more and more despondent day by day, and ultimately he falls from Satsang. Therefore, one should certainly not perceive human traits in God.

- 16 “Further, one should not perceive flaws even in the devotees of God. Why? Because physically a devotee 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 abode of God? Certainly not. Those are all features of humans. After leaving these features behind, he assumes a divine form and becomes *brahmarup*. Therefore, if one should not perceive flaws in the devotees of God, then how can one possibly perceive them in God?

- 17 “Regardless of whether you realise this fact today or you realise it after a hundred years, it must be realised. In fact, there is no

alternative but to realise it and imbibe it firmly. Therefore, all devotees 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. In fact, one should discuss this principle of Mine routinely, at least once a day – this is My command. So please do not forget it; please, please, do not forget it!”

- 18 Saying this, Shriji Mahārāj bid ‘Jai Swāminārāyan’ to all of the devotees and returned to His residence smiling. After listening to Shriji Mahārāj’s discourse, all of the *sādhus* and devotees realised Shriji Mahārāj as the cause of all *avatārs*, the ‘avatāri’, and greatly consolidated their belief of Him as being completely divine.”

|| Vachanāmṛut Loyā-18 || 126 ||

|| **End of Loyā Section** ||

PANCHĀLĀ SECTION

Panchālā-1

One Who Is Intelligent; Applying a Thought Process

1 On Fāgun *sudi* 4, Samvat 1877 [3 March 1821], Shriji Mahārāj was sitting on a large, decorated cot that had been placed on a platform in Jhinābhāi's *darbār* in Panchālā. He was wearing a white *angarkhu* and a white *khes*. He had tied a white *feto* around His head, the end of which was hanging on the right side. He had also covered Himself with a white blanket. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Then, after the evening *ārṭi* had been performed, Shriji Mahārāj sat on a cylindrical pillow and said, "I wish to ask a question to all of these senior *paramhansas* and senior devotees: One may have affection for God and also firm resolution to observe *dharma*; however, if one has not applied a thought process then the extremely alluring *vishays*, i.e., alluring sights, sounds, smells, tastes and touch, 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 alluring *vishays* seem equivalent to or inferior to the extremely repulsive *vishays*? I ask this question to all of the senior *paramhansas* and to all of the senior devotees. Whoever has, through whichever thought, realised the alluring *vishays* to be like the repulsive *vishays* or has realised them to be far more repulsive than even the repulsive ones, please reveal your thoughts."

3 Thereafter, all of the *paramhansas* and all of the devotees disclosed their thoughts.

4 Shriji 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 inferred by reading the letter. Now, the appearance and manner of speech of the five Pāndavs, Draupadi, Kuntāji, Rukmini, Satyabhāmā, Jāmbavati and

other queens of God, of God's son, Śāmb, and of other devotees are written in the scriptures. By hearing those scriptures, inference of their appearance allows us to visualise them as if having firsthand *darshan*; also, their intelligence can be inferred from their words. In the same manner, one hears from the Purāṇs, the Mahābhārat and other scriptures that God is the all-doer – responsible for the creation, sustenance and dissolution of this cosmos – and that He eternally has a form. If He did not have a form, He could not be called the all-doer. Furthermore, Aksharbrahma is the abode in which God resides. It is that God who has a divine form; who is luminous and blissful; and who, at the time of creation, gives a *buddhi*, *indriyas*, a *man* and *prāṇs* to the *jivas* that had been merged in *māyā* along with their *kāran* bodies at the time of dissolution. Why does He give these to the *jivas*? Well, He does so to enable them to indulge in the superior, intermediate and inferior types of *vishays* as well as for the purpose of attaining liberation.

- 5 “God has created enjoyments and places of enjoyment for the sake of those *jivas*; but within that, the creation of the superior *vishays* are for the purpose of alleviating 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 fountains constructed; he may also have had alms-houses and guest-houses constructed. He does all of this for the poor. Similarly, before God, Brahmā, Shiv, Indra and other deities are as poor as those paupers of '47 who boiled the fruits of pipal trees and then ate them. It is God who has created those superior *vishays* for the happiness of Brahmā and the other deities, and for humans. Also, in the previous example, since the rich merchant builds amenities in the form of alms-houses, guest-houses, etc., 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, God has created happiness for Brahmā and others; so it is obvious to an intelligent person that compared to those, the bliss of His own abode must be far more superior. An intelligent person, then, can infer that there is an extreme abundance of bliss in the abode of God. As a result, the alluring *vishays* become repulsive for him.

- 6 “Furthermore, all of the happiness related to *vishays* which is apparent in this world, be it for animals, humans, deities, ghosts, etc., is only due to some relation with God, and when coupled with *dharma*. But the bliss that is in God 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 no light at all. In the same way, elsewhere there is only a little bliss, but absolute bliss is only available in the vicinity of God. The further one is distanced from God, the less bliss one experiences. Therefore, one who is an aspirant realises, ‘The further away I am from God, the more miseries I will face, and ultimately I will become extremely miserable. On the other hand, even the slightest association with God will provide much bliss. Therefore, I wish to keep close association with God. By doing so, I shall experience the highest form of bliss.’ One who thinks in this manner, keeps a desire for the bliss of God and employs any means to maintain very close association with God can be called intelligent.

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

8 “In this way, realising the intensity of the bliss of God, one who is intelligent realises all other pleasures related to *vishays* to be insignificant. Compared to the bliss of God, the pleasures of Brahmā and others are like that of a poor man who begs with an earthen vessel at the door of a rich householder. When I think of the bliss of the abode of that God, I become indifferent to 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 *panchvishays*, I entertain no particular thought; but, if I were to sense some pleasure in an object, My thoughts would immediately be diverted to the bliss of God, and My mind would become extremely indifferent.

9 “These thoughts can only be fully realised by one who is intelligent. In fact, I have affection towards one who is intelligent. Why? Because, I Myself am intelligent and My thought process is such. Moreover, one 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 imbibe this thought of Mine in your hearts. Without applying this thought, if one’s *vrutti* does become attached to alluring *vishays*, it will barely become

detached – and that too, after much effort. As for one who has applied this thought, however, very little effort is involved in withdrawing one's *vrutti*; one can easily realise the vanity of the *vishays*.

- 10 “This fact can only be understood by one who has a sharp intelligence and a craving for higher happiness. For example, a paisa is worth more than a cowry, and a rupee more than that; a gold coin is more valuable than that, and a *chintāmani* is more valuable than that. Similarly, wherever there are pleasures of the *panchvishays*, the bliss of God in His abode is far more superior in comparison. Therefore, this thought only settles in the heart of a person who is intelligent and who thinks in such a manner. 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 a kingdom’; he would not believe himself to be miserable. Conversely, if he were in Indra’s realms, he would feel, ‘I am sitting in a forest’; he would not be gratified by the pleasures in the realm of Indra; in fact, he would realise those pleasures to be vain.

- 11 “Therefore, keeping this thought in mind, all of you should resolve, ‘Now we want to reach only the abode of God; we do not want to be tempted by the vain pleasures of the *panchvishays* along the way.’ So, please keep such a firm resolve. Because what I have told all of you is My principle, please imbibe it firmly in your lives.”

|| Vachanāmrut Panchālā-1 || 127 ||

Panchālā-2

Sāṅkhya and Yoga

- 1 On Fāgun *sudi* 7, Samvat 1877 [10 March 1821], Shriji Mahārāj was sitting on a large, decorated cot that had been placed on a platform in Jhinābhāi’s *darbār* in Panchālā. He was wearing a white *khes* and had covered Himself with a white blanket. He had also tied a white *feto* around His head. At that time, an assembly of *paramhansas* as well as an assembly of devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “Please bring the Moksh-dharma scripture so that we can arrange for a discourse on the chapter of Sāṅkhya and the chapter of Yoga.” Thereupon, the

scripture was brought, and Nityānand Swāmi commenced the reading.

3 Shriji Mahārāj then said, “The followers of Yoga consider *jīva* and *ishwar* to be the 25th element and Paramātmā to be the 26th element. On the other hand, followers of Sāṅkhya include *jīva* and *ishwar* with the 24 elements², and consider Paramātmā to be the 25th element. Of the two, the followers of Yoga believe that regardless of however much one contemplates upon the *ātmā* and non-*ātmā*, or however much one endeavours, without accepting the refuge of the manifest form of God, one cannot attain liberation. On the other hand, followers of Sāṅkhya believe that if one understands the ultimate fate of all deities, humans, etc., and develops *vairāgya* for the *vishays* and realises one’s *ātmā* as transcending the three bodies⁶, then one becomes a *mukta*. But since each of these two types of beliefs have their own deficiencies, one should employ certain methods of interpretation for the purpose of resolving those deficiencies.

4 “The drawback of the Yoga doctrine is that both the *jīva* and *ishwar* have been considered as the 25th element and both have been said to have bodies comprised of 24 elements. As a result, both the *jīva* and *ishwar* seem equal. This would suggest that the *sthul* body is the same as *virāt*, the *sukshma* body is the same as *suṭrātmā*, and the *kāran* body is the same as *avyākṛut*. It also suggests that the waking state is the same as that of sustenance, the dream state is the same as that of creation, and the deep sleep state is the same as that of dissolution. Moreover, *vishwa*, *taijas* and *prāṇa* would be considered equal to Vishnu, Brahmā and Shiv respectively. Thus, those followers would worship the 26th element with such understanding. So, to remove this deficiency of equating *jīva* and *ishwar*, one should learn the following method of interpretation from a wise person: The five *bhuts* residing in the body of *ishwar* are known as *mahābhuts*, and those *bhuts* sustain the bodies of all *jīvas*. On the other hand, the five *bhuts* in the body of the *jīva* are minor and are incapable of sustaining others. Also, the *jīva* possesses limited knowledge compared to *ishwar*, who is all-knowing. One should learn such a method of interpretation so that the *jīva* and *ishwar* are not understood to be equal to each other. If one has not done that and some adversary were to ask a question in a debate, then one would find it difficult to reply. As a result, one’s own understanding would become confused. But if one has learnt such a

method, then even if someone were to raise a question, one would not allow the *jiva* and *ishwar* to be considered as being equal to each other. Therefore, one should learn such a method of interpretation so that the *jiva* and *ishwar* do not seem to be equal, and one should listen to words to that effect.

- 5 “Next, the drawback of the followers of the Sāṅkhya doctrine is that they consider Paramātmā to be the 25th element, transcending the 24 elements. They consider the 24 elements as being false and Paramātmā as being *satya*. If that were so, who would attain that Paramātmā? After all, the *jiva*, who is the attainer, is not considered distinct from the elements. Therefore, to remove that deficiency, one should learn the following method of interpretation from a wise person: *Jiva* and *ishwar* have been included with the elements because those 24 elements cannot exist without the *jiva* and *ishwar*. But in reality *jiva* and *ishwar* are distinct from those elements and do attain Paramātmā. One should learn such a method of interpretation. If one has not done so, and an opponent in a debate were to ask a question, doubts would arise; i.e., one would think, ‘If the elements are truly false, then what is the purpose of prescribing the observance of *dharma* such as *brahmacharya*, etc., and spiritual endeavours such as *shravan*, *manan*, *nididhyās*, etc., to attain Paramātmā?’ Therefore, *jiva* and *ishwar* have been included with the elements because they have attained oneness with the elements, but in reality they are totally distinct from those elements and do attain Paramātmā. In this way, followers of Sāṅkhya should learn such methods of interpretation from a wise *sādhū*.

- 6 “Moreover, the followers of Yoga propound methods such as the following: Liberation is attained by meditating on the manifest form of the *avatārs* of God such as Matsya, Kachchha, Varāh, Nrusinh, Vāman, Rām, Krishna, etc. But the followers of Sāṅkhya accept methods which claim that liberation is attained when one fully realises the form of God, through experience, as described by the various Shruti scriptures – for example, as stated in: ‘यतो वाचो निवर्तन्ते अप्राप्य मनसा सह’ⁱ. Both doctrines are good and have been

ⁱ *Yato vācho nivartante aprāpya manasā saha*

From where speech returns along with the mind without having attained [Brahma, i.e. God].

accepted by the great; one who follows both of them appropriately does attain the highest state. In both of these doctrines, the same spiritual endeavours have been prescribed, but the mode of worship in each is not the same; in fact, it is extremely different.”

7 Having spoken in this manner, Shriji Mahārāj then told the *paramhansas*, “Now please sing devotional songs.”

8 Thereupon Muktānand Swāmi and some other *paramhansas* commenced singing devotional songs to the accompaniment of musical instruments. Following this, Shriji Mahārāj said, “Now please stop the devotional songs. While you were singing, I thought over the principles of both Sāṅkhya and Yoga; please listen as I explain.

9 “For one who follows Yoga, the luminous, divine form of God which resides in Akshardhām at the time of *ātyantik-pralay* is worthy of being meditated on. Moreover, God in the form of Prakruti-Purush is also worthy of being meditating on, albeit to a lesser extent. To a lesser extent than that, God in the form of the 24 elements, which have evolved from Prakruti-Purush, is also worthy of being meditated on. To a lesser extent than that, Hiranyagarbh; and to a lesser extent than that, Virāt – who has evolved from the 24 elements – is also worthy of being meditated on. Still to a lesser extent than that, Brahmā, Vishnu, Mahesh, as well as the *avatārs* of God on this earth such as Matsya, Kurma, Nrusinh, Varāh, etc., as well as *shāligrām* and other *murtis* of God – are all worthy of being meditated on. This, I realised while thinking, is the essence of the doctrine of Yoga.

10 “Then, I thought over the Sāṅkhya doctrine. They have done away with all those forms, and it appears that they believe, ‘The cause of all thoughts is the *jīva*, and since there is nothing as pure as the *jīva*, it is appropriate to meditate on the *jīva*.’ In order to refute this view of Sāṅkhya, I again thought of Yoga. Specifically, Purushottam Bhagwān – who transcends everything – has an *anvay* relationship with Prakruti-Purush and all other entities. Therefore, they are all God; all possess a divine form; all are *satya* and worthy of being meditated on. Certain Vedic verses also support this fact: सर्व

खल्विदं ब्रह्मⁱ, 'नेह नानास्ति किञ्चन'ⁱⁱ and 'इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थाननिरोधसंभवाः'ⁱⁱⁱ. Thus, an aspirant who follows that path of Yoga encounters no obstacles. Why? Because that path is easy and relies on the manifest form of God. Because of this, through that path even an ordinary person can attain liberation without any difficulty.

- 11 "However, there is one drawback on that path: Prakruti-Purush, etc., are thought of as being the components of the all-transcending Purushottam Bhagwān. That is, the following belief could develop: Prakruti-Purush are components of God, and their components are Hiranyagarbh, Virāt, etc. If such an understanding develops, then that is a major drawback since one feels God is divisible and has components; however, God is, in fact, indivisible, without components, unchanging, imperishable and whole. Therefore, such a misunderstanding should not be allowed to arise.
- 12 "Also, one should understand, 'God is one and unparalleled, while others such as Prakruti-Purush, etc., are His devotees and meditate on Him.' That is why they are referred to as forms of God. Just as a great *sādhū* who meditates on God is known as a form of God, in the same way Prakruti-Purush, etc., are also forms of God. Moreover, Purushottam Shri Krishna – who transcends everything – Himself assumes the forms of Vāsudev, Sankarshan, Pradyumna and Aniruddha, and assumes the *avatārs* of Rām, Krishna, etc. Thus, He is worthy of being meditated on.' If one has such an understanding, then that path of Yoga is absolutely free of obstacles and is the best path.

ⁱ *Sarvam khalvidam brahma*

Indeed, all this [i.e. the whole universe] is Brahma [i.e. the form of God].

Chhāndogya Upanishad: 3.14.1

ⁱⁱ *Neha nānāsti kinchana*

There is nothing in this universe that is not the form of Brahma [i.e. God].

Bṛhadāraṇyaka Upanishad: 6.4.19

ⁱⁱⁱ *Idam hi vishvam bhagavān-ivetaro yato jagat-sthāna-nirodha-sambhavāhā* |

Indeed, this universe is as if another form of God – who is the cause of the creation, sustenance and dissolution of the world.

Shrimad Bhāgwat: 1.5.20

- 13 “Now the drawback of the Sāṅkhya doctrine is that it claims, ‘All that is grasped via the *antahkaran* and the *indriyas* is false, while all that is grasped through experience is *satya*.’ Thereby, they propound all forms as being false. But along with that, they also consider the forms of God that have manifested to liberate the *jivas* as being false. In fact, they also view the forms of Aniruddha, Pradyumna and Sankarshan as being false. They only accept Vāsudev, who is *nirgun*. That is their major drawback.
- 14 “Therefore, it suits the followers of Sāṅkhya to believe, ‘After imbibing the thoughts of *sāṅkhya* and considering whatever has evolved from Prakruti-Purush as being perishable, one should realise one’s own *ātmā* as being distinct from all, as being pure and *brahmarup*. Then, understanding the form of God that has manifested to liberate the *jivas* as being *satya*, one should meditate on Him.’ In this manner, these two types of thoughts can be known if one learns from someone who is wise, like Me; otherwise, even if one studies or listens to the scriptures, one cannot understand them.
- 15 “In reality, the teachings of Yoga are actually for one who has become *brahmarup* by initially having practised thoughts of *sāṅkhya*. Thus, it is said:

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ⁱ

ⁱ *Brahma-bhootaha prasannātmā na shochati na kāṅkshati |
Samaha sarveshu bhooteshu mad-bhaktim labhate parām |*

One who has become *brahmarup* remains joyful, grieves nothing, desires nothing, behaves equally with all beings, and attains my supreme *bhakti*.

Bhagwad Gītā: 18.54

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
 कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥ ⁱ
 परिनिष्ठितोऽपि नैर्गुण्य उ तमश्लोकलीलया ।
 गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥ ⁱⁱ

- 16 “In this way, the Sāṅkhya doctrine is dependent on Yoga. Why? Because through that *sāṅkhya* thought, the followers of Sāṅkhya realise all *vishays* that can be indulged in via the five *indriyas* and four *antahkarans* – which are distinct from one’s own *ātmā* – to be totally vain. Therefore, such a person is not enticed by any objects, nor does he become attached to them. Moreover, if someone were to say to him, ‘This object is extremely pleasurable,’ he would think, ‘It may be pleasurable, but it is perceived through the *indriyas* and *antahkaran*; and that which the *indriyas* and *antahkaran* perceive is *asatya* and perishable.’ Such is the firm understanding of a follower of Sāṅkhya, who also realises his own *ātmā* as pure. Such a person should meditate on, worship, and offer *bhakti* to God according to the path of Yoga. If he does not adopt this, that would be a major flaw in him.
- 17 “In this manner, I have described the eternal principles of the Sāṅkhya scriptures and the Yoga scriptures having thoroughly pondered over them. The unorthodox proponents of Yoga and Sāṅkhya, however, have corrupted both paths. Those who are proponents of Yoga try to establish the truth of forms, and in the process they realise all people, the forms of Brahmā, Vishnu and

ⁱ *Ātmārāmāsh-cha munayo nirgranthā apyurukrame /
 Kurvantyahaityukeem bhaktim-ittham-bhoota-guno harihi / /*

Despite being engaged [only] in the *ātmā* [i.e. having attained *ātmā*-realisation] and despite having overcome all base natures – the *munis* [still] offer selfless *bhakti* to God [because] God possesses such [divine] qualities.

Shrimad Bhāgwat: 1.7.10

ⁱⁱ *Parinishthito’pi nairgunya uttama-shloka-leelayā /
 Gruheeta-chetā rājarshe ākhyānam yad-adheetavān / /*

O King [Parikshit]! Despite being perfectly poised in the *nirgun* state, I [Shukdevji] – having been attracted by the divine actions and incidents of God – studied the [Shrimad Bhāgwat] epic.

Shrimad Bhāgwat: 2.1.9

Shiv, as well as the forms of Rām, Krishna and other *avatārs* as equal to each other. Followers of Sāṅkhya denounce all forms, and in the process they also denounce places of pilgrimage; observances; *murtis*; *yam* and *niyam*; forms of *dharma* such as *brahmacharya*; as well as Brahmā, Vishnu, Shiv; and Rām, Krishna and other *avatārs*. Therefore, both, the unorthodox followers of Sāṅkhya and the unorthodox followers of Yoga, have deviated from the correct path. As a result, they will be consigned to *narak*.”

|| Vachanāmrut Panchālā-2 || 128 ||

Panchālā-3

Muni Bāwā; That Which Is Instrumental in Attaining Liberation Is Known as Intelligence

1 On Fāgun *sudi* 8, Samvat 1877 [11 March 1821], Shriji Mahārāj was sitting on a large, decorated cot in Jhinābhāi's *darbār* in Panchālā. He was wearing a white *khes* and had covered Himself with a white blanket. He had also tied a white *feto* around His head. At that time, an assembly of *paramhansas* as well as an assembly of devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said to the *paramhansas*, “Please begin a question-answer session.”

3 Thereupon Muni Bāwā asked Brahmānand Swāmi, “We have attained this Satsang fellowship as well as the association of God. All other flaws have all been eradicated and we also have zeal to do *satsang*. Despite this, why do egotism and jealousy still remain?”

4 Brahmānand Swāmi then began to supply an answer but was unable to do so satisfactorily.

5 Thereupon Shriji Mahārāj said, “Such a person lacks intelligence. Why? Because one who is intelligent realises all of his flaws and virtues, as well as the virtues and flaws of others. On the other hand, one who is not intelligent only acknowledges his own virtues, but fails to realise his drawbacks; he feels himself to be as eminent as the Sanakādik, and he views other eminent people to be inferior to himself. One who is intelligent, though, realises his own flaws; i.e., he acknowledges the fact that I possess this many flaws. Then, maintaining an intense aversion towards those flaws, he eradicates them. Also, if a *sādhū* were to speak to him about

eradicating those flaws, he would accept that advice as beneficial. As a result, no flaws of egotism, jealousy, etc., would remain in him. On the other hand, someone may appear to be very intelligent, but if he does not introspect over 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 futile for attaining his own liberation. In comparison, someone else may possess only a little intelligence, but if, after realising his own flaws, he attempts to eradicate them, then even his limited intelligence is useful in attaining liberation. In fact, only he can be called intelligent. On the other hand, a person who never sees his own flaws and perceives only his own virtues should be known as a fool. However, one who acknowledges his own drawbacks should be known to be intelligent.”

6 Thereafter, Shriji Mahārāj instructed, “Now please sing devotional songs.” The *paramhansas* then commenced singing સખી આજ મોહનને દીઠા રે, શેરીએ આવતા...ⁱ.

7 Following this, Shriji Mahārāj spoke again, “Now please stop the singing. The devotional songs that you have just sung are full of love. While you were singing, I pondered over the nature of love and realised that love is a great asset and to worship God with love is commendable. After deep thought, though, I realised, ‘Love itself is the *māyā* of God.’ Why? Because if two women are casually talking to each other, looking at each other or 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. But if a man is looking at a woman, embracing her, listening to her talks, enjoying her fragrance, then the love and mental attraction he develops for her is such that that type of love does not develop between two men. Also, if a woman is looking at a man, embracing him, etc., then the love she develops for him through his association – with her mind being totally attracted towards him – is such that that type of love does not develop between two women. Therefore, that which is the cause of the perpetuation of

ⁱ *Sakhi āj mohan deethā re, sheriye āvtā re...*

the world, and that which causes bondage and the cycle of births and deaths, the *māyā* of God, itself takes the form of love.

8 “But then I thought, ‘Sights, sounds, smells, tastes and touch are the *panchvishays*. Having regarded everything else as perishable, if those *vishays* are directed only towards God, 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 one perceives sights, sounds, smells, tastes and touch to be better in other objects as compared to those that are in God, one will abandon God and will develop love for other objects. For example, Shri Krishna Bhagwān’s 16,100 wives, who were celestial maidens in past lives, had asked for the following boon from Brahmā: ‘O Mahārāj! We have experienced the touch of deities, demons and humans, but we have not experienced the touch of God as our husband. Therefore, please grace us so that he becomes our husband.’ Thereupon, Brahmā said, ‘Perform austerities, God will become your husband.’ Subsequently, they performed intense austerities, after which Ashtāvakra Rishi and Nārad Muni both became pleased and granted the following boon: ‘God will become your husband.’ In this way, by performing many austerities in other lives, they attained Shri Krishna Bhagwān. However, on perceiving more beauty in Sāmb than in God, they became infatuated by Sāmb. Therefore, it is not appropriate for one whose mind is not steady to develop love for God through the pleasures of the *vishays* of the five *indriyas*. But if one’s mind does remain steady, without harbouring doubts, then it is appropriate.

9 “Moreover, one who is intelligent should develop love for God in the following way: One should realise one’s *jiva* as being distinct from the 24 elements. Then, after uprooting the *vruttis* of the five *indriyas* that are firmly embedded in the *jiva*, and while remaining as the *jiva* alone, devoid of the *vruttis* of the *indriyas*, one should develop as much love for God as possible in a *nirgun* manner.

10 “What do I mean by *nirgun*? Well, the ten *indriyas* are the products of *rajogun*; the *antahkaran* and their presiding deities are the products of *sattvagun*, and the five *bhuts* and the *panchvishays* are the products of *tamogun*. One who believes himself to be distinct from the products of those three *gunas* and from the three *gunas* themselves, remaining as the *jiva* alone, is known as *nirgun*. One

should become *nirgun* in this manner and develop love for God. Thus, it is said:

नैर्गुण्यस्था रमन्ते स्म गुणानुकथने हरेः ॥ ⁱ

and

परिनिष्ठितोऽपि नैर्गुण्य उ ?मश्लोकलीलया ।

गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥ ⁱⁱ

- 11 “Having realised the nature of the *kshetra* and the *kshetragna*, those who possess *gnān* in this manner attain *ātmā*-realisation and develop love for God. What is the *kshetra*? Well, the three bodies – *sthul*, *sukshma* and *kāran* – and the three states – waking, dream and deep sleep – are the *kshetra*. Such a person realises that *kshetra* to be distinct from his own *ātmā*; i.e., 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, he who develops *vairāgya* towards everything else and offers *bhakti* to God while observing *swadharma* is known to possess *ekāntik bhakti* and *gnān*. Such a devotee possessing *gnān* is superior to all. In fact, God has said:

ⁱ *Nairgunyasthā ramante sma guṇānukathane harehe /*

[Although the *munis*...] had attained the *nirgun* state, they [still] engaged themselves in extolling the glory of God.

Shrimad Bhāgwat: 2.1.7

ⁱⁱ *Parinishthito’pi nairgunya uttama-shloka-leelayā / Gruheeta-chetā rājarshe ākhyānam yad-adheetavān /*

O King [Parikshit]! Despite being perfectly poised in the *nirgun* state, I [Shukdevji] – having been attracted by the divine actions and incidents of God – studied the [Shrimad Bhāgwat] epic.

Shrimad Bhāgwat: 2.1.9

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ⁱ

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ॥ ⁱⁱ

- 12 “Realising this, one should uproot the *indriyas*, the *antahkaran* and the *vishays* from the *jiva* and develop love for God – only that is appropriate. As long as one has not uprooted them, one should extract work from them in the form of the *darshan*, touch, etc., of God. Moreover, they should not be regarded as one's benefactors – instead, they should be regarded as enemies. In fact, one should never feel gratitude towards them by thinking, “They are beneficial to me in offering *bhakti* to God” – i.e., one should not feel that the eyes enable one to have the *darshan* of God; the ears enable one to listen to the discourses of God; the skin enables one to experience the touch of God; the nose enables one to experience the fragrance of God's rosary and *tulsi*; the mouth enables one to engage in spiritual discourses and sing devotional songs in praise of God; and the tongue enables one to experience the taste of God's *prasād*, etc. One should not understand them to be instrumental in performing *bhakti* of God. They should not be given gratitude, nor should they be trusted; on the contrary, they should be regarded only as enemies. Why? Because, what if in the process of experiencing happiness through the *darshan*, touch, etc., of God, they lure one to believe that there is pleasure in the *darshan*, touch, etc., of women and other objects? That would be detrimental. Therefore, those enemies in the form of the five *indriyas* should be confined, and work in the form of *bhakti*

ⁱ *Teshām gnānee nitya-yukta eka-bhaktir-vishishyate /
Priyo hi gnānino'tyartham-aham sa cha mama priyaha /*

Of these [i.e. one who is distressed from having fallen from the path of attaining yogic powers, and thus still wishes to attain them; one who seeks knowledge of the *ātmā*, i.e. *ātmā*-realisation; one who desires material objects, i.e. material pleasures and powers; and one who has *gnān*], the one with *gnān* is the best because 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.

Bhagwad Gitā: 7.17

ⁱⁱ *Udārāhā sarva evaite gnānee tvātmaiva me matam /*

They are all indeed noble, but I consider the one with *gnān* to be my very *ātmā*.

Bhagwad Gitā: 7.18

to God 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 one trusts one's enemies in the form of the *indriyas* and frees them, not keeping them confined, they will definitely make one fall from the path of God. Therefore, they should never be trusted.

- 13 “Moreover, 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 *antahkaran* should be kept in a witness box and in chains in the form of the *niyams* of the five religious vows⁴, and then they should be made to offer *bhakti* to God. They should not, however, be given any gratitude; they should be looked upon only as enemies. If they are regarded as benefactors, realising them to be useful in *bhakti*, and if they are given gratitude, then in the process of experiencing the happiness of the *darshan*, touch, etc., of God, they will lure one to believe that there is some pleasure in women and other objects. As a result, all efforts one has made will become futile. 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. Similarly, such a person's stability is not certain.

- 14 “Therefore, it is only appropriate that one develops love for God while behaving as the *ātmā*. That is My principle, and one who develops love for God in this way is dear to Me. Moreover, one should think, ‘The beauty of God cannot be found anywhere else; the touch of God cannot be found anywhere else; the fragrance of God cannot be found anywhere else; the bliss experienced from hearing God cannot be found anywhere else; and the tastes related to God cannot be found anywhere else. In this way, one should tempt the *indriyas* and the *antahkaran*, and divert them away from other *vishays*. Such understanding is appropriate.’”

- 15 Then Swayamprakāśhānand Swāmi asked, “Mahārāj, in which place should one stay and develop all of these thoughts?”

- 16 Shriji Mahārāj replied, “One should think: ‘I am not the *sthul* body, the *sukshma* body or the *kāran* body; I do not have the waking, dream or deep sleep states; I am not the five *gnān-indriyas*, the five *karma-indriyas*, the four *antahkarans* or their presiding deities; in fact, I am distinct from all of these. I am *chaitanya*; I am a devotee

of God.’ If the *indriyas* and *antahkaran* misbehave in some way, they should be reprimanded in the following manner: ‘Do you wish to see the beauty only of God, or do you also wish to see the beauty of others? Do you wish to listen to sounds related only to God and experience smells related to Him, or do you also wish to listen to other sounds and experience other smells? If you do hanker after the *vishays* leaving God 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.’ Reprimanding the *indriyas* and *antahkaran* in this manner, one should pray to God: ‘O Mahārāj! O Swāmi! You intensely love your devotees! You are an ocean of mercy! The fault lies with the *indriyas* and *antahkaran*; I am distinct from them. In fact, they are my enemies. So, please protect me from their influence.’ One should constantly offer prayer in this manner, and understanding one’s own *kshetragna* to be *chaitanya*, one should offer love and *bhakti* to God.”

|| Vachanāmrut Panchālā-3 || 129 ||

Panchālā-4

Perceiving Divinity in the Human Traits of God

- 1 On Fāgun *vadi* 3, Samvat 1877 [21 March 1821], Shriji Mahārāj was sitting on a large, decorated cot that had been placed on a platform in Jhinābhāi’s *darbār* in Panchālā. He was wearing a white *khes* and had covered Himself with a thin, white blanket. He had also tied a white *feto* around His head. In addition to this, He was turning a rosary made of *tulsi* beads in His hand. At that time, an assembly of *paramhansas* as well as an assembly of devotees from various places was gathered before Him.
- 2 Then Shriji Mahārāj said to the *paramhansas*, “Please begin a question-answer session amongst yourselves.”
- 3 Thereupon Muni Bāwā asked a question to Brahmānand Swāmi, “Initially, one may have the conviction of God and may engage in worship and remembrance; but later, on seeing the human-like actions of God, doubts arise in that conviction. What is the cause of this?”
- 4 Brahmānand Swāmi then began to answer that question but was unable to do so satisfactorily.

5 Then, having thought for some time, Shriji Mahārāj spoke, “I shall answer that question.” Continuing, He said, “The Vedas, the Purāns, the Mahābhārat, the Smrutis and the other scriptures proclaim that the original form of God, which is eternal, without a beginning and divine, resides in His Akshardhām. They also mention what that God is like. His form is not like any form 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. The tongue cannot describe that God. He cannot be conceived by the *man*; He cannot be contemplated upon by the *chitt*; He cannot be comprehended by the *buddhi*, nor can the *ahamkār* fully claim, ‘I am God’s, and God is mine’. In this manner, God remains beyond the reach of the *indriyas* and the *antahkaran*.

6 “Moreover, the beauty of that God 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 God is such that it cannot be compared to any other smell in this *brahmānd*. The touch of God is such that it cannot be compared to any other touch in this *brahmānd*. The tastes related to God are such that they cannot be compared to any other taste in this *brahmānd*. The abode of God is such that it cannot be compared to any other place in this *brahmānd*. Specifically, out of all of the various places in the seven *dwīps* and the nine *khands*, the extremely beautiful places of Brahmā and others on Meru, the various places on Mount Lokālok, the realms of Indra, Varun, Kuber, Shiv and Brahmā, and many other places, not one can compare to the abode of God. The bliss experienced by the devotees of God residing in that abode is such that it cannot be compared to any other type of bliss in this *brahmānd*.

7 “The form of that God is such that it cannot be compared to the form of anyone in this *brahmānd*. Why? Because all of the forms in this *brahmānd* which evolved from Prakruti-Purush are *māyik*, whereas God is divine. So, since the two are totally different, how can they possibly be compared? For example, we can compare a man 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. Why? Because all of those animals are of a totally different category

than humans. Even between a human and a human, there is no exact similarity whereby one 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? Therefore, despite the fact that all humans belong to the same category, no two are exactly alike. Just look at Bhago and Mulo – the two are said to be identical, but if one stays with them for a few days, one 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 man and man, how can there be similarity between that which is *māyik* and that which is not *māyik*? What can possibly be compared to God and the abode of God? After all, all scriptures claim, 'God is beyond the reach of the *indriyas* and the *antahkaran*.'

- 8 "When that God does not wish to give His *darshan* to beings, He stays in that manner in His own Akshardhām with a divine form, thus remaining beyond reach. That God is the Lord of all lords, He is surrounded by countless divine luxuries and countless divine attendants, and He is the lord of countless millions of *brahmānds*. For example, suppose there is a great world-emperor whose kingdom stretches from where the sun rises to where it sets. Also, suppose that that emperor, by the strength of his own austerities, has attained divine powers like those of the deities and is ruling over the realms of *swarg*, *Mrutyulok* and *pātāl* – just like Arjun, who remained on the throne of Indra in *Swarglok* for many years with his own body, and King Nahush, who also became Indra. So powerful is this world-emperor 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 too are 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. Similarly, God is the king of the kings of countless villages in the form of *brahmānds*. Moreover, the chiefs of those villages in the form of *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 command, 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 is the deities, demons, humans, rishis and *prajāpatīs* of that *brahmānd*, worship them and follow their

command. But Brahmā, Vishnu and Shiv in turn worship Purushottam Bhagwān and follow His command. Furthermore, all of the Brahmās, Vishnus and Maheshes of all of the *brahmānds* pray to God: ‘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 that God, ‘Mahārāj! Please have mercy upon us and grace us with Your *darshan*; do visit our *brahmānd*.’ Only then does God assume a body in that *brahmānd*.

- 9 “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 deity, then He behaves exactly like a deity. If He assumes the body of an animal, then He behaves exactly like an animal. For example, when God assumed the form of Varāh, He found the earth by smelling it. When He became Hayagriv, He started to neigh like a horse. When He assumed the bodies of water creatures such as Matsya and Kachchha, He moved only in water, but not on land. When He became the form of Nrusinh, He behaved exactly like a lion, not like a human.
- 10 “When that God assumes the form of a human being, He behaves exactly like a human. During Satya-yug, the lifespan of humans is 100,000 years, and thus God also lives for 100,000 years. Moreover, just as the people in Satya-yug can indulge in any object their mind desires, God also indulges in objects in the same manner, but He does not behave in any extraordinary way. Also, as the lifespan of humans in Tretā-yug is 10,000 years, when God is born in Tretā-yug, He also lives for that many years. The lifespan in Dwāpar-yug is 1,000 years, and humans possess the strength of 10,000 elephants; thus, God also possesses the same strength and has the same lifespan. When God is born in Kali-yug, He assumes the lifespan and strength of humans according to the norms of Kali-yug. Moreover, 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, God also undergoes the same process, exactly like a human.
- 11 “Further, just as humans possess *swabhāvs* such as lust, anger, avarice, cravings for taste, egotism, affection, arrogance, *matsar*, jealousy, enmity, attachment, infatuation, happiness, misery, fear,

fearlessness, bravery, cowardice, hunger, thirst, desires, cravings, sleep, prejudice, a feeling that this belongs to others, a feeling that this belongs to me, renunciation, detachment, etc., in the same way, all of those *swabhāvs* are apparent in God as well when He assumes a human body. All of the scriptures have also described that human form of God along with His original, divine form. One who has developed a firm conviction of both of those forms through intense *shravan* and *manan*, never harbours doubts in any way; whereas one who lacks this type of understanding does harbour doubts in God.

- 12 “When that God – who possesses a divine form – assumes a human body, He behaves with *swabhāvs* similar to humans. However, one who is intelligent realises, ‘He possesses lust, but it is not like that of other humans. In fact, anger, avarice, cravings for taste, egotism and other human *swabhāvs* are also present in God, but they certainly are not like those possessed by other humans.’ An intelligent person realises that there is something divine about that God, and with this understanding, he develops the conviction of Him being God. For example, Shankarāchārya entered the body of a king in order to gain knowledge of certain amorous details. Thus, at that time, his bodily gestures and his emotions were all amorous like those of the king. The queen, however, was intelligent and realised, ‘My husband did not possess such powers; therefore, some other *jiva* has entered his body.’ In the same manner, divinity is apparent in God in human form. As a result, one develops the conviction of Him being God.

- 13 “Then you may say, ‘If someone develops the conviction of God on noticing something divine, then if He were to display much divinity, many people would develop such conviction.’ But the fact of the matter is as follows: All of the scriptures refer to the sun by saying, ‘It is God.’ 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 liberation as a result of its *darshan*; i.e., they do not believe, ‘I have attained liberation.’ On the other hand, after having the *darshan* of Rām, Krishna, and the other *avatārs* in human form; and of Nārād, Shuk and other *sādhus*, people do attain the conviction that my liberation is certainly guaranteed, and I am fulfilled. Even though there is no divine light in that God and those *sādhus* – in fact, only after lighting an oil lamp can one have their *darshan* – still, one becomes convinced of one’s own liberation.

“Consider another example: Fire is also a visible form of God, as God has said,

अहं वैश्वानरो भूत्वा पाणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥¹

The *darshan* of that fire is available to all, but that does not grant people conviction of their own liberation, whereas with the *darshan* of God and His *sādhū*, they do gain conviction of their own liberation. The reason for this is that there is a disparity between humans, and the sun and fire; as a result, one is not convinced of one's liberation upon having the *darshan* of the sun or fire. On the contrary, if someone touches fire, he will be burnt. Furthermore, when Kuntāji invoked Surya using the mantra given by Durvāsā, Surya came to Kuntāji in a human form just like Kuntāji's own form. As a result, she was able to enjoy his intimacy and thus conceived Karna. In actuality, Surya is extremely luminous; 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 Satrājīta Yādava, he came as a human. But when he came to Kuntāji and came to Satrājīta, did he leave his place in the sky? In reality, he did remain in the sky; but assuming another form, that very same Surya came to Kuntāji and Satrājīta. Moreover, there was just as much luminosity in that form as there is in the sun, but he suppressed that luminosity and came as a human. In the same way, if God were to give *darshan* to beings with all of His divinity, then humans would not find it suitable, and they would wonder, 'Is this a ghost, or what?' Therefore, God suppresses His own divine powers and gives *darshan* exactly like a human. But at the same time, He still remains present in His own abode. Only when God comes as a human are people able to do His *darshan*, touch Him, and offer the nine types of *bhakti*.

¹ *Aham vaishvānaro bhootvā prāninām deham-āshritaha /
Prānāpāna-samayuktaha pachāmyannam chaturvidham /*

Abiding in the bodies of all beings as Vaishvānara [the fire of digestion], I digest the four types of food [i.e. chewable, drinkable, lickable and suckable] with the help of prāna vāyu [i.e. inhaled air] and apāna vāyu [i.e. air that pushes food downwards].

- 15 “If God does not become like a human and instead behaves with complete divinity, then people would not be able to develop affection or feelings of affinity for Him. Why? Because a human develops affection and affinity for another human, animals develop mutual affection and affinity for other animals, but humans and animals do not develop the same affection and affinity for each other. Why? Because those belonging to the same category develop affection towards each other, but not towards those belonging to different categories. Similarly, God suppresses His divinity and becomes exactly like a human so that His devotees can develop affection for Him. He does not exhibit His divinity. His exhibiting divinity would place Him in a different category, and as a result, devotees would not be able to develop affection and affinity towards Him. It is for this reason that when God appears in human form, He remains extremely wary to ensure the concealment of His own divinity. If, in the process, He were to become a little impatient in some task, His divinity would become apparent. Occasionally, though, by His own wish, He may reveal His divinity to some devotee. For example, when Shri Krishna Bhagwān became impatient to kill Bhishma, he forgot his human-like nature and reverted to his divine powers. As a result, the earth was incapable of bearing the burden. When he revealed his divinity to Arjun, it was revealed as a result of his own wish. However, Arjun did not experience bliss due to that divinity; in fact, he became very uneasy. Then, when Shri Krishna Bhagwān gave *darshan* to Arjun in his human form, Arjun experienced bliss and said:

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृ १: सचेताः प्रकृतिं गतः ॥ ⁱ

- 16 “Therefore, only when God behaves like a human does a person find it suitable; otherwise he would not. Yet, when God behaves as a human, one who does not have such understanding would find it difficult to accept His human-like nature. Moreover, if He were to

ⁱ *Drushtvedam mānusham roopam tava saumyam janārdana /
Idāneem-asmi samvruṭṭaha sachetāhā prakṛitim gataha /*

O Vanquisher of the Evil [Krishna]! Having seen your gentle human form, I am now composed and have been restored to my original nature.

Bhagwad Gitā: 11.51

behave with only divinity, one would be unable to comprehend that which is beyond the reach of the mind and speech. Hence, the scriptures have described God in both ways. One who has fully realised Him in this manner would not develop any doubts; but, doubts would certainly arise in one who does not understand in this manner.

- 17 “Now someone may claim, ‘I have realised God, and I have the conviction of God.’ But if he has not understood this discourse, then his conviction is still imperfect. For example, a person may have learnt a verse or a devotional song. If he were asked, ‘Have you learnt this verse or this devotional song?’ he would reply that he has, and he would also be able to recite it. But if he were to forget that verse or devotional song after a few days, then it can be said that when he originally learnt the verse, he had not learnt it properly. Why? Because that verse or devotional song was not fully imprinted in his *jīva* 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 conviction of God, some deficiencies remained. If no deficiencies had remained, and if he had done *shravan*, *manan* and intense reiteration in his *jīva*, then he would never have had any doubts at all.”

|| Vachanāmṛut Panchālā-4 || 130 ||

Panchālā-5

Where Is Conceit Appropriate, and Where Is Humility Appropriate?

- 1 On Fāgun *vadi* 8, Samvat 1877 [27 March 1821], Shriji Mahārāj was sitting on a large, decorated cot that had been placed on a platform in Jhinābhāi’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 cotton cloth. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Swayamprakāśhānand Swāmi asked a question: “When is conceit appropriate, and when is it not appropriate? When is humility appropriate, and when is it not appropriate?”

- 3 Shriji Mahārāj replied, “It is appropriate to be conceited before one who spites Satsang, or speaks derogatorily of God or His great *Sant*. If a person does speak derogatorily, one should retaliate with words as sharp as an arrow, but in no way should one become humble before a non-believer. In such situations, that is appropriate. On the other hand, it is not appropriate to be conceited before God or His *Sant*. Before them, putting conceit aside, behaving as a servant of servants and becoming humble is the only appropriate behaviour.”

|| Vachanāmrut Panchālā-5 || 131 ||

Panchālā-6

Those with Firm Upāsana Attain Liberation

- 1 On the night of Fāgun *vadi* 9, Samvat 1877 [28 March 1821], Shriji Mahārāj was sitting on a large, decorated cot that had been placed on a platform in Jhinābhāi'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 white blanket. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “I thought for quite some time and having mentally skimmed through all of the scriptures, it became apparent that there has not been any *avatār* as powerful as Shri Krishna. Why? Because Shri Krishna has, within himself, exhibited in various ways the characteristics of all of the other countless forms of himself. How? Firstly, after Devki gave birth to him, he gave *darshan* in a four-armed form holding a conch, a disc, a mace and a lotus, thereby revealing in himself the characteristics of the husband of Lakshmi, Vaikunthnāth. To his mother Yashodā, he showed the Vishwarup form in his own mouth, thereby revealing the characteristics of Aniruddha in himself through his thousand-headed form. He gave *darshan* to Akrur in the river Yamunā, thereby revealing the characteristics of Shesh-shāyi. He showed the Vishwarup form to Arjun on the battlefield: पश्य मे पार्थ रूपानि

शतशोऽथ सहस्रशः।ⁱ. There, he showed countless *brahmānds* and revealed the characteristics of Purushottam. Moreover, Shri Krishna himself has said:

यस्मात्क्षरमतीतोऽहमक्षरादपि चो ऽमः।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषो ऽमः॥ ⁱⁱ

Thereby, he revealed himself as Purushottam. Also, he himself was the Shri Krishna who resides in Golok with Rādhikā. When he went to retrieve the *Brāhmin's* son, he gave *darshan* to Arjun as Bhumā-Purush. It was Vāsudev – who resides in Shwetdwip – who himself assumed that *avatār*. Moreover, throughout the Mahābhārat and the Shrimad Bhāgwat, Narnārāyan has been referred to as that Shri Krishna himself. Therefore, the forms, strength and divine powers of that same God residing in that *avatār* of Shri Krishna in various ways are complete. Thus, that *avatār* was very great. After all, other forms possessed a few divine powers, whereas he was replete with all divine powers. Therefore, there is no *avatār* like the *avatār* of Krishna; that *avatār* reigns as supreme. Only some powers have been revealed through the other *avatārs*. This *Avatār*, however, has revealed all divine powers and strength. Therefore, this *Avatār* is the greatest of all.

- 3 “If one has a firm conviction of the manifest form of Shri Krishna in this manner, and if that realisation never changes in any way, then even if one happens to commit a slip of conduct due to the influence of bad company, one would not fall from the path of liberation; one would certainly attain liberation. Therefore, if all of you *paramhansas* and devotees also cultivate such firmness of the *upāsanā* of God in this way, then if you happen to commit a slight slip of conduct, you will still ultimately attain liberation.”

ⁱ *Pashya me pārth roopāni shatasho'tha sahasrashaha |*

O Son of Pruthā [Arjun]! Behold my hundreds and thousands of [divine] forms.

Bhagwad Gitā: 11.5

ⁱⁱ *Yasmāt-ksharam-ateeto'ham-aksharād-api chottamaha |*

Ato'smi loka vede cha prathitaha purushottamha | |

I transcend all that is perishable and am greater than even the imperishable; therefore I am known in the Smrutis and Vedas as 'Purushottam'.

Bhagwad Gitā: 15.18

- 4 Hearing this discourse, all of the *sādhus* and devotees realised Shriji Mahārāj as the cause of all, thus strengthening their *upāsana*.

|| Vachanāmrut Panchālā-6 || 132 ||

Panchālā-7

The ‘Māyā’ of a Magician

- 1 About an hour-and-a-half after sunrise on Fāgun *vadi* 11, Samvat 1877 [29 March 1821], Shriji Mahārāj was sitting on a large, decorated cot that had been placed on a platform in Jhinābhāi’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 thin, white blanket. At that time, an assembly of *paramhansas* as well as an assembly of devotees from various places had gathered before Him.
- 2 In the assembly, Shriji Mahārāj had Nityānand Swāmi read a passage from the first canto of the Shrimad Bhāgwat. In the beginning, Nityānand Swāmi explained the verse ‘जन्माद्यस्य यतो... ॥’ⁱ.
- 3 Thereupon Shriji Mahārāj Himself began to explain the meaning of one of the other parts of that verse, यत्र त्रिसर्गो मृषा: “One should realise that the entities evolved out of the three *gunas* of *māyā*, namely the five *bhuts*, the *indriyas*, the *antahkaran* and their presiding deities are never present in God at any time – past, present or future. Also, one should interpret the other part of that verse, ‘धाम्ना स्वेन सदा निरस्तकुहकं,’ as follows: God, via His own form – ‘dhām’ⁱⁱ – destroyed the deception in the form of the products of *māyā*; such is the supremely *satya* form of God. Moreover, just as the form of God in Akshardhām is resplendent with countless divine powers and divine light at the end of *ātyantik-pralay*, one should

ⁱ *Janmādyasya yato’nvayad-itaratash-chārtheshvabhignaha svarāt*
Tene brahma hrudā ya ādikavaye muhyanti yat-soorayaha |
Tejo-vāri-mrudām yathā vinimayo yatra trisargo mrushā
Dhāmnā svena sadā nirastakuhakam satyam param dheemahi | |

Shrimad Bhāgwat: 1.1.1

ⁱⁱ Here ‘dhām’ should be interpreted to mean ‘divine light’.

realise exactly the same regarding the manifest God in human form. One who realises this is said to have known God perfectly.

- 4 "However, when a foolish person looks at that manifest form of God with a *māyik* vision, he perceives 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 God to undergo the same process. But when one worships God with sincerity, having faith in the words of the *Ekāntik Sant* of God, one's *māyik* vision disappears. Thereafter, one realises that same form of God as being the supreme *chaitanya*, characterised by eternal existence, consciousness and bliss. The Shrimad Bhāgwat also mentions:

स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः ।
योऽमायया संततयानुवृत्त्या भजेत तत्पादसरोजगन्धम् ॥ ¹

- 5 "The phases of childhood, youth and old age apparent in God, as well as His birth and death are all perceived due to His yogic powers of creating an illusion. In reality, God remains absolutely unchanged. For example, an adept 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. Thereafter, 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 one is unable to comprehend the '*māyā*' of even a magician, how then can the yogic powers of God possibly be comprehended? One who does comprehend the '*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 manner, one who is said to have realised the form of God

¹ *Sa veda dhātuhu padaveem parasya duranta-veeryasya rathānga-pānehe /
Yo'māyayā santatayānuvṛtyā bhajeta tat-pāda-saroja-gandham* |

He who, having become free from *māyā*, serves the holy feet of God while constantly observing his wishes, realises [i.e. attains] the state of God [i.e. the highest state of liberation] – who holds a disc in his hand, has infinite powers, and is the transcendental supporter of the universe.

Shrimad Bhāgwat: 1.3.38

perfectly understands God to be eternal and imperishable – absolutely unchanging. For example, when Shri Krishna Bhagwān left his body, Rukmini and the other wives of God took his body and burnt themselves along with him. At that time, the ignorant thought, ‘Now he is dead.’ On the other hand, those who possessed *gnān* thought, ‘He has disappeared from here and has manifested elsewhere.’ They understood God as being eternal. Thus, Shri Krishna himself has said:

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ⁱ

6 “So, if a fool understands God as having a form, then he understands Him as being merely like a human; or he understands God as being formless so that He is not considered *māyik* like other *māyik* forms. In this manner, a fool misunderstands on both accounts.

7 “But if God did not have a form then what about the fact that the Shrutis have said that during *ātyantik-pralay*, ‘स ऐक्षत,’ⁱⁱ meaning, ‘That God saw...’. If God ‘saw’, then He had to have a form, possessing eyes, ears, and other organs. Moreover, it is said: ‘पुरुषेणात्मभूतेन वीर्यमाध १। वीर्यवान् ॥’ⁱⁱⁱ; i.e., that Purushottam became the form of Purush and impregnated *māyā* with virility. Therefore, God has always had a form.

8 “Moreover, when that Purushottam Nārāyan takes the form of Purush for some task, that Purush is eclipsed by the divine light of Purushottam, and only Purushottam remains. In the same way, when Purushottam takes the form of *māyā*, *māyā* is also eclipsed by the divine light of Purushottam, and only God remains in that form. Then God takes the form of *mahattattva*, then the forms of others

ⁱ *Avajānanti mām moodhā mānusheem tanum-āshritam /*
Param bhāvam-ajānanto mama bhoota-maheshvaram /

Fools deride me as having a human form, but they do not realise my transcendental form as the great lord of all beings.

ⁱⁱ *Sa aikshata*

Aitareya Upanishad: 1.1.1

ⁱⁱⁱ *Purushenātma-bhootena veeryam-ādhatta veeryavān /*

Shrimad Bhāgwat: 3.5.26

evolved from *mahattattva*, then the form of Virāt – the entity evolved from those elements – then the form of Brahmā and others created from that Virāt-Purush, and then the form of Nārad and the Sanakādik. In this manner, in whomever that Purushottam Bhagwān ‘enters’ for the purpose of fulfilling many types of tasks, He eclipses 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 manifests His own divine light – just as when fire enters iron, it suppresses the quality of coldness and the black colour of the iron and exhibits its own quality. Also, when the sun rises, the light from all of the stars, the moon, etc., merges into its own light, and only the sun’s light remains. In the same way, in whomever God ‘enters’, He overpowers their light and exhibits His own divine light to a greater degree. Then, after completing the task for which He had ‘entered’ that entity, He separates from it. Thereafter, the other entity remains as he was before. Thus, the additional powers that that entity appeared to have should be known to actually be Purushottam Bhagwān’s powers.

- 9 “In this way, the manifest form of Purushottam Nārāyan is the cause of all; He is forever divine and has a form. One should not perceive any type of imperfections in that form – it is like a *murti* made of *sākar*. Furthermore, one should meditate on, worship, and offer *bhakti* only to the form that one has seen. Furthermore, whichever human traits seem apparent in that God should be understood to be like the ‘*māyā*’ of a magician. One who has such an understanding does not develop any form of delusion for that God in any way.
- 10 “These facts can be understood by one with the following firm conviction: ‘Even at the time of *ātyantik-pralay*, God and His devotees remain in Akshardhām, where the devotees enjoy divine bliss, having attained a divine and definite form. Moreover, the form of that God and the forms of the devotees of God possess divine light that is equivalent to the light of countless suns and moons.’ Only one with such firm understanding is able to understand this fact.
- 11 “Also, it is to liberate the *jivas* and to allow those *jivas* to offer the nine types of *bhakti* to Him that that God – who has a luminous and divine form – becomes like a human out of compassion, always doing so with all of His strength, divine powers and attendants. Even then, those who realise this esoteric truth understand the

human form of God on this earth as being exactly the same as the form of God residing in Akshardhām – they do not feel that there is even a slight difference between that form and this form. One who has known God in this way can be said to have known God perfectly. For him, *māyā* can be said to have been eradicated. One who realises this is called a devotee with *gnān* and an *ekāntik bhakta*. Moreover, if, by chance, a person possessing such firm *upāsanā* of the manifest form of God – never harbouring any doubts of *māyā* being present in the form of God – were to behave unbecomingly due to the influence of bad company or due to the influence of his own *prārabdha karmas*, even then he would attain liberation. On the other hand, one who has doubts in realising God in this way, even if he is a staunch, *urdhvaretā brahmachāri* and a great renunciant, attaining liberation would still be extremely difficult for him.

12 “If a person has, from the beginning, developed a firm conviction that God possesses a form even at the end of *ātyantik-pralay*, and if he were to listen to scriptures describing God as being merely full of divine light and formless, or if he were to hear such talks from someone, even then he would not harbour doubts. Why? Because he has realised, ‘God eternally possesses a form and is never formless. Furthermore, that very God assumes the forms of Ram, Krishna, etc.’ One with such firm understanding should be known to have perfect conviction.”

13 In this manner, for the purpose of enlightening His devotees, Shriji Mahārāj talked about the unparalleled conviction of His own form. On hearing this, all of the *paramhansas* and devotees strengthened their faith in Shriji Mahārāj’s form as described.

|| Vachanāmṛut Panchālā-7 || 133 ||

|| **End of Panchālā Section** ||

GADHADĀ II SECTION

Gadhadā II-1 The Cause of Infatuation

1 On Jyeshtha *sudi* Punam, Samvat 1877 [15 June 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on the veranda outside the west-facing rooms in front of the *mandir* of Shri Vāsudevñārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a white *pāgh* around His head and was wearing a garland of white flowers. At that time, some of the *paramhansas* were singing devotional songs to the accompaniment of a *jhānjh* and *mrudang*, while *munis* as well as devotees from various places had gathered before Him in an assembly.

2 Shriji Mahārāj then said to the *paramhansas* who were singing devotional songs, "Please stop singing for the time being and conduct a question-answer session."

3 Thereupon Muktānand Swāmi bowed to Shriji Mahārāj with folded hands and asked, "Mahārāj, what is the nature of infatuation? Also, by what means can infatuation be eliminated?"

4 After thinking for a short while, Shriji Mahārāj replied, "It seems that a feeling of delusion which often appears in the mind is the very nature of infatuation. When infatuation intensifies in a person's heart, the delusion in his mind also intensifies. Thereafter, he loses all sense of discrimination of what should be done and what should not be done.

5 "In fact, just today, I was thinking about the reason behind such infatuation developing. 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 scriptures also mention a southern Dhruv. Where could that be?' Thereafter, 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 of the stars, the deities, the nine planets, etc., arranged around that rope-wheel. I also saw the sun and the moon rise and set from the same direction. Then looking within, I saw that all things that are in the *brahmāṇḍ* – Dhruv, etc. – are also all in the body. I saw the *kshetragna* that resides in the body. I also saw Purushottam Bhagwān, who resides within that *kshetragna*. On seeing that God, My *vrutti* became deeply engrossed in His form – so much so that returning out of *samādhi* seemed impossible. But then, a devotee came near and prayed to Me. It was only out of compassion that I was able to return into this body.

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 attachment for some *vishays* still remains.

7 “Therefore, the *panchvishays* are the cause of infatuation. Moreover, there are three grades of those *vishays* – superior, average and inferior. Of these, if a person who has obtained superior *vishays* encounters someone who obstructs him from them, then that person becomes angry on the latter. From that anger, infatuation develops.

8 “Generally, the ears have a constant relationship with sounds. 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 form of God instead, then no effort is required; his *vrutti* would become detached quite easily from the *vishays* and remain on the form of God. 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 his *vrutti* on God’s form, it will not stay there. Nor will his *chitt* remain steady. Thus, as long as the *chitt* is attracted by alluring *vishays*, infatuation cannot be eradicated. Moreover, if the *Sant* or one’s guru or one’s *Ishtadev* – God – should criticise a *vishay* towards which one’s *chitt* has been lured, one would become upset with them and even malign them; one would not be able to accept their words. Such an experience in one’s heart should be known as infatuation. Moreover, God has said in the *Gitā*:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
 सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥
 क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥¹

These words spoken by Shri Krishna Bhagwān are universal principles. When the *chitt* is attracted to *vishays* such as sounds, touch, etc., no matter how intelligent one may be, one's *buddhi* becomes unstable and one becomes like an animal. Thus, infatuation is generated due to attachment to the *vishays*.

- 9 “Now, a person who wishes to detach his *chitt* from those *vishays* should firstly consolidate his knowledge of the *ātmā*; i.e., ‘I am the *ātmā*, not this body.’ Secondly, he should thoroughly understand the nature of how the cosmos is created, sustained and destroyed. Thirdly, he should thoroughly understand the greatness of God. He should think, ‘The *panchvishays* have been created by God; thus, there must be much more bliss in God 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 respective pleasures exist, but the pleasures of all of the *panchvishays* cannot be experienced in just one *vishay*.
- 10 “On the other hand, in God, all pleasures exist simultaneously. Thus, even if a devotee does only *darshan*, he still feels totally fulfilled. Similarly, touch and other types of contact with God also

¹ *Dhyāyato vishayān-punsaha sangas-teshoopajāyate |*
Sangāt-sanjāyate kāmaha kāmāt-krodho'bhiajāyate | |
Krodhād-bhavati sammohaha sammohāt-smruti-vibhramaha |
Smruti-bhranshād-buddhi-nāsho buddhi-nāshat-pranashyati | |

A person contemplating on the sense objects develops attachment towards them. From the attachment develop desires; from desires develops anger; from anger develops delusion; from delusion develops confusion of the mind; from confusion of the mind develops loss of *buddhi*; and as a result of such loss of *buddhi*, he perishes.

make His devotees feel totally fulfilled. Moreover, whereas the worldly pleasures related to *vishays* are all perishable, the bliss related to God is everlasting. Such thoughts of the greatness of God should be consolidated. So, attachment to the *vishays* is eradicated through these three types of thoughts.

- 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 manner, he sees everything – animals, wood, dung, stones and gold – to be the same; he is not infatuated on seeing a pleasant object. This is how he views the *panchvishays*; no distinctions between pleasantness and unpleasantness remain in his mind. One who behaves like this is known to be free of infatuation. Shri Krishna Bhagwān has also mentioned this in the Gītā: ‘समलोष्टश्मकाञ्चनः...’ⁱ. A person with such characteristics has realised God perfectly. Only he is called a staunch devotee. Only he should be known to have an inclination like that of a woman who observes the vow of fidelity, and only he should be known to possess *gnān*. Also, God becomes pleased only upon him. Such a devotee is extremely dear to God; that is why God has said in the Gītā:

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ⁱⁱ

So, only such devotees of God who have an inclination like that of a woman who observes the vow of fidelity are extremely dear to God. Moreover, it is not as if such an inclination is only acquired by one who is clever; rather, it is acquired by all those who have an intense yearning – just like in the world, naïve wives may be faithful, while shrewd wives may be unfaithful. Thus, whether one is shrewd or naïve is of no significance. Rather, it is those who have an intense yearning for liberation that keep such an inclination and offer *bhakti* to God.

ⁱ *Sama-loshatāshma-kānchanaha...*

He who... regards a lump of earth, a stone and [a piece of] gold as equal...[is said to be *gunātit*].

Bhagwad Gītā: 14.22-25

ⁱⁱ *Priyo hi gnānino'tyartham-aham sa cha mama priyaha* | |

I am exceedingly dear to a person with *gnān*, and he is dear to me.

Bhagwad Gītā: 7.17

- 12 “However, the state in which one views pleasant and unpleasant *vishays* as equal in such a manner and becomes free of infatuation cannot be attained in just one day. Such an achievement cannot be accomplished so hastily; only one who attempts to do so gradually and earnestly accomplishes it. Take, for example, a stone placed on the edge of a well. Due to the constant drawing of water with a rope, after a long period of time the rope causes a groove to form in the stone, despite the rope being soft. On the other hand, even if an iron chain were to be used to draw the water, such a groove would not form immediately. Therefore, those who wish to strive for liberation should eradicate attachment to the *vishays*. They should not become frustrated or upset. This is also mentioned in the *Gītā*:

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ⁱ

- 13 “Thus, one 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 devotee of God, I do not desire to enter the cycle of births and deaths.’ In this way, a devotee should keep courage and persevere to gradually uproot infatuation.
- 14 “As long as pleasant and unpleasant *vishays* do not appear to be equal, a devotee of God is said to be in the process of God-realisation. When they do appear to be equal, that devotee should be known to have attained God-realisation. When one relinquishes one’s attachment to *vishays* and attains God-realisation, one should be known to have become fulfilled. This is the very essence of all of the scriptures, i.e., the Vedas, the Shāstras, the Purāns, the Itihās, etc. Furthermore, this discourse which I have delivered before you is the fundamental principle of all of the scriptures. Thus, all devotees should firmly imbibe it in their lives.”

|| Vachanāmṛt Gadhadā II-1 || 134 ||

ⁱ *Aneka-janma-sansiddhas-tatoḥ yāti parām gatim* ||

[A yogi who...] has become realised after many lives attains the highest state of enlightenment.

Gadhadā II-2

A Small Streamlet of Water

- 1 On Shrāvan *sudi* 3, Samvat 1878 [1 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a small, silken, embroidered cloth in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, some *munis* were singing devotional songs to the accompaniment of a *jhānjh* and *mrudang*, while other *munis* as well as devotees from various places had gathered before Him in an assembly.
- 2 Thereupon Shriji Mahārāj said, "Please stop singing as I wish to speak to you." So saying, Shriji Mahārāj began, "One who wishes to attain ultimate liberation and aspires to become a *sādhu* like Nārad and the Sanakādik should think, 'In this body resides the *jīva*, and the *indriyas* and *antahkaran* have attached themselves to that *jīva*. They have also attached themselves externally to the *panchvishays*. However, due to ignorance, the *jīva* believes those *indriyas* and the *antahkaran* to be its own form, whereas in actual fact, it is distinct from them. The *vishays* are also distinct from the *antahkaran*, but because of constant association with them, they appear to have become one with the *antahkaran*.
- 3 "In fact, the desire to indulge in the *vishays* actually arises because of the *indriyas*, not because of the *antahkaran*. 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 manner, desires for the *panchvishays* are not initially generated in the *antahkaran*; rather, the *indriyas* first come into contact with the *vishays* externally, and then those *vishays* enter the *antahkaran*. To give another example, when a boil develops externally on the skin, it can be soothed only by applying medication externally, not by merely hearing talks. Also, one's hunger and thirst can only be relieved by eating and drinking, but not by merely talking about food and water. Similarly, the disease in the form of the *panchvishays* can only be cured when medication is applied externally.
- 4 "The method of applying that medication is as follows: When one's skin touches a *vishay* like, for example, women and other

objects, that object ‘enters’ the *antahkaran* via the skin. Then, via the *antahkaran*, it ‘enters’ the *jiva*. The *vishay* was not initially generated from within the *jiva* or from the *antahkaran*. In fact, all *vishays* which currently spring forth from the *antahkaran* have definitely ‘entered’ from outside through the *indriyas*, albeit in a previous life. Thus, the medicine for eradicating attachment to the *vishays* is as follows: One should abstain from touching objects like women and other alluring objects via the skin. Also, one should not look at their beauty via the eyes, nor talk about them using the tongue. One should not listen to them or about them via the ears. Nor should one smell their fragrance through the nose. If, through the five *indriyas*, one firmly abstains from the *vishays* in this manner, then the ‘flow’ of the *vishays* cannot enter within from outside. For example, a well can be cleaned only 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 *antahkaran*.

- 5 “Again, a stomach illness can only be cured when medicine enters the stomach. In the same manner, the *vishays* that have already accumulated in the *antahkaran* by way of the *indriyas* should be eradicated by thinking of oneself as the *ātmā*. One should think, ‘I am the *ātmā*, and the *indriyas* and the *antahkaran* have absolutely no relation with me.’ With such resolute thinking, by beholding God’s form in that *chaitanya* and through the bliss of one’s *ātmā*, one should remain fulfilled. Take, for example, a 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 one’s *ātmā*, one should remain fulfilled within. Externally, one should obstruct the ‘inflow’ of the *vishays* through the *indriyas*. This is the only definite method for overcoming lust, anger, etc. Except for this, though, they cannot be overcome by fasting alone. So please imbibe this thought firmly in your lives.”

|| Vachanāmṛut Gadhadā II-2 || 135 ||

Gadhadā II-3

The Path of Amorousness and the Knowledge of the Ātmā

- 1 On Shrāvan *sudi* 4, Samvat 1878 [2 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a small, silken, embroidered cloth in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, some *paramhansas* were singing devotional songs to the accompaniment of a *jhānjh* and *mrudang*, while other *paramhansas* as well as devotees from various places had gathered before Him in an assembly.
- 2 Then, with a gesture of His eyes, Shriji Mahārāj silenced the audience and said, “Those of you who are senior *paramhansas*, please come to the front as I wish to speak to you.”
- 3 So saying, Shriji Mahārāj continued, “For those who worship God, there are two paths that lead to eminence, and there are also two paths that lead to downfall, all of which I shall now explain. One path is to offer *bhakti* to God via the path of amorousness, and the other path is knowledge of the *ātmā*. Both can lead to eminence, but both can also lead to downfall. Of these, thousands have fallen from the amorous path, with only a few attaining God. Although even the great *āchāryas* have encouraged the offering of *bhakti* via the amorous path, many have been ruined by it, and only a few have benefited.
- 4 “The reason for this is that when God is described in an amorous manner, Rādhikāji and Lakshmiji, along with their companions, are also described together with God. When women are described, obviously their physical features are also described. How, then, 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 of the realms possesses beauty that can match the beauty of Rādhikāji or Lakshmiji, nor is there anyone who has such a sweet voice as theirs; even the fragrance emanating from their bodies is unrivalled. Thus, upon seeing or hearing about such beauty, how can a person possibly not become infatuated? It is inevitable. Even if a person's mind is only slightly disturbed, he still

falls from the path of liberation. Therefore, all of this proves to be a great obstacle for those who worship God via the amorous path.

5 “Now, ‘brahma-gnān’ⁱ can also give rise to the following incorrect understanding: Brahma itself assumes the form of Prakruti-Purush. Then that Brahma itself assumes the forms of Brahmā, Vishnu and Shiv. Thereafter, Brahma assumes the mobile and immobile forms of creation. Subsequently, Brahma also becomes the *jīvas* residing in those mobile and immobile forms of creation. By misunderstanding ‘brahma-gnān’ in such a manner, that individual then believes his own *jīva* to be God, thus causing a breach in *upāsānā*. As a result, he also falls from the path of God. So, in the path of ‘brahma-gnān’, such a breach in *upāsānā* is a major obstacle. Why? Because the very God who is to be understood as the cause and master of everything has been insulted. Therefore, one with such understanding should also be known to have fallen from the path of liberation.

6 “Now, while these two paths do lead to liberation, the obstacles along the way are also extremely grave. So, what should one who desires liberation do? Please answer this question.”

7 All of the *paramhansas* then began to think, but no one was able to supply a suitable answer.

8 Shriji Mahārāj then said, “The answer to the question is as follows: One’s mind does not become infatuated on seeing one’s own mother, sister or daughter, even if they are very beautiful. Moreover, even though one may talk with them, or even touch them, the mind is not even slightly infatuated. In the same manner, if one were to consider all female devotees of God as one’s own mother, sister or daughter, then infatuation would not arise in any way at all. Then, by worshipping God via the amorous path, one would attain liberation.

9 “However, when a person does not have such understanding, and harbours lustful thoughts on seeing some great female devotee of God, the person’s character becomes gravely blemished. Furthermore, whereas the blemish arising from lustfully looking at other women is eradicated by having the *darshan* of a devotee of God,

ⁱ Here ‘brahma-gnān’ should be interpreted to mean ‘knowledge of the *ātmā*’.

no means of eradicating the blemish arising from lustfully looking at a devotee of God is mentioned anywhere in the scriptures. The same applies for females who look at a male devotee of God and harbour lustful thoughts; they too can never be redeemed of that sin. Thus the verse:

अन्यक्षेत्रे कृतं पापं तीर्थक्षेत्रे विनश्यति ।
तीर्थक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥ⁱ

The verse means: ‘Sins committed elsewhere can be removed by going to God or a devotee of God. If, however, one commits a sin before God or His devotee, then it is like committing a sin at a place of pilgrimage; it becomes irredeemable, as if etched in iron.’ Thus, whosoever wishes to worship God via the path of amorousness should, as I have explained, keep his mind pure.

- 10 “Now, on the path of ‘brahma-gnān’, one should understand in the following manner: Brahma is not subject to change and is indivisible. Thus, it does not undergo change, nor can it be divided. When that Brahma is equated with all forms, it is because that Brahma is the cause of all – Prakruti-Purush, etc. It is their supporter and pervades all through its *antaryāmi* powers. Furthermore, that which is the cause, the supporter and the pervader cannot be distinct from its effect. It is in reference to this context that the scriptures equate that Brahma with all forms. However, one should not believe that that Brahma itself undergoes change and assumes the forms of all mobile and immobile beings. Transcending that Brahma is Parabrahma, Purushottam Nārāyan, who is distinct from Brahma, and is the cause, the supporter and the inspirer of Brahma. With such understanding, one should develop oneness with one’s *jivātmā* and with that Brahma, and worship Parabrahma while maintaining a master-servant relationship with Him. With such understanding, ‘brahma-gnān’ also becomes an unobstructed path to attaining the highest state of enlightenment.”

|| Vachanāmṛt Gadhadā II-3 || 136 ||

ⁱ *Anya-kshetre krutam pāpam teertha-kshetre vinashyati /
Teertha-kshetre krutam pāpam vajra-lepo bhavishyati /*

Gadhadā II-4
Constant Contemplation Is Achieved through
Realising the Greatness of God and Shraddhā;
A Torn Waistcloth and a Gourd

- 1 On Shrāvan *sudi* 5, Samvat 1878 [3 August 1821], Swāmi Shri 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. At that time, some *paramhansas* were singing devotional songs in the Malār raga to the accompaniment of a *dukad*, *sarodā*, and *satār*, while other *paramhansas* as well as devotees from various places had gathered before Him in an assembly.
- 2 Then Shriji Mahārāj said, "Please stop the singing and let us now talk about God."
- 3 The *paramhansas* responded, "Very well, Mahārāj."
- 4 Thereupon Shriji Mahārāj asked, "Suppose a person who observes *dharma* as prescribed in the scriptures and also offers *bhakti* to God is faced with such adverse 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 forsake *bhakti*. In such a case, which should he maintain, and which should he forsake?"
- 5 Brahmānand Swāmi replied, "If God is pleased by upholding *bhakti*, then *bhakti* should be upheld; and if He is pleased by upholding *dharma*, then *dharma* should be upheld."
- 6 Hearing this, Shriji Mahārāj countered, "For those who have found the incarnate form of God, it is of course appropriate for them to do only that which pleases God. But what should one do when God is not incarnate?"
- 7 Muktānand Swāmi attempted to answer, but he was unable to do so satisfactorily.
- 8 Shriji Mahārāj then said, "If one faces adverse circumstances when God is not incarnate and there is no one else left to turn to, then if one constantly contemplates only upon God, one will not fall from the path of God."

9 Thereafter, Shriji Mahārāj asked another question, “One who thoroughly realises the greatness of God feels, ‘No matter how many sins one may have committed, if one merely utters the name of God even once, all of one’s sins will be burnt to ashes.’ However, what understanding should one who realises God’s greatness in this manner cultivate so that he never falters from the observance of *dharma*?”

10 Again, Muktānand Swāmi attempted to answer but was unable to do so satisfactorily.

11 So, replying to His own question, Shriji Mahārāj said, “A person who thoroughly realises God’s greatness can still observe *dharma* if he cultivates the following understanding: ‘I want to constantly contemplate upon God and become an *ekāntik bhakta*. But if my *vrutti* is drawn towards vicious natures such as lust, anger, avarice, etc., then that will be a hindrance in my contemplation of God.’ Realising this, he remains extremely wary of treading the wrong path. As a result, he would never do anything related to *adharma*. If a person has such an understanding, then even though he thoroughly realises the greatness of God, he would never falter in his observance of *dharma*.

12 “Indeed, it is not a small feat to be able to contemplate upon God constantly. Because if one were to leave this body while contemplating upon God, one would attain an extremely elevated state.”

13 Thereafter, Brahmānand Swāmi asked, “We do realise this, yet we still cannot constantly contemplate upon God. What is the reason for this?”

14 Shriji Mahārāj explained, “First of all, to be able to constantly contemplate upon God, one needs such *shraddhā*. If one does not have such *shraddhā*, it implies that there is a corresponding deficiency in realising God’s greatness. When there is a deficiency in realising God’s greatness, it suggests that there is also a corresponding deficiency in one’s conviction of God. So, if one realises the greatness of God and has *shraddhā* as well, then one will be able to constantly contemplate upon God.

15 “Furthermore, God’s greatness should be realised as follows: God, who transcends Prakṛti-Purush, is the very same when He enters them; that is to say, He still retains His divine powers. Even

after He enters the entities evolved from Prakṛti-Purush, i.e., the *brahmāṇḍ*, He retains the very same powers; but, in no way do traces of *māyā* affect God's form. For example, consider the difference between gold and other metals. When they are buried together in the ground, after a long period of time, 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; i.e., it does not decompose in any way. Similarly, God, deities such as Brahma and others, or other *munis* are not all the same. This is because when they come into the contact of dirt in the form of the *vishays*, then all except God become engrossed in those *vishays*, regardless of how great they may be. Moreover, although God seems to be like a human, there is no worldly object capable of affecting Him. Regardless of how alluring a *vishay* may be, He is never enticed by it. Such is the transcendental greatness of God. If one realises such greatness, one would be able to constantly contemplate upon God.

- 16 “However, as long as a devotee is attracted to *vishays*, he has not realised God's transcendental greatness at all. For example, Shri Krishna Bhagwān said to Uddhavji, ‘O Uddhav! You are not even slightly lesser than me.’ Why was this so? Because Uddhavji had realised God's transcendental greatness and thus was not allured by the *panchvishays*.
- 17 “For one who realises the greatness of God, 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 of the attractive and repulsive objects in this world as being equal; he does not get enticed by an alluring object as a moth does by a lamp. In fact, he is not tempted by any object whatsoever except for God; he is only attracted to the form of God. A devotee who behaves in this manner never becomes bound by *vishays*, regardless of how enticing they may be.
- 18 “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 gourd. Thus, without realising God's greatness in this way, even if a person endeavours in a million other ways, he will still not be able to constantly contemplate upon the form of God. Conversely, only one who realises the greatness of God is able to constantly contemplate upon Him.”

Gadhadā II-5

Fidelity and Courage

- 1 On Shrāvan *sudi* 7, Samvat 1878 [5 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a small, silken, embroidered cloth which had been placed on the platform in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, some *munis* were singing devotional songs to the accompaniment of a *tāl* and *mrudang*, while other *munis* as well as devotees from various places had gathered before Him in an assembly.
- 2 Then with a gesture of His eyes, Shriji Mahārāj stopped the devotional songs and said, "Everyone please listen; I wish to speak. A devotee of God should firstly maintain fidelity, and secondly, courage. For example, consider a woman who observes the vow of fidelity. Even if her husband is old, sick, poor or ugly, the mind of that faithful wife would never sway upon seeing the virtues of another man. Even if a beggar's wife, who observes such a vow, were to see a great king, her mind would not waver. In a similar manner, a devotee of God should observe the vow of fidelity with God.
- 3 "Furthermore, if someone were to speak ill of one's husband, then one should not remain timid and become subdued. Rather, one should reply very boldly. In this manner, a devotee of God should not become suppressed by evil people; he should be courageous.
- 4 "However, it is generally said that a *sādhū* should view everyone equally. But this is not the principle of the scriptures. Because Nārād, the Sanakādik, Dhruv, Prahlād, etc., have taken the side of only God and His devotees; they have never taken the side of non-believers. One who does side with a non-believer will himself, either in this life or in the next, definitely become a non-believer as well. Therefore, a devotee of God should certainly side with God's devotees and forsake the side of non-believers. Please imbibe this discourse of Mine extremely firmly."

Gadhadā II-6

A Draft; The Nature of the Chitt

1 On Shrāvan *sudi* 8, Samvat 1878 [6 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a square platform in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, some of the *paramhansas* were singing devotional songs to the accompaniment of a *tāl* and *mrudang*, while other *paramhansas* as well as devotees from various places had gathered before Him in an assembly.

2 Then Shriji Mahārāj said, "Please stop the singing and let us now talk about God."

3 Thereupon, all of the *munis* sat with their hands folded. Shriji Mahārāj then continued, "In this world, there are many people who are like infidels. 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 *Brāhmin* and a *Shudra* seem equal; food which is the *prasād* of God and other food seems the same; to fast 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 being so, why have those so-called great men made distinctions in the form of moral do's and don'ts in the scriptures?' This is what people with evil minds profess. That is why I put this question to all of you *sādhus*: Are those distinctions in the form of moral do's and don'ts prescribed in the scriptures by great men valid, or are they concocted? May the junior *paramhansas* answer this question."

4 The junior *paramhansas* replied, "The distinctions in the form of moral do's and don'ts are indeed valid. If this were not so, how could there be a distinction as to who deserves to attain *swarg* and who deserves to attain *narak*?"

5 Hearing this, Shriji Mahārāj commented, "They are young, but they understand well." Shriji Mahārāj then elaborated upon the answer Himself. He said, "Whatever the great men of the past have prescribed in the scriptures is valid. Take the example of a wealthy businessman. If he writes a draft to pay some other merchant, then although it seems that the piece of paper is not worth even a single rupee, it is indeed money. Only when one cashes the draft the

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

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

7 “Furthermore, one who has such a *nāstik* attitude believes, ‘What is the difference between God’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 one’s wife, mother or sister? After all, they all look alike. In fact, even all of the *avatārs* of God such as Rām, Krishna, etc., look like humans. Surely, then, the concept of them being greater or lesser has been concocted by man’s imagination. But what can we do? Because we have to live with such people, we have to agree with whatever they say. Nevertheless, the moral do’s and don’ts prescribed by the scriptures are definitely nonsense.’ This is the understanding that sinners such as the *nāstiks* have in their minds. If one hears such words from someone, then the listener should be known as a sinner and a *nāstik*; and realising him to be an outcast, one should by no means keep his company.”

8 Shriji Mahārāj then began another topic. He said, “The *chitt* of all people is like honey, or like water saturated with *gor*, sugar or *sākar*. If, for example, a fly or an ant were to fall into that honey or water saturated with *gor*, sugar or *sākar*, 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 contemplate upon them. Such is its sticky nature.

- 9 “Furthermore, just as the reflection of a great *sādhū* will be seen in a large, glass mirror if he stands before it, the reflection of a dog, a donkey or a vile person 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 spiritual aspirant should not think, ‘Objects such as women and other alluring *vishays* sprout in my *chitt* because I do not possess *vairāgya*.’ In actual fact, objects sprout naturally even in the *chitt* of one who does possess *vairāgya*. Thus, *vairāgya* or the lack of it is not the reason behind this. Instead, the nature of the *chitt* is such that whatever it recalls, be it good or bad, it contemplates upon. When it contemplates upon an object, it appears just as it would appear in a mirror. That is why one should realise, ‘I am distinct from the *chitt*. I am the *ātmā*, the observer of the *chitt*.’ Realising this, one should not become frustrated by the pure or impure thoughts arising in the *chitt*. Instead, one should realise oneself to be distinct from one’s *chitt*, engage in the worship of God and always remain joyful.”

|| Vachanāmrut Gadhadā II-6 || 139 ||

Gadhadā II-7

A Poor Man

- 1 On the night of Shrāvan *sudi* 11, Samvat 1878 [9 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Muktānand Swāmi asked Shriji Mahārāj, “A devotee of God resolves in his mind, ‘I do not want to retain a single *swabhāw* which may hinder me in worshipping God,’ and yet, such inappropriate *swabhāvs* do remain. What is the reason for this?”
- 3 Shriji Mahārāj replied, “If a person has a deficiency of *vairāgya*, then even if he has the *shraddhā* to eradicate his *swabhāvs*, still they will not be eradicated. For example, a poor man may wish for lots of sumptuous food and lavish clothes, but how can he acquire them? Similarly, one who lacks *vairāgya* may wish in his heart to acquire the virtues of a *sādhū*, but it is very difficult for him to do so.”

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

5 Shriji Mahārāj replied, “If a person lacks *vairāgya*, but intensely serves a great *Sant*, and obediently perseveres in his observance of the injunctions of God, then God will look upon him with an eye of compassion, and feel, ‘This poor fellow lacks *vairāgya*, and lust, anger, etc., are harassing him very much. So now, may all those vicious natures be eradicated.’ As a result, they will be eradicated immediately. In comparison, if he were to endeavour in other ways, those *swabhāvs* may be eradicated, but after a great deal of time and effort – either in this life or in later lives. If such vicious natures are eradicated instantly, then it should be known that they have been eradicated by the grace of God.”

|| Vachanāmṛut Gadhadā II-7 || 140 ||

Gadhadā II-8

Ekādashi; ‘Gnān-Yagna’; ‘Antardrashti’

1 In the early morning of Shrāvan *sudi* 12, Samvat 1878 [10 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a small, silken, embroidered cloth in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, some *paramhansas* were singing devotional songs to the accompaniment of a *tāl* and *mrudang*, while other *paramhansas* as well as devotees from various places had gathered before Him in an assembly.

2 Then, addressing the *sādhus*, Shriji Mahārāj said, “One should observe the Ekādashi fast because of the following story: Once, God was sleeping with his ten *indriyas* and mind – the eleventh *indriya* – drawn inwards. At that time, Mur Dānav, the son of Nādijangh, came to do battle with God. But then, a young woman was created from the divine light of God’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 duel.’ Thus, a duel between Mur Dānav and the young woman ensued, in which the young woman severed Mur Dānav’s head with a sword. God was pleased with her and said, ‘Ask for a boon.’ The young woman requested, ‘On my day of observance,

no one should eat grains. Furthermore, since I was born from the divine light of your eleven *indriyas*, my name is Ekādāshi. Since I am an ascetic, on my day of observance, no one should indulge in any of the *vishays* related to the eleven *indriyas*, which includes the mind.’ Hearing Ekādāshi’s wish, God granted her that boon. This is the story as it is narrated in the Purāṇs.

3 “The Dharma-shāstras also state: ‘The Ekādāshi fast should be observed. On that day, one should not allow impure thoughts of lust, anger, avarice, etc., to arise in the mind. Nor should one physically engage in any immoral activities.’ This is what the scriptures prescribe. In accordance with those scriptures, I also say that on the day of Ekādāshi, one should not merely fast, but one should also forsake the ‘food’ of the eleven *indriyas*. Only then can the Ekādāshi observance be considered true; without that, it should be known as mere fasting.

4 “Just as the *prāṇs* have their diet in the form of food, similarly, 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 comprising of thoughts and desires. In this way, the eleven *indriyas* have their respective diets. To forego these is called observing the fast of Ekādāshi. However, to allow the eleven *indriyas* to roam freely along the path of immorality and indulge in their respective ‘foods’ is not truly Ekādāshi according to the scriptures. Therefore, when observing the fast of Ekādāshi, the eleven *indriyas* should not be allowed their respective diets. Since such an observance arrives once every fifteen days, one should definitely make a point of observing it. In return, God will become pleased upon one. Without this, however, merely fasting does not please Him.

5 “The residents of Shwetdwip, who are called *niranna-muktas*, are continuously observing this fast, and never do they allow it to be broken. That is precisely why they are called ‘niranna’ – food-less – *muktas*. We too should have such aspirations as, ‘I want to become like those *niranna-muktas* in Shwetdwip’; one should not lose heart in this respect. Only if one keeps courage and observes the fast of Ekādāshi in the way I mentioned earlier, listens to and engages in the discourses of God and devotional songs and also stays awake at night, is the fast considered to have been observed properly. This is the very definition of the Ekādāshi observance as mentioned in the scriptures.”

6 Having said this, Shriji Mahārāj became silent. The *sādhus* then began to sing devotional songs.

7 Thereafter, Shriji Mahārāj again said, “When Brahmā carried out the very first creation, he told all of the people, ‘You should all perform sacrifices. Through them you will attain all of 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 sacrifices along with their rituals as described in the Vedas. To those who had adopted the path of *pravrutti*, Brahmā demonstrated the *rājasik* and *tāmasik* sacrifices of the *pravrutti* path. To those who had adopted the path of *nivrutti*, he demonstrated *sāttvik* sacrifices. These sacrifices have also been described by Shri Krishna Bhagwān in the Bhagwad Gitā. Since we have adopted the path of *nivrutti*, we should perform *sāttvik* sacrifices, not *rājasik* or *tāmasik* sacrifices in which animals are slaughtered.

8 “One can perform a *sāttvik* sacrifice by withdrawing the ten *indriyas* and the mind – the eleventh *indriya* – from whichever *vishays* they have become attached to and then offering them into the *brahma-agni*. Such a sacrifice is called a ‘yoga-yagna’. By continuously making such offerings, Parabrahma Shri Purushottam manifests Himself within the *brahmaswarup* self of the person who performs such a ‘yoga-yagna’, just as God grants *darshan* to the performer of a traditional sacrifice. In fact, this is the fruit of the ‘yoga-yagna’.

9 “Furthermore, when a devotee of God engages in ‘antardrashti’, it is called a ‘gnān-yagna’. Someone may ask, ‘What is antardrashti?’ The answer is: To direct one’s *vrutti* towards either the internal or the external form of God is itself ‘antardrashti’ⁱ. Without doing this, even if one is sitting and seemingly engaged in ‘antardrashti’, it is still ‘bāhyadrashsti’ⁱⁱ. Therefore, physical God-related activities, such as having the *darshan* of God, performing His puja or engaging in discourses, devotional songs, etc., of God, are all,

ⁱ Literally, ‘antardrashti’ means ‘to look within’ or ‘to introspect’. But here, Shriji Mahārāj gives His own, unique definition.

ⁱⁱ The term ‘bāhyadrashsti’ means ‘to look outwards’ and is the antonym of ‘antardrashti’

in fact, forms of ‘antardrashti’. All of these are aspects of a ‘gnān-yagna’. In addition, to behold that form of God within one’s heart, to perform its puja, to bow before it, etc., is also ‘antardrashti’, and they are also aspects of a ‘gnān-yagna’. For this reason, then, all *satsangis* are continuously performing such a ‘gnān-yagna’. However, it is by the wish of God that some attain *samādhi* and others do not. Nevertheless, sometimes, it could also be that the devotee himself has some sort of deficiency.

- 10 “Then there are those foolish people who say, ‘Do not sing devotional songs which describe the *gopis*; sing only *nirgun* devotional songs.’ Those same fools claim that one who roams around naked is *nirgun*. But if one could become *nirgun* by merely walking around naked then even dogs, donkeys and other animals would be called *nirgun*. That is the understanding of fools.
- 11 “In comparison, a devotee possessing *gnān* realises, ‘Only God is *nirgun*, and all those who have some relation to God are followers of the *nirgun* path. Furthermore, any spiritual discourse or devotional song associated with God is also considered *nirgun*. Others, which are not associated with God, possess *māyik gunas* and should thus be considered to be *sagun*. So, if a person has not been graced with the attainment of God, then even if he walks around naked, he cannot be called *nirgun*; whereas even if a householder has been graced with the attainment of God, he can still be called *nirgun* – as can a renunciant.’ Therefore, the path to attaining God is itself the *nirgun* path, and all God-related activities are thus also *nirgun*.
- 12 “As for a person who has come into contact with God, there is no limit to his good fortune. But such a relationship with God is not the result of merits from one life alone. That is why Shri Krishna Bhagwān has stated in the Bhagwad Gitā:

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ⁱ

The meaning of this verse is: ‘One becomes realised and attains the highest state of enlightenment after the pious deeds of many lives have accumulated.’ What is this highest state of enlightenment? Well, the attainment of the manifest form of God is itself the highest state of enlightenment.

ⁱ *Aneka-janma-sansiddhas-tatoh yāti parāṁ gatim* / |

ममैवांशो जीवलोके जीवभूतः सनातनः।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ⁱ

This verse means: ‘In this world, those *jivas* who are ‘anshas’ⁱⁱ of God withdraw their mind and five *gnān-indriyas* away from the *panchvishays* and keep them suppressed. On the other hand, those who are not ‘anshas’ of God are drawn by their *indriyas* and are taken where the *indriyas* wish to go.’ Because we are not led astray by our *indriyas*, we should realise ourselves to be ‘anshas’ of God. Realising this, we should remain elated, should engage in the worship of God and should offer all of the *vruttis* of our *indriyas* to God. We should continuously perform a ‘gnān-yagna’ in this manner.

- 14 “Without performing such sacrifices, there is no way in which liberation can be attained. The four Vedas, the Sāṅkhya scriptures, the Yoga scriptures, the Dharma-shāstras, the 18 Purāṇs, the Mahābhārat, the Rāmāyan, the Nārada Panchrātra, in fact, all scriptures share the principle that liberation cannot be attained without performing sacrifices.

- 15 “It is also My command that all *paramhansas* and all *satsangis* should continue performing a ‘gnān-yagna’. While performing a ‘gnān-yagna’ in this manner, one ultimately has a divine vision of Parabrahma within one’s own self, which is Brahma. This is the fruit of the ‘gnān-yagna’. The climax of the ‘gnān-yagna’ ritual is when one becomes like a *niranna-mukta* of Shwetdwip. As long as one has not attained that state, one should realise that much is left to be accomplished. In fact, one should harbour a strong desire to become like a *niranna-mukta*. In the process, one should not lose faith, and one should not consider oneself to be unfulfilled. Since one has been graced with the attainment of God, one should consider

ⁱ *Mamaivānsho jeevaloke jeeva-bhootaha sanātanaha /
Manah-shashthāneendriyāni prakrutisthāni karshati* | |

Bhagwad Gitā: 15.7

ⁱⁱ ‘Ansh’ literally means ‘part, component’, but in this context it should be interpreted as ‘devotee’.

oneself to be absolutely fulfilled, and one should diligently continue performing the 'gnān-yagna'."

|| Vachanāmrut Gadhadā II-8 || 141 ||

Gadhadā II-9

Conviction of God; Realising God to be like Other Avatārs Is Blasphemy

- 1 On Shrāvan *sudi* 14, Samvat 1878 [12 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a small, silken, embroidered cloth in front of the *mandir* of Shri Vāsudevsnārāyan in Dādā Khāchar's *darbār* in Gadhadā. Ānandānand Swāmi had just performed His puja. Shriji Mahārāj was wearing a red *survāl* and *dagli* made from *kinkhāb*. He had tied a golden-bordered, orange *reto* around His head and had also tied a brocaded *shelu* around His waist. On His shoulder was a sky-blue coloured *reto*, and tied around His wrist were several *rākhdis*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Muktānand Swāmi suggested, "Let us sing devotional songs."
- 3 Shriji Mahārāj said, "Let us talk about God." He then continued, "The path of *gnān* should be understood in such a way that one does not malign the form of God in any way. In fact, one should not worry if at sometime or other one has transgressed God's commands; but one should never malign the form of God. If one does disobey God's commands, then one can still be freed from that sin by praying to God; however, there are no means of release for one who has maligned the form of God. Therefore, one who is wise should certainly abide by God's commands to the best of one's ability. However, one should also intensely maintain the strength of conviction in God's form; i.e., 'I have attained the very form of God who reigns supreme, who forever possesses a divine form, and who is the 'avatāri' – the cause of all of the *avatārs*.' If a person realises this, then even if he may have left the Satsang fellowship, his love for God's form will not diminish. In fact, even though he is out of Satsang at present, ultimately, when he leaves his body, he will go to God's Akshardhām and stay near God.

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

5 “Now consider the following: Arjun’s spiritual strength was based on his conviction of God, whereas Yudhishtir’s source of strength was his faith in the words of the scriptures. Then, when the Mahābhārat war was fought, Shri Krishna Bhagwān said to Arjun,

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ⁱ

The meaning of this verse is, ‘O Arjun! Abandon all of the various types of *dharma* and surrender only unto me. I shall deliver you from all sins, so do not lament.’ By keeping faith in these words, Arjun never became disheartened, despite committing countless misdeeds during the war. He maintained firm faith in God. Conversely, Yudhishtir had not committed any sins whatsoever, and yet, because he had faith in the words of the scriptures, he felt, ‘I shall never attain liberation.’ Even when all of the rishis, Vyāsji and even Shri Krishna Bhagwān himself attempted to explain to him, still he did not forsake his remorse. Only when Shri Krishna Bhagwān took him to Bhishma and had him listen to Bhishma’s discourse on the true meaning of the words of the scriptures did he develop some faith. Nevertheless, he did not become totally free of doubt like Arjun. Thus, one who is intelligent should intensely maintain spiritual strength based on the conviction of God.

6 “Even the slightest strength based on this conviction will protect one from great dangers. Shri Krishna Bhagwān has also said,

ⁱ *Sarva-dharmān-parityajya mām-ekam sharanam vraja |*
Aham tvā sarva-pāpebhyo mokshayishyāmi mā shuchaha |

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ⁱ

This verse means, 'If one has the slightest strength based on the conviction of God, it will protect one from great calamities.' For example, when Arjun fought in the Mahābhārat war, he encountered many, many types of grave dangers in the form of *adharma*. Yet, he was spared from those dangers because of his conviction of God. Therefore, only he can be called an *ekāntik bhakta* whose strength is based on the conviction of God more than anything else; and only he can be called a staunch *satsangi*. The Shrimad Bhāgavat also mentions this predominantly; i.e., 'If one strays from the *dharma* proclaimed in the Shrutis and Smrutis, one should not worry. However, one should never abandon the refuge of God.'

7 "Then some may feel, 'If we propound such talks, *dharma* will become irrelevant.' But this principle is not intended to make *dharma* irrelevant. Rather its purpose is as follows: Places, times, actions, company, mantras, scriptures, preachings and deities can be of two types – pure and impure. Of these, if one were to encounter the impure, and if as a result some difficulties were to arise, then if one has the firm conviction of God, one would never fall from the path of liberation. Conversely, if there is a deficiency in one's conviction of God, then whenever one falters from *dharma*, one would feel, 'I am destined to fall into *narak*.' Therefore, only one whose strength is based on the conviction of God is a staunch *satsangi*. Without this, one is merely appreciative of Satsang. Even the scriptures mention that only one who firmly maintains the conviction of God is called an *ekāntik bhakta*."

8 Then Shriji Mahārāj said, "If Nārād, the Sanakādik, and deities such as Brahmā and others were to hear the discourses being presently delivered in Satsang, they would say, 'We have never heard such talks before, and we shall never hear them again.' These discourses can be described as न भूतो न भविष्यतिⁱⁱ. Although these talks are extremely subtle, even a person of average intelligence can

ⁱ *Svalpam-apyasya dharmasya trāyate mahato bhayāt* | |

Bhagwad Gitā: 2.40

ⁱⁱ *Na bhooto na bhavishyati*

Never before have there been [such talks], and never again will there be [such talks].

understand them. It is as if these talks are personified. Therefore, there is no limit to the merits of one who, at this present time, has a conviction of Satsang. Realising this, those who are *satsangis* should consider themselves to be totally fulfilled. Moreover, a person who has profound love for God, regardless of whether he understands this discourse, has nothing left to do. If, on the other hand, one does not have such profound love for God, then one should definitely realise the greatness of God. Thus, one who is wise should contemplate upon this discourse, understand it, and then take extremely firm refuge in God. This principle alone is the very essence of all essences.”

|| Vachanāmrut Gadhadā II-9 || 142 ||

Gadhadā II-10

Safeguarding the Foetus in the Form of Faith in God

1 On Shrāvan *vadi* 3, Samvat 1878 [16 August 1821], Swāmi Shri Sahajānandji Mahārāj arrived at Lakshmivādi on horsebackⁱ from Dādā Khāchar’s *darbār* in Gadhadā. There, He sat facing north on the square platform under the mango tree. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “The Shrimad Bhāgwat proclaims that Brahma possesses a form. However, if those who read it do not have *bhakti* for God, they will understand God to be formless, even from reading the Shrimad Bhāgwat. Also, from the second canto, which describes the characteristics of the refuge of God, those who are lacking in *bhakti* will again understand God to be formless. In reality, though, God is not formless. Why? Because it is through God that everything mobile and immobile is created. Now, if God were formless, then how could He create something that possesses a form? For example, *ākāsh* is formless. Therefore, pots and other forms that can be created from *pruthvi* cannot be created from that *ākāsh*. In the same manner, since Brahmā and the rest of creation possess a form, God, their creator, also definitely possesses a form.

ⁱ On His mare Mānki.

3 “Moreover, the Shrimad Bhāgwat states: ‘The supporter of *adhyātma*, *adhibhut* and *adhidev* is God.’ Now I shall explain how, so please listen carefully. *Adhyātma*, the *indriyas* of Virāt-Purush; *adhibhut*, his five *mahābhuts*; and *adhidev*, the presiding deities of the *indriyas* of Virāt-Purush, all entered Virāt. Despite this, Virāt was unable to rise. Only when Vāsudev Bhagwān assumed the form of Purush and entered Virāt-Purush, did Virāt-Purush rise. That God thus acts with onenessⁱ with the *adhyātma*, *adhibhut* and *adhidev* of Virāt-Purush. In reality, however, He is distinct from Virāt, and only this form of God is said to be worthy of seeking refuge.

4 “For example, fire in the form of light is formless, while Agni himself possesses a definite form. Moreover, when Agni suffered from indigestionⁱⁱ, he came to Krishna and Arjun in his personified form. Then, when he went to burn the Khāndav forest of Indra, that same Agni assumed the form of flames and spread throughout the whole forest. In the same way, Purushottam Bhagwān pervades all through His *antaryāmi* powers, which are *brahmarup*. Yet, possessing a definite form, He is also distinct from all. Brahmaⁱⁱⁱ itself is a ray of the light of Purushottam Bhagwān, while God Himself always possesses a form. Therefore, a person who aspires to attain liberation should realise God to possess a definite form and should maintain His firm refuge.

5 “Moreover, he should speak in such a manner so as not to break someone’s refuge of God. For example, just as a woman who carries a foetus in her womb attains a child, one who carries a foetus in the form of faith in God, attains God’s Akshardhām. Therefore, one should practise such methods whereby that foetus is never endangered. One should also talk to others in such a way that that foetus in the form of faith in God does not miscarry.”

ⁱ Unlike total unity, this ‘oneness’ should be understood to be unity through the *antaryāmi* power of God.

ⁱⁱ Here ‘indigestion’ refers to Agni not being able to bear his own extraordinary heat.

ⁱⁱⁱ ‘Brahma’ in this context refers to the divine light of Purushottam Bhagwān, and should not be understood to mean ‘Aksharbrahma’.

- 6 Thereafter, Shriji Mahārāj returned to Dādā Khāchar's *darbār* from Lakshmivādi. There, He sat on a large, decorated cot on the veranda outside the east-facing rooms. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 7 Then Shriji Mahārāj summoned the junior *paramhansas* and initiated a discussion amongst them. Achintyānand Swāmi then asked a question: "Of the three – *gnān*, *vairāgya* and *bhakti* – which one plays a more significant role in fostering affection for God?"
- 8 No one was able to answer that question. So Shriji Mahārāj said, "Here, I shall answer that question, and I shall also describe the characteristics of *gnān*, *vairāgya* and *bhakti* in turn.
- 9 "All people have a tendency such that on seeing an enticing object, their affection for any object that is not as enticing will naturally diminish. Thus, before the bliss of God's Akshardhām, these worldly pleasures seem artificial; permanent bliss can only be found in the abode of God. Therefore, if while listening to talks about God, the bliss related to God is realised, 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 one realises the bliss related to God, one develops *vairāgya* towards all worldly pleasures, and one develops love only for the form of God. That is the form of *vairāgya*.
- 10 "Now I shall describe the form of *gnān*. There are two sets of scriptures that explain *gnān*: One set is the Sāṅkhya scriptures, and the other set is the Yoga scriptures.
- 11 "Of these, the doctrine of the Sāṅkhya scriptures is as follows: *Ākāśh* pervades *pruthvi*, *jal*, *tej* and *vāyu*, and there is not even a single *anu* that is devoid of *ākāśh*; still the shortcomings of *pruthvi*, *jal*, etc., do not affect *ākāśh* at all. In the same manner as *ākāśh*, no *māyik* flaw can affect Purushottam Bhagwān. This fact is mentioned in the Krishnatāpni Upanishad as follows: When Durvāsā Rishi came to Vrundāvan, Shri Krishna Bhagwān told the *gopis*, 'Durvāsā Rishi is hungry; so all of you take dishes of food and go to him.'
- 12 "Then the *gopis* asked, 'But the Yamunā flows along the way. How shall we be able to cross it?'

- 13 “Shri Krishna Bhagwān replied, ‘Tell Yamunāji that if Shri Krishna is forever a *brahmachāri*, then please make way for us.’
- 14 “Laughing, the *gopis* went to the banks of the Yamunā and said this. Immediately, Yamunāji gave way. The *gopis* fed the rishi, and he in turn ate all of the food. Then the *gopis* asked him, ‘How shall we return home, as the Yamunā flows along the way?’
- 15 “The rishi then asked them, ‘How did you get here?’
- 16 “The *gopis* then explained, ‘Shri Krishna had told us that if he has been a *brahmachāri* since childhood, then ask Yamunāji to give way. Thus, Yamunāji gave way, and we have come to you.’
- 17 “Hearing this, the rishi said, ‘Now tell Yamunāji that if Durvāsā is continuously fasting, then please give way to us.’
- 18 “Again, laughing, the *gopis* said this. Immediately, Yamunāji gave way. On seeing these two incidents, the *gopis* were totally dumbfounded.
- 19 “Therefore, God is unaffected in the same manner as *ākāsh*, and despite being the doer of all actions, God still remains a non-doer. Although He is associated with all, He remains absolutely aloof. In this way, the Sāṅkhya scriptures describe God as being unaffected. To understand this is *gnān* according to the Sāṅkhya doctrine.
- 20 “Now I shall explain the doctrine of the Yoga scriptures, so please listen. The doctrine of Yoga is that whoever wishes to meditate on God should first stabilise his vision. To stabilise the vision, it should first be fixed upon the form of God or some other object. Then, while staring at the same object, the vision becomes steady, and with it, the *antahkaran* also becomes steady. When the *antahkaran* becomes steady, God’s form should be beheld in the heart. This would not be strenuous for the yogi who attempts to behold the form; in fact, he can behold it quite easily. However, if, from the beginning, a person does not stabilise his *antahkaran* through practice, then when he does meditate on God, many other types of disturbing thoughts arise and obstruct his path.
- 21 “Thus the principle of the Yoga scriptures is as follows: ‘The *vrutti* should first be stabilised through practice before it is attached to God.’ Realising this is *gnān* according to the Yoga scriptures. Therefore, to consolidate one’s understanding through the doctrines of those two scriptures is known as *gnān*.

22 “Now the method of practising *bhakti* is as follows: When the ocean was churned, Lakshmi emerged from the ocean. After taking a marriage garland in her hand, Lakshmi thought, ‘Who is suitable for marriage? I shall marry him.’ Then, wherever she looked and examined, whoever was handsome lacked virtues, and whoever possessed virtues lacked beauty. In this way, she noticed great shortcomings in many. She then saw all of the deities and all of the demons as possessing such shortcomings as well. Finally, seeing that it was only God who was complete with all virtues, without any faults at all and the source of all bliss, Lakshmi developed profound *bhakti* towards God. With intense love, she placed the marriage garland around God’s neck and married God. Therefore, to realise such redemptive virtues in God and to seek His firm refuge is known as *bhakti*.”

23 Hearing this, Muktānand Swāmi asked Shriji Mahārāj, “Mahārāj, I have not yet quite understood which of the three of *gnān*, *vairāgya* or *bhakti* has the greater power in fostering affection for God.”

24 Then Shriji Mahārāj replied, “*Bhakti* has a lot of power; and while *gnān* and *vairāgya* also have such power, it is not as much as that of *bhakti*. However, true *bhakti* is extremely rare. The characteristics of those who possess *bhakti* are as follows: When God assumes a form like a human for the sake of the liberation of the *jīvas* and travels on this earth, many of God’s actions are divine and many appear to be *māyik*. When God assumed the *avatār* of Krishna, He gave *darshan* to Devki and Vasudev in a four-armed form. He also lifted Mount Govardhan. He cleansed the Yamunā’s waters of poison by removing Kāliyānāg. He subdued the infatuation of Brahmā and gave *darshan* to Akrurji in the waters of the Yamunā. He also dispelled the strife of all of the Yādavs by killing the wrestlers, an elephant, as well as wicked persons like Kansa. Similarly, in the *avatār* of Rām, He broke the bow and also dispelled the strife of the deities by killing wicked persons such as Rāvan. These and other such exploits are known as the divine actions of God.

25 “However, when Sitā was abducted, Raghunāthji 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 relinquish his kingdom in Mathurā to go and settle on an island in the sea. These and other such actions of God appear to be

human-like. Even a sinner would perceive divinity in the divine actions of God; a true devotee of God, however, would perceive divinity even when God performs human-like actions. In the *Gītā*, God has said,

जन्म कर्म च दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ⁱ

This verse means: ‘O Arjun! My birth and my actions are divine. He who realises them as divine will not take another birth when he leaves his body; rather, he will attain me.’ So whenever God performs divine actions, they appear divine to both a devotee and to one who is not a devotee. However, when God performs human-like actions, a true devotee still perceives divinity in them, but by no means does he perceive flaws in such actions of God. Having such understanding is known as having *bhakti* towards God. In fact, only such devotees earn the fruits mentioned in the above verse.

- 26 “The *gopis* were devotees of God, and they never, in any way, perceived flaws in God. On the other hand, merely on listening to the talks about the *gopis*, King Parikshit perceived a flaw in God. Shukji then explained those flaws to be false by illustrating the powers of God. Therefore, *bhakti* in which one perceives all of the actions and incidents of God as being divine, as the *gopis* did, and never perceives a flaw by understanding them to be human-like, is very rare. In fact, it is not achieved by merely doing good deeds for one or two lives. Rather, only when the pure *sanskārs* of many lives accumulate, does *bhakti* like that of the *gopis* develop. In fact, such *bhakti* is itself the highest state of enlightenment. 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 God? Nothing would be lacking.”

|| Vachanāmrut Gadhadā II-10 || 143 ||

ⁱ *Janma karma cha me divyam-evam yo vetti tattvataha /
Tyaktvā deham punar-janma naiti mām-eti so’rjuna /*

Gadhadā II-11

All Karmas Becoming a Form of Bhakti

- 1 On Shrāvan *vadi* 5, Samvat 1878 [18 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot under the neem tree in front of the *mandir* of Shri Vāsudevñārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “After listening to all of the scriptures, some people believe that they only deal with *dharma*, *arth* and *kām*. Thinking thus, they themselves also perform pious *karmas* such as sacrifices, observances, etc., only for the attainment *dharma*, *arth* and *kām*. As a result, they enjoy the fruits of such *karmas* in Devlok, Brahmaloḥ or Mrutyulok. Then, they return to the cycle of births and deaths. Therefore, the pious *karmas* that a person performs while harbouring a desire for *dharma*, *arth* and *kām*, all become *sāttvik*, *rājasik* and *tāmasik*; and the fruits of those *karmas* are enjoyed while staying in the realms of *swarg*, Mrutyulok and *pātāl*. However, they do not attain the *gunātīt* abode of God. As long as one does not attain liberation, the miseries of births, deaths and *narak* do not subside.
- 3 “So, if one abandons the desire for the fruits related to *dharma*, *arth* and *kām*, and if one performs pious *karmas* only to please God, then those pious *karmas* become a form of *bhakti* and aid in the attainment of liberation. Thus the verses:

आमयो येन भूतानां जायते यश्च सुव्रत ।
तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥
एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः ।
त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥ⁱ

ⁱ *Āmayo yena bhootānām jāyate yash-cha suvrat |*
Tad-eva hyāmayam dravyam na punāti chikitsitam | |
Evam nrunām kriyā-yogāhā sarve sansruti-hetavaha |
Ta evātma-vināshāya kalpante kalpitāhā pare | |

O Observer of Pious Vows [Vyās]! Does not that same [food, e.g. ghee] which causes illness in beings – if purified and prescribed by a qualified doctor – cure

The essence of this verse is as I have described earlier.

- 4 “However, this fact is actually very intricate, and if it is not fully understood, then on seeing a devotee of God behaving in the same way as all ignorant people do, one would perceive flaws in him. As a result, the person who perceives the flaws would be consigned to *narak*.
- 5 “But in fact, there is a vast difference between the activities of a devotee of God and the activities of a non-believer. How? Well, all activities of a non-believer are for pampering his *indriyas*, whereas all activities of a devotee of God are solely for serving God and His devotee. As a result, the devotee’s activities are a form of *bhakti*.
- 6 “Moreover, *bhakti* is like *gnān* in the sense that both are a form of non-*karma*. Hence, all of a devotee’s activities are in a form of *karmas* that do not cause attachment. Thus the verse in the Bhagwad Gitā:

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ⁱ

The meaning of this verse is as follows: If a person sees non-*karma*, i.e., *gnān*, in the *karmas* performed by the devotees of God for the purpose of pleasing God; and he sees a non-believer who has adopted the path of *nivruṭti* as drowned in *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 liberation and is ‘कृत्स्नकर्मकृत्’ – i.e., he has performed all *karmas*.

- 7 “Therefore, if in any way a person perceives a flaw in a devotee of God who, by God’s command, performs *karmas* for the purpose of pleasing God, then *adharma* and its retinue will enter and reside in the perceiver’s heart.”

that illness? Similarly, then, if all of one’s *karmas* – which [normally] cause one to pass through births and deaths – are offered to God instead, those same *karmas* are destroyed [i.e. are no longer capable of causing births and deaths, but instead, lead to one’s liberation].

Shrimad Bhāgwat: 1.5.33 & 34

ⁱ *Karmanyakarma yaha pashyed-akarmani cha karma yaha /*

Sa buddhimān-manushyeshu sa yuktaha krutsna-karma-krut / /

Bhagwad Gitā: 4.18

Gadhadā II-12

The Art of Ruling

- 1 On Shrāvan *vadi* 6, Samvat 1878 [19 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting in front of the *mandir* of Shri Vāsudevnārāyan 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, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "I wish to talk to you, so please listen. In the discourse I am about to deliver, I shall describe only one spiritual endeavour for attaining liberation, but it is so powerful that all other spiritual endeavours are incorporated within it. It is as follows:
- 3 "The *jiva*, which resides in the body, feels, 'Lust, anger and other vicious natures are attached to my *jiva*.' In this manner, depending on which of the vicious natures, i.e., lust, anger, avarice, etc., is predominant in a person, he believes his *jiva* to be full of that nature due to his association with it. But, in fact, not a single one of these vicious natures lies within the *jiva*; the *jiva* has merely believed itself to possess them out of its own foolishness.
- 4 "Hence, he who wishes to attain the highest state of enlightenment should make an effort, but he should not relax or lose courage. Also, he should think, 'Just as the four *antahkarans*, the ten *indriyas*, and the five *prāns* reside in this body, similarly, I am the *jivātmā*, and I also reside in this body. However, I am greater than all of them, and I am their controller.' But he should not think, 'I am insignificant, whereas the *antahkarans* and *indriyas* are strong.' For example, if a king were to possess little or no intelligence, then even the members of his own family would not obey his orders. When the people in the village hear about this, no one in the village would obey his orders. Further, when the people throughout the kingdom hear about this, no one in the kingdom would obey his orders. As a result, the king would become depressed and powerless. He would sit idly and would not attempt to enforce his rule over anyone.

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

6 “Thus, he who aspires to attain liberation should never harbour such timidity and should employ whatever measures are necessary to force the *indriyas* and *antahkaran* to accept his authority – like a king who studies books about the art of ruling and then exercises authority over his kingdom, but is not subdued by his subjects. However, if the king did not know the art of ruling, the people would not obey his orders; rather, they would begin to beat him. Then, his country would become desolate, or he himself would behave miserably because no one would obey his rule. In this manner, not knowing the art of ruling results in two unfortunate consequences. Similarly, if the *jiva* were to attempt to rule the kingdom in the form of the body without understanding the art of ruling, then it would never become happy.”

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

8 Shriji Mahārāj replied, “The art of ruling should be learnt in the following way: First of all, one should thoroughly realise the greatness of God. Then, one should conquer one’s mind by meditating on God’s form. One should conquer one’s ears by listening to discourses related to God, but one should not allow worldly talks to be heard by the ears. In the same manner, the skin should only be allowed to touch God and the devotees of God. The eyes should only be allowed to do *darshan* of God and His followers. The tongue should forever sing the praises of God and taste only the *prasād* of God. The nose should only be allowed to smell the

fragrance of flowers and other objects that have been consecrated by God. None of the *indriyas* should be allowed to follow the unrighteous path. When a person behaves in this manner, no one can overthrow his authority in the kingdom in the form of his body.

- 9 “Only one who endeavours in this way and totally discards timidity is said to be walking on the path of liberation. This is an extremely great method for overcoming one’s *swabhāvs*. If this method of personal endeavour is practised vigilantly, then all spiritual endeavours for attaining liberation are incorporated within this one endeavour. Hence, personal endeavour itself is the greatest of all spiritual endeavours for attaining liberation.”

|| Vachanāmṛut Gadhadā II-12 || 145 ||

Gadhadā II-13

Divine Light

- 1 On Shrāvan *vadi* Amās, Samvat 1878 [27 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a small, silken, embroidered cloth on the veranda outside the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a white *pāgh* around His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Raising both arms in the air, Shriji Mahārāj signalled the assembly to settle down and listen. Turning to the *sādhus* who were humbly praying before Him with folded hands, Shriji Mahārāj said, “O *paramhansas*! All of the seniors, along with those who are wise, please come to the front. Please listen very attentively to what I am about to say. What I am about to say to you, I say not out of any pretence, or out of any self-conceit, or to spread My own greatness. Rather, it is because I feel that amongst all of you *sādhus* and devotees, if someone can understand My message, it will tremendously benefit that person; that is My purpose in narrating it. Moreover, this discourse is based on what I have seen and realised through My own experience. In fact, it is also in agreement with the scriptures. Although I feel that it is not appropriate to discuss this in public, I shall tell you nonetheless.

3 “I remain naturally in a state in which even if I wished to engross 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 dejected towards them. In fact, all of the attractive *vishays* and the repulsive *vishays* are the same to Me. Also, a king and a beggar are the same to Me. Further, to rule all the realms and to beg for food carrying a broken begging bowl are the same to Me. Even 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 refuse are all the same to Me. Moreover, I look upon all devotees of God as being equal; i.e., I do not differentiate one as being superior and another as being inferior.

4 “I have intense *vairāgya* in My *antahkaran*, 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 *swadharma* does not burden Me, nor does the realisation that I am Brahma burden Me. When I superficially praise some object or criticise another, I do so purposefully. Whenever I forcefully engage My *indriyas*’ *vruttis* towards objects, they remain there very reluctantly; 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. Or consider a weak bull – it can stand only as long as a man forcefully supports it. But as soon as he withdraws the support, it slumps onto the ground. Further, imagine a very strong man who is able to crack a betel nut between his teeth. But, after sucking ten or twenty very sour lemons, he would have great difficulty chewing even roasted *chanā*. In this manner, it is only when I forcefully engage My *vruttis* in the *vishays* that they remain engaged in them.

5 “So what is the cause of My behaving like this? Well, it is because My *indriyas*’ *vruttis* constantly remain inverted towards My *hrudayākāsh*. In that *hrudayākāsh*, I see extremely luminous divine light. Just as during the monsoon season, clouds cover the entire sky, similarly, only that light pervades My heart.

- 6 “Amidst that divine light I see the extremely luminous form of God. The form is dark, but due to the intensity of the light, it appears to be rather fair, not dark. The form has two arms and two legs, not four, eight or a thousand arms; and its appearance is very captivating. The form is very serene; it has a human form; and it appears young like a teenager. Sometimes the form in the divine light is seen standing, sometimes sitting, and at other times, it is seen walking around. It is surrounded on all four sides by groups of *muktas*, who are seated facing Him, and who are engrossed in looking at that form of God with a fixed gaze. I see that form in its incarnate form before Me at this very moment. I saw it before I came into this Satsang fellowship; 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. In fact, I do not see this village of Gadhadā or even this veranda – I also see all of you sitting there as well.
- 7 “Whosoever realises this form will, like Me, never be drawn towards the pleasures of the *vishays*. In fact, you also see this form of God, but you do not comprehend it fully. However, when you come to comprehend this fact, you will not encounter any difficulty in subduing the desires for the *panchvishays* and *swabhāvs* such as lust, anger, etc.; they will be subdued easily.
- 8 “That uniform divine light is referred to as the *ātmā*, or Brahma or Akshardhām. The form of God within that light is called the essence of the *ātmā*, Parabrahma or Purushottam. It is that same God who, for the liberation of countless *jivas*, manifests on this earth in different *yugs* in the form of Rām, Krishna, etc. In this realm, He appears to be like a human being, but He is not; He is the lord of Akshardhām. Shri Krishna Bhagwān has said in the Gitā,

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्रत्ना न निवर्तन्ते तद्धाम परमं मम ॥ⁱ

Therefore, even though Shri Krishna Bhagwān appeared to be like a human, He still transcends Akshar and is divine.

9 “Whoever meditates on the human form of that God sees the luminous, divine form seated in Akshardhām. Such a person who meditates in this manner, traverses *māyā* and attains the highest state of enlightenment. So, even though God assumes a human body, He is still divine, and the place where He resides is also *nirgun*. His clothes, jewellery, vehicles, attendants, food, drinks, etc. – in fact, any other objects which become associated with Him – are all *nirgun*. One who realises God’s form in this manner does not harbour any affection for the *panchvishays*, just like I do not. He becomes independent.

10 “It is this Purushottam, who transcends Akshar, who is the cause of all *avatārs*. All *avatārs* emanate from Purushottam, and they merge back into Purushottam. When God, after assuming a human form, leaves this earth to return to His abode, sometimes, like a human being, His physical body remains on earth – like when Rukmini took Shri Krishna’s body into her lap and was engulfed along with it in the fire. Likewise, Rushabhdev’s body was burnt in a raging forest fire. In other instances, His bones and flesh become divine and, leaving no remains behind, He returns to His abode. When He manifests, He may sometimes be born of a woman, or He may sometimes appear from wherever He wishes. In this manner, God’s method of birth and death are not necessarily in accordance with the ways of this world. When you thoroughly realise God as such, you will encounter no obstacles on the path to liberation. Without such firm understanding of the nature of God, though, one will never be able to overcome one’s weaknesses, regardless of the amount of renunciation one maintains or the number of fasts one performs.

ⁱ *Na tad-bhāsayate sooryo na shashāṅko na pāvakaḥ |
Yad-gatvā na nivartante tad-dhāma paramam mama |*

My supreme abode is not illumined by Surya [i.e. the sun], or by Chandra [i.e. the moon] or Agni [i.e. fire]. Having attained it [once], no one returns from it.

Bhagwad Gītā: 15.6

- 11 “Then you may say, ‘We have firm understanding of that God just as You have described. Why, then, do our *prāns* and *indriyas* not become engrossed in God?’ Well, one should understand that as being God’s wish. In reality, such a person has nothing left to accomplish; he is fulfilled and has reached the culmination of all spiritual endeavours. If one has such a firm belief in God, then even if a slight flaw remains in the observance of the vows of non-egotism, non-avarice, non-lust, non-taste or non-attachment, there is still nothing to worry about. However, if any deficiency remains in understanding God, then one’s flaw will never be eradicated. Therefore, one should attempt to understand this principle by any means within this lifetime.
- 12 “If one has completely understood the essence of this discourse, then regardless of whether one is reborn in a base or elevated life form due to one’s *prārabdha karmas*, still, like Vrutrāsura, one will not forget this *gnān*. Also, when Bharatji was reborn as a deer, he retained *gnān* from his previous life. Such is the profound greatness of this *gnān*. In fact, it is even narrated continuously in the assemblies of sages such as Nārada, the Sanakādik, and Brahmā and other deities.
- 13 “However, such discourses regarding the nature of God cannot be understood by oneself even from the scriptures. Even though these facts may be in the scriptures, it is only when the *Satpurush* manifests on this earth, and one hears them being narrated by him, that one understands them. They cannot, however, be understood by one’s intellect alone, even from the scriptures.
- 14 “One who has such a complete realisation of God, and who is also able to see the past, present and future, still does not harbour the slightest self-conceit regarding this fact. He would not grant anyone a boon, nor would he curse anyone; sometimes, though, he may well grant a boon 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 elation or depression to infiltrate his mind. One who has such an unflinching refuge of God would never knowingly perform a bad deed. However, if due to adverse circumstances an improper deed is performed, a person with such a refuge would still not fall from the path of liberation. Hence, there is no other obstacle-free path like that of having the firm refuge of God.

15 “One who has realised this fact harbours only pure intentions. Just see, I have absolutely no selfish expectations from My *paramhansas* and *satsangis*. The only reason I may call someone, rebuke someone or send someone away is that if by any means one realises this fact, it will be very beneficial to them. So, all of you should firmly imbibe this discourse.

16 “Realise that the form amidst the divine light is this Mahārāj visible before you. If you cannot do that, then at least realise, ‘Mahārāj sees the form which is amidst that *aksharup* light.’ Even if you can understand this much, you will be able to maintain affection for Me. As a result, you will attain ultimate liberation. Keep this principle constantly new and fresh in your minds; never forget it out of complacency. Remember it tomorrow just as it is today. Keep it vivid in your minds and remember it daily until the end of your lives. Whenever you talk about God, be sure to implant the seeds of this principle. This is My command. Moreover, this principle is so vital that you should remember it daily for the rest of your lives; in fact, even after you leave this body and attain a divine form, you should recall it. Indeed, this principle which I have revealed before you is the very essence of all of the scriptures, and it is My own firm experience; I have talked to you having seen it with My very own eyes. In fact, I swear by all of you *paramhansas* that I have seen these facts with My own eyes.”

17 In this manner, Shriji Mahārāj described His true identity, though indirectly, as Purushottam. Upon hearing this revelation, the *sādhus* and devotees accepted the fact that the form described amidst the divine light is, in fact, Shriji Mahārāj Himself.

| | Vachanāmrut Gadhadā II-13 | | 146 | |

Gadhadā II-14

Nirvikalp Samādhi

1 On Bhādarvā *sudī* 1, Samvat 1878 [28 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on the veranda outside the north-facing rooms near the *mandir* of Shri Vāsudevsnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. Around His head He had tied a white *feto* in which a *chhoglu* of red *karnikār* flowers had been inserted. A beautiful, *kumkum chāndlo* also adorned His

forehead. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Muktānand Swāmi asked, “When a *sādhū* attains oneness with the form of God, does he attain it through *samādhī*, or can he also attain it through some other method?”

3 Shriji Mahārāj replied, “Once a person has known that this is a neem tree, he never harbours the doubt in his mind, ‘Is this a neem tree, or not?’ Similarly, if one has total realisation of God’s form as I described yesterday, and if one no longer harbours any doubts about it, and if one’s mind in no way causes one’s conviction of God to waver regardless of the type of company one may encounter or the type of scriptures one may hear, then such absolute conviction is what I call oneness.

4 “Such oneness is attained through profound association with an *Ekāntik Bhakta* of God, but not by *samādhī* alone. In fact, such oneness is itself *nirvikalp samādhī*. Moreover, the *sādhū* who has such *nirvikalp samādhī* is also called *nirgun* Brahma. Regardless of whether he follows the path of *nivrutti* or the path of *pravrutti*, the *sādhū* who has such an unshakeable conviction is still *nirgun*. For example, Nārād and the Sanakādik all followed the path of *nivrutti*, whereas the Saptarshi, King Janak and others, all followed the path of *pravrutti*. However, due to their conviction of God, they should all be known to be *nirgun*.

5 “However, those who follow the path of *nivrutti* but do not have the conviction of God should be known to be *sagun* due to their *māyik gunas*. Furthermore, one should realise, ‘This person appears to be a staunch renunciant, but because he does not have the conviction of God, he is ignorant and will definitely go to *narak*.’

6 “On the other hand, a person who has such a conviction of God will not attain an ill fate – even if some small deficiency remains in him. In fact, ultimately, he will definitely attain the *nirgun* state. But a person without such a conviction of God – even if he is a sincere renunciant and is vigilantly striving to eradicate lust, anger, avarice, etc. – will not be able to eradicate those vicious natures by his efforts alone. Ultimately, he will become evil and go to *narak*.

7 “Therefore, whoever realises such *gnān* of God, even if he has only a feeble intellect, should still be regarded as possessing much intellect. On the other hand, if he has not realised such *gnān* of God,

then even if he has much intellect, he should still be known as having no intellect.”

|| Vachanāmrut Gadhadā II-14 || 147 ||

Gadhadā II-15

Keeping Enmity towards One's Swabhāvs

- 1 On Bhādarvā *sudi* 2, Samvat 1878 [29 August 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a small, silken, embroidered cloth which had been placed on the veranda outside the *mandir* of Shri Vāsudevnrāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj asked all of the *paramhansas* a question: “There is a single thought which, if applied, can destroy any *swabhāv*, regardless of how formidable it may be. Without that thought the *swabhāv* cannot be eradicated even if one were to apply a thousand other thoughts. What is that thought? Please answer according to your understanding.”
- 3 The *paramhansas* replied according to their understanding but none were able to give a complete explanation.
- 4 Shriji Mahārāj then said, “Here, I shall explain. If one has an enemy, and if that enemy were to ruin whatever work one is doing, or if he were to swear at one's mother or sister, then one would bear an intense aversion for him and would employ any means whatsoever to harm him. If not that, one would at least be extremely happy if someone else were to harm him. In the very same way, if the inner enemies of lust, anger, etc., hinder a person while he is striving to attain liberation, he would harbour the same sort of enmity towards them as well; moreover, that enmity would never diminish. Whoever applies such a thought can eradicate all *swabhāvs* with that thought alone.
- 5 “Now, if a *sādhū* were to criticise and insult those internal enemies of lust, anger, etc., then a person who has the aforementioned thought would not develop an aversion towards that *sādhū*. On the contrary, he would be grateful to the *sādhū* and would feel, “This *sādhū* is helping me conquer my enemy, and thus

he is an extremely great benefactor.’ A person who has attained such a thought can destroy all of his inner enemies. Thereafter, no vicious *swabhāvs* will be able to remain in his heart. Without this thought, though, the enemies in the form of the *swabhāvs* can never be overpowered, regardless of whichever types of other thoughts one may apply. Therefore, keeping enmity towards one’s *swabhāvs* is the greatest thought of all.”

6 Thereafter, Shriji Mahārāj asked, “By which characteristics can one recognise a person who would never deflect from the four attributes of *dharma*, *vairāgya*, *gnān* of the *ātmā*, and *bhakti* of God coupled with knowledge of His greatness?”

7 All of the *sādhus* attempted to answer the question according to their understanding, but no one was able to give a precise answer.

8 So Shriji Mahārāj explained, “If, from childhood, a person has such a nature that he would never be suppressed by anyone’s personality, nor could anyone mock someone or jest in his presence, nor could anyone make even a mild sarcasm at him, then such a person would never deflect from *dharma*, *vairāgya*, *gnān* and the *bhakti* of God. Even though his personality may make him appear arrogant, because of his zeal to attain liberation, he will not leave the Satsang fellowship under any circumstances.”

|| Vachanāmrut Gadhadā II-15 || 148 ||

Gadhadā II-16

Faith in God and Faith in Dharma

1 On Bhādarvā *sudi* 10, Samvat 1878 [7 September 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a wooden cot near the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Muktānand Swāmi asked, “Some may have faith in God like Arjun, and others may have faith in *dharma* like Yudhishtir. Of these two, if one attempts to maintain faith in God, faith in *dharma* may decline; and if one attempts to maintain faith in *dharma*, faith in God may decline. So, what means can one employ so that neither of the two declines?”

- 3 Shriji Mahārāj replied, “The first canto of the Shrimad Bhāgwat includes a dialogue between Pruthvi and Dharma that mentions that God possesses the 39 redemptive attributes⁸, i.e., truthfulness, purity, etc. Thus, all forms of *dharma* are supported by the form of God. That is precisely why God is called ‘Dharma-dhurandhar’ⁱ.
- 4 “Also in the first canto of the Shrimad Bhāgwat, the Sanakādik rishis ask Sutpurāni, ‘In whom did *dharma* seek refuge after Shri Krishna Bhagwān – who was the shield for *dharma* – reverted to his abode?’ Thus *dharma* takes refuge only in God’s form. That is why when a person keeps faith in God’s form, God comes and dwells in the person’s heart; consequently, *dharma* also dwells in his heart. Therefore, faith in *dharma* naturally develops in one who possesses faith in God. However, if one maintains faith in *dharma* alone, then faith in God will decline. It is for this reason that one who is intelligent should certainly maintain resolute faith in God, since thereby faith in *dharma* will also remain firm.”
- 5 Thereafter, Mukṭānand Swāmi asked another question: “Can the desires for the *panchvishays* be conquered by *vairāgya*, or can they be conquered by other means?”
- 6 Shriji Mahārāj answered, “Whether or not one has *vairāgya*, if one diligently observes the *niyams* prescribed by God, then the desires for the *panchvishays* can be conquered.
- 7 “With *vairāgya*, a great deal of effort is required to withdraw one’s *vrutti* from sounds; and even then, the ears can still hear. If, however, the ears are simply plugged, then naturally no sounds will be heard. Similarly, if one does not touch anything inappropriate, one automatically conquers touch. In the same way, if one does not look at anything improper, one automatically conquers sight. Also, when there is delicious food, if one mixes it together and adds water therein, and one controls one’s diet, then the sense of taste will automatically be conquered. If one blocks one’s nose when there is an alluring smell, one also automatically conquers the sense of smell. In this manner, the *panchvishays* can be conquered by observing *niyams*. However, if a person does not observe 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

ⁱ The term means “The Upholder of *Dharma*.”

only means to overcome the desires for the *panchvishays* is to follow the *niyams* prescribed by God. Furthermore, for those who have little *vairāgya*, remaining within *niyams* is the only way of being saved, just as an ailing person can be cured only if he controls his diet and completes his course of medication.”

8 Thereupon Akhandānand Swāmi asked, “An ailing 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 one must endeavour to attain liberation?”

9 Shriji Mahārāj explained, “It takes a person who has feeble *shraddhā* many lives to reach the culmination of his spiritual endeavours. In fact, the Bhagwad Gitā states:

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ⁱ

This verse explains that only a yogi who has become realised after many lives attains the highest state of enlightenment. This has been said for those who have less *shraddhā*.

10 “In comparison, one who has strong *shraddhā* becomes enlightened immediately. This is also mentioned in the Bhagwad Gitā:

श्रद्धावाल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लभेत्परां शान्तिमचिरेणाधिगच्छति ॥ⁱⁱ

The meaning of this verse is, ‘He whose *indriyas* are under control and who also possesses *shraddhā*, attains *gnān*. Upon attaining that *gnān*, such a person immediately attains the highest state of enlightenment.’ Therefore, one who has intense *shraddhā* reaches the culmination of his spiritual endeavours earlier, whereas one 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 the day, it will obviously take him many days to reach Kāshi. If, on the other hand, he starts walking 20 miles a day, it will take him only a few days to reach Kāshi. In the same way, if a

ⁱ *Aneka-janma-sansiddhas-tatoh yāti parām gatim* / |

Bhagwad Gitā: 6.45

ⁱⁱ *Shraddhāvāl-labhate gnānam tat-paraha sayyatendriyaha* /
Gnānam labdhvā parām shāntim-achirenādhigachchhati / |

Bhagwad Gitā: 4.39

person has abundant *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 the Satsang fellowship a long time ago, still remains weak.”

11 Then Shri Gurucharanratānand Swāmi asked, “If those who have less *shraddhā* attain liberation after many lives, where do they stay until then?”

12 Shriji Mahārāj answered, “They go and reside in the beautiful realms of the deities. This is because when that devotee meditated on God, he used to look towards God and God used to look towards him as well. But God was aware of the *vishays* the devotee thought about and had affection for while meditating on Him. Thus, when the devotee leaves his body, God sends him to a realm full of the *vishays* for which he had a passion. God also issues the following command to *kāl*: ‘You should not interfere in this devotee’s indulgence in the *vishays*.’ As a result, that devotee remains in Devlok and enjoys those pleasures. Thereafter, when he returns to Mrutyulok, he attains liberation eventually after many lives.”

13 Akhandānand Swāmi then asked another question: “What are the characteristics of one who possesses intense *shraddhā*?”

14 Shriji Mahārāj replied, “Whenever a person who has intense *shraddhā* wants to engage in an activity related to God – such as going for the *darshan* of God, or listening to talks and discourses related to God, or performing His *mānsi pujā*, etc., then to be able to do so, he would become very hasty in carrying out his bodily activities such as bathing, etc. Also, if I were to write a letter changing a particular religious vow, he would be eager to comply with it. In addition, even if he were a senior person, he would become as impatient as a child to have the *darshan* of God. One who has such characteristics should be known as one who possesses intense *shraddhā*.

15 “One who has such *shraddhā* is able to immediately conquer all of one’s *indriyas*. However, the *indriyas* of one who has little *shraddhā* on the path of God are acutely attached to the *vishays*. Moreover, no matter how hard one tries to hide it, everyone still realises the fact that this person’s *indriyas* are very acutely attracted towards the *vishays*.”

- 16 Thereafter Shriji Mahārāj explained, “The *indriyas* are like the wind – even though the wind cannot be seen, it can be inferred 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 surge towards the *vishays*. If a person deceitfully attempts to hide this, then realising him to be deceitful, others will condemn him all the more. Therefore, in no way can one conceal the acute cravings of one’s *indriyas* to indulge in the *vishays*.”
- 17 Mukṭānand Swāmi then asked, “How can those acute cravings of the *indriyas* to indulge in the *vishays* be eradicated?”
- 18 Shriji Mahārāj replied, “The only means to eradicate the acuteness of the *indriyas* is to force the *indriyas* to observe the *niyams* for renunciants and householders as prescribed by God. The acuteness of the *indriyas* automatically diminishes as a result. When one does not allow the five *indriyas*, i.e., the ears, the skin, the eyes, the tongue and the nose to wander, the diet of the *indriyas* becomes pure, after which the *antahkaran* becomes pure as well. Therefore, regardless of whether a person possesses intense *vairāgya* or not, if he conquers his *indriyas* and keeps them within the *niyams* prescribed by God, he can conquer the desires for the *vishays* more thoroughly than one does so with intense *vairāgya*. Thus, one should firmly abide by the *niyams* prescribed by God.”
- 19 Again, Akhandānand Swāmi asked, “If one has weak *shraddhā*, how can it become stronger?”
- 20 Shriji Mahārāj replied, “If one can realise the greatness of God then even if one has weak *shraddhā*, it will grow stronger. For example, one would never be attracted to earthen utensils that are used for drinking water. However, if those utensils were made of gold then one would naturally be attracted to them. Similarly, if one realises the greatness of the discourses, devotional songs, etc., related to God, then one’s *shraddhā* in God and in those activities will naturally increase. Therefore, one should employ whichever method is necessary to understand the greatness of God. If one does employ such a method, then even if one has no *shraddhā* at all, still one will develop *shraddhā*; and if one has feeble *shraddhā*, it will become stronger.”

Gadhadā II-17

The Elements in the Form of God; ‘Sthitapragna’

1 On the night of Āso vadi 11, Samvat 1878 [21 October 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on an ornate seat on the veranda outside the rooms near the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. Two torches were lit in front of Him. At that time, while devotional songs were being sung, *paramhansas* as well as devotees from various places had gathered before Him in an assembly.

2 Then Shriji Mahārāj said, “Please stop the devotional songs now and let us begin a question-answer session.”

3 Thereupon all the *munis* replied, “Very well, Mahārāj.”

4 Shriji Mahārāj then posed a question: “Some devotees understand the form of God as being composed of the 24 elements² of *māyā*, while some understand it as being composed purely of *chaitanya*, free of *māyik* elements. Of these two types of devotees, whose understanding is correct and whose understanding is incorrect?”

5 Muktānand Swāmi replied, “The understanding of one who considers God’s form as being composed of the 24 *māyik* elements is incorrect. The understanding of one who considers God’s form as being composed purely of *chaitanya*, free of *māyik* elements, is correct.”

6 Shriji Mahārāj then said, “Adherents of the Sāṅkhya philosophy claim that there are 24 elements. According to that doctrine, there are 23 elements, and the 24th is *kshetragna* – in the form of *jīva-īshwar* – which is *chaitanya*. The 24 elements have been described in this manner. 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, *jīva* and *īshwar* have been included with the elements, while God has been described as the refuge of both *kshetra* and *kshetragna*. In this case, then, how can the *māyik* elements be described as being distinct from God? For example, four elements reside within *ākāsh*, yet *ākāsh* is unaffected by any of their flaws. In the same way, not a single flaw of the *māyik* elements influences the form of God. So what is the inconsistency in believing

that God's form is composed of the 24 elements? Does claiming that God's form is not composed of the elements prevent inconsistencies? This is how I understand it."

7 Then Dinānāth Bhatt asked, "Should one who wishes to meditate on God's form understand it as being composed of the elements or understand it as not being composed of the elements?"

8 Shriji Mahārāj replied, "One who understands God's form as being composed of the elements is a sinner, and one who understands God's form as not being composed of the elements is also a sinner. Those who are devotees of God do not at all like to senselessly quibble over whether or not God's form is composed of the elements. A devotee realises, 'God is God. There is no scope for dividing or discarding any part of Him. That very God is the *ātmā* of countless *brahmānds*.' One who has no doubts at all regarding the nature of God should be known to have attained the *nirvikalp* state. One with such stable understanding should be known as 'sthitapragna'ⁱ. Moreover, God redeems all the sins of a person who has such stable understanding regarding God.

9 "In the Bhagwad Gitā, God has said to Arjun,

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ⁱⁱ

10 "In fact, it is a usual custom in this world that an intelligent person will not notice a fault in someone who serves the person's 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 householders who, if they have intense self-interest in their relatives – brother, nephew, son, etc. – do not notice their faults. In the same way, if one realises that God serves one's own self-interest; i.e., God relieves His devotees of their sins and ignorance and grants

ⁱ Literally, 'sthitapragna' means 'one with a stable mind' but here Shriji Mahārāj gives His own, unique definition.

ⁱⁱ *Sarva-dharmān-parityajya mām-ekam sharanam vraja /*
Aham tvā sarva-pāpēbhyo mokshayishyāmi mā shuchaha /

Abandon all [other] forms of *dharma* and surrender only unto me. I shall deliver you from all sins; [so] do not lament.

Bhagwad Gitā: 18.66

them liberation, then one will never perceive flaws in God in any way. For example, when Shukji narrated the *Rās-panchādhyāyi*, King Parikshit raised the following doubt: ‘Why did God associate with other women?’ Shukji, however, did not have the slightest doubt. Even the *gopis*, with whom God engaged in amorous actions, did not doubt by thinking, ‘If he is God, why does he behave like this?’ They did not entertain any such doubts. Moreover, when God went to the home of Kubjā, he took Uddhavji along with him, yet Uddhavji did not have any doubts at all. Moreover, when Uddhavji was sent to Vraj, he still did not entertain any doubts on hearing the words of the *gopis*. On the contrary, he profoundly realised the eminence of the *gopis*.

- 11 “Therefore, the understanding of a person who has developed an unflinching refuge of God will not become distorted, regardless of whether he is very learned in the scriptures, or he is naïve. Moreover, the greatness of a staunch devotee of God can only be realised by one who is a devotee of God. Regardless of whether one is learned in the scriptures or is naïve, only one with a firm understanding of God realises the greatness of a devotee of God, and only he recognises a devotee possessing a staunch understanding. On the other hand, non-believers in the world, regardless of whether they are pundits or fools, are unable to develop such firm understanding of God. Moreover, they do not recognise a devotee possessing a staunch understanding, nor do they realise the greatness of a devotee of God. Therefore, only a devotee of God can recognise another devotee of God, 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.
- 12 “Although Purushottam Bhagwān is the *Kshetragna* of all *kshetragnas*, He is still not subject to change. Moreover, the disturbances of objects that cause disturbances – such as *māyā* and other factors – do not influence Purushottam Bhagwān. 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 Bhagwān? Therefore, God is certainly not subject to change; He is absolutely uninfluenced.
- 13 “A devotee of God who understands God’s form in this manner should be known to be ‘sthitapragna’. Just as a person who has realised his *ātmā* is called ‘sthitapragna’, a devotee of God who

behaves as follows is called 'sthitapragna' with regards to the form of Purushottam: Entertaining no doubts at all regarding the nature of God, he glorifies God's weaknesses in exactly the same way that he glorifies His strengths. He also glorifies those actions and incidents of God that appear to be inappropriate, in exactly the same way that he glorifies actions and incidents that are appropriate – without harbouring any doubts about the appropriateness or inappropriateness of those actions and incidents. Such a devotee should be known as being 'sthitapragna' with regards to the nature of Purushottam. One who has developed such a firm conviction of the nature of Purushottam has nothing more left to understand.”

|| Vachanāmrut Gadhadā II-17 || 150 ||

Gadhadā II-18

Nāstiks and Shushka-Vedāntis

- 1 On Māgshar vadi 6, Samvat 1878 [7 December 1821], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a 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 cotton cloth. On top of that cloth, He had covered Himself with a richly embroidered blanket as well. He had also tied a white *feto* around His head. At that time, Prāgji Dave was reading a scripture before Him, and *paramhansas* as well as devotees from various places had gathered before Him in an assembly.
- 2 Thereupon Shriji Mahārāj said, “Having thought over it from all aspects, I have come to the conclusion that of all the so-called evil company in the world, the company which is worse than all others is that of those who do not have *bhakti* towards God, or the faith in their hearts that God loves His devotees, is the master of all, is the uplifter of the wretched, and is also the redeemer of sinners. Two such schools of thought are prevalent in this world that share these beliefs: one is that of the *nāstiks*, and the other is that of the shushka-Vedāntis. Both are extreme forms of evil company. Now, even if a person has committed the five grave sins¹⁰, if he has faith in God, then at some time or another he will be redeemed. In fact, even if a person has committed the grave sins of killing a child, slaughtering a cow, killing a woman, etc., then he too can be

redeemed at some point in time. However, one 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 Vedas, the Shāstras and the Purāns.

3 "Of the two, the *nāstiks* believe that Rāmchandraji and Shri Krishna Bhagwān were actually only kings; and because Shri Krishna killed demons and committed adultery, he has been consigned to the third *narak*. Thus, in no way do they consider Shri Krishna Bhagwān, who is the redeemer of sinners and the uplifter of the wretched, as being God. Rather, they believe their liberation to be through *karmas*; that is, while performing *karmas*, when one attains *keval-gnān*, one becomes God. In this way, they believe that there are countless Gods. So, according to the belief of the *nāstiks*, there is no one, beginningless God, by whose worship a *jīva* is released from the bondage of births and deaths. Thus, that belief is not in accordance with the Vedas.

4 "The shushka-Vedāntis believe that Brahma itself has assumed the form of the *jīvas* – just as in the relationship between the sun and its reflection. Thus, when one realises, 'I am Brahma,' one has no further spiritual endeavours left to perform. Then, when one has become God, one need not 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* Brahma, which transgresses *māyā*, will also have to pass through births and deaths. This is because they claim that Brahma itself has assumed the form of all mobile and immobile objects. This means that just as a *jīva* has to undergo births and deaths, Brahma also has to undergo births and deaths. 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 Brahma itself. Therefore, if we do develop deep understanding, at the most, we shall realise ourselves to be *brahmaswarup*. But even then, the cycle of births and deaths will still not be dispelled.' Thus, by their own beliefs, liberation is refuted. Nevertheless, no one examines this. On the contrary, they boast, 'We are *brahmaswarup*, so whom do we need to worship? Before whom do we have to bow?' Thinking this, they become extremely arrogant. Even though they have not truly understood anything, they still harbour vanity of their *gnān*. But they do not

realise that their own liberation is refuted by their own beliefs. Moreover, they convert whosoever keeps their company into such a fool as well.

- 5 “However, devotees possessing true *gnān*, such as Nārad, the Sanakādik and Shukji, constantly meditate on God, chant His holy name and sing devotional songs. Even the *niranna-muktas* in Shwetdwip, who are *brahmaswarup* and who can control *kāl*, continuously meditate on God, chant His holy name and sing devotional songs related to Him. They also offer puja, apply sandalwood paste and do prostrations to Him. Despite being *aksharrup*, they behave as the servants of Purushottam Bhagwān, who transcends Akshar. Also, the residents of Badrikāshram, including Uddhav, Tanu Rishi, and the other *munis*, perform austerities and continuously offer *bhakti* to God. The shushka-Vedāntis, on the other hand, are completely oriented around their bodies; they do not meditate on God, nor do they chant the name of God, nor do they bow before God. 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 Shwetdwip; and compared to the power and *gnān* of the rishis 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 God. Indeed, 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.

- 6 “Thus, to associate with such people is the very definition of evil company. Just as there is no deed greater than keeping the company of the *Satpurush*, conversely, there is no sin graver than keeping the company of ignorant people such as the shushka-Vedāntis. Therefore, one who aspires to attain liberation should in no way keep the company of a *nāstik* or a shushka-Vedānti.”

|| Vachanāmṛut Gadhadā II-18 || 151 ||

Gadhadā II-19

Writing a Letter Having Become Distressed by Hearing Shushka-Vedānta Scriptures

- 1 At daybreak on Māgshar *vadi* 14, Samvat 1878 [23 December 1821], Swāmi Shri Sahajānandji Mahārāj arrived at the residential hall of the *paramhansas* in Dādā Khāchar's *darbār* in Gadhadā. There, in a distressed mood, He sat down on a cushion with a cylindrical pillow and refused to talk to 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 manner, He sat extremely distressed for a few minutes. Tears had begun to flow from His eyes.
- 2 Then, addressing the *paramhansas*, Shriji Mahārāj said, “To learn about the beliefs of those possessing *shushka-gnān*, I listened to their scriptures. Merely hearing them, though, has caused much grief in My heart. Why? Because by listening to the shushka-Vedānta scriptures, the *upāsanā* of God is dispelled from one's mind, and a sense of equivalence arises in one's heart, whereby one begins to worship deities. By listening to the words of those shushka-Vedāntis, one's mind becomes extremely corrupted. In fact, even though I listened to the principles of shushka-Vedānta with a specific purpose, doing so has brought Me much grief.”
- 3 Having said this, Shriji Mahārāj became very dejected. 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 Bhagwad Gitā. Then, I had a dream in which I went to Golok, where I saw countless attendants of God. Of these, some serve God; they appeared to be still. Others sing devotional songs related to God; in fact, they sing the devotional songs composed by Muktānand Swāmi and Brahmānand Swāmi. In the process of singing such devotional songs, 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 devotional songs. While singing, the following thought arose: ‘One who shuns such loving *bhakti* of God and such *upāsanā* of God, and claims to possess *gnān*, believing, ‘I myself am God,’ is extremely wicked.’”
- 4 Having said this, Shriji 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 God in any way, and so that their mind is never dislodged from their *Ishtadev*, Shri Krishna Nārāyan.”

5 ‘Written by Swāmi Shri Sahajānandji Mahārāj. All *paramhansas* and all *satsangis* – male and female – please accept sincerest ‘Nārāyan’ from Me. I am issuing the following as a command: The *avatār* of Shri Krishna Nārāyan – Purushottam Bhagwān – manifests among humans, deities, etc., for the purpose of establishing *dharma*, uprooting *adharma*, and giving *darshan* to and protecting His *ekāntik bhaktas* who possess the four virtues, i.e., *dharma* in the form of *brahmacharya*, non-violence, etc.; *ātmā*-realisation; *vairāgya*; and *bhakti* coupled with the knowledge of God’s greatness. Therefore, one should have a singular conviction of that *avatār* – like that of a woman who observes the vow of fidelity – just as Sitāji was convinced of Rāmchandraji’s flawlessness. One should also lovingly perform the *mānsi puṇḍrā* of that God and physically offer to Him the nine types of *bhakti*. If that *avatār* of Shri Krishna Nārāyan is not present on this earth, then one should perform puja of His form mentally and also physically by offering sandalwood paste, *tulsi*, flowers and other such auspicious offerings.

6 ‘Moreover, one should offer *upāsana* only to God and not to any deity; if one does, then that is a grave sin, and thereby, one’s vow of fidelity is lost and one’s *bhakti* becomes like that of a prostitute. So, one should offer *bhakti* to God in the manner of Sitā and Rukmini. One should meditate only on that God and not on any deity. Nor should one meditate on a *sādhū*, even if he has attained an elevated state and mastered *samādhi*.

7 ‘Furthermore, all should strictly abide by the *dharma* of their caste and *āshram*. All men who firmly abide by this injunction of Mine will develop resolute *bhakti* towards Shri Krishna Nārāyan like that of Nārād. All women who accept this injunction of Mine will develop resolute *bhakti* towards Shri Krishna Nārāyan like that of Lakshmiji and the *gopis* such as Rādhikāji, etc. Conversely, the *bhakti* of those who do not accept these words of Mine will become like that of a prostitute.

8 ‘Written on Māgshar vadi 14, Samvat 1878.’

9 After writing this letter, Shriji Mahārāj had it sent to all *satsangis* residing in various places.

Gadhadā II-20
How Do the Faculty of Knowing and
the Strength of the Indriyas of
One Who Has Mastered Samādhi Increase?

- 1 On Posh *vadi* 14, Samvat 1878 [22 January 1822], Swāmi Shri Sahajānandji Mahārāj was sitting in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. On top of that cloth, He had covered Himself with a blanket of *chhint* as well. He had also tied a white *pāgh* around His head. At that time, while some *paramhansas* were singing devotional songs to the accompaniment of a *tāl* and *mrudang*, *munis* as well as devotees from various places had gathered before Him in an assembly.
- 2 Then, addressing the *paramhansas*, Shriji Mahārāj said, “At My residence today, I asked a question to Somlā Khāchar and the other devotees who stay with Me. I would like all of the *paramhansas* to get together and answer that question.”
- 3 The *paramhansas* requested, “Mahārāj, may we please hear that question.”
- 4 Thereupon Shriji Mahārāj said, “A person who masters *samādhi* attains a spiritual state that transcends *māyā*. He also has firm rapport with the form of God. Therefore, that person's faculty of knowing as well as the strength of his body and *indriyas* should increase. Why? Because the 24 elements² that 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 *antahkaran* than there is in the *indriyas*. Likewise, there is a greater degree of awareness in the *jiva* – the *drashtā* of the *indriyas* and *antahkaran* – than there is in the *antahkaran*.
- 5 “When that *jiva* experiences *samādhi*, it abandons its role as the *drashtā* of the *indriyas* and *antahkaran*, and like Brahma – who transcends *māyā* – that *jiva* becomes *chaitanya*, its rapport with the form of God being maintained. Now, regarding those who have

mastered *samādhi*, some people think, ‘Whoever experiences *samādhi* loses even the knowledge he had previously.’ So, do the faculty of knowing, and the strength of the body and *indriyas* of one who has mastered *samādhi* increase or not? That is the question.”

6 The *paramhansas* then answered according to their intellect, but no one was able to answer Shriji Mahārāj’s question satisfactorily.

7 Then Shriji Mahārāj said, “Here, I will answer. The answer to the question is that Brahma, who is the witness, enters the *brahmānd* – which is composed of the 24 elements, and which was produced from *māyā* – and makes it *chaitanya*, giving it the powers to perform all activities. The nature of that Brahma is such that when it enters an object that is as *jad* as wood or stone, that object becomes such that it can move. When the *jiva* attains likeness to that Brahma through *samādhi*, then that *jiva* can also be said to be *brahmarup*. As a result, its *gnān* also increases.

8 “With regards to the strength of the *indriyas*, one who practises yoga coupled with austerities, *nivrutti dharma*, and *vairāgya* attains yogic powers like that of Shukji. On the other hand, there may be a person whose austerities, 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 yogic powers. In fact, even though a person may possess *gnān* like King Janak, those who follow the path of *pravrutti* do not attain yogic powers in the manner of Nārād, the Sanakādik and Shukji. On the other hand, one who has attained yogic powers can travel to God’s abodes such as Shwettwip, etc., in his very body, and can also travel to all places in this realm and beyond. But for those who follow the path of *pravrutti*, only their *gnān* increases – like King Janak; but it does not decrease.

9 “In fact, what happens is as described by Shri Krishna Bhagwān in the Gītā in the verse:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ⁱ

ⁱ *Yā nishā sarva-bhootānām tasyām jāgarti sayamee/*

The meaning of this verse is: ‘A self-controlled person is awake to that to which all other beings are asleep, and that to which all other beings are awake, a self-controlled person is asleep.’ Specifically, then, a person whose vision is facing inwards towards the *ātmā* has no regard for his body, *indriyas* or *antahkaran*. On seeing this, however, a person who is ignorant thinks, ‘The *gnān* of one who experiences *samādhi* decreases.’ As a result, if a person under the influence of *rajogun*, *tamogun* or impure *sattvagun* attempts to answer this question, then he would certainly think that the *gnān* of one who experiences *samādhi* does decrease. However, he does not realise, ‘I constantly believe my self to be the body and am speaking out of foolishness.’

- 10 “Therefore, the *gnān* of a person who experiences *samādhi* still increases even though he behaves distinctly from the body, *indriyas* and *antahkaran*. Even after he returns to the *indriyas* and *antahkaran*, the *gnān* obtained during *samādhi* is still not destroyed. As for a person who takes up austerities, *nivrutti dharma* and *vairāgya* – abandoning the path of *pravrutti* – just as his *gnān* has increased, similarly, the strength of his *indriyas* and *antahkaran* will increase as well. Also, he will attain the status of a realised yogi like Nārād, the Sanakādik and Shukji.”

|| Vachanāmṛt Gadhadā II-20 || 153 ||

Gadhadā II-21

The Main Principle

- 1 On Fāgun *sudi* Punam, Samvat 1878 [7 March 1822], Swāmi Shri Sahajānandji Mahārāj was sitting in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a white *pāgh* around His head. At that time, Premānand Swāmi and other *paramhansas* were singing a Vishnupad before Him.
- 2 Thereupon Shriji Mahārāj said, “Please stop the devotional songs. I wish to speak to all of you, so please listen attentively.” He

Yasyām jāgrati bhootāni sā nishā pashyato munehe /

Bhagwad Gitā: 2.69

then said, “I, Myself, have attentively listened to all of the scriptures which Vyāsji has written regarding the attainment of liberation. The main principle prevalent in all those scriptures, and the only principle for the liberation of the *jiva* is simply this: The sole creator, sustainer and destroyer of this entire cosmos is God.

3 “Moreover, in all of those scriptures, there are talks of the divine actions and incidents of either God or His *Sant*. So, liberation cannot be attained just by the observance of the *dharma* of one’s caste and *āshram*, or through its fruits in the form of *dharma*, *arth* and *kām*. This is because the observance of the *dharma* of one’s caste and *āshram* on its own may bring worldly reputation and physical comforts – but that is all. For the purpose of liberation, however, realising God to be the all-doer is the only means.

4 “In addition, if a person realises the greatness of manifest God and His *Bhakta-Sant* in exactly the same way as he realises the greatness of past *avatārs* of God such as Rām, Krishna, etc., as well as the greatness of past *sādhus* such as Nārad, the Sanakādik, Shukji, Jadbharat, Hanumān, Uddhav, etc. – then nothing remains to be understood on the path of liberation.

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. Even if one were to ask Nārad, the Sanakādik, Shukji, Brahmā and Shiv, since they are wise, even they, using many different techniques, would point to the manifest form of God and the manifest form of the *Sant* as being the only granters of liberation. They would also explain that the greatness of the manifest form of God and the manifest form of the *Sant* is exactly the same as the greatness of past forms of God and the *Sant*.

6 “A person who has such a firm conviction has grasped all of the fundamental principles. What is more, he will never fall from the path of liberation. Brahmā, Shiv, Bruhaspati, Parāshar, etc., may have fallen from the path of *dharma* due to lust, anger, etc., but because they had the same conviction in and knowledge of the greatness of the manifest form of God and the manifest form of the *Sant* as they had of their past forms, they did not fall from the path of liberation. Thus, the essence of all of the scriptures is this very fact.”

7 In the evening of that same day, Swāmi Shri Sahajānandji Mahārāj mounted His horse in Dādā Khāchar's *darbār* in Gadhadā and came to Lakshmivādi. There, He sat on a large, decorated cot on the platform under the mango tree. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied around His head a white *pāgh* that was adorned by a tassel of yellow flowers. Bunches of *mogrā* flowers were placed upon His ears, and a garland of *mogrā* flowers was also placed around His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

8 Thereupon Shriji Mahārāj said, "Please listen, I wish to ask all of you a question. During the dream state, when the *jiva* sees a creation and indulges in the pleasures of that creation, does the *jiva* itself become the form of the creation? Or does the *jiva* create the creation in its dream by its own will? Also, in the same way as the *jiva*, the *ishwars* such as Brahmā, etc., also experience creations during their dream state. Do they themselves become the form of the creation? Or do they create it by their own will? Or does God, who transcends both *jiva* and *ishwar*, create the creations experienced in their dreams?"

9 Everyone attempted to answer the question according to his level of intelligence, but no one was able to offer a precise explanation.

10 Shriji Mahārāj then explained, "Neither the *jiva* nor *ishwar* creates the creations experienced during the dream state, nor do they become the form of those creations themselves. In reality, it is God – who transcends both *jiva* and *ishwar*, and who is also the giver of the fruits of one's *karmas* – who creates the world experienced in dreams according to the *karmas* of the particular *jiva* or *ishwar*.

11 "The unstable and illusory nature of dreams is due to their region of origin. The throat is such that in that place, 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."

12 Shriji Mahārāj then said, "A person possessing *gnān* understands only the influence of place to be predominant when there is the predominance of place; and when the influence of time is predominant, he understands only time to be predominant; and when the influence of *karma* is predominant, he understands only *karma* to

be predominant; and when God's influence is predominant, he understands only God to be predominant. In contrast, a fool, once he has understood one factor, considers that alone to be the chief factor. If he has understood time, he considers time to be the chief factor; if he has understood *karma*, he considers *karma* to be the chief factor; and if he has understood *māyā*, he considers *māyā* to be the chief factor. But such a fool does not know how to distinguish between the different predominating factors prevalent in different circumstances. A person with *gnān*, on the other hand, understands the predominance of various factors based on the circumstances.

- 13 “In fact, it is God who is the inspirer of everything – of place, time, *karma* and *māyā*. It is He Himself who allows the factors of place, time, etc., to be predominant. Thus, they are all dependent upon God – 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 place, time, *karma* and *māyā* can only do as much as God allows them to do; they cannot do a single thing against the wish of God. Therefore, only God is the all-doer.”

- 14 After delivering this discourse, Shriji Mahārāj returned to the *darbār*.

|| Vachanāmṛut Gadhadā II-21 || 154 ||

Gadhadā II-22

Two Armies; The Installation of Nar-Nārāyan

- 1 On Fāgun *vadi* 10, Samvat 1878 [19 March 1822], Shriji Mahārāj awoke in the middle of the night and sat facing south on a large, decorated cot in front of the *mandir* of Shri Vāsudev nārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, He called all of the *sādhus* and devotees together, and so they gathered before Him in an assembly.
- 2 Addressing the *sādhus*, Shriji Mahārāj said, “I wish to talk, so please listen. When two armies are prepared for combat and both have implanted their flags opposite each other, in their minds both

feel, 'We will capture their flag and shall raise our own in its place.' But they never think, 'Along the way to the enemy's flag many heads will roll, and rivers of blood will flow.' They are never afraid in this manner. This is because those who are brave are not afraid of dying. A coward, however, harbours thousands of thoughts of fleeing. He also thinks, 'If our army wins, we shall loot our opponents' wealth and weapons.' The brave soldiers of both kings, however, are not afraid of dying, nor do they have greedy motives to loot. Instead, they have only one desire – to capture the opponent's flag and ensure their own victory.

3 "Now, in this example, the flag represents the abode of God, and the brave soldiers of the kings represent the staunch devotees of God. Regardless of whether they encounter honours or insults in this world; regardless of whether they encounter bodily comforts or miseries; regardless of whether their bodies remain healthy or unhealthy; and regardless of whether their bodies survive or die, staunch devotees of God never harbour timid thoughts such as, 'We will suffer this much pain,' or 'we will enjoy this much happiness.' Neither of these two types of thoughts arises within their minds. Such devotees firmly believe, 'We want to attain the abode of God within this very lifetime; we do not want to become enticed by anything along the way.'

4 "On the other hand, a devotee of God who identifies his self with the body is represented by the coward soldiers. While worshipping God, he harbours thousands of timid thoughts such as, 'If the religious vows become strict, I will not be able to survive; only if they are easy to observe 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 the Satsang fellowship.' Such a devotee represents the coward. A staunch, brave devotee of God, however, never has any types of desires related to the body or the world."

5 Having said this, Shriji Mahārāj then began to narrate an experience of His own. "When I went to Amdāvād to perform the installation ceremony of Shri Narnārāyandev, thousands of people had gathered for the festival. Following the completion of the installation of Shri Narnārāyandev, and after thousands of *Brāhmīns* 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 of the activities that I saw.’ In doing this, My heart felt intense grief, and as a result, I became ill. From there, I then went to Dholkã, where I spent the night. Then, walking from Dholkã with the same thought in mind, I reached the forest of Ganesh Dholkã 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 of the activities, and dispelled all those thoughts in such a manner that it was as if I had not even stayed at Lake Kãnkariã, and as if there had been no festival – no thoughts remained at all.

6 “After those worldly thoughts had subsided, I began to look within. I began to see transcendental wonders and also the pleasures of the deities. I began to see countless types of celestial vehicles, celestial maidens, clothes and ornaments – just as if I were seeing them here in Mrutyulok. In My heart, however, I did not like anything except God. Moreover, just as the *panchvishays* here appear to be insignificant to Me – with My mind never being tempted – in the same way, My mind was not tempted anywhere from Devlok all the way to Brahmalok.

7 “Seeing this, all of the deities began to praise Me, ‘You truly are an *Ekãntik Bhakta* of God; after all, your mind did not forsake God and become tempted elsewhere.’ On hearing their words, My heart gained a lot of courage. I then told My *man*, ‘I know your true form. So look! If you harbour a thought about any object other than God, I will crush you to pieces.’ In the same way, I told My *buddhi*, ‘If you harbour any form of resolve other than that of God, then you will be in trouble.’ Similarly, I told My *chitt*, ‘If you contemplate on anything other than God, then I will also crush you to pieces.’ In the same way, I told My *ahamkâr*, ‘If you harbour any form of conceit except that of servitude towards God, I will destroy you.’

8 “Following this, just as I had totally forgotten all of the objects of this realm, I also totally forgot all of the objects of Devlok and Brahmalok. When all of those thoughts were dispelled, the illness that had arisen as a result of those thoughts also disappeared. Thus, one who is a devotee of God should behave in such a manner.” In this way, Shriji Mahārāj narrated His own experience for the sake of the liberation of His devotees, while in reality, He Himself is the manifest form of Shri Krishna Purushottam Nārāyan.

- 9 Shriji Mahārāj then said, “The Vāsudev Māhātmya describes the *dharma* of an *ekāntik bhakta* as follows: ‘An *ekāntik bhakta* does not believe his body to be his own true form; he believes himself to be *chaitanya*. He does *bhakti* of God while observing *dharma*, *gnān* and *vairāgya*. Also, he maintains no desire for any object other than God.’ When he becomes such a *sādhū* by worshipping God in this way, then there is no greater status than that of a *sādhū*. For example, in a kingdom, the queen’s authority is equal to that of the king. In the same way, that *sādhū* possesses as much majesty as God. Therefore, a *sādhū* should not wish for the insignificant pleasures of worldly life. Why? Because when that *sādhū* attains the abode of God, then just as the lords of countless millions of *brahmānds* – Brahmā and other *ishwars* – bring countless types of gifts and other articles for God, they also bring them for that *sādhū*. Moreover, by the grace of God, that *sādhū* acquires transcendental powers and strength. Keeping such a lofty thought in one’s mind, one should not desire anything other than God. 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 devotee of God should hold on to the *chintāmani* in the form of God’s form; he should never forsake it. Only then will he attain everything.”

|| Vachanāmṛut Gadhadā II-22 || 155 ||

Gadhadā II-23

Heat and Frost

- 1 On Jyeshtha *sudi* 11, Samvat 1878 [31 May 1822], Swāmi Shri Sahajānandji Mahārāj was sitting in front of the *mandir* of Shri Vāsudev nārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had also covered Himself with a white cotton cloth. He had also tied a white *pāgh* around His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “Today I pondered over the nature of the mind. It appears that the mind is not separate from the *jiva*; that is, it is a reflection of the *jiva* 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, similarly, 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 pleasurable, 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 liberation. 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 complacent, thus causing him to fall from the path of liberation. He should be known to have died due to frost.

3 "However, one whose mind remains unmoved – that is, it does not become 'hot' upon experiencing repulsive *vishays* and does not become 'cold' upon experiencing pleasurable *vishays* – should be known as a *Param-Bhāgwat Sant*. But indeed, it is no small feat to cultivate one's mind in this manner.

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 hurt itself. Similarly, if the mind is not allowed to indulge in the *vishays*, it becomes upset; and if it is allowed to indulge in them, it turns away from God, and thus becomes extremely miserable. Therefore, only one whose mind has a craving for God and which becomes neither 'hot' nor 'cold' by the *vishays* should be known as a *sādhū*."

|| Vachanāmrut Gadhadā II-23 || 156 ||

Gadhadā II-24

Resoluteness in Sāṅkhya and in Yoga; Choko-Pātloⁱ

- 1 On Shrāvan *sudi* 8, Samvat 1879 [26 July 1822], Swāmi Shri Sahajānandji Mahārāj arrived at Lakshmivādi on horseback from Dādā Khāchar's *darbār* in Gadhadā. There, He sat facing north upon the platform, 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*. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Muktānand Swāmi asked Shriji Mahārāj, “Mahārāj, does a devotee who has resolute conviction in God experience any hindrances, or not?”
- 3 Shriji Mahārāj replied, “A devotee may be resolute in two ways: One is by being resolute in yoga, and the other is by being resolute in *sāṅkhya*. Of these, a devotee who is resolute in yoga keeps his *vrutti* constantly fixed on the form of God. A devotee who is resolute in *sāṅkhya* understands the extent of human pleasures, as well as the extent of the pleasures of the realised yogis, *chārans*, *vidyādhars*, *gandharvas*, deities, etc. In addition, he appraises the pleasures of the 14 realms and believes, ‘These pleasures are only so much’; moreover, he also appraises the miseries that subsequently follow those pleasures. As a result, he develops *vairāgya* towards those misery-filled pleasures, and thereby maintains profound love only for God. So, such a person who is resolute in *sāṅkhya* possesses the strength of understanding.
- 4 “In comparison, the strength of one who is resolute in yoga is based only on keeping his *vrutti* constantly on the form of God. If he were to encounter some disturbances due to adverse circumstances, then although his *vrutti* was originally fixed on God's form, it would become attached elsewhere as well. This is because one who is resolute in yoga somewhat lacks the strength of understanding.

ⁱ ‘Choko-pātlo’ refers to the cleaning and mopping of a kitchen floor after a meal has been eaten. In this context, it refers to the fact that everything except God, Akshardhām and the *muktas* is perishable.

Thus, it is possible that such a devotee may well experience hindrances.

- 5 “However, if one is resolute in both *sāṅkhyā* and yoga, then there would be no problems whatsoever. Such a devotee of God is never enticed by any object other than the form of God. He realises, ‘With the exception of God’s Akshardhām, the form of God in that Akshardhām and His devotees in that Akshardhām, everything else – all of the realms, the deities, and the opulence of the deities – is perishable.’ Realising this, he maintains profound love only for God. Such a devotee never experiences any sort of hindrances whatsoever.”

|| Vachanāmṛut Gadhadā II-24 || 157 ||

Gadhadā II-25

A Renunciant Who Harbours Worldly Desires and a Householder Who Has No Worldly Desires

- 1 On Shrāvan *vadi* 6, Samvat 1879 [8 August 1822], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the south-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Addressing all of the *paramhansas*, Shriji Mahārāj said, “Please listen, I wish to ask you a question. First, suppose there is a renunciant devotee of God who is strict in the physical observance of all religious vows. However, within his heart, he has an intense desire to indulge in the *vishays*. Nevertheless, he does not physically succumb to those desires. Such is the renunciant. Suppose there is also another devotee who is a householder. Physically, he has close contact with both women and wealth. However, in his heart, he is free of worldly desires in all respects. The question, then, 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 distinctions between the two and give an answer for each separately.”
- 3 Thereupon Gopālānand Swāmi replied, “When the renunciant passes away, because of the intense desires in his heart to indulge in the *vishays*, God will make him a wealthy householder either in this Mrutyulok or in Devlok, where he will attain an abundance of

vishays to indulge in. In fact, in Devlok, he will indulge in *vishays* like those of a person who has deviated from his spiritual endeavours as described in the Bhagwad Gitā.

4 “On the other hand, when the householder devotee passes away, because he is free of worldly desires, he will attain the abode of God – Brahmapur – where he will reside at the holy feet of God.

5 “As far as the aforementioned renunciant is concerned, when he becomes satiated 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 God. Thereafter, he will become free of worldly desires and attain the abode of God.”

6 Hearing this, Shriji Mahārāj commented, “Correct. That is the exact answer to the question.”

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

8 Shriji Mahārāj replied, “Just as Ukā Khāchar has become addicted to serving the *sādhus*, in the same way, if one becomes addicted to serving God and His *Sant* to the extent that one would not be able to stay for even a moment without serving them, then all of the impure desires in one’s *antahkaran* will be destroyed.”

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

10 Shriji Mahārāj replied, “If a devotee who once had only 20 kg of grains in his house were to attain the sovereignty of a village, or the sovereignty of five villages, or the sovereignty of 50 villages, or the sovereignty of 100 villages, or even the sovereignty of the entire earth; and if, after this, he remains just as loving and humble with the *Sant* as he previously was when he was poor and submissive; and if he remains just as humble even if he were to attain the kingdom of Indralok and Brahmaloak, then God would be extremely pleased upon him.

11 “As for a renunciant, even after attaining powers similar to those possessed by God, if he can continue to menially serve all *sādhus* in exactly the same manner 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 God would be extremely pleased upon him.”

Gadhadā II-26

Suppressing Ātmā-realisation and Other Virtues if They Obstruct Bhakti

- 1 On the night of Bhādarvā *sudi* 11, Samvat 1879 [29 August 1822], Shriji Mahārāj was sitting in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “A devotee of God should never do anything that displeases God and His *Bhakta*, and he should also abandon all those who hinder him in worshipping God, even if they are his own relatives. Also, just as one forsakes an enemy, one should forsake any *swabhāv* that does not please God. Furthermore, one should never support those who are non-believers, just as Bharatji did not support his own mother. Also, a devotee of God should perceive flaws primarily in himself. Conversely, a person who perceives flaws in others and only virtues in himself may be known as a *satsangī*, but he should be known to be half-fallen.
- 3 “Furthermore, for a devotee of God, if *gnān* of the ātmā, *vairāgya* or *dharma* are a hindrance in his *bhakti* towards God, then he should suppress even them and thereby maintain the predominance of *bhakti* only. If, however, they are supportive in offering *bhakti*, then they are fine. Only one who has such an understanding can be called a full-fledged devotee of God.
- 4 “Moreover, no matter how great he may be, if a person perceives flaws in others and virtues in himself, he will certainly encounter hindrances on the path of liberation. For example, Rādhikāji was great and she also had intense love for God; but when she perceived virtues in herself and flaws in Shri Krishna Bhagwān, a trace of *tamogun* entered into her love for him. Thereafter, she quarrelled with Shri Krishna Bhagwān and Shridāmā, and thus Shridāmā cursed her. As a result, Rādhikāji fell from Golok, took birth in the home of a carpenter and had to marry a man other than God; thus, she suffered a severe disgrace. Even Shridāmā perceived virtues in

himself and attributed faults to Rādhikāji. As a result, he was cursed by Rādhikā and had to become a demon.

5 “This, however, is not the way of falling from the abode of God, for those who have fallen have done so due to God’s will. After all, God has declared, ‘Even one who is as great as Rādhikāji will fall if one perceives virtues in oneself and perceives flaws in devotees of God. If that is so, what can be said of others?’ Hence, a devotee of God should see only virtues in all *satsangis* and should find only flaws 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, though, even if he is very intelligent, he will fall back from the Satsang fellowship and in the end will certainly become a non-believer.

6 “Moreover, the following practice is observed everywhere: When a king or a guru scolds and rebukes a servant or a disciple, if the servant or disciple accepts it positively, then the king or the guru harbours tremendous affection for him. Conversely, they do not feel affection towards a person who reacts negatively when given such advice. God’s method is similar. When He gives advice to someone, if they accept it positively, He develops affection for them; if they react negatively, however, He does not develop affection for them.”

|| Vachanāmrut Gadhadā II-26 || 159 ||

Gadhadā II-27

The Great Are Pleased When No Impure Desires Remain

1 On Kārtik *sudi* 11, Samvat 1879 [25 November 1822], Swāmi Shri 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*. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj asked Muktānand Swāmi, “What causes anger to arise within you? Also, how much of that cause does it take for you to become angry? As for Me, even if someone squanders anything from one to one hundred thousand rupees, I

would not become angry for My own sake. Yet if someone transgresses his own *dharma*, or if an arrogant person abuses a meek 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 do so for My own sake. Even when I do express anger for another's sake, it does not last for even a second, nor is any grudge formed. So, My question to you is what causes anger to arise within you and how is it dispelled?"

3 To this Muktānand Swāmi replied, "Anger arises due to association with some objects or on seeing perversity in a person; but it subsides instantly."

4 Then Shriji Mahārāj asked, "By what thought process do you manage to do that?"

5 Muktānand Swāmi replied, "First, by contemplating upon God's greatness, I realise, 'I do not wish to retain any *swabhāvs* that would displease God.' Secondly, after examining the path of *sādhus* such as Shukji and Jadbharat, I think, 'Such an inappropriate *swabhāv* does not suit a *sādhu*.'"

6 Then Shriji Mahārāj commented, "Such a thought that is capable of repelling the force of lust, anger, etc., transcends the *gunas*, and it is firm in your *jiva*. In fact, such thoughts that repel the influence of lust, anger, etc., are due to the *sanskārs* of past lives. Moreover, regarding your nature, I know this much: Initially, you may become attached to any worldly object that you come across, but ultimately, you do not remain attached to it; you are capable of breaking that bondage."

7 Thereafter, Muktānand Swāmi questioned, "Why does the deficiency of becoming influenced in the first place still remain?"

8 Shriji Mahārāj replied, "Each of the eight factors of place, time, company, etc.¹, has a force equal to that of the past *sanskārs*. Thus, when one 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 one's *sanskārs* then all of the distinctions of moral do's and don'ts; i.e., 'This should be done and this should not be done,' as prescribed in the Vedas, the Shāstras and the Purāns, would become meaningless. But these scriptures, which have been written by the great, can never become false.

- 9 “Just see, Jay and Vijay behaved improperly and thus fell from the abode of God, where there is no influence of *kāl*, *karma* or *māyā*. On the other hand, Prahlād pleased Nārādji and thus, even though circumstances were adverse, they were unable to hinder him. Conversely, even though circumstances were favourable in Jay-Vijay’s case, because the Sanakādik were angered, Jay-Vijay fell from the abode of God. Therefore, one who wishes to attain liberation should do whatever pleases the great *Purush*. Such a *Purush* becomes pleased when there are no traces of impure desires left within one’s heart.
- 10 “One should keep in mind, though, that one who harbours anger and other such vices towards the meek will also develop such feelings towards the great, and thereafter also towards one’s *Ishtadev*. Thus, a person wishing to attain liberation should not harbour any vicious feelings towards anyone; if he does, then he is sure to develop such ill-feelings towards devotees of God, and then eventually towards God as well.
- 11 “That is why if I have upset even one meek person I think, ‘God 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 God as well.’ Realising this, I bow down to him, give him whatever he wishes and do whatever is necessary to please him.”
- 12 Having said this, Shriji Mahārāj continued, “I have thought and realised that if one maintains too much renunciation or too much compassion, then one cannot offer *bhakti* towards God, thus causing a breach of *upāsanā*. For example, from the past, we notice that *upāsanā* eventually perished in those who were extreme renunciants. Therefore, having thought about this, and for the sake of preserving *upāsanā*, I have relaxed the emphasis on renunciation and have built *mandirs* of God. Thereby, even if only a little renunciation remains, *upāsanā* will at least be preserved, and through it, many *jīvas* will attain liberation.
- 13 “On the other hand, how is it possible for a person who wishes to offer *bhakti* to God to retain compassion like that of Jain *sādhus*? After all, a devotee is required to pick flowers and *tulsi* for God; he is required to bring various types of vegetables and to cultivate gardens for God; he must also build *mandirs*. Therefore, one who sits idly, maintaining extreme renunciation and compassion, is unable to offer

bhakti to God. When *bhakti* diminishes, the *upāsanā* of God is also destroyed, and a lineage of blind followers results. That is why I have had *mandirs* built – for the purpose of preserving God’s *upāsanā* forever.

- 14 “Moreover, a devotee never deviates from one’s *dharma*. Hence, to perform the *bhakti* and *upāsanā* of God while maintaining one’s *dharma* is My principle.”

|| Vachanāmṛut Gadhadā II-27 || 160 ||

Gadhadā II-28

Mahārāj’s Compassionate Nature; A ‘Lifeline’

- 1 On Fāgun *sudi* 2, Samvat 1879 [13 February 1823], Swāmi Shri 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 cotton cloth. He had also tied a white *pāgh* around His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Prāgji Dave commented, “There is no scripture like the Shrimad Bhāgwat.”
- 3 Shriji Mahārāj said, “Yes, the Shrimad Bhāgwat is certainly good, but there is no scripture like the Vāsudev Māhātmya, a portion of the Skand Purān. After all, in that scripture great emphasis has been placed on *dharma*, *gnān*, *vairāgya* and *bhakti*, as well as non-violence.”
- 4 Having said this, Shriji Mahārāj continued, “The Vālmiki Rāmāyan and Harivansh have placed great emphasis on violence. In fact, even Raghunāthji has behaved according to the characteristics of a *Kshatriya*. Even though Raghunāthji protected anyone who sought refuge at his feet, he would, however, immediately abandon them if they committed even the slightest mistake. For example, even though Sitāji became subject to only minor public criticism, he instantly renounced her, even though she was very dear to him.”
- 5 Hearing this, Muktānand Swāmi commented, “Rāmānand Swāmi’s nature was similar.”

6 Then Shriji Mahārāj revealed, “My nature is not like that. I have great compassion for devotees of God. Of the Pāndavs, Arjun was also of a very compassionate nature. Amongst all men there has been no man like Rāmchandraji and Arjun, and amongst all women there has been no woman like Sitāji and Draupadi.

7 “Now I shall describe My own nature. Even though I have a compassionate nature, if a person spites devotees of God, then I develop an aversion towards that person. If I hear someone speaking ill of devotees, then I would not feel like speaking to him, even if I had to. On the other hand, I become extremely pleased with one who menially serves the devotees of God. In fact, My nature is such that I do not become easily pleased or displeased over small matters. Only after I have observed for many days whether a person is worthy of My pleasure or displeasure do I become pleased or displeased. Never do I become pleased or displeased with a person merely upon hearing someone else’s opinions of that person; I appreciate only those virtues that I perceive with My own mind. Also, My inclination is as follows: ‘If one is a genuine devotee of God, then I am a devotee of that devotee, and I do the *bhakti* of such devotees of God.’ This is My greatest virtue. A person who does not have that virtue is not worthy of any type of greatness.

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

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

10 “If a person has the company of the devotees of God and also has earned God’s pleasure, then even though he is in Mrutyulok, he is still in the abode of God. Why? Because one who serves the *Sant*

and earns God's favour will certainly stay near God. Conversely, even if a devotee is in the abode of God, if he has not earned God's favour and is jealous of devotees of God, then that devotee will certainly fall from that abode.

- 11 "Hence, in order to please God, I desire only to serve devotees of God in this life and all subsequent lives. Furthermore, just as this is My resolution, all of you should also make the same resolution."
- 12 Thereupon Muktānand Swāmi and all of the other devotees folded their hands in prayer and said, "Mahārāj, we also wish to keep such a resolution." Having said this, all of the devotees pledged and bowed at Shriji Mahārāj's feet.
- 13 Finally, Shriji Mahārāj added, "What is this discourse which I have delivered before you like? Well, I have delivered it having heard and having extracted the essence from the Vedas, the Shāstras, the Purāns and all other words on this earth pertaining to liberation. This is the most profound and fundamental principle; it is the essence of all essences. For all those who have previously attained liberation, for all those who will attain it in the future and for all those who are presently treading the path of liberation, this discourse is like a lifeline."

|| Vachanāmrut Gadhadā II-28 || 161 ||

Gadhadā II-29

The Characteristics of One Who Is Attached to God

- 1 On Fāgun *sudi* 8, Samvat 1879 [18 February 1823], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the north-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "A devotee whose mind has become deeply attached to the form of Shri Krishna Bhagwān has the following characteristics: Firstly, even though he may be extremely exhausted after prolonged walking and does not have enough strength left in his body even to sit upright, if an opportunity to talk about God 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 diseases or ailments that may be a source of pain for him and regardless of being insulted, if he hears talks about God, then he would instantly be relieved of all his miseries. Furthermore, he may appear to be totally engrossed in the wealth and property he has attained, but the moment he hears talks of God, it would seem as if he has no association with anything. Such would be his eagerness to listen to talks about God. One who has such characteristics should be known to have developed deep attachment to God.”

3 Then Muktānand Swāmi asked, “How does such deep attachment towards God develop?”

4 Shriji Mahārāj replied, “Either due to very strong *sanskārs* from past lives, or by serving and thus pleasing the *Sant* who has such firm attachment with God – these two methods help create deep attachment towards God. Besides these, there are no other methods.”

|| Vachanāmṛut Gadhadā II-29 || 162 ||

Gadhadā II-30

Not Becoming Bound by Women and Gold

1 On the second Chaitra *sudi* 9, Samvat 1879 [19 April 1823], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow on the veranda outside the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a black-bordered cloth around His head. In addition to this, He was wearing a garland of white flowers, and a tassel of white flowers was dangling from His *pāgh*. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “The Shrimad Bhāgwat and the other sacred scriptures are truthful, and so reality reflects what is stated in those scriptures. Just see, in the Shrimad Bhāgwat, Kaliⁱ is said to reside in gold, and for that reason I do not like even the

ⁱ Here ‘Kali’ refers to Kali-yug.

sight of gold. Moreover, just as gold is a source of attachment, so is beauty. After all, when a beautiful woman enters an assembly, even the most composed cannot remain without being drawn towards her beauty. Hence, gold and women are the source of extreme attachment.

- 3 “One does not become attached to these two when one realises the pure *chaitanya* Brahma – which transcends Prakruti-Purush – as the only *satya*; and when one realises that Brahma to be one’s own self; and when one becomes *brahmarup* and worships Shri Krishna Bhagwān, who is Parabrahma; and when one realises Prakruti and all of the entities which have evolved from it – all of which are below that Brahma – as being *asatya*, perishable and worthless; and when one views all *māyik* names and formsⁱ 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 do cause bondage.”

|| Vachanāmṛut Gadhadā II-30 || 163 ||

Gadhadā II-31

Associating with Brahma through Contemplation

- 1 On Shrāvan *sudi* 4, Samvat 1880 [10 August 1823], Shriji Mahārāj was sitting upon a cushion with a 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. At that time, while He was having the Kapil Gitā – a section of the Shrimad Bhāgwat – read by Prāgji Dave, *paramhansas* as well as devotees from various places had gathered before Him in an assembly.
- 2 Following the reading, Shriji Mahārāj said to the *paramhansas*, “Vāsudev Bhagwān – who is Purushottam, the cause of all causes and who transcends Akshar – implants virility in *mahāmāyā* through Mahā-Purush. That Purush is like Akshar, he is a *mukta*

ⁱ Here ‘*māyik* names and form’ refers to anything that has a name and a form – everything that has arisen from *māyā*.

and he is also known as Brahmaⁱ. When that Purush implants virility in *māyā*, Virāt-Purush is born from *māyā* via Pradhān-Purush. Thus, that Virāt-Purush is said to be the son of its respective Purush. Just as a *Brāhmin*, a *Kshatriya*, a *Vaishya* or another man of this world begets a son from his wife, similarly, Virāt-Purush is also begotten.

3 “That Virāt-Purush is just like this *jīva*, and his actions are also similar to the *jīva*. The lifespan of that Virāt-Purush is two *parārdhs*. The creation, sustenance and dissolution of this cosmos are his three states, just as waking, dream and deep sleep are the three states of the *jīva*. *Virāt*, *śutrātmā* and *avyākṛt* are the three bodies of that Virāt-Purush. These bodies, which are encircled by the eight barriers⁵, have been produced from the 24 elements² comprising of *mahattattva*, etc.

4 “The *indriyas*, *antahkaran* and their presiding deities entered that Virāt and attempted to awaken him. Despite Virāt’s *jīva* being inside his body, Virāt still did not rise. Only when Vāsudev Bhagwān – the *kshetragna* – entered within him in the form of Purush did the body of Virāt rise. Only then did Virāt-Purush become capable of performing all his activities.

5 “To inspire the *jīva*, that same God – while transcending *māyā* in the form of deep sleep – resides in the *jīva* as its witness. The *jīva*, however, has been associated with the body, the *indriyas* and the *vishays*. As a result of this improper association, the *jīva* has become one with the body, *indriyas*, etc. After forsaking their association, the *jīva* realises, ‘My self is Brahma, which is transcendental and free from *māyā*.’ If one associates with Brahma through continuous contemplation in this manner, the *jīva* acquires the virtues of that Brahma. However, it is a great fault of the *jīva* that even after hearing this fact, it cannot maintain constant remembrance.

6 “In this way, the inspirer of both the *ishwar* known as Virāt-Purush and of this *jīva* is Purushottam – also known as Vāsudev – in the form of Purush. Like the *jīva*, that Virāt-Purush is also bound, remaining 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

ⁱ Here ‘Brahma’ should be understood to mean ‘*akshar-mukta*’.

appropriately. So, because Virāt-Purush is attached to *māyā*, he is again produced from *māyā* at the end of dissolution.

7 “Moreover, just as the *jīva* is bound and powerless, in the same way, its father is also bound and powerless. How, then, can the father help his son? Thus the *jīva* remains continuously attached to *māyā* in the form of unconsciousness; that attachment, however, is never broken. Only when one constantly associates with one’s inspirer, Brahma, through contemplation – as previously described – is that attachment broken.

8 “Also, Virāt-Purush worships Sankarshan, Aniruddha and Pradyumna. Specifically, during the state of dissolution, he worships Sankarshan; during the state of sustenance, he worships Pradyumna; and during the state of creation, he worships Aniruddha. In fact, the trio of Sankarshan, Aniruddha and Pradyumna are the *sagun* forms of Vāsudev Bhagwān, and it is on the strength of his worship of them that Virāt-Purush becomes capable of performing the activities of creation, sustenance and dissolution. Moreover, as long as he worships these three, his association with *māyā* – in the form of creation, sustenance and dissolution – is not broken. It is when he worships Vāsudev Bhagwān, who is *nirgun*, that Virāt-Purush forsakes *māyā* and becomes *brahmarup*. Similarly, when the *jīva* worships God in the form of Brahmā and other deities, it attains fruits in the form of *dharma*, *arth* and *kām*. But, when it worships the *avatārs* of God – Rām, Krishna and others – it becomes *brahmarup* and attains liberation. The same applies for Virāt-Purush.

9 “Now, it is said in the scriptures that the *avatārs* manifest from that Virāt-Purush. This should be understood as follows: When Vāsudevnārāyan – through the form of Purush – comes and resides in Virāt-Purush, he is said to be an *avatār*. Thus all those *avatārs* are Vāsudev Bhagwān’s only. When that Vāsudev Bhagwān withdraws Himself and separates from Virāt-Purush, then it is not possible for an *avatār* to manifest through Virāt-Purush alone. Thus, 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.

10 “When the previously-mentioned 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 Virāt-Purushes – are produced via countless Pradhān-Purush pairs. Furthermore, that Purush is desireless, he is a *mukta*, he is *brahmarup* 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 content due to the bliss of Brahma; thus, he is fulfilled.

- 11 “The *ishwar* known as Virāt-Purush indulges in the pleasures of *māyā* and then, at the time of dissolution, forsakes *māyā*. The *jīva*, on the other hand, indulges in the pleasures of *māyā* and then merges into *māyā*, remaining miserable.”
- 12 Shuk Muni then asked, “Purushottam Vāsudev, in the form of Purush, is the cause of the creation, sustenance and dissolution of countless *brahmānds*. Consequently, the scriptures generally describe Purushottam as Purush. But what is the extent of the distinction between Purush and Vāsudev?”
- 13 Shriji Mahārāj then explained, “Just as there is a difference between the *jīva* and Virāt-Purush, who is an *ishwar*; and just as there is also a difference between *ishwar* and Purush, similarly, there is an immense difference between Purush and Vāsudev Bhagwān – Purushottam. Purushottam Vāsudev Bhagwān is the master of all, whereas there are many such *brahmarup*, Akshar-like Purushes who worship the holy feet of Vāsudev and who offer praise to Him. In this way, Purushottam, Purush, *ishwar*, *jīva* and *māyā* are the five eternal entities.
- 14 “I have explained this fact in this way many times, but it is not firmly fixed in one’s heart due to a lack of deep contemplation. As a result, after listening to the words of the scriptures, no stability remains in one’s understanding. If, however, it has been absolutely fixed, then one’s understanding would never falter on listening to such words. Therefore, this fact should be thoroughly contemplated upon and written down.” In this way, the discourse delivered by Shriji Mahārāj has been written.

|| Vachanāmṛt Gadhadā II-31 || 164 ||

Gadhadā II-32

A Cactus Plant; Unhindered Bhakti

- 1 On Shrāvan *sudi* 5, Samvat 1880 [11 August 1823], Swāmi Shri Sahajānandji Mahārāj was sitting in 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. In addition to this, garlands of flowers adorned His neck, bunches of flowers were placed upon His ears and tassels of flowers were placed upon His head. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Then addressing all of the devotees, Shriji Mahārāj said, "In worldly life, the affection one has for family members is like that of a cactus plant or the branch of a banyan or pipal tree. That is, if they are cut and transplanted 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 affection that one has for those other than the members of one's family is like that of the mango tree or the neem tree. Again, the affection one has for the members of one's family is like the cactus plant and banyan tree in that if they have been cut down, they unfailingly do grow again, even while lying in the soil.
- 3 "For this reason, the affection that a person harbours for his family is only uprooted when he realises his true form to be the *jīvātmā*, distinct from the three bodies of *sthul*, *sukshma* and *kāran*; when, discarding all vanity of gender, caste and *ashram*, he beholds God's form within it; and when he becomes eager to engage only in the worship of God. Only then will the affection that he harbours for his family be completely cut. Besides this, though, there are no other means to do so."
- 4 Then Shriji Mahārāj continued, "The sole cause behind the *jiva* attaining liberation, transcending *māyā* and becoming *brahmaswarup* is its engagement in the *gnān*, meditation, devotional songs, spiritual discourses, etc., of the manifest form of Vāsudev Bhagwān, who is Purushottam. It is due to these that the *jiva* transgresses *māyā*, attains an extremely elevated state, and also attains God's Akshardhām. In this, *ātmā*-realisation, *vairāgya* and *dharma* are merely helpful auxiliaries in offering *bhakti* to God. Without the *bhakti* of God, though, *vairāgya*, *ātmā*-realisation and

dharma alone are not capable of allowing the *jiva* to transcend *māyā*. In fact, even if one does not possess intense *dharma*, *ātmā*-realisation or *vairāgya*, if one possesses only *bhakti* towards God, then one would still attain liberation and transcend *māyā*. Such is the superiority of *bhakti* over *dharma*, *ātmā*-realisation, and *vairāgya*.

5 “Nevertheless, only with the help of *dharma* and the other attributes is unhindered *bhakti* possible. Without those other attributes, though, there will definitely be difficulties in offering *bhakti* during times of adverse circumstances. That is why one should offer *bhakti* coupled with *dharma*, *ātmā*-realisation and *vairāgya*.

6 “Having said this, though, even if a devotee who offers such *bhakti* happens to be confronted by adverse places, times, actions and company, then although he is a devotee of God, his heart would indeed become disturbed, and he would become whimsical. Therefore, one should forsake such adverse places, adverse times, adverse actions and adverse company, and forever associate with favourable places, favourable times, favourable actions and favourable company; but never should one associate with adverse circumstances.”

|| Vachanāmṛt Gadhadā II-32 || 165 ||

Gadhadā II-33

The Vow of Non-Lust

1 On Shrāvan *vadi* 13, Samvat 1880 [18 September 1823], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a large, decorated cot in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Then, addressing all of the *sādhus* and devotees, Shriji Mahārāj said, “First, I shall talk about My inclination. Thereafter, all of you can describe your personal thoughts as to how you feel liberation can be attained, and you can also explain how you think you should behave in order for God to be pleased with you in this realm and beyond.”

3 Having said this, Shriji Mahārāj began to describe His own inclination, 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 devotees of God, 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 an aversion towards a devotee of God. Even though I am insistingly offered the *panchvishays* without actually wishing for them Myself, I still do not have any desire for them. In fact, I push them away. In fact, I swear by the lives of these *paramhansas* that from the day I was born to this very day, I have never harboured an improper thought regarding women or wealth, either in the waking state or in the dream state. Thus, I am eternally flawless. One who perceives any flaws in Me will himself suffer from vicious thoughts both in the waking and dream states. Moreover, he will suffer greatly at the time of his death as well.

4 “In addition, only the contemplation of God remains within My heart, and although I outwardly meet and mingle with devotees of God, it is solely for the benefit of their *jivas*. Indeed, the day when I feel that I have developed affection for something other than the devotees of God, I will consider Myself as having been dislodged from My spiritual status. However, I am confident that that would never happen. Thus, I have described My inclination to you. Now, all of you can describe your own personal inclinations.”

5 Hearing this, all of the *sādhus* and devotees each described their inclinations, i.e., their beliefs as to how God would be pleased upon them if they were to abide by that inclination in this realm and beyond. Of them, some described how they possess *vairāgya* of everything except God; others mentioned their virtue of *ātmā*-realisation; some spoke of their love for God; some mentioned their observance of *dharma*. In this manner, many different inclinations were mentioned. However, no one mentioned the inclination that Shriji Mahārāj had in mind.

6 So, Shriji Mahārāj said, “If a person firmly observes the vow of non-lust, then he is never far from God – whether he is in this realm or beyond. Moreover, My affection for such a person never diminishes. In fact, the very reason that I have stayed here is because of these devotees’ firm resolve to observe the vow of non-lust. If a person strictly observes that vow, then even if I were a thousand

miles away from him, I would still be close to him. Conversely, if a person is slack in his observance of the vow of non-lust, then even if he is beside Me, he is as good as a hundred thousand miles away. In fact, I do not like to be served by such a person. It is only because this Mulji Brahmachāri is extremely staunch in his observance of the vow of non-lust that I very much like his service. If, however, someone else serves Me, I am not as pleased.

7 “Furthermore, in all of the discourses that I deliver, I always strongly propagate observance of the vow of non-lust. Indeed, I have been solidly reinforcing it since the day I was born.

8 “When an assembly has gathered, if a man or woman looks lustfully at someone else, then no matter how hard they may try to conceal it, it never escapes My attention. At that time, I become extremely displeased upon that person, and even My face turns red. It hurts Me deeply, but feeling obliged, I cannot say much. Furthermore, being a *sādhu*, I keep My feelings within My heart, but if I were to adopt the ways of a king, I would punish that person severely.

9 “That is why I have already instructed all of the senior *paramhansas* and senior women that if any male or female devotee in the Satsang fellowship commits a breach in his or her observance of the vow of non-lust, then please do not inform Me of it. Because when I hear such things, I am deeply saddened – 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 are dear to Me; they and I will always be very close, both in this realm and beyond.”

10 Thereupon Harji Thakkar asked, “By what means can one’s observance of the vow of non-lust become extremely firm?”

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

12 “One is to conquer the mind by constantly contemplating in one’s mind, ‘I am the *ātmā*, not the body.’ Also, the mind should be

continuously kept engaged in the nine types of *bhakti*, i.e., listening to spiritual discourses related to God, etc. It should not be left unoccupied for even a moment. 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 God, it begins to conceive evil thoughts. This can be likened to the ghost getting ready to devour the man. For this reason, then, the mind should continuously be kept occupied in spiritual discourses, devotional songs, etc., related to God. This can be known as having conquered the mind.

- 13 “The second component is to keep the *prāns* under control. Shri Krishna Bhagwān has said in the Bhagwad Gitā, ‘One’s diet and activity should be kept regulated; that is, one should not keep a strong yearning for food.’ One who behaves in this manner is said to have kept his *prāns* under control. If this is not done, one will feel an intense yearning for food in one’s mind. Consequently, one’s tongue will hanker after the countless types of tastes. As result, any other *indriyas* that one may have conquered will also become unconstrained. Therefore, one should control one’s *prāns* by controlling one’s diet.
- 14 “The third component requires one to control one’s body by physically keeping it within the *niyams* prescribed in Satsang for each individual.
- 15 “Thus, by strictly observing these three components in this manner, one’s observance of the vow of non-lust becomes extremely firm. But one should not consider this to be very difficult to practise. Because it is not at all difficult for one who is, after all, a *sādhū*. The enemies of lust, anger, avarice, etc., prevail strongly even in a *sādhū*, but to please God, he would still forsake them; for only then can he be called a true *sādhū*.
- 16 “After all, what is impossible to achieve with this human body? That which is practised regularly can definitely be achieved. For example, due to the daily drawing of water from a well, the constant rubbing of even a soft rope can cause a groove in the very hard piece of rock that lies on the edge of that well. Similarly, for one who is a *sādhū* and who continuously persists in his efforts for eradicating his *swabhāvs*, how long can those *swabhāvs* remain? They most certainly will be destroyed. Therefore, one who wishes to observe the

vow of non-lust should intensely employ the method that comprises of the three components I have just described.”

|| Vachanāmrut Gadhadā II-33 || 166 ||

Gadhadā II-34

Are the Elements Jad or Chaitanya?

- 1 On Bhādarvā *sudi* 1, Samvat 1880 [5 September 1823], Swāmi Shri Sahajānandji Mahārāj was sitting on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was wearing a white *dhotiyu* and had covered Himself with a white cotton cloth. He had also tied a black-bordered cloth around His head. At that time, some *paramhansas* were singing to the accompaniment of a *dukad* and *sarodā*, while other *paramhansas* as well as devotees from various places had gathered before Him in an assembly.
- 2 Shriji Mahārāj then said, “Please stop the devotional songs, and let us conduct a question-answer session in order to dispel drowsiness.”
- 3 Having said that, Shriji Mahārāj continued, “First of all, allow Me to ask a question: The 24 elements² such as the *indriyas*, *antahkaran*, etc. – which are the result of *māyā* – reside in the *jiva*. Now, are those elements *jad*, or are they *chaitanya*?”
- 4 The *paramhansas* replied, “Those elements are definitely *chaitanya*.”
- 5 Hearing the reply, Shriji Mahārāj countered, “If those elements are *chaitanya*, then along with the *jiva* residing in this body, there should be 24 *jivas* for the 24 elements. Thus, when the *jiva* attains liberation, it would be distributed among all of them; moreover, all sins that are committed by the *jiva* would also be distributed among all of them. Therefore, the experiencer of pleasure and pain cannot be said to be just one *jiva*. Furthermore, the three types of *karmas* – *sanchit karmas*, *prārabdha karmas* and *kriyamān karmas* – cannot be said to apply to just one *jiva*. Furthermore, in the past, when Nārad and the others became liberated, only their own *jiva* became liberated, but there is no mention of the *jivas* of the 24 elements becoming liberated as well.”

- 6 By using such logic, Shriji Mahārāj proved the elements to be without a *jiva*. He then logically disproved each answer given by the *paramhansas*. As a result, the *paramhansas* were unable to answer the question in any way at all.
- 7 Shriji Mahārāj then said, “Here, allow Me to answer the question. Due to the difference between an effect and its cause, there are two types of elements. The elements that are in the form of the cause are *chaitanya*, and the elements that are in the form of the effect are *jad*. Now, in actuality, the *jiva* resides in the heart; but through its power of consciousness, it behaves with oneness with the body, *indriyas* and *antahkaran*. As a result, the body, *indriyas*, etc., appear to be *chaitanya*, but in reality they are *jad*.
- 8 “When that *jiva* becomes a devotee of God and attains the abode of God, the elements which are *jad* are left behind. Now, as those 24 elements are produced from *māyā*, they are forms of *māyā* and are *jad*; they appear differently in the form of the body, *indriyas* and *antahkaran*. For example, there is one *pruthvi* that assumes the five forms of the skin, flesh, marrow, bones and muscles. Due to the ingenuity of the maker, it also comes in the form of glass. In the same way, that *māyā*, due to the will of God, appears in different forms – the body, the *indriyas*, etc.”

|| Vachanāmṛut Gadhadā II-34 || 167 ||

Gadhadā II-35

The Underground Store of Grains

- 1 Approximately an hour-and-a-half before sunrise on Bhādarvā *sudi* 11, Samvat 1880 [16 September 1823], Shriji Mahārāj awoke from sleep and sat on a large, decorated cot 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 blanket. He had also tied a black-bordered cloth around His head.
- 2 At that time, Shriji Mahārāj summoned all of the *paramhansas* and devotees. 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. It is based upon these

thoughts that I have taken a resolution, about which I shall now tell you.”

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.

4 “In actual fact, such *ātmā*-realisation is very difficult to attain. Only a fortunate person who has *sanskārs* of many past lives is able to attain such realisation, whereas if someone else were to contemplate upon the *ātmā* for even a hundred years, he would still not attain realisation.

5 “So how can one attain *ātmā*-realisation? Well, when one meditates on the form of Shri Krishna Bhagwān, it is not at all difficult to attain realisation. Conversely, no one should even hope of realising or seeing the *ātmā* by merely contemplating upon it without meditating on God. However, by the *upāsana* of God, narrating His divine incidents, chanting His holy name, and observing one’s *dharma*, it is not at all difficult for the *jīva* to attain liberation; it is an easy path – like crossing the ocean by sitting in a boat. In contrast, to attain liberation through *ātmā*-realisation is a difficult path – like tying gourds to oneself and trying to cross the ocean.

6 “The only reason why I deliver such talks about knowledge of the *ātmā* is that if one can realise one’s *ātmā* to be distinct from the body, then one will no longer harbour any love for one’s body or for one’s relatives. Then, there would no longer be any hindrances in the *bhakti* of God. This is the only reason; but one should not think that it is possible to attain liberation by the knowledge of the *ātmā* alone.

7 “Also, there are sayings in the world such as, ‘મન હોય ચંગા તો કથરોટમાં ગંગા.’ⁱ But they are not true. Because 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,

ⁱ *Man hoy changā to kathrotmā Gangā.*

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

regardless of how staunch a woman may be in observing *dharmā*, if she stays in the close company of men, then she would also in no way be able to maintain her *dharmā*. Thus, no one should believe that men and women can stay in each other's company and still be able to maintain their *dharmā*. This fact is true, and no one should doubt it.

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

9 “In this way, observance of one's *dharmā*, *upāsānā* of the form of God, listening to and narrating the divine incidents of God's *avatārs*, and chanting His holy name – these four are the only attributes fundamentally necessary for the *jiva*'s liberation.

10 “Indeed, all of you realise Me to be God. So, wherever I have organised festivals; wherever all of the *paramhansas* and *brahmachāris*, male and female *satsangi* devotees have gathered; when I have had devotional songs sung; when I have delivered discourses; when My puja has been performed; etc. – all such actions and incidents should be narrated, heard, and contemplated upon in the mind. If a person remembers these during his last moments, his *jiva* will certainly attain the abode of God. In this way, all of My divine actions and incidents, as well as the chanting of My name, are redemptive. When I explained this to Swarupānand Swāmi, the agonising pain in his body due to his 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.

11 “One should also narrate and listen to the divine incidents of the previous *avatārs* of God such as Rām, Krishna, etc., wherever those incidents may have taken place.

12 “It is for the purpose of consolidating those four attributes in you that I have extensively propagated the eight scriptures¹³, namely the

Shrimad Bhāgwat and others. Thus, those scriptures should be read and studied; and only those four attributes should be emphasised.

- 13 “Also, realise that to try to attain liberation by only observing *dharma* without the other three attributes – *upāsana* of God’s form, narrating and listening to God’s divine incidents, and chanting His holy name – would be as difficult as trying to cross the ocean after tying gourds to oneself. Yet, though a person has the refuge of the form of God; though he narrates and listens to God’s divine incidents and though he chants the name of God, if he does not observe *dharma*, he should be known to be as foolish as one who tries to cross the ocean carrying a stone slab upon his head; he should also be known to be like an outcast.

- 14 “Thus, a *jiva* can attain liberation only by those four attributes. Without them, there are no other means by which one can attain liberation. However, one should only listen to and sing the devotional songs and poems written by Muktānand Swāmi and other *sādhus*. Devotional songs and poems composed by other poets can also be heard and sung if they describe the divine actions and incidents of God. But poems and devotional songs like those composed by the likes of Kabir and Akhā should neither be sung nor heard.”

- 15 Concluding, Shriji 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, because of your faith in My words, you are misled along the wrong path, then of what good would that be to Me? Thus, these discourses are for the sake of your liberation. I have told you this out of affection for all of you, so now all of you should understand it and strictly live by it.”

- 16 Having said this, Shriji Mahārāj finally added, “Now, if you have decided to act according to the discourse 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.’”

- 17 Thereupon, all of the *paramhansas* and *satsangis* happily got up and touched Shriji Mahārāj’s holy feet and bowed before Him. Thereafter, He told the ladies to do the same. So, standing at a distance, the ladies also pledged and took an oath to behave accordingly. Shriji Mahārāj was very pleased with this. Thereafter, He retired to His residence.

Gadhadā II-36

Four Means of Maintaining Continuous Vrutti

- 1 On Bhādarvā *sudi* Punam, Samvat 1880 [30 September 1823], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot 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, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Shriji Mahārāj then said, "Please conduct a question-answer session."
- 3 Thereupon Muktānand Swāmi asked a question: "By what means can one continuously engage one's *vrutti* on God?"
- 4 Shriji Mahārāj replied, "Actually, there are four methods to achieve this. Of these, the first is that if one's *chitt* has a tendency of becoming engrossed, then it would become engrossed in everything. So, just as it becomes engrossed in one's son, wife, etc., it can also become engrossed in God. Thus, that is one method.
- 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 God, then as he is a brave devotee, intense contemplation arises within, thus dispelling all such desirous thoughts. Thereby, he continuously engages his *vrutti* on the form of God.
- 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 form of God due to fear.
- 7 "The fourth method is *vairāgya*. A person with *vairāgya* – through *gnān* of the Sāṅkhya scriptures – 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 contemplates on Him.
- 8 "With the exception of a person on whom God bestows His grace – regarding which there is nothing to say – people may attempt countless other means, but without resorting to these four methods, one will not be able to continuously engage one's *vrutti* on God. Of

course, continuously engaging one's *vrutti* on God is an extremely difficult feat. It is only those whose good deeds from many many lives have ripened who are able to do so. For others, it is very difficult, indeed."

- 9 Having thus described how to continuously engage one's *vrutti* on God's form, Shriji Mahārāj added, "In this world, everyone talks of *māyā*. I have seen the characteristics of that *māyā* as follows: Affection for anything other than God is itself *māyā*. In fact, the affection a person has towards his own body and its relatives and towards one who provides for his body exceeds even the extreme affection one has for the *panchvishays*. Thus, a person who has severed affection for his body, its relations and those who provide for his body is said to have transcended God's *māyā*. In fact, a person who severs affection for everyone other than God develops affection towards God. Then, when affection for God is developed, his *vrutti* continuously remains on God. When that is achieved, he has nothing further to achieve; he has become fulfilled."

|| Vachanāmṛut Gadhadā II-36 || 169 ||

Gadhadā II-37

Eradicating One's Innate Natures; Even a Person Possessing Gnān Behaves According to His Nature

- 1 On Bhādarvā *vadi* 1, Samvat 1880 [21 September 1823], Swāmi Shri 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, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj asked, "In the Gitā, it is said that even a person possessing *gnān* behaves according to his natureⁱ, and

ⁱ This in reference to the verse:

‘सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥’

Sadrusham chestate svasyāhā prakruter-gnānavan-api |

Prakrutim yānti bhootāni nigrahaha kim karishyati | |

not even the strength of self-control mentioned in the scriptures is effective in such cases. How, then, can such innate natures be eradicated?”

3 All of the *munis* thought over the question, but it appeared as if they would not be able to answer Shriji Mahārāj’s question.

4 Shriji Mahārāj then said, “The answer to that is as follows: When the *Satpurush* gives guidance on how to eradicate such *swabhāvs*, if a person has total faith in those words; if he has deep affection for the *Satpurush* giving the guidance; and no matter how painfully strong the *Satpurush*’s words seem, if he accepts those words to be for his own benefit – then his innate natures will be eradicated. Except for this, there is no other method. Therefore, regardless of how much God or the *Satpurush* insults him for the purpose of eradicating his *swabhāvs*, and regardless of the harsh words they may utter – a person who wishes to eradicate his innate natures should not feel hurt in any way and should consider only the virtues of the person advising him. If one behaves in this manner, then that nature, which otherwise could not be eradicated in any way, is eradicated.”

|| Vachanāmṛut Gadhadā II-37 || 170 ||

Gadhadā II-38

Mānchā Bhakta; ‘Merging’

1 On Bhādarvā *vadi* 6, Samvat 1880 [26 September 1823], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a decorated cot 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, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

Even one who has *gnān* behaves according to his innate nature. [In fact], all beings act according to their [respective] natures. So of what use is [the] repression [of one’s innate nature]?

Bhagwad Gitā: 3.33

- 2 Thereupon Shriji 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 devotee of God never has faith in charms and spells, in witchcraft or in vulgar, dramatic performances. If he were to have faith in charms, spells or witchcraft, then even though he may be a *satsangi*, he should be considered to be half-fallen.
- 3 “Having said this, though, there are not many true devotees of God. Nonetheless, Mānchā Bhakta of Kāriyāni was indeed a true devotee of God. Prior to joining the Satsang fellowship, he was in the Mārgi sect. However, in no way did he lapse in his observance of the vow of non-lust; instead, he remained a celibate from his childhood.
- 4 “Once, an alchemist was staying at his house. After demonstrating how he could transform copper into silver, the alchemist told Mānchā Bhakta, ‘Because you are very charitable, I shall teach you this spell and show you how to transform copper into silver.’ But Mānchā Bhakta threatened him with a stick and drove him out of the village, telling him, ‘I have no desire for anything except God.’ Afterwards, when Mānchā Bhakta joined Satsang, he became an *ekāntik bhakta* of God.”
- 5 Continuing, Shriji Mahārāj said, “An *ekāntik bhakta* would firstly possess the virtue of *ātmā*-realisation; secondly, he would possess *vairāgya*; thirdly, he would be staunch in his observance of *dharma*; and fourthly, he would possess profound *bhakti* for Shri Krishna Bhagwān. When such an *ekāntik bhakta* abandons his physical body, he ‘merges’ into Shri Krishna Bhagwān, whereas one who is not *ekāntik* ‘merges’ into either Brahmā and the other deities, or into Sankarshan, Aniruddha, etc. However, without attaining the *ekāntik* state, one cannot ‘merge’ into Shri Krishna Bhagwān.
- 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 his beloved; 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.
- 7 “If a devotee has ‘merged’ into his *Ishtadev*, he would never develop affection for anything else except his *Ishtadev*. In fact, he would continuously think of Him. If he were forced to live without

his *Ishtadev*, he would live life in days of deep misery, but in no way would he be happy.”

|| Vachanāmrut Gadhadā II-38 || 171 ||

Gadhadā II-39

Natural Virtues

1 On Bhādarvā *vadi* 10, Samvat 1880 [29 September 1823], Shriji Mahārāj arrived at Lakshmivādi on horseback from Dādā Khāchar’s *darbār* in Gadhadā. There, He was sitting on a large, decorated cot that had been placed on the platform there. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “Please reveal to Me the virtues which are natural to you – virtues which do not recede even under the influence of adverse places, times, actions, company, etc.”

3 Having said this, Shriji Mahārāj began Himself, “Here, let Me first tell you the virtues that are natural to Me.” He then said, “Firstly, it is My nature that regardless of how much physical contact of the *panchvishays* I encounter, I do not harbour any desire for them in My mind – not even in My dreams.

4 “Secondly, regardless of how much *pravrutti* I may be physically involved in, when I look within towards My *ātmā*, all My *vrutteis* withdraw into My *ātmā* – just like a tortoise withdraws its limbs – and I experience profound bliss.

5 “Thirdly, I have a very strong conviction that God possesses a form. That is, Shri Krishna Vāsudev resides in His Akshardhām – which is full of *chaitanya* and full of divine light – possessing an eternal and definite form. God, thus possessing a form, is also the all-doer, since that which is formless can accomplish nothing. In fact, so firm is My conviction that God possesses a form that even though I have read and heard many Vedānta scriptures, My conviction has not been dislodged.

6 “Fourthly, if I come to know of any man or woman that is pretentiously offering *bhakti* to God merely as an outward show, but that that person is not a genuine devotee of God, then My mind is not pleased upon seeing such a person. Nor do I even feel comfortable with that person, because My mind only becomes pleased when I see

a genuine devotee of God, and I am only comfortable with such people.

7 “I have thus described to you these four virtues that are natural to Me. Now, all of you may tell Me yours.”

8 Thereupon, the senior *paramhansas* and devotees described the virtues they possessed.

9 Shriji Mahārāj then said, “For those who are senior amongst you, the observance of the vow of non-lust is an absolute must. If one has a deficiency in some other aspect, it may well do, but firmness in this is absolutely essential. Because, the example set by the seniors is what is followed by everyone else.”

10 After delivering this discourse, Shriji Mahārāj returned to Dādā Khāchar’s *darbār*, performed the *ārti*, and joined in the ‘Nārāyan’ *dhunya* and prayers. Thereafter, an assembly of all of the *sādhus* and devotees was held there.

11 At that time, Shriji Mahārāj asked the senior *paramhansas*, “I have greatly expounded the importance of the fifth and tenth cantos of the Shrimad Bhāgwat. Now, I would like all of you to explain the fundamental principle of those two cantos as you have come to understand it.”

12 All of the senior *paramhansas* offered explanations according to their own understanding.

13 Thereafter Shriji Mahārāj said, “Here, allow Me to tell you the fundamental principle of those two cantos. But first of all, what can be called a fundamental principle? It is that which when once explained to even the most learned scholars or scriptural readers or highly intellectual people, they would have to believe it to be absolutely true and 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.

14 “Now, of the two cantos, the fundamental principle of the tenth canto is that that whom the Upanishads – i.e., Vedānta – as well as the Shrutis and Smrutis describe as being Brahma, luminous, the embodiment of *gnān*, the essence, subtle; and who is described as non-manifest by various other terms such as *kshetragna*, the cause of all, Parabrahma Purushottam, Vāsudev, Vishnu, Nārāyan, *nirgun*, one who is untainted by *māyā*, etc. – is this manifest form of Shri Krishna Vāsudev, the son of Vasudev. Thus, wherever there are

passages containing hymns in the tenth canto, the words of those hymns refer to this manifest form of Shri Krishna Bhagwān; there is no mention of anyone being superior to Shri Krishna Bhagwān. The tenth canto also mentions that only Shri Krishna Bhagwān is the cause of the creation, sustenance and dissolution of the whole cosmos.

- 15 “The greatness of that Shri Krishna Bhagwān is narrated in the fifth canto. Also mentioned are the many different forms assumed by Shri Krishna Bhagwān in various *khands* for the sustenance of the world and for the sake of bestowing bliss upon his devotees. In addition, all those who abide by the *niyams* prescribed by Shri Krishna Bhagwān 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 breaches those *niyams*, he will certainly regress.
- 16 “That same Shri Krishna Vāsudev, who as a child gave the spectacular *darshan* of the manifest, four-armed form to Vāsudev and Devki, is in fact the form of the eternal Vāsudev.
- 17 “Furthermore, that Shri Krishna Bhagwān had behaved according to *dharma*, *arth* and *kām*. All those who narrate or even listen to the divine incidents of God in which he observed *dharma*, *arth* and *kām* will be released from all of their sins and will attain the highest state of enlightenment. Also, the birth, actions and form of that Vāsudev Bhagwān are all divine. In fact, Vāsudev Shri Krishna alone is supreme.
- 18 “This is the fundamental principle of those two cantos. Even those who have attained the *brahmarup* state, like Shukji, must also worship and offer *bhakti* to Shri Krishna Bhagwān. Also, as mentioned in the tenth canto, even the likes of Shukji should narrate and listen to the divine incidents of God. In fact, Shukji himself has said,

परिनिष्ठितोऽपि नैर्गुण्य उ त्मश्लोकलीलया ।
गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥ ⁱ

- 19 “One should also keep a firm conviction regarding the form of that Vāsudev Bhagwān. Because if a person has a firm conviction of the form of God, and if he happens to commit some sin, then he will be freed of that sin – because there is always some form of atonement prescribed for committing a sin. However, to realise God as being formless is a sin much graver than even the five grave sins¹⁰. There is no atonement for that sin.
- 20 “Conversely, if a person realises God to possess a form and is convinced of this, then even if he happens to commit a sin, there is nothing to worry about. Because by the grace of God, all of those sins will be burnt and his *jiva* will attain God.
- 21 “Therefore, one should keep a firm conviction of the form of God and staunchly worship Him. This is My message to you. So, please imbibe these words firmly in your lives.”
- 22 Having given this advice to everyone, Shriji Mahārāj departed to have His meals.

|| Vachanāmṛut Gadhadā II-39 || 172 ||

Gadhadā II-40

Offering One Extra Prostration

- 1 On *Āso vadi* 3, Samvat 1880 [22 October 1823], Shriji Mahārāj was in His residence in Dādā Khāchar’s *darbār* in Gadhadā. After bathing and donning white clothes, He sat upon His seat. Then, after completing His daily routine of performing puja of God, He was offering prostrations in the northern direction to Shri Krishna

ⁱ *Parinishthito’pi nairgunya uttama-shloka-leelayā / Gruheeta-chetā rājarshe ākhyānam yad-adheetavān /*

O King [Parikshit]! Despite being perfectly poised in the *nirgun* state, I [Shukdevji] – having been attracted by the divine actions and incidents of God – studied the [Shrimad Bhāgwat] epic.

Shrimad Bhāgwat: 2.1.9

Bhagwān. It so happened that on that day, He offered one prostration more than He usually offered everyday.

2 Noticing this, Shuk Muni asked, “Mahārāj, why did You offer one extra prostration today?”

3 Shriji Mahārāj explained, “Everyday, after bowing to Shri Krishna Bhagwān, 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.’ Today, however, the following thought occurred to Me: ‘No other sin causes more misery to a person than when he somehow – knowingly or unknowingly – harms a devotee of God by thought, word or deed.’ Thus, I offered one extra prostration to atone for any mistake that may have occurred of knowingly or unknowingly harming some devotee of God by thought, word or deed.

4 “Indeed, I have come to the conclusion that the extent of damage and misery incurred as a result of harming a devotee of God is not incurred by any other sin. On the other hand, there is no spiritual endeavour that benefits a person and gives as much happiness as that of serving a devotee of God by thought, word and deed.

5 “It is because of the influence of avarice, egotism, jealousy and anger that one spites a devotee of God. Only one who does not possess these four can revere a devotee of God. Therefore, one who wishes to experience supreme happiness in this very body and also experience supreme happiness after death should never harm a devotee of God – by thought, word or deed.

6 “If, however, one does somehow harm a devotee of God, then one should verbally pray to him for forgiveness; and physically and mentally, one should prostrate before him and resolve to behave in such a manner so as to never harm him again. However, one should not behave in such a way that one performs prostrations after harming someone once, only to then harm him again and perform prostrations again.

7 “So that you remember this fact daily, from today, all *sādhus* and all devotees should observe the following vow: After performing puja of God, one should offer prostrations according to one’s daily practice. After this, to compensate for having knowingly or unknowingly harmed a devotee of God by thought, word or deed during the day, one should perform one extra prostration daily. This is My command; so please do abide by it.”

Gadhadā II-41

A Bone in the Form of Egotism

- 1 On Kārtik vadi 11, Samvat 1880 [28 November 1823], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot 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*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Out of compassion, Shriji Mahārāj then began to preach to His devotees, saying, "When a person who wishes to worship God receives an opportunity to serve God and His devotees, he should serve them considering it to be his extremely great fortune. Moreover, he should do so only with *bhakti*, for the sake of pleasing God and for his own liberation – not for the sake of receiving praise from others.
- 3 "The nature of a person, however, is such that he only enjoys doing that which satisfies his vanity. Without that, he does not enjoy performing even *bhakti* of God. For example, a dog takes a dry bone to an isolated place to chew on. As a result of the chewing, its mouth is abraded and the bone becomes covered in blood. Then licking the bone, the dog becomes overjoyed. But little does the fool realise, 'The taste that I am enjoying is that of the blood from my own mouth.' In the same way, even a devotee of God is unable to forsake the bone in the form of egotism. In fact, all of the spiritual endeavours he performs are governed by vanity; they are not performed for the sole purpose of pleasing God, thinking of them as *bhakti* towards God. Moreover, even of the *bhakti* that he does offer to God, he does so only when it nourishes his pride, but not for the sole purpose of pleasing God.
- 4 "There must be very few devotees of the likes of Ratanji and Miyāji who offer *bhakti* to God solely for the purpose of pleasing God without any cravings for praise. Not everyone, however, is capable of forsaking the taste of praise."

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

कनक तज्यो कामिनी तज्यो तज्यो धातु को संग।
तुलसी लघु भोजन करी जीवे मानके रंग॥ⁱ

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

|| Vachanāmṛut Gadhadā II-41 || 174 ||

Gadhadā II-42

Akshar Has Both Sagun and Nirgun Aspects; The Keyⁱⁱ

- 1 On Māgshar *vadi* 12, Samvat 1880 [29 December 1823], Swāmi Shri 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. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Bhagwadānand Swāmi asked Shriji Mahārāj, “Mahārāj, in what way do countless millions of *brahmānds* dwell within each and every pore of God? Also, where in the *brahmānds* do the *avatārs* of God manifest?”
- 3 Shriji Mahārāj replied, “There are two aspects of Purushottam Bhagwān’s Akshardhām. The first is the *sagun* aspect, and the other is the *nirgun* aspect. Purushottam Nārāyan, on the other hand, cannot be described as *sagun*, nor can He be described as *nirgun*. The distinction of *sagun* and *nirgun* applies only to Akshar.

ⁱ Kanak tajyo kāmīni tajyo, tajyo dhātuko sang/
Tulsi laghu bhojan kari, jīve mānke rang/ |

Tulsi says: renounced he has women, wealth and possessions;
But lives he does on praises alone, the greatest of all obsessions.

ⁱⁱ In the title, ‘The Key’ refers to the fact that Aksharbrahma is the ‘key’ to unlocking the greatness of Purushottam.

- 4 “The *nirgun* aspect of Akshar has an extremely subtle form, smaller than even an *anu*, while the *sagun* form 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 barriers⁵. Rather, it is because of the extreme vastness of Akshar that those *brahmānds* appear so small. Take Mount Girnār as an example. Compared to Mount Meru, it appears to be extremely small. However, compared to Mount Lokālok, 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.
- 5 “Aksharbrahma itself is like the sun in the sense that when the sun rises, all ten directionsⁱ can be determined in relation to it. Akshardhām is like that; i.e., above, below, on all four sides of that Akshar – in fact, in all directions – are millions of *brahmānds*.
- 6 “Moreover, God – Purushottam – forever remains present in that Akshardhām. His will always prevails. While remaining in Akshardhām itself, He manifests in whatever form is required in whichever *brahmānd*. For example, Shri Krishna Bhagwān had only one form, yet during the *rās* episode he assumed as many forms as there were *gopis*. In the same way, Purushottam Bhagwān manifests in whatever form is required in whichever *brahmānd* – while simultaneously dwelling in Akshardhām. Actually, He Himself forever dwells in Akshardhām. In fact, wherever that form of Purushottam resides, that is the very centre of Akshardhām.”

|| Vachanāmṛut Gadhadā II-42 || 175 ||

ⁱ The ten directions are: (1) Uttar – North, (2) Ishān – Northeast, (3) Purva – East, (4) Agni – Southeast, (5) Dakshin – South, (6) Nairutya – Southwest, (7) Pashchim – West, (8) Vāyavya – Northwest, (9) Urdhva – up, (10) Adhah – down.

Gadhadā II-43

Brahmaswarup Love

1 On Posh *sudi* 4, Samvat 1880 [5 January 1824], Swāmi Shri Sahajānandji Mahārāj was seated on a cushion with a cylindrical pillow at the residence of the Ayodhyāwāsis in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, Premānand Swāmi was singing devotional songs to the accompaniment of a *sarodā*, while *munis* as well as devotees from various places had gathered before Him in an assembly.

2 Thereupon Shriji Mahārāj said, "Let us conduct a question-answer session." So saying, Shriji Mahārāj Himself asked, "A devotee of God who is *gunātit* behaves only as the *ātmā*, above the influence of the three *gunas* – i.e., above *sattvagun* in the form of *vairāgya*, above *rajogun* in the form of desires for *vishays*, and above *tamogun* in the form of passiveness. He harbours absolutely no thoughts, and experiences a deep sleep-like state. Now, does such a *nirgun* devotee who behaves as the *ātmā* in this manner have love for God, or not? That is the question."

3 Muktānand Swāmi replied, "One who behaves as the *ātmā* does have love for God."

4 Hearing the reply, Shriji Mahārāj asked, "Is the love of such a devotee who behaves as the *ātmā* of the same qualities as the *ātmā*, or different?"

5 Muktānand Swāmi replied, "That love is of the same qualities as the *ātmā*."

6 Shriji Mahārāj then explained, "Regarding the love developed for God while behaving as the *ātmā*, Madhvāchārya, Nimbārka and Vallabhāchārya have all described that love as *brahmaswarup*. Therefore, only one who has love for God

having become *gunātit*, is *brahmaswarup*. Such is the principle of the great *āchāryas*."

|| Vachanāmṛut Gadhadā II-43 || 176 ||

Gadhadā II-44

The Characteristics of Godly and Demonic People

- 1 On Posh *sudi* 8, Samvat 1880 [9 January 1824], Swāmi Shri 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. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj asked Muktānand Swāmi, "When a person perceives a flaw in a devotee, does that person perceive the same amount of flaws in that devotee as he had noticed previously, or does he perceive more flaws?"
- 3 Muktānand Swāmi replied, "Apparently, he perceives the same amount of flaws as he previously perceived."
- 4 Shriji Mahārāj then said, "You have missed the point of the question. If he perceives exactly the same amount of flaws, then how can you say that he has perceived a flaw? In actual fact, it is due to the influence of adverse places, times, actions, company, etc., that his intellect becomes spoiled; and that is why he perceives more flaws. In this situation, one should realise that the blemish of adverse circumstances has tainted his intellect.
- 5 "Moreover, I personally feel, 'If one previously has kept the company of the great *Purush* or has had the *darshan* of God, then one will only perceive one's own flaws but will never perceive flaws in any other devotee of God.' A person with such characteristics should be known to be godly.
- 6 "On the other hand, a person who is demonic never perceives even a single flaw within himself; instead, he perceives only flaws in other devotees. A person with such an intellect should be known to be demonic. If such a demonic person happens to be in the Satsang fellowship, or if he stays in the *mandal* of *sādhus*, he will be similar to Kālnemi, Rāvan and Rāhu; but he will not be influenced by the company of *sādhus*.
- 7 "Thus one who is a staunch devotee of God perceives only his own flaws, but never does he notice the flaws of other devotees."

|| Vachanāmrut Gadhadā II-44 || 177 ||

Gadhadā II-45

Expelling the Horde of the Fifty-One Bhutsⁱ

- 1 On Posh *vadi* 1, Samvat 1880 [17 January 1824], Swāmi Shri 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. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "All of you *munis*, *brahmachāris*, *satsangi* householders, *pārshads* and Ayodhyāwāsis are said to be Mine. So if I was not vigilant in having all of you behave accordingly, and if you were to then behave waywardly, I would not be able to bear 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 vigilant, because if you allow even a little carelessness, your footing in Satsang will not last.
- 3 "Furthermore, as you are devotees of God, I do not wish to leave any form of improper *swabhāvs* within your hearts. Nor do I wish to allow any trace of any of *māyā's* three *gunas*, ten *indriyas*, ten *prāns*, four *antahkarans*, five *bhuts*, *panchvishays*, and the deities of the 14 realms to remain. Instead, I wish to make all of you such that you offer *bhakti* to God realising your true form to be the *ātmā*, which is characterised by eternal existence 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, by performing austerities, all of your worldly desires will be burnt to ashes; or I will take you to Shwetdwip and burn all of your worldly desires to ashes by having you perform austerities with the *niranna-muktas*. But I do not wish to allow any affection for anything except God to remain. For this reason, then, all of the devotees and *munis* should remain vigilant."
- 4 Having delivered this discourse, Shriji Mahārāj retired to His residence.

ⁱ The fifty-one *bhuts* are the three *gunas*, the ten *indriyas*, the ten *prāns*, the four *antahkarans*, the five *bhuts*, the five types of sense objects, and the presiding deities of the fourteen *loks*.

- 5 Later, in the evening of that same day, Shriji Mahārāj presided over another assembly that He had gathered together. After the *ār̥ti* was completed, He said, “By performing *sāttvik karmas*, one goes to Devlok; by performing *rājasik karmas*, one goes to Mrutyulok; and by performing *tāmasik karmas*, one is consigned to the lower realms. But someone may doubt, ‘If by performing *rājasik karmas* one attains Mrutyulok, then that suggests that all those on Mrutyulok should experience the same joys and miseries.’ So, the answer to this is that although there is only one particular *rajogun*, countless types of distinctions are created within it due to the influence of differing places, times, etc. Thus, it is not the case that there is one, certain type of *rājasik karma*. Rather, the type of *karma* performed varies according to the factors of place, time, company and action.
- 6 “Having said this, though, if one performs some *karma* which displeases the *Sant* of God or an *avatār* of God, one will suffer miseries similar to those of Yampuri in this very body here in Mrutyulok. On the other hand, if one performs a *karma* by which God and His *Bhakta* are pleased, then, in this very body, one will enjoy bliss similar to that of attaining the highest state of enlightenment.
- 7 “Furthermore, if one were to displease God and His *Sant*, then despite the fact that one had performed such *karmas* that would have led one to *swarg*, all those *karmas* would be destroyed and one would instead be consigned to *narak*. Conversely, if one were to perform a *karma* by which God and His *Sant* are pleased, then even if one were destined to fall into *narak*, all of one’s impure *karmas* would be destroyed and one would instead attain the highest state of enlightenment. Therefore, those who are wise should behave only in a manner that would please God and His *Bhakta*. One should even advise all of one’s relatives, ‘We should behave only in a manner that would please God and His *Sant*, and in a manner by which they would shower their grace upon us.’
- 8 “In fact, Agni must have also pleased God and His *Sant*, because only then would he have attained his light. Surya, Chandra and all others who possess light, must also have pleased God and His *Sant* by performing pious *karmas*, for only then would they have attained such light. In fact, all of those who are happy in Devlok and Mrutyulok must have pleased God and His *Sant*, because it is by their grace that they are happy.

- 9 “Therefore, one who aspires for the good of one’s own *ātmā* should observe the *swadharma* prescribed in the sacred scriptures, and do only that which pleases God and His *Sant*.”

|| Vachanāmrut Gadhadā II-45 || 178 ||

Gadhadā II-46

The ‘Death-line’; Falling from Ekāntik Dharma

- 1 On Posh *vadi* 11, Samvat 1880 [26 January 1824], Swāmi Shri 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 blanket made of *chhint*. At that time, some *sādhus* were singing devotional songs to the accompaniment of a *jhānjh* and *mrudang*, while other *munis* as well as devotees from various places had gathered before Him in an assembly.
- 2 After the singing concluded, Shriji Mahārāj said, “A *Satpurush* living in this world is not pleased or pained upon seeing the worldly progress or regress of a person. However, when someone’s mind recedes from the path of God, 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.
- 3 “In fact, God assumes *avatārs* upon earth for the purpose of establishing *dharma*, and that too, not simply for the establishment of the *dharma* of one’s caste and *āshram*. After all, even the *āchāryas* of *pravrutti dharma*, such as the Saptarshi and others have established the *dharma* of the four castes and *āshrams*. God does not, however, assume *avatārs* solely for that purpose; He assumes *avatārs* to expound the *dharma* of His *ekāntik bhaktas*.
- 4 “For such *ekāntik bhaktas*, leaving the body is not considered to be death; rather, for them, falling from that *ekāntik dharma* is true death. This occurs when an aversion arises in one’s heart towards God or His *Sant*. It is then that that devotee should be known to have fallen from the *dharma* of *ekāntik bhaktas*. If, for example, he has fallen due to anger, it should be known that he has received the body of a snake; and if he has fallen due to lust, then it should be known that he has taken birth as an evil spirit or a demon.

- 5 “Nevertheless, despite having attained such bodies and having fallen from *ekāntik dharma*, those who observe *dharma* or perform austerities will attain Devlok due to their observance of *dharma* or their performance of austerities. However, one who bears an aversion towards God or His *Sant* will certainly not attain the abode of God. On the other hand, even if a person has committed the five grave sins¹⁰, if he has not perceived a flaw in God or His *Sant*, then his sins will be burned, and he will dwell in the abode of God. Therefore, to perceive flaws in God and His *Bhakta* is a graver sin than committing the five grave sins.”

|| Vachanāmrut Gadhadā II-46 || 179 ||

Gadhadā II-47

A Split in the Pruthvi Down to Pātāl

- 1 On Mahā vadi 10, Samvat 1880 [24 February 1824], Swāmi Shri 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 had covered Himself with a yellow blanket made of *chhint*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “If a person has a group of *sādhus* staying with him, and if he can sincerely look after them in a gracious manner, those *sādhus* will happily stay with him. However, if he does not know how to look after them, they will not stay with him.
- 3 “Furthermore, if a *sādhu* is eager to attain liberation, he would become increasingly overjoyed when I do something that may upset him or when I denounce 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; thus I wonder if I have actually attained the company of a great *sādhu* in the guise of tuberculosis!’ This is how a wise person would view the situation. Why? Because a person’s desires regarding the genitals and the stomach are, in fact, characteristics of an unholy person. But tuberculosis is such a disease that it removes both flaws. Thus, an aspirant should not feel hurt when the *Satpurush*, in the same manner as that disease, denounces *vishays*.

4 “Also, if a person is staying with a senior *sādhū* 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 *sādhū* at all. Instead, he should be known to be an extremely wretched person and like a dog. One who has such corrupt intentions will ultimately fall from Satsang.

5 “Furthermore, if someone should give a *sādhū* a nice object, one who becomes jealous as well as one who is greedy for the *panchvishays* are both much worse than one who has committed the five grave sins¹⁰. Therefore, one who is wise should remain in the company of *sādhūs* and not harbour any impure intentions within. After all, this assembly is like the assembly in Badrikāshram and Shwetdwp; if a person’s worldly desires are not eradicated here, where else will he be able to eradicate them?

6 “Moreover, our *jīvas* have previously indulged in the *panchvishays* through countless bodies, as deities, humans, etc. Nevertheless, we have not been content with those *vishays*. Therefore, now that we are devotees of God, indulging in the *vishays* for a further year, or two years, or maybe even five years will still not fulfill us. It is as if the earth has been split down to Pātāl, and we begin to fill it with water – obviously, it can never be filled. Similarly, the *indriyas* have never become satisfied by the *vishays*, and they never will be. So, now, one should eradicate one’s attachment to the *vishays*. Furthermore, one should consider the virtues of the *sādhū* who speaks to one harshly and should not think ill of him. This is explained in the following devotional song composed by Mukṭānand Swāmi: શૂળી ઉપર શયન કરાવે, તોય સાધુને સંગે રહીએ રે...ⁱ. Thus, one should seize this opportunity and die only after eradicating one’s impure desires; one should not die with one’s impure desires still remaining.

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

ⁱ *Shooli upar shayan karāve toya sādhone sange rahiye re...*

One should remain in the association of *sādhūs* – even if one has to suffer the pain of a *shulī*.

process one has to go to dwell in Brahmālok or Indralok, there is nothing to worry about. Because if one goes for ablutions and then falls headfirst into the gutter, one should take a bath and become pure again; one should not remain in the filth. Similarly, if a person harbours pure desires and as a result attains Brahmālok or Indralok, he should think, 'I have fallen headfirst into the gutter.' Thinking in this manner, he should discard the pleasures of Brahmālok and Indralok using the strength of his pure desires and make his way to the abode of God. He should resolve not to stop anywhere in between.

- 8 "Also, just as the householders or renunciants serve us, we should also realise their greatness. For example, Mulji Brahmachāri realises My greatness and serves Me. In the same way, I realise his greatness. Thus, as the householders serve us by providing food and clothes, we should also realise their greatness and serve them by preaching to them. In this way, we should foster fraternity among devotees of God by realising each others' greatness."

|| Vachanāmrut Gadhadā II-47 || 180 ||

Gadhadā II-48 **The 'Vandu' Devotional Songs;** **Taking Birth in the Company of the Sant**

- 1 On Mahā vadi 14, Samvat 1880 [28 February 1824], Swāmi Shri 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 adorned His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 In the assembly, Premānand Swāmi was singing 'Vandu Sahajānand ras roop, anupam sārne re lol...' – devotional songs useful for meditation. After he had finished singing, Shriji Mahārāj commented, "The devotional songs you sang were very nice. After listening to them I thought in My mind, 'Since this *sādhu* contemplates upon God's form in this way, let Me get up and prostrate before him.'

- 3 “If a person is able to contemplate upon God in his *antahkaran* in this manner, and if he were to die while still harbouring such a desire for God, he would definitely not have to take another birth. If he engages in such contemplation of God, he has certainly attained the highest state of enlightenment while alive. In addition, he can be said to be in the process of becoming a *niranna-mukta* just like the *niranna-muktas* in Shwetdwip. Such a person performs the bodily activities that are necessary absolutely effortlessly. In fact, one who is able to contemplate upon God’s form has become fulfilled and has nothing more left to do.
- 4 “On the other hand, if a person dies while contemplating upon things other than God, there will be no end to his miseries for countless millions of years. So now that such an opportunity has arisen, one should seize it and, after discarding any thoughts about objects other than God, should contemplate upon His form only.
- 5 “If, however, one is unable to contemplate upon God’s form, one should remain in the company of such a *sādhū* 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 *sādhū*s. This is all I wish for.
- 6 “But if a person is able to contemplate upon God as described in the above devotional song, then he is freed from the bondage of *kāl*, *karma* and *māyā*. In fact, regardless of the family in which such a person happens to be born, the parents of such a person should also be considered to be fulfilled. Conversely, one who contemplates upon the *vishays*, and not upon God, should be considered as being totally lost.
- 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 such a *sādhū* who is a knower of Brahma, as well as the direct *darshan* and contemplation of Shri Vāsudev Bhagwān are extremely rare. Thus, there is no greater advantage of possessing this human body than being able to constantly contemplate upon God in one’s heart – just as a person engrossed in the *vishays* constantly contemplates upon them in his *antahkaran*. Such a person is also the greatest amongst all devotees of God. Even if that devotee does indulge in the

panchvishays – i.e., sights, sounds, smells, tastes and touch – all would be related only to God. His ears wish to continuously listen to discourses related to God; his skin wishes to touch God; his eyes wish to have the *darshan* of God and His *Sant*; his tongue wishes to taste the *prasād* of God; and his nose wishes to smell the fragrance of flowers and *tulsi* which have been offered to God. Apart from God, he considers nothing else to be a source of happiness. One who behaves in this manner can be called an *ekāntik bhakta* of God.”

|| Vachanāmrut Gadhadā II-48 || 181 ||

Gadhadā II-49

A Great Difference Exists between God’s Form and Māyik Forms; Not Becoming Content with Spiritual Discourses, Devotional Songs, etc.

1 On Fāgun *sudi* 2, Samvat 1880 [1 March 1824], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a large, decorated cot on the veranda outside the west-facing *medi* in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes, and a garland of white flowers also hung from His *pāgh*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “There is a great difference between the manifest form of God and *māyik* forms. However, those who are ignorant and those who are utter fools consider God’s form and *māyik* forms to be the same. Those who see *māyik* forms and those who contemplate upon *māyik* forms spend countless millions of years wandering in the cycle of births and deaths. In comparison, those who do the *darshan* of God’s form and those who contemplate upon it escape from the bondage of *kāl*, *karma* and *māyā*; attain the highest state of enlightenment; and become attendants of God. It is for this reason that My mind never becomes satiated with spiritual discourses, devotional songs, talks related to God or meditation of God. All of you should also do the same.”

|| Vachanāmrut Gadhadā II-49 || 182 ||

Gadhadā II-50

The Fundamental Principle; Worldly Attachment

1 On the night of Chaitra *vadi* 2, Samvat 1880 [15 April 1824], Swāmi Shri Sahajānandji Mahārāj was sitting on the veranda outside the west-facing *medi* in front of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, "Because 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 Brahma. I have also forever attached Myself with undying love to Purushottam Bhagwān – who possesses a definite form – and to His devotees dwelling in the radiant Akshardhām. In fact, I have no love for anything other than them. This is what I constantly experience.

3 "Outwardly, I do not make a display of the intensity of My renunciation. However, when I look into My heart and towards the hearts of other devotees, even the senior *paramhansas* 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.

4 "It also seems to Me that no one is capable of making Me falter from My *bhakti* towards God and His *Bhakta*.

5 "In addition, even before one had been graced with the attainment of God, *kāl* – a power of God – was unable to destroy the *jiva*; *karmas* were unable to destroy the *jiva*; not even *māyā* was able to absorb the *jiva* within itself. So now, having attained God, why should one worry about *kāl*, *karma* and *māyā*? Bearing this in mind, I have boldly resolved that I do not want to develop love for anyone except God and His *Bhakta*.

6 "Furthermore, I do not wish to leave any trace of the world in the hearts of whosoever keeps My company. Why? Because I get along only with those whose resolve is similar to Mine. But if one has desires for worldly pleasures, then even if I try to develop affection for that person, I cannot do so. Thus, only those devotees of

God who are free of worldly desires are dear to Me. What I have just told you is My personal principle.”

- 7 In this manner, Shriji Mahārāj talked to His devotees for the sake of their enlightenment.

|| Vachanāmṛut Gadhadā II-50 || 183 ||

Gadhadā II-51

The Characteristics of One Who Behaves as the Ātmā

- 1 On Chaitra *vadi* 9, Samvat 1880 [22 April 1824], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a large, decorated cot on the veranda outside the south-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

- 2 Thereupon Shriji Mahārāj asked the *paramhansas*, “Often, when the *jīva* enters deep sleep, it experiences profound peace, whereas at other times, even when it enters deep sleep, its restlessness does not subside. What is the reason for this? That is My question.”

- 3 The senior *paramhansas* attempted to answer the question but were unable to give a precise answer.

- 4 So Shriji Mahārāj explained, “That is due to the increase of the force of *rajogun*. So, even during the state of deep sleep, the disturbance of *rajogun* joins with *tamogun*. As a result, one experiences a feeling of restlessness even within deep sleep. Thus, as long as the influence of the *gunas* remains within a person, he will never experience happiness; only when he behaves as the *ātmā* does he become happy.”

- 5 Thereupon Muktānand Swāmi asked, “What are the characteristics of one who behaves as the *ātmā*?”

- 6 Shriji Mahārāj replied, “No one is said to be as powerful as Shiv and Brahmā. In fact, they are the gurus of even Nārād. Indeed, it is difficult for others to behave as they do – as *brahmaswarup*. Having said that, though, when the eight factors of place, time, action, company, mantra, scriptures, initiation and meditation became unfavourable, the adverse influence caused great distress in the

hearts of even the likes of Shiv and Brahmā. Therefore, regardless of how *nirgun* one may be, or even if one behaves as the *ātmā*, if one encounters adverse circumstances, one will most certainly experience distress within. So, no one can ever become happy by breaching the disciplines laid down by the great *Purush*.

7 “For this reason, then, all renunciants should abide by the *dharma* of renunciants, all householders should abide by the *dharma* of householders, and all women should abide by the *dharma* of women. Even in this, one will not become happy if one behaves less than what is prescribed; nor will one become happy by behaving beyond what is prescribed. After all, the *dharma* prescribed in the scriptures has been written exactly as God has narrated; thus, there can be no discrepancy in it. Moreover, they are prescribed in such a way that they are easy to observe. Therefore, if one observes too much or too little, one will certainly become unhappy.

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

|| Vachanāmṛut Gadhadā II-51 || 184 ||

Gadhadā II-52

What Befits a Renunciant and What Befits a Householder

1 On Chaitra *vadi* 11, Samvat 1880 [24 April 1824], Shriji Mahārāj arrived at Lakshmivādi on horseback from Dādā Khāchar’s *darbār* in Gadhadā. There, 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*. At that time, some *munis* were singing devotional songs to the accompaniment of a *jhānjh* and *mrudang*, while other *munis* as well as devotees from various places had gathered before Him in an assembly.

2 After the *munis* had finished singing, Shriji Mahārāj said, “I wish to speak now, so please listen. In this world, the path of a renunciant and the path of a householder are both different. That

which befits a householder is not appropriate for a renunciant, and that which befits a renunciant is not appropriate for a householder. One who is wise will realise this, but others will not.

3 “Now, I shall explain the distinctions. Wealth and property; elephants and horses; cows and buffaloes; houses and mansions; a wife and children; lavish clothes and jewellery are all befitting for a householder. But for a renunciant, they are completely inappropriate. For a renunciant, to live in the forest; to keep no clothes except a loincloth; to wear a cap on one’s head; to shave off one’s hair, beard and moustache; to wear saffron-coloured clothes; and to tolerate someone swearing or throwing dust at one are most befitting. But these, although befitting for a renunciant, are in fact inappropriate for a householder. Thus, one who has renounced the world and become a renunciant 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.

4 “Moreover, if a wise person is scolded by someone, he would in turn consider the scolder’s virtues; on the other hand, if someone offers some useful advice to a fool, the fool would be offended. In that respect, Mulji Brahmachāri and Ratanji are never offended; that is why I get along very well with them.

5 “Also, I like one who serves 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 puja, I would not like that puja. If, however, one offers something with *shraddhā*, I like it very much.

6 “Furthermore, even if one offers *bhakti* with *shraddhā*, if one becomes jealous of someone else who comes to offer their *bhakti*, then I do not like that. Thus, I very much prefer one who offers *bhakti* with *shraddhā* and without jealousy.”

|| Vachanāmṛut Gadhadā II-52 || 185 ||

Gadhadā II-53

Not Being Able to Perceive One's Own Flaws Is Delusion

- 1 On Vaishākh *sudi* 5, Samvat 1880 [3 May 1824], Swāmi Shri Sahajānandji Mahārāj was sitting upon a cushion with a cylindrical pillow in His residence in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "The characteristic of delusion as described in the scriptures is as follows: When delusion pervades one's heart, one simply cannot perceive one's own flaws. Thus, not being able to perceive one's own flaws is, in fact, the very definition of delusion.
- 3 "Moreover, everyone has extreme vanity of the wisdom that they possess, but they do not think, 'I do not even know anything about my own *jiva*' – that is, is the *jiva* within this body black, or is it white? Is it long, or is it short? They know nothing about their own *jiva*, yet they find faults in the great *Purush* or in God. They feel, 'Although He is a great *Purush* or God, this much He is not doing properly.' Though they find faults in this way, little do the fools realise that God sees all of the *jivas* and *ishwars* 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, Shāradā, Brahmā and other deities are unable to fathom the extent of His greatness. In fact, even the Vedas describe His glory as 'नेति नेति'¹. Therefore, a person who perceives faults either in God's divine incidents or in His understanding should be known to be a non-believer and a sinner. In fact, he should be considered to be the king of all fools. Besides, God's and His *Bhakta*'s understanding

¹ *neti neti*

Literally meaning 'Not this much; not this much;' implying that the glory of God is unparalleled, i.e. indescribable and unfathomable.

transcends this world. How, then, can a person who believes his self to be the body possibly comprehend it?

- 4 “So, it is simply out of one’s foolishness that one perceives flaws in God and His *Bhakta* and thus falls from the path of God; but, God’s true *Bhakta*, the *Satpurush*, continues to act in a transcendental way.”

|| Vachanāmṛut Gadhadā II-53 || 186 ||

Gadhadā II-54

Satsang Is the Greatest Spiritual Endeavour; A ‘Gokhar’ⁱ; Profound Attachment

- 1 In the afternoon on Jyeshtha *sudi* 7, Samvat 1880 [3 June 1824], Swāmi Shri Sahajānandji Mahārāj arrived at Lakshmivādi on horseback from Dādā Khāchar’s *darbār* in Gadhadā. There, 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, His neck was adorned with a garland of *mogrā* flowers, and His *pāgh* was decorated with a tassel of flowers. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj asked the *munis*, “In the 12th chapter of the 11th canto of the Shrimad Bhāgwat, Shri Krishna Bhagwān has said to Uddhav, ‘I am not as pleased by *ashtāṅg-yoga*, *sāṅkhyā*, renunciation, observances, sacrifices, austerities, donations, pilgrimages, etc., as I am pleased by *satsang*.’ This is what God has said. This implies that of all spiritual endeavours, *satsang* is the greatest. But what are the characteristics of one who regards *satsang* as the greatest spiritual endeavour?”
- 3 The *munis* answered according to their understanding, but none could give a precise answer.
- 4 So Shriji Mahārāj replied, “One who regards *satsang* as the greatest spiritual endeavour is profoundly attached only to the *Sant*

ⁱ A wild donkey.

of God. For example, if a king who is childless receives a son in old age, then even if that son swears at the king or misbehaves, for example, by pulling his moustache, the king would not find faults in him. Even if the son hits another child or causes problems in the village, still the king would never attribute faults to his child. Why? Because the king is profoundly attached to his son. Likewise, only one who develops such profound attachment for the *Bhakta* of God has realised *satsang* to be the most redemptive of all spiritual endeavours. This fact has been described in the Shrimad Bhāgwat:

यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौम इज्यधीः।
य तीर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः॥ⁱ

Indeed, this verse has stated that fact appropriately.”

|| Vachanāmrut II-54 || 187 ||

Gadhadā II-55 **A Goldsmith's Workshop**

- 1 On Jyeshtha *sudi* 11, Samvat 1880 [7 June 1824], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot 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 blanket. At that time, while some *munis* were singing devotional songs to the accompaniment of a

ⁱ *Yasyātma-buddhihi kunape tri-dhātuke swadheehee kalatrādishu bhauma
ijyadheehee |
Yat-teertha-buddhihi salile na karhichij-janeshvabhigneshu sa eva
gokharaha |*

He who regards the body – composed of the three constituents [i.e. vāt (gas), pitta (biles) and kaf (phlegm)] – to be his own self; regards his wife and children to be his own; regards the [murtis of God made from] earth to be venerable; and regards water to be [sacred like] a place of pilgrimage – but does not regard the enlightened devotees [of God] to be [these, i.e. one's own self, one's own, venerable and sacred], then he is the most despicable of all animals, a wild donkey.

Shrimad Bhāgwat: 10.84.13

jhānjh and *mrudang*, other *munis* as well as devotees from various places had gathered before Him in an assembly.

2 After the *munis* had finished singing devotional songs, Shriji Mahārāj said, “Just as one possesses some sort of inclination today, one must also have had some trace of it before joining the Satsang fellowship. Therefore today, I would like all of you to describe whatever type of inclination you have. To begin, I shall describe the type of inclination I have, so please listen.

3 “Even when I was a child, I very much enjoyed such things as going to *mandirs* for *darshan*, listening to spiritual discourses, keeping the company of *sādhus*, and going on pilgrimages. Then, when I renounced My home, I did not even like to keep clothes. In fact, I liked to stay only in the forest, but 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 – that too, for the sake of Satsang.

4 “However, the following thought is constantly in My mind: When a person is laid down on his death-bed with death impending, 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 imminent at this moment for Myself as well as for others. In fact, I constantly regard each and every worldly object to be perishable and insignificant. Never do I make any distinctions such as, ‘This is a nice object, and this is a bad object.’ Instead, 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? Indeed, good or bad, they are all the same. Similarly, all worldly objects appear the same to Me.

5 “If I do compliment or criticise something, it is only to please the devotees of God. When I say such things as, ‘This is delicious food’, or ‘These are nice clothes’, or ‘This is a beautiful ornament’, 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 devotee. In fact, all of My activities are for the sake of the devotees of God; there is not a single activity which I perform for My own personal enjoyment.”

- 6 Shriji Mahārāj then said, “The mind of an *ekāntik bhakta* of God contemplates only upon the form of God; his mouth sings only the praises of God; his hands engage only in the service of God and His devotees; and his ears listen only to the praises of God. In this way, I am able to perform all My activities only after realising them to be a form of *bhakti* to God. Besides the *bhakti* of God, My mind is indifferent to everything else. For example, if the only son of a king dies when the king reaches the age of 60 or 70, the king would become disinterested in all things. In the same manner, I constantly remain disinterested – while eating, drinking, mounting a horse and even when I am pleased or displeased.
- 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, lest a portion of *māyā* in the form of *rajogun*, *tamogun*, etc. infiltrate My *ātmā*! In fact, I am constantly vigilant of that.
- 8 “Now, consider the following analogy of a goldsmith’s workshop: If a person takes some pure, 24-carat gold to a 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 – the 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 *antahkaran* to be the wife and children of *māyā* – the goldsmith; after all, it is they who add silver – i.e., the three *gunas*, attachment to the *panchvishays*, the belief that one is the body and that one has lust, anger, avarice, etc. – into the *chaitanya*, i.e., the gold. Not only that, but they also extract some gold in the form of the virtues of *gnān*, *vairāgya*, etc.
- 9 “When some gold is extracted and silver is mixed in its place, the original gold diminishes in purity to become 18-carat gold. Only if it is melted down can it be purified again. Thus, the silver of *rajogun*, *tamogun*, etc., which has been mixed into the *jiva* should be filtered out. Thereafter, the pure *ātmā* – the gold – will remain, and no other impurities of *māyā* will be left. This is the thought in which I remain engrossed, day and night.

10 “I have thus described My inclination to you. Now, in the same manner, please describe your inclinations to Me.”

11 Thereupon the *sādhus* said, “Mahārāj, in no way can there be any impurities of *māyā* in You, for You are divine. The discourse You have just delivered, in fact, describes our inclinations. Also, the thought that You mentioned is actually what all of us should cultivate in our lives.”

|| Vachanāmṛut Gadhadā II-55 || 188 ||

Gadhadā II-56 **A Lightly Dyed Cloth**

1 On Āshādh *sudi* 5, Samvat 1881 [1 July 1824], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a large, decorated cot 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, some *sādhus* were singing devotional songs to the accompaniment of a *dukad* and *sarodā*, while *munis* as well as devotees from various places had gathered before Him in an assembly.

2 After the singing had finished, Shriji Mahārāj said, “Upon hearing these devotional songs, My *ātmā* delved into deep thought, from which I have concluded that profound love for God is indeed a great thing. I then remembered Gopālānand Swāmi and all of the devotees who have such love for God, and in all of their *antahkarans* and *jivas* I could see their love towards God. Thereafter, I examined My own *ātmā*, and it appeared to Me that others do not seem to have as much love for God as I do. After all, if they were to encounter adverse circumstances, then even though they are great, their mind would at least be slightly affected. Thus I felt that ultimately their foundation appears to be weak. In fact, if they were to encounter extremely adverse circumstances, their love for God would not remain stable at all.

3 “So after examining everyone, it seems to Me that My position is better, in the sense that regardless of the extent of adverse circumstances that I may encounter, in no way will My *antahkaran* ever be affected.”

- 4 Continuing, Shriji Mahārāj said, “Only his love for God is true who never develops love for anything other than God. In fact, the essence of all scriptures is simply this: God is the sole source of eternal bliss and the supreme essence of everything. Excluding God, all other objects are absolutely worthless and totally unsubstantial.
- 5 “If a person does have as much love for other objects as he does for God, 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 utterly useless. So much so, that it would not even remain like a white piece of cloth. In the same way, then, when a person who has affection for the *panchvishays* encounters evil company, one can never be certain about him.
- 6 “Thus, to please God, a devotee should totally discard the *panchvishays*. He should also abandon any affection for objects which may hinder his love for God.”

|| Vachanāmṛut Gadhadā II-56 || 189 ||

Gadhadā II-57

The Example of a Lizard; A ‘Cat-like’ Devotee

- 1 During the evening *ārti* on Āshādh *sudi* 6, Samvat 1881 [2 July 1824], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. A white *pāgh* with tassels made of flowers had been tied around His head. He was wearing a white *khes* and had covered Himself with a white cotton cloth. At that time, some *munis* were singing devotional songs to the accompaniment of a *sarodā*, while *paramhansas* as well as devotees from various places had gathered before Him in an assembly. A few torches were also lit at that time.
- 2 Thereupon Shriji Mahārāj said, “Please listen, I wish to speak to all of you. When you were singing devotional songs, and as I was listening to them, a thought occurred to Me, which I shall now share with you. If one wants to love God, one should love Him while believing oneself to be the *ātmā*, which is characterised by pure existence. What is that *ātmā* like? Well, within it there are no hindrances either of *māyā* or the entities evolved from *māyā*, i.e., the

three *gunas*, the body, the *indriyas* and the *antahkaran*. Whatever hindrances do seem to be in the *ātmā* are, in fact, due to ignorance. But no hindrances of any form remain in one who has totally dispelled them through *gnān* and *vairāgya*. However, to behave as the *ātmā* does not mean to believe oneself to be Brahma and act waywardly. Rather, the purpose of behaving as the *ātmā* is to realise, 'I am the *ātmā*, and there are no hindrances of *māyā* within me. If that is so, how can there be even the slightest trace of *māyā* in Paramātmā Nārāyan Vāsudev, who transcends the *ātmā*?' For this reason then, the virtue of *ātmā*-realisation should be firmly cultivated so that in no way does one perceive any fault in God.

3 "Then keeping one's thought in the midst of the light of the *ātmā*, one should destroy anything that tries to disturb his 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*.

4 "Furthermore, if a person truly loves God, he would never develop love for anything else. If there is an object that appears to be dearer to him than God, he would completely discard it. That is true renunciation. Indeed, he would discard that object irrespective of whether it is a significant object or an insignificant object – after all, only that is called renunciation. If, on the other hand, a person can outwardly renounce many other things but cannot discard an object that hinders him in worshipping God, his renunciation is useless.

5 "Also, do not think that only alluring objects obstruct one's worship of God and insignificant objects do not. After all, the very nature of the *jīva* is such that some people prefer sweet items, some prefer salty items, some prefer sour items, whereas some prefer bitter items. Thus, it is the petty mentality of the *jīva* that it keeps even the most insignificant of objects dearer to it than God. But when one considers the greatness of God, no such object can compare to even a millionth of a fraction of His greatness.

6 "If a person has developed affection for God having thoroughly realised God in this way, he would not develop affection towards any worldly object, i.e., the body, the *brahmāṇḍ*, etc. Instead, all worldly objects would become insignificant to him. After all, it was when King Chitraketu thoroughly realised the greatness of God that he renounced his ten million wives. He even renounced his empire,

which spanned across the entire country. In fact, he ultimately realised, 'Of what value is the pleasure of ten million women before the bliss of God? Also, of what value are the pleasures of an empire spanning the entire country? Indeed, of what value are the pleasures of the realm of Indra and the realm of Brahmā?'

7 "In contrast, one who has affection for some object other than such a great God possesses an utterly petty mentality. Just as a dog derives pleasure from taking a dry bone to some isolated place and then licking it, in the same way, a foolish person believes that there are pleasures in such miseries and thus develops affection for worthless objects. If a so-called devotee of God does have more affection for some object than he has for God, then he is nothing but a 'cat-like'ⁱ devotee. A true devotee of God, on the other hand, would definitely not hold anything dearer to him than God."

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

9 Having said this, Shriji Mahārāj had three verses written by Tulsidās sung. Those three verses were: 'ज्याकि मै लगन रामसों नाहिं...' ⁱⁱ, 'एही कह्यो सुनु वेद चहुं...' ⁱⁱⁱ and 'ज्याकुं प्रिय न राम वैदेही...' ^{iv}.

10 Shriji Mahārāj then added, "We should live according to the words mentioned in these verses. While doing so, if some insufficiency remains, and if one were to die at that time, one will still not enter the cycle of births and deaths, nor will one become a ghost. In fact, at the very worst, one will join the ranks of Indra or

ⁱ The term 'cat-like' used here means 'deceitful'.

ⁱⁱ *Jyāki lagan Rāmso nāhi...*

ⁱⁱⁱ *Ehi kahyo sunu Veda chahu...*

^{iv} *Jyāku priya na Rām Vaidehi...*

Brahmā; one's fate will not be any worse than that. Thus, one should fearlessly engage in the worship of God.”

- 11 At that point, Mulji Brahmachāri came to call Shriji Mahārāj for His meals, and they both left the assembly together.

|| Vachanāmṛut Gadhadā II-57 || 190 ||

Gadhadā II-58

The Flourishing of a Sampradāy

- 1 On Shrāvan *sudi* 4, Samvat 1881 [29 July 1824], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a large, decorated cot 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, an assembly of *munis* as well as devotees from various places had gathered before Him.

- 2 Thereupon Shriji Mahārāj asked, “How do the *sampradāys* of the great *āchāryas* flourish for a long period of time?”

- 3 Muktānand Swāmi answered, “Firstly, by the scriptures of the *sampradāy*; secondly, by the observance of the *dharma* of one's caste and *āshram* as prescribed in the scriptures; and thirdly, by total conviction in one's *Ishtadev*. One's *sampradāy* flourishes by these three factors.”

- 4 Shriji Mahārāj then asked the same question to Brahmānand Swāmi and Nityānand Swāmi. They also gave the same reply.

- 5 Thereafter, Shriji Mahārāj said, “Here, allow Me to answer the question. A *sampradāy* flourishes by knowing the following: The purpose for which the *Ishtadev* of the *sampradāy* manifested on earth; and after manifesting, the various divine actions He performed, as well as the ways in which He behaved. Through His behaviour, *dharma* as well as the greatness of that *Ishtadev* is naturally revealed. In this manner, then, a *sampradāy* fostered by the scriptures which narrate its *Ishtadev*'s divine incidents from His birth up until His passing away. Regardless of whether those scriptures are in Sanskrit or in the vernacular, only those scriptures will foster the *sampradāy*, not others.

- 6 “For example, those who worship Rāmchandra Bhagwān will be inspired only by the Vālmiki Rāmāyan; and those who worship Shri Krishna Bhagwān will be inspired only by the tenth and eleventh cantos of the Shrimad Bhāgwat. The Vedas will not inspire those who worship Rāmchandraji Bhagwān or Shri Krishna Bhagwān. Ultimately, then, only the scriptures of one’s own *sampradāy* will foster the *sampradāy*.”
- 7 Having said this, Shriji Mahārāj then commanded Muktānand Swāmi: “You too should continuously preach and write scriptures related to your *sampradāy* and your *Ishtadev* for the rest of your life. This is My only command to you for as long as you live.”
- 8 With great respect for these words of Shriji Mahārāj, Muktānand Swāmi resolved to devoutly abide by them. Then, folding his hands, he bowed before Shriji Mahārāj.

|| Vachanāmrut Gadhadā II-58 || 191 ||

Gadhadā II-59

Ultimate Liberation

- 1 On Shrāvan *sudi* 12, Samvat 1881 [6 August 1824], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “In the four Vedas, the Purāns and the Itihās scriptures, there is but one central principle, and that is that only God and His *Sant* can grant liberation. In fact, God’s *Sant* is greater than even Bhava, Brahmā, and the other deities. So, when one attains God or His *Sant*, then, apart from this, there is no other liberation for the *jiva*; this itself is ultimate liberation.
- 3 “Furthermore, only those who have accumulated a great number of merits from performing good deeds receive the opportunity to serve God’s *Sant*, but those who have a few merits do not. So, one should develop affection for God’s *Sant* just as one has affection for one’s wife, son, parents or brother. Due to this affection, then, the *jiva* becomes absolutely fulfilled.

4 “Moreover, even if one’s wife, son or other family members are unworthy, and even if they are immoral and vile, in no way would one perceive flaws in them. Conversely, even if the *Bhakta* of God possesses every noble virtue, if he were to utter even a few harsh words, then one would hold a grudge against him for as long as one lives. If a person has such an attitude, then in no way can he be said to have as much affection for the *Bhakta* of God as he does for his relatives. Consequently, he would not attain liberation.

5 “Furthermore, the greatness of the *Sant* is indeed as much as I mentioned earlier. Yet, even after attaining God and His *Sant*, some people still harbour the doubt, ‘Will I attain liberation or not?’ What can be the reason for this? Well, in his past lives, that person had not attained God or His *Sant*, nor had he served them. Thus, this is a new experience for him, which will bear fruit in his subsequent lives. If, on the other hand, a person had attained God and His *Sant* and had served them in his past lives, then in this life, his affection for the *Bhakta* of God would never diminish. Nor would he waver in his faith. Even if his disturbing thoughts related to lust, anger or avarice persisted, his faith in God would not dissolve. What can be said, then, about his faith not faltering due to some other person’s influence? In fact, even if his own mind were to try to sway him from his faith, he would still not be swayed. Such a person’s resolve can be said to be like that of Nāth Bhakta’s and like Vishnudās’s, Himrāj Shāh’s and Bhālchandra Sheth’s was, and like Kāshidās’s and Dāmodar’s is. When a person possesses such resolve, it should be known that this person has been a devotee of God in a past life.”

|| Vachanāmrut Gadhadā II-59 || 192 ||

Gadhadā II-60

Overcoming Difficulties; Being Loyal

1 On Shrāvan *vadi* 4, Samvat 1881 [13 August 1824], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot 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 white blanket. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj requested, “Please begin a question-answer session.”

3 Thereupon Muktānand Swāmi asked, “Mahārāj, life is full of difficulties. Amidst all these difficulties, what understanding should a devotee of God cultivate in order to remain happy at heart?”

4 Shriji 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 hindered 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 God’s greatness. By keeping these three forms of awareness, no difficulties hinder Me in any way.

5 “If, however, one 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 one never experiences disturbances that are occurring externally when one is dreaming. On the other hand, if a disturbance has penetrated into the *chaitanya*, it is experienced in all three states⁷. Therefore, because I do not experience any disturbances in My dreams, it can be inferred that no disturbances have affected My *chaitanya* in any way.

6 “Having said this though, if a devotee of God 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 non-believer like Raghunāthdās would not feel it. For when Rāmānand Swāmi passed away, all of the *satsangis* began to cry, but Raghunāthdās was not at all grieved. Instead, he wandered around, laughing and talking to others. Thus, only an outcast or a non-believer would not feel hurt when a devotee of God encounters some sort of misery, but a devotee of God would definitely become distressed by the suffering of other devotees.”

7 Continuing, Shriji Mahārāj said, “The scriptures state that if a devotee of God is being killed or harassed by someone, then he who stands in defence of that devotee of God – and in doing so dies or becomes wounded himself – is totally freed from the five grave sins¹⁰, i.e., killing a *Brāhmin*, etc. Such is the glory of defending a devotee of God. However, if one is hurt by the words of devotees of God – as if one has been shot in the heart by some arrows – and if a grudge develops from that hatred to such an extent that it is not resolved as long as one lives, then such a person is like an outcast. Even if such

a person possesses virtues such as *dharma* and renunciation or performs austerities, it is all worthless. In fact, even if he endeavours in a million other ways, his *jiva* will not attain liberation.

8 “In society, if a woman bears equal affection for her husband as she does for another man, then she is looked upon as being immoral – like a prostitute. Similarly, if a person in this world believes, ‘As far as I am concerned, all *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 non-believer. In addition, in case a person feels, ‘If I say something inappropriate, my own friends will condemn me,’ and so to preserve his respect, the person listens as someone speaks ill of a devotee of God – then he should also be known to be a non-believer, even though he may be considered to be a *satsangi*.

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

10 Having said this, Shriji Mahārāj finally added, “I am very compassionate – like Dattātreya, Jadbharat, Nārād and Shukji. In fact, once while I was travelling in the east, I came across a band of ascetics. They ordered me: ‘Go and pick some green spinach.’ I replied, ‘I will not pick it, because it too contains a *jiva*.’ Hearing this, one of them drew a sword and threatened Me. Nevertheless, I did not pick the spinach. This is the extent of My compassionate nature. However, if one looks angrily at a devotee of God, then even if that person is a relative of Mine, I feel like tearing his eyes out; and if he should hurt a devotee of God with his hands, I feel like cutting his hands off. Such is the aversion I experience; in those cases, I do not show any compassion. Only one who has such loyalty for a devotee of God can be called a full-fledged devotee of God.”

|| Vachanāmṛt Gadhadā II-60 || 193 ||

Gadhadā II-61

Niyams, Faith in God, and Loyalty

- 1 On Shrāvan *vadi* 7, Samvat 1881 [17 August 1825], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot 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. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “A person who possesses three attributes can be called a staunch *satsangi*. What are these three attributes? The first is to strictly adhere to the *niyams* prescribed by one's *Ishtadev* – to such an extent that one would never forsake those disciplines even at the cost of one's life. The second is to have extremely firm faith in God, so much so that one would never sway from it even if others or one's own mind were to raise doubts. The third is to be loyal to those Vaishnav devotees who worship one's *Ishtadev* – just as parents are loyal to their children, a son is loyal to his father, and a wife is loyal to her husband. One who possesses these three attributes completely can be called a staunch *satsangi*.”
- 3 Then continuing, Shriji Mahārāj said, “When someone comes and sits at the front of an assembly of devotees, others think, ‘This person must be a great *satsangi*.’ However, the test of a great *satsangi* is as follows: If he is a householder, he would surrender everything he has for God and His devotees; and if required to do so, would even give his life for Satsang; and the moment his *Ishtadev* commands him to become a *paramhansa*, he would immediately become a *paramhansa*. If a devotee of God possesses these characteristics, then whether he sits at the front of an assembly of devotees, or at the back – he should be considered to be great amongst all devotees. Moreover, a renunciant who, despite encountering wealth and women in his travels to other regions, remains unaffected and continues to firmly adhere to all of his *niyams*, is considered to be great amongst all renunciants.
- 4 “Of course, if a sensuous person considered to be reputable in society comes to an assembly, then he should be respected accordingly and given a seat at the very front of the assembly. Such

etiquette should be observed by persons possessing *gnān* as well as by renunciants. If they do not, then the consequences can be detrimental. Consider the example of when King Parikshit went to the rishi's hermitage. The rishi 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 rishi's neck. Thereafter, the rishi's son cursed the king, leading to the king's death seven days later.

5 “There is also the example of when Daksha *prajāpati* visited Brahmā's assembly. There, Shivji neither stood up for Daksha *prajāpati*, nor welcomed him verbally, thus upsetting Daksha. He then cancelled Shiv's share in the sacrifice he performed. Thereafter, Nandishwar and Bhruhu cursed each other; because of that sin, Sati burnt to death in Daksha's sacrifice. This prompted Virbhadrā to cut off Daksha's head and offer it in the fire, which resulted in Daksha receiving the head of a goat.

6 “Therefore, all of you householders and renunciants should abide by the following practice: Those who are considered to be respectable in society and worldly affairs should in no way be insulted in an assembly. If they are dishonoured, it will definitely lead to problems and create hindrances in worship. For this reason, then, all *satsangi* householders and renunciants should firmly abide by this principle of Mine.”

|| Vachanāmṛut Gadhadā II-61 || 194 ||

Gadhadā II-62

Ātmā-Realisation, Fidelity and Servitude

1 On Māgshar *sudi* 2, Samvat 1881 [22 November 1824], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot on the veranda outside the north-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had tied a white *pāgh* around His head. Also, He had covered Himself with a thick, white cotton cloth. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Shriji Mahārāj then summoned His nephews, Ayodhyāprasādji and Raghuvirji, and said to them, “You may ask Me questions.”

3 Thereupon 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 pious as well as impious *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.”

4 Shriji 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, if, when he engages in the worship of God, his *indriyas*, *antahkaran* and *jiva* 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*, *antahkaran* and *jiva* do not unitedly engage in worship, then his sins cannot be burned by worshipping for such a short while. Such a person can attain liberation only by the grace of God. This is the answer to the question.”

5 Next, Raghuvirji asked a question, “Mahārāj, what must one do for the liberation of the *jiva*?”

6 Shriji Mahārāj explained, “If a person aspires for liberation, he should place his body, wealth, home, family and relations in the service of God. Furthermore, he should shun any object that may not be of use in serving God. One who lives such a God-centred life joins the ranks of Nārād and the Sanakādik in the abode of God and attains ultimate liberation after he dies, even if he is a householder. This is the answer to your question.”

7 Having answered their questions, Shriji Mahārāj then began of His own accord, “Since the day I began pondering over it, I have noticed that there are three inclinations which lead to liberation and which lead to extreme bliss. Of these, one is profound *ātmā*-realisation, which is to believe one’s true self to be the *ātmā* and engage in the worship of God, like Shukji. The second is the inclination of a woman who observes the vow of fidelity, which is to worship God as if He is one’s husband, just as the *gopis* did. The third is the inclination of servitude, which is to worship God as His servant, just like Hanumānji and Uddhavji. Without these three inclinations, there is no way in which the *jiva* can attain liberation. In fact, I, Myself, have firmly cultivated all three of these inclinations. Even if a person possesses one of these inclinations firmly, he becomes absolutely fulfilled.

8 “I shall now describe the attributes of these three inclinations individually. Firstly, the following are the attributes of one who has

realised the *ātmā*. On one side there is the *ātmā* and on the other side is the horde of *māyā* – the body, the *indriyas*, the *antahkaran*, the three *gunas*, the *panchvishays*, etc. 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 *antahkaran* from becoming one with the *ātmā*. In fact, even the thought itself does not become one with the *ātmā*.

- 9 “When the *jīva* attains this thought, its *vruttis*, which once reached all the way to Kāshi, recede to reach only as far as Vartāl. When that thought is consolidated, the *vruttis* then recede from Vartāl 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 *indriyas’ vruttis* turn inward towards the *antahkaran*. Finally, the *vruttis* of the *indriyas* and *antahkaran* become absorbed in the *ātmā*. It is then that the *jīva’s kāran* body, which is full of worldly desires, is said to be destroyed.
- 10 “Furthermore, when this thought meets with the *ātmā*, divine light is generated in the heart of the thinker, and he has the realisation of himself as being *brahmarup*. In addition, he also has the realisation of Parabrahma Nārāyan – who resides within that Brahmaⁱ. One 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*-realisation.
- 11 “Secondly, the inclination of a person who has fidelity should be like that of the *gopis* of Vraj. For example, from the day the *gopis* touched the holy feet of Shri Krishna Bhagwān, all of the pleasures of this world became like poison to them. In this way, if a faithful wife who has the inclination of fidelity sees a man who is as handsome as Indra, or who is like a deity or some king, then – just as when one sees a rotting dog or some excretion one becomes extremely disgusted and looks away – she would withdraw her eyes. This is the highest form of fidelity. Therefore, if one attaches one’s *vruttis* to God just as

ⁱ Here ‘Brahma’ should be understood to mean ‘*brahmarup ātmā*’.

a faithful wife does with her husband, one's mind would never become pleased upon seeing anyone else.

- 12 “Thirdly, a person who has an inclination of offering *bhakti* with servitude would like the *darshan* only of his *Ishtadev*; 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. Nevertheless, even though he has such love, for the sake of serving his *Ishtadev* and earning His pleasure, he wishes day and night, ‘If my *Ishtadev* were to command me, I would follow that command most happily.’ If his *Ishtadev* were 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 servitude. Today, Gopālānand Swāmi and also Mukṭānand Swāmi have such an inclination of offering *bhakti* with servitude.
- 13 “Among the devotees of God who possess one of these three inclinations, there exist three levels – the highest, the intermediate and the lowest. Those who are not found in any one of these categories can only be called wretched. Thus, it is only proper to die after one has thoroughly cultivated one of the three inclinations; it is not appropriate to die if one 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 consolidate at least one of these three inclinations, and die thereafter.”
- 14 Continuing, Shriji Mahārāj added, “The nature of the *jīva* is such that when a person is a householder, he would prefer to renounce worldly life; but once he has renounced, he harbours desires for the pleasures of worldly life once again. Such is the perverse nature of the *jīva*. Therefore, one who is a staunch devotee of God should worship God after discarding such a perverse nature as well as all of one's personal likes and dislikes. Moreover, it is only appropriate to die after eradicating all desires other than those of God.
- 15 “If, however, one does not have intense love for God, one should strengthen only *ātmā*-realisation by thought. Why? Because a devotee of God should either possess resolute *ātmā*-realisation or extremely profound love for God. If a person is not firm in either one of these two inclinations, 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.

- 16 “When a devotee of God experiences hardships of any kind, it should be known that the source of those miseries is not *kāl*, *karma* or *māyā*. In actual fact, it is God Himself who inspires hardships to befall upon His devotees in order to test their patience. Then, just as a man hides behind a curtain and watches, God hides in the heart of His devotee and from there He observes the devotee’s patience. Besides, who are *kāl*, *karma* and *māyā* that they could harm a devotee of God? So, realising it to be God’s wish, a devotee of God should remain cheerful.”
- 17 Upon hearing this, Muktānand Swāmi asked a question: “Mahārāj, the discourse in which You have just described the three inclinations is very subtle and difficult to put into practise. 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 this Satsang fellowship, and it would be difficult for all of them to understand this principle. So, how can they progress?”
- 18 Shriji Mahārāj explained, “If a person behaves as a servant of the servants of a devotee who possesses one of these three inclinations, and if he also follows his commands, then despite not understanding anything else, he would certainly become an attendant of God after this very life and would thus become fulfilled.
- 19 “In this world, the glory of God and His *Bhakta* is indeed very great. After all, no matter how sinful or insignificant a person may be, if he seeks the refuge of God and His *Bhakta*, that person will become absolutely fulfilled. Such is the greatness of God and His *Bhakta*. Therefore, one who has received the opportunity to serve God’s *Bhakta* should remain fearless.”
- 20 Finally, Shriji Mahārāj said, “I have delivered this discourse about the three inclinations mainly for the sake of Muktānand Swāmi because I have a great deal of affection for him. So, bearing in mind that Muktānand Swāmi is suffering from an illness, I spoke today so as to be sure that no form of deficiency remains in his understanding.”
- 21 In reply, Muktānand Swāmi said, “Mahārāj, I also felt that You delivered this discourse for me.”

Gadhadā II-63

Gaining Strength

- 1 On Māgshar vadi 2, Samvat 1881 [8 December 1824], Swāmi Shri Sahajānandji Mahārāj was sitting in His place of residence in Dādā Khāchar's *darbār* in Gadhadā. At that time, Bhajanānand Swāmi was reading the Shrimad Bhāgwat before Shriji Mahārāj, and other *paramhansas* as well as devotees from various places had also gathered before Him in an assembly.
- 2 Thereupon 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 *jiva* and what should be understood as the consciousness of the *antahkaran*?"
- 3 Shriji Mahārāj replied, "It seems to Me that if one's *jiva* has become extremely powerful, then the *vruttis* of one's *antahkaran* are, in fact, the *vruttis* of one's *jiva*. These *vruttis* seem to be divided into four categories, according to the four respective functions of the *antahkaran*. Thus, the consciousness in the *indriyas* and *antahkaran* is that of the *jiva* itself. Therefore, the *jiva* allows the *indriyas* and *antahkaran* 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 one's *jiva* has become very powerful, one would not even have impure dreams. On the other hand, if one's *jiva* is lacking in strength, then one should follow the principle of Sāṅkhya and behave only as the *ātmā* – the *drashtā* – but one should not associate with one's *indriyas* and *antahkaran*. By behaving as the *ātmā* in this way, one's *jiva* gains great strength.
- 4 "There is, however, an even greater method than this to gain strength. If a person has love for God and His *Sant*, possesses intense *shraddhā* in serving them, and also engages in the nine types of *bhakti*, then his *jiva* will instantly gain strength. Thus, for making the *jiva* stronger, there is no method comparable to that of serving God and His *Bhakta*."
- 5 Shriji Mahārāj then said, "I shall now tell you a personal principle of Mine." So saying, He continued, "When I became ill in the year of 1869, I saw Kailās and Vaikunth, and I also saw Myself riding on Nandishwar and riding on Garud. However, I did not find

any pleasure in those powers. Thereafter, I began to behave only as the *ātmā*, whereupon all disturbances subsided. But then I thought, ‘Much better than behaving as the *ātmā* is to stay within the fellowship of God and His devotees.’ I then became afraid, ‘What if by behaving as the *ātmā*, I cannot return to this body again?’ Thus, to stay within the fellowship of God and His devotees and thus be able to serve them in whichever way possible, is indeed the very best spiritual endeavour.”

6 Thereafter Shriji Mahārāj explained, “Countless types of mental and physical suffering arise during the final moments of a person’s life. But when one has the *darshan* of God and His *Sant*, all those miseries are expelled. Such is the greatness of God and His *Bhakta*. In actual fact, the *Bhakta* of God is indeed nothing but a form of Brahma. That is why one should never perceive human traits in him.

7 “In addition, with the devotees of God one should behave in the same manner as family members do amongst themselves. For example, even if a person scolds his own family members out of affection, or if they happen to scold him, grudges still do not develop in their hearts. With devotees of God, one should behave in the same manner. On the other hand, if a person does develop a grudge with God or His devotees, 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 grave sins¹⁰ can still be redeemed someday, whereas one who spites devotees of God can never be redeemed.

8 “Thus, there is no merit greater than that of serving devotees of God, and there is no sin graver than that of spiting devotees of God. Therefore, if one wishes to make one’s *jiva* powerful, then one should sincerely serve God and His devotees by thought, word and deed.”

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Gadhadā II-64

Purushottam Bhatt’s Question

1 On Posh *sudi* 7, Samvat 1881 [27 December 1824], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a large, decorated cot on the veranda

outside the *mandir* of Shri Vāsudevsnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Swayamprakāshānand Swāmi asked, “Mahārāj, are all *avatārs* of God equal, or are there distinctions among them?”

3 Shriji Mahārāj explained, “After listening to and analytically pondering over all of the scriptures written by Vyāsji, the conclusion I have reached regarding the *avatārs* of God – such as Matsya, Kachchha, Varāh, Nrusinh, etc. – is that Shri Krishna Bhagwān is the source of them all. That is to say, Shri Krishna Bhagwān is not an *avatār* like the other *avatārs*, but is himself the source of all *avatārs*. That very Shri Krishna Bhagwān is our *ishtadev*. His divine incidents are comprehensively narrated in the tenth canto of the Shrimad Bhāgwat Purān. In fact, I have also considered it as a great authority in our Uddhav Sampradāy.

4 “As all other *avatārs* are also of Shri Krishna Bhagwān, we should respect those *avatārs* and all scriptures which expound those *avatārs*. Nevertheless, we should primarily respect only Shri Krishna Bhagwān and the scriptures which expound him.”

5 Thereafter Purushottam Bhatt asked a question, “God created this world for the liberation of the *jivas*. But would it not have been possible for God, without creating this world, to grant liberation to the *jivas* 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.”

6 Shriji Mahārāj replied, “Bhagwān Shri Krishna Purushottam is the sovereign ruler and is eternal. He is forever present on his throne in his Akshardhām. Within the refuge of that Akshardhām reside countless millions of *brahmānds*. For example, a king who rules over the whole world owns innumerable villages, and of those, if one or two were to become desolate, or if one or two became populated, he would not even take notice. Similarly, Shri Krishna Bhagwān is the lord of countless millions of *brahmānds*. Those *brahmānds*, however, are not destroyed all at once. Thus, if one or two *brahmānds* are destroyed, God would not even take note of it.

- 7 “In addition, the birth of that Shri Krishna Bhagwān from Devkiji is, strictly speaking, only for the sake of narration, because in actual fact, he is forever beyond birth.
- 8 “Furthermore, by its *vyatirek* nature, the Akshardhām of Shri Krishna Bhagwān transcends Prakṛti-Purush, and by its *anvay* nature it pervades everywhere – just as *ākāśh* by its *anvay* nature is present everywhere and by its *vyatirek* nature transcends the four *bhuts*. So it is for Shri Krishna Bhagwān’s Akshardhām.
- 9 “Moreover, Shri Krishna Bhagwān forever dwells within that abode. But 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 one who has attained yogic powers can – while remaining in one place – see for thousands of miles and hear talks from thousands of miles away, similarly, despite being in his Akshardhām, God 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 yogic powers – just as during the *rās* episode, when he assumed as many forms as there were *gopīs*. This use of God’s yogic powers to remain in one place and at the same time to appear in countless places is itself his pervasive form. But unlike *ākāśh*, he does not pervade without possessing a form.
- 10 “Moreover, by the yogic powers of God, the 500 million-*yojan* surface of the *pruthvi* becomes the size of a sub-atomic particle at the time of dissolution. Then, at the time of creation, from being sub-atomic in size, the *pruthvi* again becomes 500 million *yojans* 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 yogic powers of God.
- 11 “That Shri Krishna Bhagwān is worthy to be worshipped by spiritual aspirants in every way. Because while the other *avatārs* possessed the grandeur of maybe one or two powers, Shri Krishna Bhagwān possesses all powers. After all, Shri Krishna Bhagwān is not only amorous, he is also a renunciant; 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 yogic powers. He is

very strong, as well as very deceptive. In this respect, then, only Shri Krishna Bhagwān possesses all powers.

12 “It is in Shri Krishna Bhagwān’s Akshardhām that the countless millions of *brahmānds* are supported forever. Of those, when the 100-year lifespanⁱ of a particular *brahmānd* expires, that *brahmānd* is destroyed. From this it is clear that not all *brahmānds* are destroyed at the same time. So, if other *brahmānds* are still present at the time of dissolution, why should God grant liberation to the *jīvas* at that time? This is the answer to the question.”

13 In this way, Shriji Mahārāj indirectly revealed Himself as Purushottam. Upon hearing this, all of the devotees realised that that same Shri Krishna Purushottam is, in fact, the son of Dharma and Bhakti – Shriji Mahārāj.

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Gadhadā II-65

The Over-Wise

1 On Posh *sudi* 11, Samvat 1881 [1 January 1825], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot near the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said, “Please listen, as I wish to speak about God.”

3 The *sādhus*, who were singing devotional songs to the accompaniment of a *tāl* and *pakhwāj*, stopped singing. They then folded their hands and settled down to listen.

4 Thereupon Shriji Mahārāj began, “When God manifests for the liberation of the *jīvas* as an *avatār* such as Rām, Krishna, etc., He is not infatuated by anything in this world, which is the result of *māyā*. In fact, due to His transcendental majesty, He behaves absolutely fearlessly. However, for the sake of accepting the *bhakti* of His

ⁱ The 100-year lifespan referred to here is the lifespan of Brahmā.

devotees, He also quite thoroughly indulges in the *panchvishays*. Seeing this, those people in the world who are over-wise, perceive faults in God. They think, 'He maybe called God, but He has more attachment to this world than we do.' Thinking thus, they consider God to be human, just like themselves, but they do not realise His transcendental greatness. This in itself is God's *māyā*.

5 "In fact, even a *sādhū* who has realised the *ātmā* and has become *brahmarup* is not infatuated upon seeing any object of this world. So then, what is surprising about Shri Krishna Bhagwān – who is Parabrahma, and who transcends Brahma – being able to remain uninfluenced by *māyā* and the results of *māyā*? He certainly can."

6 Having said this, Shriji Mahārāj said, "A *sādhū* who has attained *ātmā*-realisation also possesses intense *vairāgya*; due to both of these virtues, he will not become attached to anything in any way. However, if he does not possess *bhakti* towards God, it is as good as preparing many different types of food dishes but not adding salt; i.e., all would be tasteless. In the same way, without the *bhakti* of God, *ātmā*-realisation and *vairāgya* alone are simply useless; one can never attain liberation through them.

7 "Realising this, Shukji, despite having already become *brahmaswarup*, studied the Shrimad Bhāgwat and offered profound *bhakti* to Shri Krishna Bhagwān. Therefore, it is a great shortcoming of one who has *ātmā*-realisation to not have *bhakti* towards God.

8 "In the same way, if one has *bhakti* towards God, but does not have the virtues of *ātmā*-realisation and *vairāgya*, then just as one has love towards God, one will also develop love towards other things. Thus, this is a major shortcoming for those following the path of *bhakti*.

9 "Now, a perfect devotee of God has thoroughly realised God's greatness, and thus, everything except God seems insignificant to him. That is why he is not infatuated by anything. Therefore, when one possesses all three virtues of *ātmā*-realisation, *vairāgya* and *bhakti* towards God, one can be said to have no deficiencies whatsoever. Such a person is called a devotee with *gnān*, an *ekāntik bhakta* and a staunch devotee of God."

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Gadhadā II-66

Questions to the Senior Sādhus; Holding a Red-Hot Iron Ball

- 1 On Posh *vadi* 1, Samvat 1881 [5 January 1825], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a large, decorated cot 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 adorned His neck, and a tassel of yellow flowers decorated His *pāgh*. At that time, while some *sādhus* were singing a Vishnupad to the accompaniment of a *sarodā* and *dukad, munis* as well as devotees from various places had gathered before Him in an assembly.
- 2 After the devotional songs had finished, Shriji Mahārāj said, "Today I wish to ask all of the senior *sādhus* some questions." Having said this, He directed His first question to Ānand Swāmi. He said, "Suppose there is a person who, despite having little intelligence, recognises his own faults and does not look at the faults of other devotees; instead, he looks only at their virtues. On the other hand, suppose there is another person who is very intelligent, yet he does not see his own faults. Moreover, he overlooks the virtues of other devotees and looks only at their faults. Why is it that the person with little intelligence finds faults in himself, whereas the person with much intelligence cannot realise his own faults? That is the question."
- 3 Ānand Swāmi answered as he thought correct, but he was unable to give a satisfactory reply.
- 4 So Shriji Mahārāj explained, "The answer to that is as follows: It is because that person has offended some great devotee of God 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 faults in devotees without being able to realise faults in himself. This is the only answer to that question."
- 5 Next, Shriji Mahārāj asked Nityānand Swāmi a question, "Is there only one means to attain God, or are there many? You may say that God can be attained by four means – *gnān, vairāgya, bhakti* and *dharma*. But if God is attained by these four means, then the

principle that liberation can be attained exclusively by seeking the refuge God does not stand.”

6 Nityānand Swāmi tried to answer the question in many different ways but was unable to do so satisfactorily.

7 So Shriji Mahārāj said, “Liberation is only attained by the refuge of God. However, God is very powerful; even the deities such as Brahmā and others live under His command. In fact, out of fear of God, even the causes of all of the *brahmānds*, namely *kāl*, *māyā*, etc., conscientiously follow His commands. Obviously then, a devotee of God should also strictly follow God’s commands; that is the very characteristic of a devotee of God. For this reason, all other spiritual endeavours should also be performed strictly. Thus, liberation is possible only through God, whereas those other spiritual endeavours are for the purpose of pleasing God. That is the only answer to the question.”

8 Then Shriji Mahārāj asked Brahmānand Swāmi, “Does the *jīva*, which dwells within the body, possess a form, or is it formless?”

9 Brahmānand Swāmi replied, “It possesses a form.”

10 Hearing this, Shriji Mahārāj queried, “If the *jīva* did possess a form, then that would mean it has hands and feet, as well as other limbs. However, the Vedstuti chapter of the tenth canto of the Shrimad Bhāgwat states, ‘God created the *buddhi*, *indriyas*, *man* and *prāns* to enable the *jīva* to attain liberation.’ If the *jīva* itself did possess a form, then what would be the need of creating the *buddhi*, *indriyas*, *man* and *prāns* for it? Therefore, seeing such words in the scriptures, one can only conclude that the *jīva* is by its inherent nature characterised by eternal existence and consciousness.

11 “The *jīva* 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 *jīva* has a nature of sticking; thus it sticks to the two *māyik* bodies – the *sthul* body and the *sukshma* body. Then, due to its ignorance, the *jīva* believes those bodies to be its own. In reality, though, the *jīva* is not like those bodies at all.”

12 Then Brahmānand Swāmi asked, “After the ignorance of the *jīva* is dispelled by the *bhakti* of God, the association between the *jīva* and the three *māyik* bodies, i.e., *sthul*, *sukshma* and *kāran*, no longer

remains. So when the *jīva* attains the abode of God, with what type of form does it stay there?”

- 13 Shriji Mahārāj replied, “When the *jīva*’s ignorance is dispelled, its association with the three *māyik* bodies is broken. Thereafter, the *jīva* remains as pure existence and consciousness. Then, by God’s will, the *jīva* receives a body composed of *chaitanya prakruti* – which is distinct from the eight types of *jad prakruti* of God, i.e., *pruthvi, jal*, etc. With that body, then, it stays in God’s Akshardhām. This is the answer to your question.”

- 14 Thereafter, Shriji Mahārāj asked Gopālānand Swāmi a question; “It is due to the grace of God and His *Sant* that one can master *ashtāṅg-yoga* or realise the *ātmā*. Why is it, then, that even though God and His *Sant* are the cause of these, they become secondary, and instead one’s interest in yoga and *ātmā*-realisation increases?”

- 15 Gopālānand Swāmi replied, “After practising *ashtāṅg-yoga*, when one actually masters it, one develops a little conceit. As a result, one becomes somewhat less interested in God.”

- 16 To this, Shriji Mahārāj commented, “When a yogi attains God-realisation, he also becomes *brahmarup*, and no form of conceit is possible in Brahma. Thus your answer is not consistent.”

- 17 Gopālānand Swāmi then said, “Mahārāj, I cannot understand this. Please be compassionate and explain it to Me.”

- 18 So Shriji Mahārāj began, “It should be understood in the following way: When a person wishes to eradicate his faults, he should eradicate them after consulting the words of the great. For example, if a person has some worldly task to perform, and he wants to accomplish that job extremely well, he should consult some experts. Similarly, such consultation is necessary here as well. For example, Shukji had become *brahmaswarup*, yet he studied the Shrimad Bhāgwat with great enthusiasm. In fact, even to this very day, he engages in the *bhakti* of God. Furthermore, the 88,000 rishis, including Shaunak, had become *brahmaswarup*, yet they too listened to the discourses related to God from Sutpurāṇi. Thus, one should take guidance from such words to consolidate one’s *bhakti*.

- 19 “For those faults which one cannot recognise, one should pray to God: ‘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, then he proves his

innocence by holding a red-hot iron ballⁱ. Similarly, if a fault cannot be realised, one should pray to God for the eradication of that fault, which amounts to holding the iron ball. One should eradicate one's faults in this manner. That is the answer to your question."

20 Thereafter, Shriji Mahārāj asked Mukṭānand Swāmi a question: "Suppose a devotee of God has thoroughly realised God, but God 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 devotee waver from God, or not?"

21 Mukṭānand Swāmi replied, "Mahārāj, if a person has absolute faith in God, then he would never have faith in anyone but God. On the other hand, if a person does have faith in someone else, then he does not have faith in God at all. Such a person is merely a superficial devotee; he cannot be called a true devotee of God."

22 Hearing this, Shriji Mahārāj agreed, "That is the exact answer to the question."

23 Finally, Shriji Mahārāj asked Shuk Muni, "If a devotee of God has attained realisation of God and His *Sant*, then how does he benefit while he is alive, and how does he benefit after he dies?"

24 Shuk Muni said, "Mahārāj, that question can be answered only by You."

25 So Shriji Mahārāj said, "While alive, a person who has attained God and His *Sant* spends his days and nights engrossed in spiritual discourses, devotional songs, etc., related to God. He also has the direct realisation of his *jivātmā*, which transcends the three states⁷, as being *brahmarup*. With the exception of God, he develops *vairāgya* for all other objects. Also, he discards *adharma* and abides by *dharma*.

26 "When that devotee dies, God makes him just like Himself. In fact, God had blessed Brahmā: 'O Brahmā! By My grace, may you know Me as I am, My glory as it is, and My virtues and actions as they are.' So just as God had blessed Brahmā, He also grants the same blessings to all of His faithful devotees. In addition, just as God

ⁱ Refers to a custom where an alleged criminal was asked to prove his innocence by holding a red-hot iron ball. If his hands did not develop burns, he was considered innocent.

is free from *kāl*, *karma* and *māyā*, in the same way, that devotee of God also becomes free from *kāl*, *karma* and *māyā*. Also, he forever resides in the service of God. This is how that devotee benefits after he abandons his body. That is the answer to the question.”

|| Vachanāmrut Gadhadā II-66 || 199 ||

Gadhadā II-67

The Gangājaliyo Well

- 1 On Mahā vadi 3, Samvat 1881 [6 February 1825], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a large, decorated cot 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. At that time, some *sādhus* were singing a Vishnupad to the accompaniment of a *dukad* and *sarodā*, while *munis* as well as devotees from various places had gathered before Him in an assembly.
- 2 Upon completion of the singing of devotional songs, Shriji Mahārāj said, “I wish to ask all of the *sādhus* the following question: A devotee of God leaves his body, becomes *brahmarup*, and attains the abode of God. Thereafter, what is the difference between that devotee and God, whereby the master-servant relationship between them still remains? After all, that devotee of God then becomes independent, just like God. He also becomes free from the shackles of *kāl*, *karma* and *māyā* – just like God. Therefore, what difference remains so that the master-servant relationship is maintained? This is My question.”
- 3 The *paramhansas* answered according to their understanding, but they could not supply a precise answer to Shriji Mahārāj’s question. So, all of the *sādhus* said, “Mahārāj, Your question will only be answered when You Yourself answer it.”
- 4 Thereupon, Shriji Mahārāj explained, “The answer is as follows: In whatever way a devotee of God has realised God – i.e., ‘God possesses this many powers; He possesses this much charm; He is the embodiment of bliss;’ and so on – that is the extent to which he has realised the greatness of God. Then, when that devotee leaves his body and goes to the abode of God, he attains charm and powers

based on the extent to which he has realised the majesty of God. Despite this, that devotee still feels God's majesty in the form of His powers, charm, etc., to be much greater. He then realises, 'God has granted me just as many divine powers and as much charm as I had realised in Him. Yet, God's divine powers and charm appear to be totally limitless. Like me, countless others have also attained qualities similar to that of God, yet, no one is capable of becoming like God.'

5 "Why is this so? Because not even Shesh, Shāradā, Brahmā or the other deities – in fact, not even the four Vedas – can fathom the vastness of God's greatness, His virtues, His actions, His birth, His power, His charm, His blissful nature, or His countless other redemptive virtues. In fact, God Himself cannot comprehend the limits of His own greatness. Thus God, with all of His powers, is beyond all limits.

6 "By worshipping that God, countless millions of Vaishnavs have become like God; yet, God'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, God's greatness is unfathomable; there is no way in which it can either increase or decrease. For this reason, then, those devotees of God who become *brahmaswarup*, still behave as God's servants and engage in His worship. In this way, devotees of God attain qualities similar to those of God, and yet, the master-servant

relationship between them is maintained. That is the answer to the question."

|| Vachanāmrut Gadhadā II-67 || 200 ||

|| End of Gadhadã II Section ||

VARTĀL SECTION

Vartāl-1 Nirvikalp Samādhī

- 1 On Kārtik *sudi* 11, Samvat 1882 [21 November 1825], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on an ornate seat in the mango grove along the banks of Lake Gomti on the north side of the *mandir* of Shri Lakshminārāyan in Vartāl. 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 a string of rose flowers as well as an armlet had been tied around His arms. Beautifully adorned in this manner, Shriji Mahārāj sat facing north, while *munis* as well as devotees from various places gathered before Him in an assembly.
- 2 At that time, Shobhārām Shāstri of Vadodarā asked Shriji Mahārāj a question: “Mahārāj, when an aspirant attains *nirvikalp samādhī*, he becomes *gunātī* and an *ekāntik bhakta* of God. What, then, becomes of one who does not attain *nirvikalp samādhī*?”
- 3 Thereupon Shriji Mahārāj replied, “It is not the case that *nirvikalp samādhī* is attained only when the *prāns* are controlled. There is another way to *nirvikalp samādhī*, which I shall explain to you; so please listen carefully.
- 4 “The Shrimad Bhāgwat states:
- अत्र सर्गो विसर्गश्च स्थानं पोषणमृतयः ।
मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः ॥ ⁱ

ⁱ *Atra sargo visargash-cha sthānam poshanam-ootayaha /
Manvantareshānukathā nirodho muktir-āshrayaha /*

This verse explains that when a spiritual aspirant establishes a firm conviction of Shri Krishna Bhagwān – who is worthy of being taken the refuge of and who can be realised through the nine characteristics of sarg, visarg, etc. – then he will never have a doubt. For example, once one has firmly realised that this is a mango tree, then even if one is overcome by lust, anger or avarice, one will not entertain any doubts such as, ‘Is this a mango tree or not?’ In the same manner, regardless of whether a person has controlled his *prāns* or not, if he has a firm conviction of the manifest form of Shri Krishna Bhagwān – without any form of doubts whatsoever – then he has attained *nirvikalp samādhi*.

- 5 “However, someone may repeatedly have doubts in his mind about God’s nature. For example, he may think, ‘What must God’s form be like in Brahmapur? What must His form be like in Shwetdwip and Vaikunth? When will I have the *darshan* of that form?’ He continues to harbour such doubts in his mind, but he does not feel fulfilled by realising that the incarnate form of God that he has attained is alone the cause of everything. Even if he attains *samādhi* by God’s wish, his doubts are never eradicated. No matter what he sees in *samādhi*, he always desires to see something new; never are the desires of his mind subdued. 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 *gunātī*, *ekāntik bhakta*. One who does have the firm conviction of God, regardless of whether he has *samādhi* or not, can be said to have constant *nirvikalp samādhi*.”

This verse lists ten characteristics or topics of discussion by which the form of God can be realised: (1) sarg – creation from *mahattattva* to the five *bhuts*, etc., i.e. creation up to Virāt-Purush; (2) visarg – creation by Brahmā; (3) sthān – supremacy of God in battle, etc.; (4) poshan – God’s compassion in the form of His protecting of the world; (5) ooti – *karma* and *vāsanā*; (6) manvantar-kathā – *dharma* of Manu and the subsequent kings; (7) eeshānukathā – incidents of the various *avatārs* of God and His devotees; (8) nirodh – dwelling in a subtle form within the various forms of Prakruti; (9) mukti – renouncing the form of a deity or human and residing in His original form; (10) āshray – God as the refuge of the creation, sustenance and dissolution of the cosmos.

Shrimad Bhāgwat: 2.10.1

- 6 Then Dinānāth Bhatt asked, “What will become of one who, despite attempting to eradicate the desires in one’s mind, fails to conquer the mind?”
- 7 Shriji 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 one is killed in the fighting, one’s *jiva* will still benefit.’ With this thought in mind, they eventually fought at Kurukshetra. Thereafter, those who won obviously benefited. Those who were killed in the battle, though, attained Devlok and obtained happiness greater than that of ruling over a kingdom.
- 8 “Hence, regarding one who takes up a fight with his mind – if he wins, then he attains *nirvikalp samādhi* and becomes an *ekāntik bhakta* of God. But if he should lose to his mind, he falls from his spiritual endeavours. Then, maybe after one life or two lives or even after many lives, ultimately, he will become an *ekāntik bhakta*; but his efforts will not have been in vain.
- 9 “Thus, a person who is wise should definitely develop enmity towards his mind for the sake of his liberation. Thereby, 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 realisation, which is also beneficial in the end. Therefore, one who aspires for liberation should most certainly develop enmity towards his mind.”

|| Vachanāmrut Vartāl-1 || 201 ||

Vartāl-2

Realising God through the Four Scriptures; Kāndāsji’s Question

- 1 On Kārtik *sudi* 13, Samvat 1882 [22 November 1825], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot under a mango tree on the banks of Lake Gomti, north of the *mandir* of Shri Lakshminārāyan in Vartāl. 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 also

adorned His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said, “Please begin a question-answer session.”

3 Thereupon Kāndāsji Patel of the village Bhuvā folded his hands and asked, “Mahārāj, by what means does God become pleased?”

4 Shriji Mahārāj replied, “If we do not malign God, then God becomes pleased. Then you may ask, ‘What does it mean to malign God?’ Well, God is the all-doer of this world. However, if one 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 it is *swabhāv* that is the all-doer, then one is maligning God. This is because actually God is the all-doer. To ignore this and to claim that only *kāl*, *karma*, *māyā* and *swabhāv* are the all-doers of this world is serious slander against God.

5 “For example, you are the Patelⁱ 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 sovereignty of an emperor of the world, but instead accepts the sovereignty of one who is not even a king, then that man is known as a slanderer of the emperor. If one writes and distributes letters stating, ‘Our king has no nose and ears; he has no hands or feet,’ and thereby 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, God is complete, with limbs, hands, feet, etc. There is not the slightest deformation in any of His limbs. He eternally possesses a definite form. So, to say that He is not the all-doer and is formless, and that *kāl* and others are the cause of all – not God – is equivalent to maligning God.

6 “One who does not malign God in this manner is said to have performed perfect puja of God. Otherwise, without such an understanding, even if one performs puja by offering sandalwood paste, flowers, etc., one is still a slanderer of God. Therefore, God is only pleased upon one who realises God to possess a definite form and to be the creator, sustainer and destroyer of the cosmos.

ⁱ Here ‘Patel’ refers to the chief of a village.

- 7 “In the Vedas, God Himself has described His nature in many ways, but no one could comprehend it. Then the Sāṅkhya scriptures prescribed the 24 elements² and said that God is the 25th. The *āchārya* of the Sāṅkhya philosophy, Kapil Muni, thought, ‘The *jiva* behaves as if it is one with the three types of bodies – i.e., *sthul*, *sukshma* and *kāran* – and it cannot remain separate from them. The *ishwar* also behaves as if it is one with its adjuncts in the form of its three bodies – *virāt*, *suṭrātmā* and *avyākṛut* – and it too cannot remain separate from them.’ Thus, the Sāṅkhya scriptures count *jiva* and *ishwar* amongst the 24 elements and claim Paramātmā to be the 25th.
- 8 “The *āchārya* of the Yoga scriptures, Hiranyagarbh Rishi, propounds that there are 24 elements, and that *jiva* and *ishwar* are the 25th; but Paramātmā is the 26th.
- 9 “This is how the Sāṅkhya scriptures and the Yoga scriptures described God’s nature; still, no one attained realisation of the nature of God as He is. By inference it was accepted, ‘According to the Sāṅkhya doctrine, whatever transcends the 24 elements is *satya*.’ According to the Yoga doctrine it was inferred, ‘Paramātmā, who transcends *jiva* and *ishwar*, who themselves transcend the 24 elements, is *satya*.’ In this manner, through these two philosophies, the nature of God was realised by inference. However, is that God black or yellow? Is He tall or short? Does He possess a form, or is He formless? That was not realised.
- 10 “Thereafter, Vāsudev Bhagwān himself composed the Panchrātra Tantra, in which he explained, ‘In his own Akshardhām, Shri Krishna Purushottam Bhagwān eternally possesses a divine form. This God gives *darshan* five times to the countless *niranna-muktas*, the residents of Shwetdwip. In Vaikunth, that same God assumes a four-armed form, holding a conch, a disc, a mace, and a lotus. Along with him is Lakshmiji. He is also served by Vishwaksen and other attendants. It is that same God who is worthy of being offered puja, worthy of worship and worthy of attainment. It is that same God who assumes the *avatārs* of Rām, Krishna, etc., and who appears in the four forms of Vāsudev, Sankarshan, Pradyumna and Aniruddha.’ In this way, he propounded that God possesses a form.
- 11 “Then Nārādji revised that same Panchrātra Tantra, after which it came to be known as the Nārād Panchrātra. In that, God’s

form was explained in such a manner that not even the slightest doubt remained. Thus, the Shrimad Bhāgwat states:

नारायणपरा वेदा देवा नारायणाङ्गजाः ।
नारायणपरा लोका नारायणपरा मखाः ॥
नारायणपरो योगो नारायणपरं तपः ।
नारायणपरं ज्ञानं नारायणपरा गतिः ॥ ⁱ

It also states:

वासुदेवपरा वेदा वासुदेवपरा मखाः ।
वासुदेवपरा योगा वासुदेवपरा क्रियाः ॥

ⁱ *Nārāyana-parā vedā devā nārāyanāṅgajāhā /
Nārāyana-parā lokā nārāyana-parā makhāhā / /
Nārāyana-paro yogo nārāyana-param tapaha /
Nārāyana-param gnānam nārāyana-parā gatihi / /*

The Vedas are devoted to Nārāyan [i.e. the essence of the Vedas is Nārāyan]; the deities are all formed from the form of Nārāyan; the realms are all devoted to Nārāyan [i.e. all the realms are pervaded by Nārāyan]; all *yagnas* are devoted to Nārāyan [i.e. the objective of all *yagnas* is Nārāyan]. All yoga, too, is devoted to Nārāyan [i.e. the objective of all yogic practices is Nārāyan]; all austerities are devoted to Nārāyan [i.e. the objective of all austerities is Nārāyan]; all *gnān* is devoted to Nārāyan [i.e. the essence of all *gnān* is Nārāyan]; [indeed,] Nārāyan is [the objective of] all endeavours.

Shrimad Bhāgwat: 2.5.15 & 16

वासुदेवपरं ज्ञानं वासुदेवपरं तपः ।
वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥ ⁱ

- 12 “Thus, the four scriptures have described the nature of Shri Krishna Vāsudev only. Only one who realises God through these four scriptures can be said to possess total *gnān*. For example, only when one sees with one’s eyes does one come to know that milk is white; only when one smells with one’s nose does one come to know its smell; only when one touches it with one’s finger does one come to know whether it is hot or cold; and only when one tastes it with one’s tongue does one come to know its taste. In this manner, only when milk is tested through all of the *indriyas* can one totally know its nature; it cannot be totally known through one *indriya* alone. Similarly, one realises God’s nature totally when one realises it through the four scriptures, i.e., the Vedas, etc. To have such knowledge is called total *gnān*.
- 13 “God is pleased only upon someone who has such understanding; there is no other means of pleasing Him. Thus, only one who has such realisation can be said to possess total *gnān*, and God becomes extremely pleased only upon such a person.”

|| Vachanāmṛt Vartāl-2 || 202 ||

ⁱ *Vāsudeva-parā vedā vāsudeva-parā makhāhā /*
Vāsudeva-parā yogā vāsudeva-parāhā kriyāhā / /
Vāsudeva-param gnānam vāsudeva-param tapaha /
Vāsudeva-paro dharmo vāsudeva-parā gatihi / /

The Vedas are devoted to Vāsudev [i.e. the essence of the Vedas is Vāsudev]; all *yagnas* are devoted to Vāsudev [i.e. the objective of all *yagnas* is Vāsudev]; all *yoga* is devoted to Vāsudev [i.e. the objective of all yogic practices is Vāsudev]; all activities are devoted to Vāsudev [i.e. the objective of all activities is Vāsudev]. All *gnān*, too, is devoted to Vāsudev [i.e. the essence of all *gnān* is Vāsudev]; all austerities are devoted to Vāsudev [i.e. the objective of all austerities is Vāsudev]; all *dharma* is devoted to Vāsudev [i.e. the objective of all *dharma* is Vāsudev]; [indeed,] Vāsudev is [the objective of] all endeavours.

Shrimad Bhāgwat: 1.2.28 & 29

Vartāl-3

Four Types of Eminent Spiritual People

- 1 On Kārtik *vadi* 11, Samvat 1882 [6 December 1825], Swāmi Shri Sahajānandji Mahārāj was sitting on an ornate seat in the *mandir* of Shri Lakshminārāyan in Vartāl. 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. At that time, an assembly of all of the *munis*, as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “In our Uddhav Sampradāy one who has the four virtues of *dharma*, *gnān*, *vairāgya* and *bhakti* towards God is called an *ekāntik bhakta*, and only he is worthy of being made eminent in our Satsang fellowship. But if those four virtues are not perfect and only one is predominant, then of the four, which is the best in that it incorporates the other three?”
- 3 Gopālānand Swāmi and Muktānand Swāmi replied, “Mahārāj, only *dharma* is such, because if there is *dharma* then the other three virtues will eventually develop in that person.”
- 4 To this, Shriji Mahārāj countered, “*Dharma* may be present even in those who are non-believers. Does that mean that we should make them eminent in Satsang?”
- 5 Hearing this argument, no one could give a reply to the question. Shriji Mahārāj then explained, “If one has *bhakti* towards God coupled with knowledge of His greatness, one will never fall from *dharma* – even if one has a lesser degree of *ātmā*-realisation, *vairāgya* and *dharma*. This is because he who realises God’s greatness thinks, ‘If Brahmā and all the other deities follow God’s commands, then how can I not follow His injunctions?’ Bearing this in mind, he always abides by the *niyams* prescribed by God.”
- 6 Then Shuk Muni asked, “If *bhakti* coupled with the knowledge of God’s greatness alone is enough, why are all four qualities prescribed as essential, and not just *bhakti* alone?”
- 7 Shriji Mahārāj replied, “If one has intense *bhakti* for God coupled with the knowledge of His greatness, then all three are incorporated in *bhakti* alone. But if one’s *bhakti* is of a mediocre intensity, then the other three are not incorporated therein. Thus, it is said, ‘One

who has the type of *bhakti* which encompasses all four qualities can be called an *ekāntik bhakta*.’

8 “King Pruthu had such extraordinary *bhakti*. When God conferred a boon upon him, he asked for 10,000 ears in order to hear discourses related to God, but he did not ask for anything else. Also, some *gopis* who were forbidden to go and play *rās* discarded their bodies and went to Shri Krishna in spirit. If one has such extraordinary *bhakti*, then the other three virtues of *gnān*, *vairāgya*, etc., are all incorporated in *bhakti* alone.”

9 Brahmānand Swāmi then asked, “By what means can such extraordinary *bhakti* be attained?”

10 Thereupon, Shriji Mahārāj replied, “It is attained by serving an eminent spiritual person. There are four types of eminent spiritual people. 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.

11 “He who is like a small flame is extinguished by the wind in the form of the *vishays*. He who is like a torch is extinguished by stronger gusts of wind in the form of the *vishays*. He who is like lightning is not extinguished even by rainwater in the form of *māyā*. The *vadvānal* fire, however, 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, the great *Purush*, like the *vadvānal* fire, transforms even the ‘salty’ *jivas* who are like the saline sea water, into ‘sweet’ *jivas*.

12 “Of the four types of eminent spiritual people just described, if a person serves one who is like lightning or the *vadvānal* fire – by thought, word and deed, while staying within the tenets of one’s *dharma* – then *bhakti* coupled with the knowledge of God’s greatness develops in that person.

13 “Also, one should realise that the person who is like lightning is known as God’s *ekāntik sādhu* – who is in the process of God-realisation. The person who is like the *vadvānal* fire is known as God’s *Param-Ekāntik Sant* – who is perfectly God-realised.”

|| Vachanāmrut Vartāl-3 || 203 ||

Vartāl-4

A Fountain

1 On Māgshar *sudi* 10, Samvat 1882 [19 December 1825], Swāmi Shri Sahajānandji Mahārāj was sitting in the *mandir* of Shri Lakshminārāyan in Vartāl. He had donned all white clothes upon His body. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said, “Please begin a question-answer session.”

3 Thereupon Muktānand Swāmi asked, “For a devotee of God who has taken the path of *bhakti*, which one spiritual endeavour incorporates all of the other endeavours for liberation?”

4 Shriji Mahārāj replied, “All of the spiritual endeavours for attaining liberation are incorporated in keeping the company – by thought, word and deed – of a *Sant* who possesses the 30 attributes of a *sādhū*¹¹.”

5 After replying to the question, Shriji Mahārāj asked, “Suppose there is an *ekāntik bhakta* yogi who realises that the philosophy of both the Sāṅkhya scriptures and the Yoga scriptures is based upon only Vāsudevnārāyan. By what means does that yogi fix his *vrutti* on God’s form? How does he control his mind? How does he keep that form fixed in his mind? How does he keep his *vrutti* facing within? 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 assimilation of sleep? Please answer these questions.”

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. Therefore, Shriji 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 *jiva* revolves in a spiral in the *antahkaran*, which acts like the fountain, and then spurts out through the five *indriyas*. A yogi does this in two ways: With one *vrutti*, he contemplates upon Shri Vāsudev Bhagwān who resides in his heart as a witness. The other *vrutti* he keeps facing outwards through his eyes. With this second *vrutti*, he contemplates upon God who is outside. He contemplates upon the whole form from head to toe; he does not contemplate separately upon

any single part of the body. Just as when one looks at a large *mandir*, one sees it completely as a whole; or when one looks at a large mountain, one sees it totally; similarly, the yogi sees God's form in the same way, but he does not see each part of God's body separately.

7 “When he beholds the form at a distance from his eyes, if he sees some other object besides God, then he draws that form of God closer and beholds it at the tip of his nose. Even after doing this, if he still sees some object nearby, then he beholds the form of God between his eyebrows. If while doing this he feels lazy or sleepy, then he would again behold the form of God before his eyes. Then, in the same way that a child flies a kite, he would fly a kite in the form of God's form with a string in the form of his *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 behold the form 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 form of God that resides in his heart as a witness, and the form of God that is outside. At this point, the two *vruttis* of the *antahkaran* become one.

8 “While doing this, if again he feels lazy or sleepy, then he would bring the form outside again using the two types of *vruttis*. In the same manner as with his eyes, he would use his ears, hands, tongue and nose to perfect yoga. Also, he would behold God's form with his *man*, *buddhi*, *chitt* and *ahamkār*. Using the *sāṅkhya* thought process, he would distinguish himself from his *indriyas* and *antahkaran* and would behold only the form of God in his *chaitanya*. If, while he is beholding the form, whether it be inside or outside, some disturbance regarding worldly affairs obstructs him, then he would remove the problem while continuing to behold the form; but he would not abandon his yogic endeavours because of the disturbance. This is how a yogi with such yogic powers behaves.”

|| Vachanāmrut Vartāl-4 || 204 ||

Vartāl-5

One Should Not Perceive Māyā in God; Performing Similar Service

1 On Māgshar vadi 4, Samvat 1882 [29 December 1825], Swāmi Shri Sahajānandji Mahārāj was sitting facing north on a large, decorated seat under a mango tree along the banks of Lake Gomti, north of the *mandir* of Shri Lakshminārāyan in Vartāl. He was dressed entirely in extremely fine, white clothes, and He had several garlands of roses hanging around His neck. Bunches of flowers, each made from two large roses, had been placed upon His ears, and tassels made from roses decorated His *pāgh*. At that time, an assembly of all of the *munis* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said, “Please ask complex questions in order to relieve everyone’s lethargy.” Having said that, Mahārāj Himself put a pillow facing west and lied down.

3 Thereupon Muktānand Swāmi asked, “In the verse,

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ⁱ

Shri Krishna Bhagwān says, ‘A person who attains me transgresses my *māyā* – which is composed of the *gunas* and which cannot otherwise be transgressed even by suffering hardships.’ Yet, even after one has attained God, one is still disturbed by thoughts and desires in one’s heart during the worship of God. What else, besides *māyā*, could be causing this? That is the question.”

4 Shriji Mahārāj sat upright from his lying posture and with great compassion said, “Of the three *gunas* of *māyā*, the five *bhuts* and the five *tanmātrās* are *tamogun*-predominant; the ten *indriyas*, the *buddhi* and the *prāns* are *rajogun*-predominant; the *man* and the presiding deities of the *indriyas* and *antahkaran* are *sattvagun*-predominant. In the past, all those who have become devotees have possessed the products of the three *gunas* – the *bhuts*, the *indriyas*,

ⁱ *Daivee hyeshā guna-mayee mama māyā duratyayā |*
Mām-eva ye prapadyante māyām-etām taranti te |

the *antahkaran* and their presiding deities. Thus, the answer to the question is as follows: One who has the firm conviction of God – i.e., who has realised God completely by believing that there are no *māyik* qualities in His form and that that God transcends *māyā* and the products of *māyā*, the three *gunas* – has transcended God's *māyā*. Despite the fact that he has within him the products of the *gunas* of *māyā* – i.e., the *bhuts*, the *indriyas*, the *antahkaran* and their presiding deities, each of which carries out its respective activities – he is still said to have transcended *māyā*. This is because even though the products of *māyā* are within him, he still realises that the incarnate form of Shri Vāsudev Bhagwān, who is worthy to be worshipped by him, transcends the *gunas* of *māyā*; thus, he himself should also be known to have transcended *māyā*.

5 “Even the scriptures acknowledge that the *gunas* seem to have influenced all, including the deities such as Brahmā, etc., and the rishis such as Vasishta, Parāshar, Vishwāmitra, etc. Does that imply that they cannot be called *muktas*? Also, does that imply that they cannot be said to have transcended *māyā*? In fact, they are all *muktas*, and they have all transcended *māyā*. If we do not answer in this manner then there is no other possible solution to that question. Thus this is the only answer.”

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

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

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ⁱ

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

ⁱ *Sarva-dharmān-parityajya mām-ekam sharanam vraja /
Aham tvā sarva-pāpebhyo mokshayishyāmi mā shuchaha /*

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

8 Then Nājā Bhakta asked, “How can one recognise a person who, when he speaks, shows that he has faith in God like that of a devotee, yet does not truly have the total refuge of God?”

9 Shriji Mahārāj replied, “Only after staying together and working together can one recognise the strength or weakness of the faith of a devotee of God. One who has little faith would become agitated and find a path out of the Satsang fellowship. He would seek solitude where he could engage in worship to his capacity, but he would not be able to tolerate the pressures of living with the fellowship of devotees. Thus, refuge of God is of three levels: highest, medium, and lowest. Due to this, there are three levels of devotees.”

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

11 Shriji Mahārāj replied, “Just as one performs the *mānsi puṇjā* of God, if one also performs the *mānsi puṇjā* of the ideal *Bhakta* along with God, by offering him the *prasād* of God; and just as one prepares a *thāl* for God, similarly, if one also prepares a *thāl* for God’s ideal *Bhakta* and serves it to him; and just as one donates five rupees to God, similarly, if one also donates money to the great *Sant* – then by performing with extreme affection such similar service of God and the *Sant* who possesses the highest qualities, even if he is a devotee of the lowest type and was destined to become a devotee of the highest type after two lives, or after four lives, or after ten lives, or after 100 lives, he will become a devotee of the highest calibre in this very life. Such are the fruits of the similar service of God and God’s *Bhakta*.”

|| Vachanāmṛut Vartāl-5 || 205 ||

Vartāl-6 Chimanrāvji’s Question

1 On Māgshar *vadi* 11, Samvat 1882 [4 January 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a dais in front of the *mandir* of Shri Lakshminārāyan in Vartāl. 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*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Chimanrāvji asked, “Mahārāj, initially, at the time of dissolution, the *jivas* with their *kāran* bodies were absorbed within *māyā*. Then, at the time of creation, the *jivas* attained their *sthul* and *sukshma* bodies. Also, a variety of life in the form of deities, humans, animals, etc., was created. Was this due to *karmas*? Or was it due to God’s wish? If we say that it was due to *karmas*, then that would prove the Jain doctrine to be true. On the other hand, if we say that it was due to God’s wish, then it would suggest that God is biased and not compassionate. Therefore, please grace us by telling us how things really are.”

3 Shriji Mahārāj said, “You have not been able to ask the question properly. The two types of bodies, *sthul* and *sukshma*, are both intimately associated with the *kāran* body in the same way that a tree is intimately 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 *jiva* and the *kāran* body have an eternal relationship. Just as when seeds which are planted in the earth sprout upwards after coming into contact with rainwater, similarly, during the period of creation, the *jivas*, which had resided within *māyā* together with their *kāran* bodies, attain various types of bodies according to their individual *karmas* by the will of God, the giver of the fruits of *karmas*.

4 “However, the Jains, who are *nāstiks*, claim that only *karmas* are the cause of this, but they do not propound God as the giver of the fruits of *karmas*. But, 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 God’s wish is the only influencing force, then even he is not correct. Rather, the scriptures would propound the predominance of whichever influence is predominant at that time; but that same influence should not be accepted for all situations.

- 5 “This is because after the world was created, in the first Satya-yug, everyone’s wishes came true, all were *Brāhmins* and a child would be born merely by wishing for one mentally. There was a *kalpavruksh* in every home, and all people worshipped only God. Then, with the advent of Tretā-yug, people’s wishes were no longer fulfilled; only when one went and stood under a *kalpavruksh* did one’s wishes become fulfilled. Only after touching a woman would a child be conceived. Thereafter, when Dwāpar-yug arrived, children were born only after intercourse with a woman. In this manner, the ways of Satya-yug and Tretā-yug are not to be found in all Satya-yugs and Tretā-yugs; rather, they were found only in the first Satya-yug and the first Tretā-yug.
- 6 “Therefore, when there is the predominance of favourable *kāl*, it diminishes the power of the impure *karmas* of the *jivas*. Yet, 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 favourable *karmas* suddenly exhausted at the same time? Instead, it is the intense power of unfavourable *kāl* that overcomes the force of the favourable *karmas* of the *jivas*. 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 longevity lead to death. In this manner, when the influence of a strong *kāl* is prevalent, everything occurs due to *kāl*. So it is mentioned in the scriptures.
- 7 “However, when many people become *ekāntik bhaktas* of God, then Satya-yug prevails even in Kali-yug. In these circumstances, the scriptures propound the strength of the favourable *karmas* that result from the *ekāntik bhaktas* doing *bhakti* of God, but the strength of *kāl* is not mentioned.
- 8 “Without understanding this principle, those who believe in the *nāstik* philosophy propound that only *karmas* are the cause of everything; but they do not realise that that is in reference to the strength of the *karmas* of *ekāntik bhaktas* of God; but *karmas* of non-believers are not said to have such strength. When God manifests with the wish, ‘During this lifespan, I wish to grant liberation to all *jivas*, worthy or unworthy, who come into contact with My form,’ then *kāl* and *karma* have no influence whatsoever. At that time, only God’s influence prevails. When God assumed the *avatār* of Krishna,

the evil Putnā tried to poison God; still, Shri Krishna Bhagwān gave her the same fate as his mother Yashodā. There were other evil demons who came to kill God; yet even they were granted the highest state of enlightenment by Shri Krishna Bhagwān. Others were also granted liberation according to the feelings by which they were associated with Shri Krishna Bhagwān. Thus, in those instances, only God's influence is said to be prevalent, but neither *kāl* nor *karma* is said to have any influence. Therefore, one should interpret situations according to the circumstances in which they occur."

|| Vachanāmṛt Vartāl-6 || 206 ||

Vartāl-7

The Characteristics of Godly and Demonic People; Anvay-Vyatirek

- 1 On Māgshar *vadi* 14, Samvat 1882 [7 January 1826], Shriji Mahārāj was sitting on a dais in front of the *mandir* of Shri Lakshminārāyan in Vartāl. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 In the assembly, the devotees were talking about God amongst themselves wherein the topic arose that there are two types of people: godly and demonic. Of these, godly people always become devotees of God, whereas the demonic will always remain opposed to God.
- 3 Thereupon Chimanrāvji asked Shriji Mahārāj a question: "Mahārāj, is there any possibility for a demonic person to become godly?"
- 4 Shriji Mahārāj replied, "A demonic person most certainly does not become godly. This is because he has a demonic disposition from birth. Should such a person happen to somehow enter the Satsang fellowship, he still does not lose his demonic disposition. Then, when he leaves his physical body after staying in Satsang, he is absorbed into Brahma and then emerges out again. Only after he does so countless times is his demonic nature destroyed; otherwise, it is not destroyed."
- 5 Then Shobhārām Shāstri asked, "Mahārāj, what is God's *anvay* nature, and what is His *vyatirek* nature?"

6 Shriji Mahārāj explained, “The principle of *anvay-vyatirek* is not that God has become half *anvay* within *māyā* and half *vyatirek* from His abode; rather, God’s form is such that He is *anvay* within *māyā* and yet, at the same time, He is *vyatirek*. God is not afraid, ‘What if I enter *māyā* and thereby become impure?’ Instead, when God associates with *māyā*, even *māyā* becomes like Akshardhām; and if He associates with the 24 elements², then they also become *brahmarup*. Hence, the Shrimad Bhāgwat states: धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि॥ⁱ. Likewise, there are countless such statements which describe God’s form.

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 an *anvay* manner. Yet, 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 manner, God is *anvay* within *māyā* and the entities that have evolved from it; yet, He is also *vyatirek* from it just like *ākāsh*. This is the *anvay-vyatirek* nature of God’s form.”

|| Vachanāmṛut Vartāl-7 || 207 ||

Vartāl-8 A Spider’s Web

1 On Posh *sudi* 4, Samvat 1882 [12 January 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a dais in front of the *mandir* of Shri Lakshminārāyan in Vartāl. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 In the assembly, Shriji Mahārāj was sitting in a meditative posture and contemplating while some *munis* were singing devotional songs to the accompaniment of a *dukad* and *sarodā*. He gave

ⁱ *Dhāmnā svena sadā nirasta-kuhakam satyam param dheemahi* | |

We meditate upon God, who via His own form – ‘dhām’ [i.e. divine light] – destroyed the deception in the form of the products of *māyā*; such is the supremely *satya* form of God.

Shrimad Bhāgwat: 1.1.1

darshan in this manner for a short while. Then He opened His eyes and, facing the assembly, said, “Everyone please listen as I wish to speak to you. The *vrutti* of these eyes is formless; yet, if some solid object comes in its way, that *vrutti* is obstructed. Thus, that *vrutti* is actually gross and is composed predominantly of the element *pruthvi*. When a devotee of God fixes that *vrutti* on God’s form, initially the *vrutti* 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 *jiva* is like the spider; God’s form is one of the pillars; one’s *antahkaran* is the other pillar; and the *vrutti* is the web. That is to say, through that *vrutti*, a meditating yogi sometimes becomes absorbed in God’s form; at times he stays within his own *antahkaran*; and at other times he stays between his *antahkaran* and God.

3 “While doing this, when the yellow *vrutti*, which is composed predominantly of the element *pruthvi*, becomes *jal*-predominant, it appears to be white. When it becomes *tej*-predominant, it appears to be red. When it becomes *vāyu*-predominant, it appears to be green; and when it becomes *ākāsh*-predominant, 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 form of God.

4 “Therefore, one who tries to maintain his *vrutti* on God’s form in this manner should remain perfectly pure. For example, when one wishes to offer puja to a deity, the deity accepts the puja only after one becomes as pure as the deity. Similarly, one who keeps his *vrutti* on God’s form should, according to the method prescribed in the Sāṅkhya scriptures, realise his own self to be distinct from the three bodies – *sthul*, *sukshma* and *kāran*; and only after attaining *ātmā*-realisation, should he fix his *vrutti* on God’s form. While repeatedly fixing his *vrutti* in such a manner, when his *vrutti* is eventually absorbed into God’s form, that state has been defined as sleep for a meditating yogi; but a yogi’s sleep is never like the state of being eclipsed during deep sleep.”

|| Vachanāmrut Vartāl-8 || 208 ||

Vartāl-9

How Can One Experience the Nirgun Bliss of God?

1 On Posh *sudi* 8, Samvat 1882 [16 January 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a dais in front of the *mandir* of Shri Lakshminārāyan in Vartāl. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj asked the *munis*, “Just as one can experience the three kinds of *māyik* pleasures – *rājasik*, *tāmasik* and *sāttvik* – in the three states⁷, how can one experience the *nirgun* bliss of God?”

3 All of the *munis* conferred amongst themselves in order to answer the question, but they were unable to do so satisfactorily.

4 Thereupon Shriji Mahārāj said, “Suppose there is *ākāsh* alone, without the other four *bhuts* – *pruthvi*, *jal*, etc. Also, suppose that in that *ākāsh* there are as 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 form of God is always seated at the centre of that Chidākāsh.

5 “When one attains *samādhi* of that form, then even if one experiences it for only a moment, the person who is engaged in worship feels, ‘I’ve enjoyed the bliss of God in *samādhi* for thousands of years.’ This is how one experiences the *nirgun* bliss of God’s form. On the other hand, even if one indulges in *māyik* pleasures for a long time, ultimately one feels as if it was momentary. Therefore, the *nirgun* bliss of God is eternal and imperishable, whereas the *māyik* pleasures are perishable.”

|| Vachanāmrut Vartāl-9 || 209 ||

Vartāl-10

How the Jiva Attains Liberation

1 On Posh *sudi* 11, Samvat 1882 [19 January 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow which had been placed on a wooden cot under the neem tree in the campus of the *mandir* of Shri Lakshminārāyan in Vartāl. He

was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon, Bhagubhāi Pātidār of the village Bhādran arrived in the assembly. He then asked Shriji Mahārāj a question: “Mahārāj, how can the *jiva* attain liberation?”

3 Shriji Mahārāj said, “God assumes an *avatār* on this earth in one of two forms – either in the form of a king or in the form of a *sādhū*. When He assumes an *avatār* upon the earth as a king, He possesses the 39 characteristics of a king⁸, and when He assumes an *avatār* upon the earth in the form of a *sādhū*, He possesses the 30 characteristics of a *sādhū*¹¹.

4 “When God appears in the form of a king, He is adept in the 64 arts and skillsⁱ; the four methods of ruling – reconciling with one’s enemies, suppressing one’s enemies, instigating divisions within one’s enemies and punishing one’s enemies – as well as the nine types of sentimentsⁱⁱ, such as amorousness, etc. However, when God appears in the form of a *sādhū*, he does not have these characteristics. When God is in the form of a king, then in times of calamity He may even take to hunting to survive. He may punish thieves by strangling them, and He may also keep many women in His household. But in the form of a *sādhū*, God strictly follows a non-violent lifestyle; in fact, He would not even pluck a blade of green grass. Also, He would not touch even wooden statues of women or

ⁱ The 64 types of arts and skills were a classical curriculum of sciences, arts, and skills of cultured living that a member of a royal household would be expected to know. They include: singing; magic and illusions; skills of cooking, eating and drinking; drama and story-telling; gems and mining; knowledge of foreign languages and dialects; impersonation; and knowledge of dhārmic warfare and victory, among others. Through these arts and skills, God, when incarnated as a king, would have the behaviour and appearance no different from a king.

ⁱⁱ The nine types of sentiments are different dramatic moods meant to produce their respective emotional effects: (1) *shrungār* – amorous, (2) *hāsyā* – humorous, (3) *karun* – melancholy, (4) *vir* – heroic, (5) *raudra* – fierce, (6) *bhayānak* – horrific, (7) *bibhatsa* – vulgar, (8) *adbhut* – wondrous, (9) *shānt* – tranquil.

paintings of women. Thus, the behaviour of God in the form of a *sādhū* is not the same as that of God in the form of a king.

5 “The 39 characteristics of God’s *avatārs* in the form of a king⁸ – such as Shri Krishna, etc. – are listed in the first canto of the Shrimad Bhāgwat through the dialogue between Pruthvi and Dharma. The 30 characteristics of God’s *avatārs* in the form of a *sādhū*¹¹ – such as Dattātreyā, Kapil, etc. – are listed in the 11th canto through the dialogue between Shri Krishna Bhagwān and Uddhav.

6 “Thus, one who aspires for liberation should recognise God through these characteristics and seek refuge of that God. One should have complete faith in Him. One should perform His *bhakti* while remaining within the framework of his injunctions. This is the only means of attaining liberation.

7 “However, when God is not manifest on this earth, one should seek the refuge of the *Sant* who has the realisation of God – because the *jiva* can also attain liberation through him. When even such a *Sant* is not present, one should keep firm faith in God’s *murti* and perform *bhakti* while observing *swadharma* – because doing so can also grant liberation to the *jiva*.”

|| Vachanāmrut Vartāl-10 || 210 ||

Vartāl-11

The Destruction of the Jiva; Love for the Satpurush Is the Only Means to Realising the Ātmā

1 On Posh *sudi* Punam, Samvat 1882 [23 January 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a wooden cot under the neem tree in the campus of the *mandir* of Shri Lakshminārāyan in Vartāl. 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*. At that time, an assembly of all of the *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “My nature is such that I feel extremely afraid of harming any of the following: firstly, God;

secondly, a devotee of God; thirdly, a *Brāhmin*; and fourthly, one who is meek. Other than these four, I am afraid of no one. This is because even if one were to harm anyone else, one's body would be destroyed; the *jīva* would not be destroyed. However, if a person harms one of these four, then his *jīva* is also destroyed.”

3 Hearing this, Muktānand Swāmi questioned, “Mahārāj, the *jīva* is said to be indestructible; what, then, should one understand by its ‘destruction’?”

4 Shriji Mahārāj replied, “He would attain the body of a mountain or any other similar object that has a *jad* form. Hence, that *jīva* never attains liberation. This should be understood as the ‘destruction’ of that *jīva*. Thus, anyone who aspires for his own liberation should never harm any of these four.

5 “Also, one should never keep egotism of any sort before God or His devotee. Why? Because egotism is the cause of anger, *matsar*, jealousy and slander. In fact, even the *bhakti* of an egotist is said to be demonic. Moreover, if a person oppresses a devotee of God, then even if he himself is a devotee, he should be known to be a demon. My nature is such that I detest even the sight of one who harms a *Brāhmin*, a meek person or a devotee of God. Such a person will never attain My company, either in this realm or in other realms.”

6 Having spoken in this manner, Shriji Mahārāj asked for two devotional songs to be sung. One was, ‘મારા હરજીશું હેત ન દીસે રે, તેને ઘેર શીદ જઈએ...’ⁱ. The second was, ‘મારા વહાલાજી શું વહાલપ દીસે રે, તેનો સંગ શીદ તજીએ...’ⁱⁱ. He then gave a command that all *satsangis* should learn these two devotional songs, and added, “One should constantly sing these two devotional songs and remember their message.”

7 Thereafter, Shriji Mahārāj got up and sat on a dais in front of the *mandir* of Shri Lakshminārāyan.

ⁱ *Mārā harjishu het na dise re, tene gher shid jaiye...*

Why should one even visit the home of a person who has no love for my Lord?

ⁱⁱ *Mārā vāhālājishu vālap dise re, teno sang kem tajiye...*

Why should one forsake the company of a person who harbours love for my Lord?

- 8 Gopālānand Swāmi then asked, “Why is it that despite reading the Shāstras, the Purāns and other scriptures, the pundits of the world still do not understand the greatness of God and the *Sant* as it really is?”
- 9 Shriji Mahārāj replied, “Though such a person reads the Shāstras and Purāns, he does not have the refuge of God. Thus, his *jiva* has been overpowered by lust, anger, avarice, jealousy and *matsar*; and the inner enemies in the form of lust, anger, etc., never allow him to even raise his head. As a result, the pundits perceive God and His *Sant* to be just like themselves. They think, ‘Just as the inner enemies of lust, anger, etc., within us are never eradicated, similarly, the same enemies are probably not eradicated from them either.’ In this manner, they perceive faults in God and His *Sant*. So, even though they read the Shāstras and Purāns, they fail to realise the greatness of God and His *Sant* as it really is.”
- 10 Next, Shriji Mahārāj posed a question to Dinānāth Bhatt and all of the *munis*: “The *Satpurush*, who is *brahmaswarup*, behaves above the three bodies⁶ and the three states⁷; moreover, he does not believe any of the actions of the 14 *indriyas* to affect him. However, an ignorant person cannot realise this. Only when he attains a spiritual state similar to that of the great *Purush* does he behave like the great *Purush*, and only then does he understand the great *Purush*’s behaviour. However, as long as one has not realised the greatness of the *Satpurush*, one does not attain the state of being *brahmaswarup*, yet, without *ātmā*-realisation, one cannot realise the greatness of the *Satpurush*. Hence, there seems to be a paradox. Now please explain how this paradox can be reconciled?”
- 11 Everyone attempted to answer to the best of their ability, but no one was able to give a solution to the question.
- 12 Then Shriji Mahārāj said, “Here, allow Me to answer. The answer is that when one develops intense affection for the *Sant* who has realised the *avatār* of God on this earth, then one never perceives any kind of fault in the *Satpurush*. For example, when one has strong affection for someone, one will never see the person’s flaws, and one will always believe the person’s words. This is natural on the worldly path and it is also natural on the path of liberation. Therefore, intense love for the *Satpurush* is the only means to realising one’s *ātmā*; it is the only means to realising the greatness of

the *Satpurush*; and it is also the only means to having the direct realisation of God.”

|| Vachanāmrut Vartāl-11 || 211 ||

Vartāl-12

Faith Coupled with the Knowledge of God's Greatness

1 On Posh *vadi* 2, Samvat 1882 [25 January 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a decorated cot with a cushion and cylindrical pillow on a wooden platform under the neem tree in the campus of the *mandir* of Shri Lakshminārāyan in Vartāl. He was wearing a white *khes* and had covered Himself with a rose-coloured shawl over a white blanket. He had tied a white *pāgh* around His head and was wearing a garland of roses around His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 In the assembly, Shriji Mahārāj sat contemplating for quite some time. He then opened His eyes and, looking compassionately at the assembly of devotees, said, “Today I wish to talk to all of you about faith in God, so please listen carefully. Shri Purushottam Bhagwān, whose form is forever divine, is seated in Akshardhām, which is as luminous as countless millions of suns, moons, and flames of fire. That same God assumes the *avatārs* of Rām, Krishna, etc., upon this earth for the sake of granting liberation to the *jivas*. Then, the *jiva* that develops firm faith in that God by profoundly associating with the *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; finally, when Punam arrives, the moon becomes full. Similarly, before developing total faith in God, the *jiva* is as dim as the new moon of Amās – only as bright as a glow-worm. Then, as a person develops faith coupled with the knowledge of God's greatness, his *jivātmā* progresses and becomes like the full moon of Punam. Thereafter, his *indriyas* and *antahkaran* are no longer capable of dislodging him from his faith. Regardless of the type of action God performs, he does not perceive any fault in God. In addition, one who has faith in God coupled with the knowledge of His greatness becomes a fearless devotee.

3 “However, if at some time that same devotee harbours doubts in the divine actions and incidents of God, either by the influence of unfavourable places, times, company, scriptures, etc., or due to his identification with the body, then his *jiva*, which was like the full moon of Punam, becomes like the unlit moon of Amās. Therefore, some minor flaw in oneself will not really harm the *jiva* very much; but if one somehow doubts the divine actions and incidents of God, or if one somehow develops dislike for God, then that *jiva* instantly falls from the path of liberation. Just as when the roots of a tree are cut, the tree automatically becomes dry, similarly, a *jiva* who in any way perceives faults in God can never stay without falling from the Satsang fellowship.

4 “Moreover, one whose faith in God is weak, despite being in Satsang, still doubts, ‘Who knows whether I will attain liberation or not? When I die, will I become a deity? Or will I become a king? Or will I become a ghost?’ One who does not have absolute faith in God has such doubts. But one who does have absolute faith believes, ‘I have attained liberation ever since the day I attained God; in fact, whoever has my *darshan* or listens to my talks will also be freed from all of his sins and will attain the highest state of enlightenment.’ So, maintaining such faith coupled with the knowledge of God’s greatness, one should believe oneself to be fulfilled. All of you should constantly be aware of this fact.”

5 Then Shriji Mahārāj said, “Please sing the following devotional song describing God’s greatness: धन्य वृंदावनवासी वटनी छाया रे, ज्योतिरि भेसतल...ⁱ.” Thereupon, that song was sung.

6 Then Shriji Mahārāj said, “In the same manner as the song, Shri Krishna Bhagwān has also said in the Shrimad Bhāgwat:

अहो अमी देववरामरार्चितं पादाम्बुजं ते सुमनःफलार्हणम् ।
नमन्त्युपादाय शिखाभिरात्मनस्तमोऽपहत्यै तरुजन्म यत्कृतम् ॥ ⁱⁱ

ⁱ *Dhanya Vrundāvanavāsi vatni chāyā re jyā Hari bestā...*

Glorious are the shades of the banyan trees of Vrundāvan, where the Lord often sat.

ⁱⁱ *Aho amee devavarāmarārchitam pādāmbujam te sumanah-falārhanam / Namantyyupādāya shikhābhir-ātmanas-tamo’pahatyai taru-janma yat-krutam /*

So, even one who is born as a tree becomes fulfilled by being associated with God. In fact, even the tree under which God has sat should be understood to be entitled to attain the highest state of enlightenment.

- 7 “One who, in his heart, does not have such firm faith coupled with the knowledge of God’s greatness should be known to be impotent – no *jiva* is ever going to be uplifted by his words. For example, a king who is impotent, and who is about to lose his kingdom, and whose family line is about to cease, will still not be able to beget a son with his wife. In fact, even if he summons impotents like himself from his entire kingdom and allows them to associate with his wife, she still will not beget a son. Similarly, no one attains liberation by hearing even holy scriptures like the *Gitā* and the *Shrimad Bhāgwat* from one who does not have faith in God coupled with the knowledge of His greatness. Just as death is assured to whoever drinks sweetened milk into which a snake’s venom has fallen, similarly, no one can ever attain liberation by listening to the *Gitā* or the *Shrimad Bhāgwat* from a person who does not have faith in God coupled with the knowledge of His greatness. On the contrary, only harm can come from it.”

|| Vachanāmrut Vartāl-12 || 212 ||

Vartāl-13

If Brahma Pervades, How Can It Possess a Form?

- 1 On Posh *vadi* 7, Samvat 1882 [30 January 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a wooden cot under the neem tree in the campus of the *mandir* of Shri Lakshminārāyan in Vartāl. He had donned all white clothes upon His body 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

O these [trees] offer at your holy feet – which are worshipped by the chief deity [Indra] and the immortals [i.e. other deities such as Brahmā, etc.] – fruits and flowers, and bow before you with their heads [i.e. their branches and leaves] to eradicate their darkness [of ignorance] which caused their birth as trees!

Shrimad Bhāgwat: 10.15.5

placed above His head. Shriji Mahārāj sat adorned in such a beautiful manner, tossing a pomegranate fruit in His hand. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Bhagubhāi Pātīdār of Bhādran approached Shriji Mahārāj, and asked, “Mahārāj, how does *samādhi* actually occur?”

3 Shriji Mahārāj replied, “God assumes an *avatār* in Bharatkhand for the liberation of *jivas*. When He appears in the form of a king, he possesses the 39 attributes of a king⁸; and when he appears in the form of a *sādhu*, such as Dattātreya or Kapil, he possesses the 30 attributes of a *sādhu*¹¹. By appearance, God’s form appears similar to that of any human; however, it is an exceptionally divine form. For example, a magnetic rock appears similar to all of the other rocks on the earth; yet there is an intrinsic magical property in it – when a ship sails past a mountain of magnetic rock, then all of the iron nails of the ship are drawn towards the magnetic rock. Similarly, when a person does *darshan* of God’s form with *shraddhā*, be it the form of a king or the form of a *sādhu*, his *indriyas* are drawn towards God. Then one attains *samādhi*.

4 “Upon having the *darshan* of Shri Krishna Bhagwān, all of the residents of Gokul attained *samādhi*; and in that *samādhi*, God showed them his own abode. In this manner, whenever there is an *avatār* of God, then at that time, God’s form definitely possesses certain magical properties. Moreover, all of the *indriyas* of anyone who does *darshan* of God with *shraddhā* are drawn towards God, and he instantly enters *samādhi*. At the same time, if God wishes to attract many people towards Him, then even people who are not devotees, and even animals, attain *samādhi* upon seeing Him. So what is so surprising about this happening to a devotee of God?”

5 Thereafter, Muktānand Swāmi asked, “It is generally said that Brahma pervades everywhere. But how can something that is pervasive be said to possess a form? Also, how can something that possesses a form be called pervasive? That is my question.”

6 Shriji Mahārāj replied, “Brahma resides in only one place, but not everywhere. That Brahma is Shri Krishna Bhagwān; He is in all places while still residing in only one place. For example, when a person worships Surya, Surya 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 yogic powers can hear people who

may be thousands or 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 Shri Krishna Bhagwān wishes to give *darshan* somewhere, He gives His *darshan* there while still residing in one place. Even though He has only one form, He appears in countless forms. In fact, if a person who is a realised yogi has extraordinary powers such as long-distance hearing and long-distance vision, then what is so surprising about God also possessing such powers?

- 7 “So, even though the scriptures describe God as pervasive, He actually possesses a definite form. In those scriptures, 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 formless like *ākāsh*. So, in reality, God eternally possesses a form. It is that God with a definite form, who, while always residing in Akshardhām, appears in countless millions of *brahmānds*.”

|| Vachanāmrut Vartāl-13 || 213 ||

Vartāl-14

Whom a Non-believer Considers a Sinner Is Not a Sinner, and Whom He Considers to be Sincere in His Dharma Is Not Really So

- 1 On Posh *vadi* 9, Samvat 1882 [1 February 1826], Swāmi Shri Sahajānandji Mahārāj was sitting in front of the *mandir* of Shri Lakshminārāyan in Vartāl. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Rāmchandra Vāghmodiā of Vadodarā asked Shriji Mahārāj, “Mahārāj, why does one who seems to be an unworthy person still attain *samādhi*?”
- 3 Shriji Mahārāj replied, “Everyone believes that one who infringes the *dharma* of one's caste and *āshram* as prescribed in the scriptures is an ‘unworthy person’. However, if that unworthy person sincerely appreciates the virtues of God and His *Sant*, he earns great merits. As a result, the sins that he had committed by

transgressing the *dharma* of his caste and *āshram* are eradicated, and his *jiva* becomes extremely pure. Thereafter, when his mind is fixed on God's form, he attains *samādhi*.

4 “Moreover, when a person abides by the *dharma* of one's caste and *āshram* as prescribed in the Dharma-shāstras, everyone considers that person to be one who is sincere in his *dharma*. However, if he maligns God or His *Sant*, then the result of committing the sin of maligning the *Satpurush* is such that all the merits earned by abiding to the *dharma* of one's caste and *āshram* are burnt to ashes. So, one who maligns the *Satpurush* is a worse sinner than one who has committed the five grave sins¹⁰. This is because he who has committed one of the five grave sins can be redeemed of the sin by seeking the refuge of the *Satpurush*; but there are no means to be redeemed for one who has maligning the *Satpurush*. This is because when one goes to a place of pilgrimage, one is freed of the sins one has committed elsewhere; but the sins committed at a place of pilgrimage are totally irredeemable – it is as if they are etched in iron.

5 “Thus, by seeking the refuge of the *Satpurush*, regardless of how terrible a sinner a person may be, he becomes extremely pure and attains *samādhi*. On the other hand, a person who maligns the *Satpurush* 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 God in his heart. Therefore, whom a non-believer considers to be a sinner is not a sinner, and whom he considers to be sincere in his *dharma* is not really so.”

|| Vachanāmṛt Vartāl-14 || 214 ||

Vartāl-15

The Reasons for Becoming Godly and Demonic

1 On Posh *vadi* 11, Samvat 1882 [3 February 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a dais under the neem tree in front of the *mandir* of Shri Lakshminārāyan in Vartāl. 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 over His head. At that time, an assembly of all of the *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shobhārām Shāstri asked a question: “Mahārāj, there are two types of *jivas*: godly and demonic. Have they always been so since eternity, or have they become so due to association?”

3 Shriji Mahārāj replied, “In the beginning, during the period of dissolution, both types of *jivas*, godly and demonic, are absorbed within *māyā*. Then, when the cosmos is created, both types of *jivas* emerge, each with its own nature. There are also those ordinary *jivas* who become godly or demonic due to association with godly or demonic *jivas*. Also, there are some godly and demonic *jivas* who gradually develop such a nature due to the *karmas* they perform.

4 “But mainly, the cause of such godly and demonic natures is the grace or the wrath of the *Satpurush*. For example, Jay and Vijay were attendants of God, but since they maligned holy persons such as the Sanakādik, they attained a demonic nature. Prahlādji, on the other hand, was a demon, but since he imbibed the preaching of Nārādji, he was known as an eminent devotee of God. Thus, whomever the wrath of the great *Purush* falls upon, that *jiva* becomes demonic; and whomever the great *Purush* is pleased upon, that *jiva* becomes godly. There is no other reason for becoming godly or demonic. Thus, one who desires to attain liberation should by no means malign God or God’s *Bhakta*; rather, he should do only whatever pleases God and God’s *Bhakta*.”

|| Vachanāmrut Vartāl-15 || 215 ||

Vartāl-16

Not Feeling Comfortable with Worldly Great Men

1 On Posh *vadi* 13, Samvat 1882 [4 February 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a dais under the neem tree in front of the *mandir* of Shri Lakshminārāyan in Vartāl. He was dressed entirely in white clothes. At that time, an assembly of all of the *munis* as well as devotees from various places had gathered before Him.

- 2 Also sitting in the assembly was a pundit from Vadodarā. He said, “Mahārāj, if you show a miracle to some worldly, eminent man then its impact will be very beneficial for the development of the Satsang fellowship.”
- 3 Thereupon Shriji Mahārāj said, “I do not get along very well with such worldly, eminent men. After all, they have pride of their power and wealth, whereas I have pride of renunciation and *bhakti*. Thus, neither is in a position to yield to the other. Even if I did send some great man into *samādhi*, then at most he would give some 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 contemplate upon God’s form, that bliss cannot be found even in a kingdom consisting of the 14 realms.
- 4 “Besides, if there is as much bliss in ruling a kingdom as there is in worshipping God, then why would great kings such as Swāyambhuv Manu and others leave their kingdoms and go into the forests to perform austerities? If there is as much bliss in women as there is in worshipping God, then why would King Chitraketu abandon 10 million women?
- 5 “Compared to the bliss of worshipping God, the bliss of the 14 realms is said to be like that of *narak*. Thus, one whose happiness is based on the bliss of God feels that the pleasures of all of the *vishays* in the entire *brahmānd* are like *narak*. Even I feel that the bliss of worshipping God is the only real bliss – everything else seems to be full of misery. Hence, while worshipping God, if I encounter someone who is naturally drawn into the Satsang fellowship, then I encourage him; but there is no type of insistence in My heart. I only insist upon engaging in the worship of God and keeping the company of devotees of God. What I have disclosed before you is My deep-seated inner belief.”

|| Vachanāmṛut Vartāl-16 || 216 ||

Vartāl-17

An Enlightened Person Has Conquered His Indriyas

- 1 On Posh *vadi* Amās, Samvat 1882 [6 February 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a

cylindrical pillow that had been placed in the *haveli* facing the *mandir* of Shri Lakshminārāyan in Vartāl. He was dressed entirely in white clothes. At that time, an assembly of all of the *sādhus* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj asked a question: “Each of the five *gnān-indriyas* and the five *karma-indriyas* have total knowledge of their respective *vishays*. Furthermore, both an enlightened person and an unenlightened person behave in the same manner through their *indriyas*; i.e., the *indriyas* of the enlightened do not behave in a different manner from those of the unenlightened. However, the enlightened person is said to have conquered the *indriyas*; how can this be so? That is the question.”

3 Muk्तānand Swāmi replied, “It seems that a person conquers his *indriyas* when he attains *nirvikalp samādhi*.”

4 Thereupon Shriji Mahārāj said, “Even one who has attained *nirvikalp samādhi* indulges in the *panchvishays* through the *indriyas* just like everyone else; so how can he be said to have conquered his *indriyas*?”

5 Muk्तānand Swāmi made many attempts to answer the question, but he was unable to give a satisfactory solution.

6 Then Shriji Mahārāj said, “The answer is that he realises that there is only misery in the *panchvishays*, i.e., sounds, touch, etc. He also realises that there are only redemptive attributes in the form of God. He even realises that by indulging in worldly *vishays*, the *jiva* is condemned to the pits of *narak*, where he is compelled to suffer terrible miseries. Having realised this, he develops an intense aversion and a sense of enmity towards the *panchvishays*. There is no way one will harbour affection towards something with which one has such enmity. One who realises this, and then develops an extreme aversion in his mind towards the *panchvishays* can be said to have conquered his *indriyas*. Subsequently, he spends the rest of his life offering *bhakti* to God in the form of listening to talks of God, singing devotional songs, etc. But, unlike a non-believer, he does not become attached to the *panchvishays*. Such a person is known to have conquered his *indriyas*.”

7 Then Shriji Mahārāj asked another question: “Suppose there is a renunciant who has adopted the path of *nivrutti*. He realises himself to be the *ātmā* and does not believe his body to be his true form.

Also, his physical behaviour is rather eccentric and erratic. This man does not harbour any vanity of gender, caste or *āshram*. The manner in which he eats, drinks, rises and sits is all rather eccentric – it does not seem to match the norms of society. Such a renunciant does not stay in anyone’s company; he is like a young deer in a forest wandering alone in a carefree manner. In no way can he be bound by anything.

8 “On the other hand, there is another renunciant who, despite also having adopted the path of *nivrutti*, behaves in accordance with the path of *pravrutti*. In fact, when he engages in *pravrutti* that brings out vicious natures such as lust, anger, avarice, infatuation, arrogance, *matsar*, desires, cravings, etc., in his heart, it even causes some sort of disturbance in his heart. So, is it appropriate for such a renunciant 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 God’s command then he will not become attached to anything,’ then one can argue, ‘If one drinks bhang by God’s command, does that mean he will not become delirious? Of course, he will become delirious.’ How, then, can that renunciant follow the path of *pravrutti* and not become attached to anything? That is the question.”

9 Hearing this, Nityānand Swāmi and Shuk Muni attempted to give an explanation but were unable to present an accurate reply.

10 Then Shriji Mahārāj said, “The renunciant who abides by *nivrutti dharma* only and who behaves in an eccentric manner should be known as one who has only the virtue of *ātmā*-realisation. On the other hand, the renunciant who has adopted *nivrutti dharma* but also offers *bhakti* to God should vigilantly adopt the path of *pravrutti* related to God and His devotees while staying within the *niyams* prescribed by God. In fact, adopting the path of *pravrutti* in order to serve God and His devotees is the very definition of *bhakti*.

11 “The renunciant who has adopted the path of *nivrutti* and who has only the virtue of *ātmā*-realisation can never be equal to the renunciant who has adopted the path of *pravrutti*. This is because although the latter is also a renunciant who has adopted the path of *nivrutti*, he engages in *pravrutti* for the purpose of being able to serve God and His devotees. Such a person should stay on the path of *pravrutti* while abiding by the *niyams* prescribed by God. However, he should never overdo or under-do his observance of those *niyams*.

While discarding vicious natures such as lust, anger, avarice, infatuation, desires, cravings for taste, etc., he should follow the path of *pravrutti* for the purpose of serving God and His devotees. As a result, he will never become attached to anything. Compared to the renunciant who has only the virtue of *ātmā*-realisation, this renunciant is far superior, and it is he who earns the grace of God.”

|| Vachanāmṛut Vartāl-17 || 217 ||

Vartāl-18

Facts That Must Be Understood

- 1 After the evening *ārti* on Mahā *sudi* 1, Samvat 1882 [7 February 1826], Shriji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed under the dome of the *mandir* of Shri Lakshminārāyan in Vartāl. He was dressed entirely in white clothes. At that time, all of the *paramhansas* as well as devotees from various places had gathered on all four sides around Him.
- 2 Thereupon Shriji Mahārāj said, “Seeing that you are all senior *paramhansas*, I shall ask you a question: Which facts are essential for a *satsangi* to understand? Because 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?”
- 3 Having asked the question, Mahārāj Himself continued, “Here, I shall answer the question Myself. Firstly, one should realise that ours is an Uddhav Sampradāy, and therefore, one should know its customs.
- 4 “Secondly, one should know the line of succession of our gurus. Specifically, Rāmānand Swāmi was the form of Uddhav himself, and in a dream, that same Rāmānand Swāmi was initiated into the Vaishnav fold by Rāmānujāchārya himself in Shrirangskshetra. So, Rāmānand Swāmi’s guru was Rāmānujāchārya, and I am Rāmānand Swāmi’s disciple. One should understand the succession of gurus in this manner. In addition, one should understand the tradition of the Dharmakul that I have established.
- 5 “Thirdly, one should know the authoritative scriptures of our *sampradāy*, the names of which are: 1. The Vedas, 2. The Vyās Sūtras, 3. The Shrimad Bhāgwat Purān, 4. The Vishnu-sahasranām from the Mahābhārat, 5. The Bhagwad Gitā, 6. The Vidurniti, 7. The

Vāsudev Māhātmya from the Vishnu-khand of the Skand Purān, and 8. The Yāgnavalkya Smṛuti. One should know these eight scriptures.

6 “Fourthly, one should know all of the *niyams* which are prescribed for all *satsangis*.

7 “Fifth, one should understand Shri Krishna Bhagwān, our *ishtadev*, and also the variety of the forms of Shri Krishna Bhagwān due to varying locations, attendants and works.

8 “In addition, the manifest and the non-manifest form of Shri Krishna Bhagwān should be understood. He is non-manifest in the sense that Shri Krishna Bhagwān resides in Akshardhām in the midst of Golok, which transcends the darkness of *māyā*. He has two arms and is as luminous as millions and millions of suns, while he himself has a dark complexion. Rādhikāji and Lakshmiji are beside him, and he is served by the attendants Nand, Sunand, Shridāmā, etc. He is the cause of the creation, sustenance and dissolution of countless millions of *brahmānds*. He reigns as the supreme ruler of everything. This God sometimes assumes a form with four arms; sometimes, he assumes a form with eight arms; and he may even assume a form with a thousand arms. He also assumes all of the forms of the four emanations⁹, i.e., Vāsudev, Sankarshan, Aniruddha and Pradyumna; as well as the 24 forms¹², i.e., Keshav, etc. He also manifests through *avatārs* such as Varāh, Nrusinh, Vāman, Kapil, Hayagriv, etc., while he himself actually always possesses two arms. It is this same form that has been described in the Upanishads, the Sāṅkhya scriptures, the Yoga scriptures and the Panchrātra. This is how God’s form is described as being non-manifest.

9 “Furthermore, of all the *āchāryas* that have lived, Vyāsji is the greatest. Even Shankarāchārya cannot be said to be like Vyāsji; in fact, nor can Rāmānujāchārya, nor can Madhvāchārya, nor can Nimbārka, nor can Vishnu Swāmi, nor can Vallabhāchārya. This is due to the fact that only if those *āchāryas* accept the authority of Vyāsji’s words will the words of those *āchāryas* be accepted as authoritative in the world, but not otherwise. However, Vyāsji himself does not need to rely upon anyone else to be authoritative. This is because Vyāsji is the *āchārya* of the Vedas and is himself an *avatār* of God. Therefore, we should abide by Vyāsji’s teachings only.

10 “That same Vyāsji, for the liberation of the *jivas*, separated the Vedas into four parts, wrote the 17 Purāns and the Mahābhārat.

Still, he felt in his mind, ‘I have not been able to comprehensively explain the methods for the liberation of the *jivas*.’ As a result, he did not feel satisfied in his mind. So, he wrote the Shrimad Bhāgwat Purān, which is the essence of all of the Vedas, the Purāns, the Itihās scriptures, the Panchrātra, the Yoga scriptures and the Sāṅkhya scriptures. In that Shrimad Bhāgwat, he has described Shri Krishna Bhagwān as greater than all of the other *avatārs*, and that it is that same Shri Krishna Bhagwān from whom all of the other *avatārs* emanate.

- 11 “In the Guna-vibhāg chapter of the Shrimad Bhāgwat, Shri Krishna Bhagwān says to Uddhav, ‘I am *nirgun*, and whoever comes into my contact also becomes *nirgun*.’ That is why all those who came into contact with Shri Krishna Bhagwān – with whichever feeling – also became *nirgun*, regardless of whether it was a feeling of lust, hatred, fear, kinship, or love. Thus, Shri Krishna Bhagwān himself is *nirgun*. This is how Vyāsji has described Shri Krishna Bhagwān. Also, Vyāsji has established the following principle: ‘Shri Krishna Bhagwān himself is the God who assumes all of the *avatārs*, and all other *avatārs* are also his.’ If Shri Krishna Bhagwān, instead of being described as *nirgun*, is described as being merely the embodiment of pure *sattvagun*, then one has not grasped the context of the Shrimad Bhāgwat and it results in a major discrepancy. After all, the *gopis* did not realise Shri Krishna Bhagwān to be God; their feeling of lust for Shri Krishna Bhagwān was their method of worship of him. Still, they became *nirgun*. How, then, can Shri Krishna Bhagwān be described as being merely the embodiment of pure *sattvagun*? Therefore, Shri Krishna Bhagwān is definitely *nirgun*. In addition, Shri Krishna Bhagwān himself has said to Arjun:

जन्म कर्म च दिव्यमेवं यो वेत्ति तत्त्वतः।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ⁱ

- 12 “At the time of his birth, Shri Krishna Bhagwān showed Vāsudev and Devki his form with four arms so that they would

ⁱ Janma karma cha me divyam-evam yo vetti tattvataha /
Tyaktvā deham punar-janma naiti mām-eti so’rjuna /

O Arjun! He who thoroughly realises my birth and actions to be divine will not take another birth when he leaves his body; rather, he will attain me.

Bhagwad Gitā: 4.9

realise him to be God. He also showed Brahmā many forms with four arms; he showed Akrur the form of Shesh-shāyi; and he showed himself in the Vishwarup form to Arjun. In this manner, it is justifiable to make distinctions in the modes of worship of Shri Krishna Bhagwān due to differences in his forms. However, his true form is different. Because in Vraj, Shri Krishna Bhagwān was known as Bālmukund; he was also called Murlimanohar and Rādhākrishna; he used to take the cows and calves for grazing; he lifted Mount Govardhan; he played *rās* with the *gopis*; he came to Mathurā and killed Kansa; he pleased the Yādavs; he studied at the home of the *Brāhmin* Sāndipani; he associated with Kubjā; he stayed in Dwārakāpuri, where he married eight chief queens such as Rukmini, etc.; he also wedded 16,000 women; while staying in Hastināpur, he protected the Pāndavs from all of the calamities which fell upon them; he saved Draupadi from humiliation; he became Arjun's charioteer, etc. In this manner, there were many divine incidents of Shri Krishna Bhagwān due to differences in locations. But from this, one should not make distinctions in the modes of worship of Shri Krishna Bhagwān's two-armed form. One who does should be known as a blasphemer of the guru and the guru's word.

- 13 "In fact, Shri Krishna Bhagwān has behaved in many different ways. He has eaten the leftovers of the *gopas* and has even played *rās* with the *gopis*. However, Shri Krishna Bhagwān's devotees should not imitate his behaviour. Rather, they should behave according to the characteristics of a *sādhū* and abide by the *dharma* of one's caste and *āshram*. They should offer *bhakti* to him as prescribed by Shri Krishna Bhagwān in the 11th canto of the Shrimad Bhāgwat, the Bhagwad Gitā and in the Vāsudev Māhātmya. But none should behave as Shri Krishna Bhagwān behaved. One who does so is an outcast and is not My *satsangi*.
- 14 "Just as one should not imitate the behaviour of our *ishtadev* Shri Krishna Bhagwān, similarly, as I am your spiritual master, your guru and your preceptor, you should not imitate My physical behaviour. Instead, all of you should behave according to My words in the form of the respective injunctions which I have prescribed for those in My *sampradāy*; but none should imitate My behaviour.
- 15 "All *paramhansas* 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.”

- 16 Having said this, Shriji Mahārāj left for dinner. Upon hearing this discourse, all of the *sādhus* and *satsangis* understood that the non-manifest form of Shri Krishna Bhagwān whom Shriji Mahārāj spoke of is none other than this Shriji Mahārāj, son of Bhakti and Dharma, and that no one transcends Him. It is only He who is our *Ishtadev*, and it is only He who is our guru.

|| Vachanāmṛut Vartāl-18 || 218 ||

Vartāl-19

Becoming a Devotee of God; Indiscretion

- 1 On the evening of Mahā *sudi* 2, Samvat 1882 [8 February 1826], Shriji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed in the eastern *roopchoki* of the *mandir* of Shri Lakshminārāyan in Vartāl. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Then, after the evening *ārti* had finished, Shriji Mahārāj said, “Please listen, I wish to speak to all of you about God. Whenever a *jiva* attains a human body in Bharat-khand, God’s *avatārs* or God’s *sādhus* will certainly also be present on earth at that time. If that *jiva* can recognise them, then he becomes a devotee of God.
- 3 “Once he has become a devotee of God, it would be improper for him to bear affection for anything except God. This is because, compared to the bliss of the abode of God, the pleasures of worldly *vishays* are like excreta. Only worms that live in excreta feel that there is profound bliss in excreta – a human would realise excreta to be nothing but utter misery. Thus, one who has recognised God becomes an attendant of God. Thereafter, he should not cease to be an attendant of God by desiring to enjoy the pleasures of worldly *vishays* like worms in excreta.
- 4 “Also, whatever a devotee of God wishes for comes true. Therefore, it is his great indiscretion when he, out of ignorance, desires any object other than God. That is why a devotee of God should consider the pleasures and delights of the 14 realms to be like the excreta of a crow. He should bear strong affection – by thought,

word and deed – only towards God and God's *Bhakta*. He should believe, 'If, perhaps, a devotee of God has some desires remaining in him other than those of God, he will still attain the status of Indra or will attain Brahmālok, but 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 one describe the greatness of God and the bliss enjoyed by a true devotee of God?' Therefore, a devotee of God should maintain deep affection only for God."

|| Vachanāmrut Vartāl-19 || 219 ||

Vartāl-20

King Janak's Understanding

- 1 On Mahā *sudi* 3, Samvat 1882 [10 February 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a square platform under the neem tree in the *darbār* of the *mandir* of Shri Lakshminārāyan in Vartāl. He was dressed entirely in white clothes. Garlands of *chameli* flowers had also been placed around His neck. In addition to this, a red umbrella made from fine, silken cloth had been placed over His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj asked the *paramhansas* a question: "Lust evolves from *rajogun*, and anger and avarice evolve from *tamogun*. So, which one spiritual endeavour totally uproots the seeds of lust, etc.?"
- 3 Shuk Muni replied, "The seeds of lust and other such vices are burnt from one's heart only when one attains *nirvikalp samādhi* and when one realises the *ātmā*."
- 4 Hearing this, Shriji Mahārāj raised a doubt: "Did not Shiv, Brahmā, Shrungi Rishi, Parāshar and Nārād have *nirvikalp samādhi*? All were overcome by lust. However, despite their attainment of *nirvikalp samādhi*, when the *vruttis* of their *indriyas* reverted outwards, they were overcome by lust, anger, etc. For this reason, what you have said cannot be the answer to the question. In fact, just as an enlightened person remains undisturbed in *nirvikalp samādhi*, an unenlightened person also remains undisturbed in deep sleep. When the *vruttis* of the *indriyas* revert outwards, both are

disturbed by lust, anger, etc. Thus, there does not seem to be any distinction between the enlightened and the unenlightened. Now, other *paramhansas* may try to answer the question.”

5 Thereafter, Gopālānand Swāmi, Devānand Swāmi, Nityānand Swāmi and Muktaṇand Swāmi collectively attempted to answer the question according to their understanding, but they could not give a satisfactory solution to Shriji Mahārāj’s question.

6 Then Shriji Mahārāj said, “Janak the Videhi followed the path of *pravrutti*, and yet he was undisturbed. For example, when a female *sannyāsi* named Sulbhā came into Janak’s court, King Janak told Sulbhā, “Though you are trying to seduce my mind, by the grace of my guru Panchshikh Rishi, I have mastered the doctrines of both Sāṅkhya and Yoga. So, even if half of my body is anointed with sandalwood paste and the other half is slashed with a sword, both would be the same to me. Even if my Mithilāpuri were to burn down, still nothing of mine would be burned. Thus, even though I have adopted the path of *pravrutti*, I am still unaffected and undisturbed.’ This is what King Janak said to Sulbhā. Also, King Janak was said to be the guru of even Shukji.

7 “Therefore, the answer to the question is as follows: One’s *indriyas* may be directed outwards and one may be on the path of *pravrutti*, but if in one’s heart one has a firm understanding like that of King Janak, then one will in no way become disturbed by lust, anger, etc.

8 “After a person has thoroughly known that which needs to be known – that this is true and this is false – he realises that except God’s form, all worldly forms 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 *antahkaran*. After this, there is no object that would be strong enough to seduce him. This is because he sees all worldly forms as worthless. So, even if all of 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 lust, anger, etc.

9 “The seeds of lust, anger, etc., in the heart of such a devotee of God will be destroyed, whether he is a renunciant or a householder. Also, of all of the devotees of God, he is the best Vaishnav. So, being a renunciant or a householder is of no significance; rather, he whose

understanding is greater should be known as being a greater devotee than the rest.

- 10 “The mistakes of Shiv, Brahmā, etc., were mentioned only to illustrate that regardless of whether they had deficiencies in this understanding or not, when they encountered adverse places, times, company, actions, etc., even they were disturbed by lust, anger, etc. Therefore, even if one has such understanding, one should under no circumstances associate with any type of evil influence. This is a universal principle.”

|| Vachanāmrut Vartāl-20 || 220 ||

|| **End of Vartāl Section** ||

AMDĀVĀD SECTION

Amdāvād-1 Miraculous Meditation

- 1 On Mahā vadi 11, Samvat 1882 [4 March 1826], Swāmi Shri Sahajānandji Mahārāj was sitting facing west in the *mandir* of Shri Narnārāyan in Amdāvād. He was dressed entirely in white clothes. Garlands of roses adorned His neck, bunches of roses had been placed upon His ears, and tassels of roses also decorated His *pāgh*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 In the assembly, Shriji Mahārāj sat introspecting. He then opened His eyes, looked at the assembly, and said, “I wish to talk to all of you about a particular type of meditation that has also been described in the Mōksh-dharma. I have seen many great people who have attained enlightenment through this type of meditation. In fact, even in My experience, among the countless types of meditation, there is none comparable to the particular type of meditation that I

wish to tell you about now. Just as a miraculous mantra or medicine is intrinsically miraculous, similarly, the type of meditation I wish to describe to you also has an intrinsically miraculous nature by which one instantly attains enlightenment.

3 “Now I shall describe that meditation. One who performs this meditation should meditate on the sun in the right eye and meditate on the moon in the left eye. Then, while meditating in this way, the sun and 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. Thereafter, the sun should be envisioned in the left eye and the moon in the right eye. After visualising in this manner, the sun and moon should be visualised within one’s *hrudayākāsh*. In addition, the form of one’s own *jīva*, the observer, should also be seen. One should also meditate on God – who resides within the observer, i.e., within one’s own *jīva*. At that point, one’s 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.

4 “Eventually, a person who meditates in this manner attains the *darshan* of God’s Vishwarup form, within which he also sees the system of the 14 realms. That form is not seen as being extremely large; it is seen in the same way that Mārkaṇḍeya Rishi saw the entire *brahmāṇḍ* in the stomach of the child form of God sleeping on the leaf of a banyan tree.

5 “Having meditated in this way, one is able to see everything that is described in the scriptures. Thereafter, all remaining *nāstik* feelings within one’s *jīvātmā* are resolved, and the *jīva* becomes extremely powerful. In addition, one develops a firm conviction that whatever is stated in the scriptures is true. The eight yogic powers¹⁵, namely subtleness, etc., become accessible to one who performs this meditation, and one’s vision reaches as far as the rays of the sun and moon reach. In this manner, countless yogic powers manifest before that person, but because he is a devotee of God, he does not accept any of those powers. Instead, he meditates only on God. As a result, the performer of this meditation attains enlightenment like Nārada, the Sanakādika and Shukji. Thus, there are countless varieties of meditation, but only this meditation grants instant enlightenment.”

6 After Shriji Mahārāj concluded this description, Muktaṇand Swāmi asked, “Is this meditation attained only by one who practises

the *prāṇāyāṃ* of *ashtāṅg-yoga*, or can it be attained by others as well?"

- 7 Shriji Mahārāj explained, "It does not matter whether one practises *prāṇāyāṃ* or not. Only if one practises this meditation and is an *ekāntik bhakta* of God can one perfect it; other people, however, are unable to tread this path. Therefore, for those who are eligible for this meditation, there is no alternative method for instantly becoming enlightened other than the method of meditation that I have just described."

|| Vachanāmrut Amdāvād-1 || 221 ||

Amdāvād-2

Performing Puja after Washing and Bathing

- 1 On Fāgun *sudi* 11, Samvat 1882 [20 March 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a wooden cot on a square platform in front of the *mandir* of Shri Narnārāyan in Amdāvād. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a pink *feto* with dangling tassels of roses around His head. Two bunches of roses had been inserted above His ears, and garlands of roses adorned His neck as well. In addition to this, strings of roses had been tied around His arms as well as His wrists. In this manner, His entire body had been decorated with roses. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Then, addressing all of the *paramhansas*, Shriji Mahārāj said, "I would like to ask you a question. Suppose there is a devotee of God who behaves above the influence of wakefulness, dream and deep sleep. He has shed the influence of polluted *rajogun*, *tamogun* and *sattvagun*, and acts within pure *sattvagun*. That is how he worships God. Another devotee behaves under the influence of the three *gunas*, but nevertheless, he does have intense love for God. Of these two devotees, who is better?"
- 3 Thereupon the *sādhus* replied, "The one with love for God is better."
- 4 Shriji Mahārāj then questioned, "Now consider the following: One person performs puja of God after washing, bathing and

becoming pure; and another performs puja in an impure state. Of these two, who is better?"

5 The *munis* replied, "The person who performs puja after becoming pure is better."

6 Hearing this, Shriji Mahārāj said, "You claim that one who worships God after overcoming *māyik* influences is inferior and that one who expresses love for God with *māyik* influences is superior. But how is he superior?"

7 Since no one could answer the question, Shriji Mahārāj said, "Of the four types of devoteesⁱ described in the *Gītā*, Shri Krishna Bhagwān has called only the one possessing *gnān* his own *ātmā*. Therefore, one who, having discarded *māyik* influences, becomes *brahmarup* and then worships God is the best devotee.

8 "Why? Because *nitya-pralay* is the *jiva*'s deep sleep. *Nimitta-pralay* is Brahמָ's deep sleep. *Prākrut-pralay* is that in which all of the entities that had evolved from Prakruti are assimilated back into Prakruti. In *ātyantik-pralay*, which is *gnān-pralay*, everything up to and including Prakruti is eclipsed by the light of Brahma. Furthermore, in *nitya-pralay*, all of the *jiva*'s adjuncts are absorbed; in *nimitta-pralay* all of *ishwar*'s adjuncts are absorbed; and in *prākrut-pralay* all of Purush's adjuncts are absorbed. However, when the creation process is initiated, all three are again engulfed by their respective adjuncts.

9 "But a person who has overcome *māyik* influences by way of *ātyantik-pralay*, also called *gnān-pralay*, is never engulfed by those adjuncts again. If at any time he does assume a physical body, then just like God assumes a body by His own will, he also assumes a body by his own will; he does not assume a body due to *kāl*, *karma* or *māyā*.

10 "Therefore, the one who worships God after becoming *brahmarup* is definitely superior. Only one who is a faithful devotee

ⁱ The four types of devotees described in the *Gītā* (7.16 & 7.17) are: (1) *ārta* – one who is distressed from having fallen from the path of attaining yogic powers, and thus still wishes to attain them; (2) *jīgnāsu* – one who seeks knowledge of the *ātmā*, i.e., *ātmā*-realisation; (3) *arthārthi* – one who desires material objects, i.e., material pleasures and powers; and (4) *gnāni* – one who has *gnān*.

of God and possesses the characteristics of an *ekāntik bhakta* can understand this fact.”

|| Vachanāmrut Amdāvād-2 || 222 ||

Amdāvād-3

The Implanted Branch of a Banyan Tree; Upsham

- 1 On Fāgun *vadi* 2, Samvat 1882 [25 March 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot that had been placed on the platform facing the *mandir* of Shri Narnārāyan in Amdāvād. A pink *pāgh*, decorated with garlands of roses and *chameli* flowers, adorned His head. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj asked the entire *muni-mandal*, “All *jivas* are dependent upon the *panchvishays*. Either they physically indulge in them, or if physical association is not possible, they think of them within the *antahkaran* – but the *jiva* is unable to remain for even a moment without thinking about or indulging in the *panchvishays*.
- 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, one may have outwardly renounced the *panchvishays*, but if thoughts of them are entertained, then those thoughts become a cause of births and deaths. The question, then, is how can these *panchvishays* not become a cause of births and deaths for a devotee of God?”
- 4 Muktānand Swāmi attempted to answer the question but was unable to offer a satisfactory reply.
- 5 So Shriji Mahārāj said, “Here, I shall answer the question. When a devotee contemplates upon the form of God while behaving as the *ātmā*, i.e., independent of the traits of the three bodies⁶, which are engulfed in *māyā*, then by the power of that contemplation of God, he behaves in a state of *upsham*. Then, due to the power of that *upsham*, the *panchvishays* do not become a cause of births and deaths.

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 enticing 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 devotee is known as *upsham*.

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 *panchvishays*. So if they have no awareness of the *vishays* due to *upsham* attained by ignorance during deep sleep, then how can the *panchvishays* bind the enlightened person who attains the state of *upsham* by the meditation of God’s form? They certainly do not bind him. Therefore, the *panchvishays* are not a cause of births and deaths for one who has attained *upsham*.”

8 Thereupon Nityānand Swāmi commented, “The method You have described for attaining the state of *upsham*, i.e., meditating upon God after *ātmā*-realisation, is very difficult. Please tell us if there is another, easier method apart from that.”

9 Shriji Mahārāj said, “A devotee of God who, firstly, deeply understands the greatness of God; and secondly, does *darshan* of God and serves Him and His *Bhakta* with extremely intense *shraddhā*, attains that *upsham* state.

10 “Yet, it appears to Me that an egotistical servant will not be liked by anyone. To have an egotistical servant serve one is like when during a famine, even the rich survive by eating *kodrā*; having an egotistical servant to serve one is similar to this. The master is not as pleased with an egotistical servant as much as he is with a humble servant. Therefore, he who does whatever pleases the master is a true servant.”

11 Shuk Muni then asked, “How can one without wisdom and understanding please his master?”

- 12 Shriji Mahārāj replied, “Even though Mulji Brahmachāri and Ratanji are not extremely intelligent, they have an intense yearning for liberation. So they do indeed know how to do whatever pleases God.
- 13 “Also, currently, even the *paramhansas* and the *sāṅkhya-yogi* and *karma-yogi satsangis* do not behave as per My liking as do all of the Ayodhyāwāsi men and women. Why? Because the Ayodhyāwāsis have totally dedicated their lives for the Satsang fellowship. Therefore, nobody knows how to please God like the Ayodhyāwāsis. Moreover, these Ayodhyāwāsis are extremely trusting; a cunning person can cheat them. Therefore, if they wish to commence any activity, they should be allowed to do so only after consulting the senior *paramhansas* and senior *satsangi* householders. But they should not be allowed to do that activity based on the word of a single person. In this manner, the renunciants and householder *satsangis* should look after the Ayodhyāwāsis. This is My order.”

|| Vachanāmṛut Amdāvād-3 || 223 ||

|| **End of Amdāvād Section** ||

GADHADĀ III SECTION

Gadhadā III-1

The Inclinations of Gnān and Affection

- 1 On Vaishākh *vadi* 11, Samvat 1882 [1 June 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed upon a beautifully coloured, decorated cot. The cot rested on the high veranda outside the west-facing rooms in the courtyard of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. 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 hung around His neck, and a string of flowers decorated His wrists. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Then Shriji Mahārāj asked the *paramhansas*, “What is the understanding of a devotee who, despite facing adverse circumstances, experiences no setbacks in his *bhakti* towards God?”
- 3 The *paramhansas* replied according to their understanding, but they were unable to provide a satisfactory reply.
- 4 Thereupon Shriji Mahārāj said, “One who worships God needs, firstly, firm *vairāgya*; and secondly, the virtue of *ātmā*-realisation. If *vairāgya* is lacking, then when one obtains desired objects, one will also develop love for those objects in the same way that one has love for God. If the virtue of *ātmā*-realisation is lacking, then when the body experiences pain or pleasure, that devotee's *vruttis* become disturbed. Then, he develops love for anything one considers pleasurable and an aversion for anything he considers to be full of misery. In this way, his mind becomes polluted. Therefore, a devotee of God needs extremely firm realisation of the *ātmā* as well as extremely firm *vairāgya*.
- 5 “Why? Because, by *vairāgya*, all worldly forms except for God's form are negated; and through *ātmā*-realisation, worldly pleasures and miseries are negated. A person who does not have the virtues of

ātmā-realisation 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*, then, like Nārāyaṇdās, on seeing pleasurable objects, he becomes attracted to them.”

6 Thereafter Shriji Mahārāj said, “A devotee of God either has an inclination of *gnān* or an inclination of affection towards God. Of these, one who has the inclination of *gnān* understands the profound greatness of God, and one with an inclination of affection for God cannot stay without God even for a moment. Jhinābhāi, Devrām and Prabhāshankar, for example, have an inclination of *gnān*. Such devotees who understand the greatness of God should be known as having an inclination of *gnān*. A devotee who has affection for God like the *gopis* of Vraj should be known as having an inclination of affection.

7 “Of these, one who has the inclination of *gnān* realises God as being *antaryāmi* and believes, ‘God does not make judgements based on what He hears from others. Instead, God recognises a devotee’s inclination and speaks to him accordingly, but He does not act based on others’ advice.’ Conversely, one who believes, ‘God rebukes me based on someone else’s words, even though I am not at fault,’ has no *gnān* of God.

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. Why? Because his affection is based on self-interest. Similarly, if a person has self-interest in mind that God will free him from the fear of births and deaths, then he will never perceive faults in God. But one who attributes faults in God by thinking, ‘God changes His stand based on the prompting of others,’ has neither the inclination of *gnān* nor the inclination of affection.”

9 Having said this, Shriji Mahārāj said to the senior *paramhansas*, “Please reveal which of these two is your inclination.”

10 All of the *paramhansas* replied, “We have the inclination of *gnān*.”

11 Then Shriji Mahārāj continued, “A person who has an inclination of affection will do for his loved one even that which is not fit to be done. For example, in the world, thieves have affection for their wives and children. Yet, when they go to steal, they kill other

people and pass on the money to their own family. In reality that thief is quite merciless, but since he has affection for his own family, he is not merciless towards them. Similarly, one who has affection for God and His devotees can never become angry on or jealous of God or His devotees, and in no way does he attribute faults to them. One who has such affection can be said to have the inclination of affection. One with neither the inclination of *gnān* nor the inclination of affection is said to be confused.”

12 Having delivered this discourse, Shriji Mahārāj returned to His residence.

13 On the evening of that same day, Shriji Mahārāj was seated on a cushion with a cylindrical pillow placed on a decorated cot on the veranda outside the east-facing rooms of Dādā Khāchar’s *darbār*. He was dressed entirely in white clothes. He had also worn a garland of *mogrā* flowers around His neck. At that time, some *sādhus* were singing devotional songs to the accompaniment of a *dukad* and *sarodā*, while *munis* as well as devotees from various places had gathered before Him in an assembly.

14 When the *sādhus* had finished singing, Shriji Mahārāj addressed the assembly: “The Shikshāpatri which I have written should be read daily by all of My followers – renunciant *sādhus* and *brahmachāris*, as well as all male and female householders. 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. One should observe a fast on the day one fails to do any of the three. This is My command.”

15 Thereupon everyone resolved to observe this command of Shriji Mahārāj by saying, “O Mahārāj, we will do as You have said.”

16 Hearing this, Shriji Mahārāj became extremely pleased. He embraced all of the *sādhus* and *brahmachāris* and imprinted His holy footprints on the chests of all of the *satsangis*.

|| Vachanāmṛut Gadhadā III-1 || 224 ||

Gadhadā III-2

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

- 1 On the evening of Jyeshtha *sudi* 6, Samvat 1882 [11 June 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a low, wooden seat in the courtyard of the *mandir* of Shri Vāsudevnārāyan in Dādā Khāchar's *darbār* in Gadhadā. He was wearing a white *khes* and had covered Himself with a white cotton cloth. He had also tied a black-bordered, white *pāgh* around His head. Tassels of *mogrā* flowers had been inserted in that *pāgh*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Then Shriji Mahārāj posed a question: “One sees that the world is perishable and that the *chaitanya* separates from the body and leaves it; yet, the predominance of the world does not diminish from one's heart. Despite thoroughly believing God to be an ocean of bliss, one's mind still does not focus on God. Also, *satsang* does not become predominant in one's heart, and one cannot eradicate love for wealth, women and other pleasures of the world. What can be the reason for this?”
- 3 Thereupon Muktānand Swāmi replied, “The person lacks *vairāgya*; as a result, he cannot eradicate the predominance of the world from his heart, nor can he develop love for God.”
- 4 Shriji Mahārāj then clarified, “It is true that there is a deficiency in *vairāgya*, but it appears to Me that the inclination which forms as one practises *satsang*, remains as it is forever; i.e., a different inclination does not develop. By practising *satsang*, that inclination may be nourished, but the inclination itself remains unchanged. Whenever a person's inclination 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 inclination. Then, during that disturbance, whichever inclination develops is the inclination that remains. Therefore, one who is wise should realise one's own inclination. Because when one is disturbed

by the influence of lust, anger, etc., if one contemplates upon one's own inclination, the influence of lust, anger, etc., is lessened.

5 “In addition, just as a householder feels repentant if he experiences lustful thoughts on seeing his attractive mother, sister or daughter, similarly, one should feel repentant when objects other than *satsang* become predominant in one's heart. If one does not feel similarly remorseful on entertaining thoughts for indecent objects, then *satsang* does not remain predominant in one's heart.

6 “In fact, the fruit of all spiritual endeavours is *satsang*. In the 11th canto of the Shrimad Bhāgwat, Shri Krishna Bhagwān says to Uddhav, ‘I am not as pleased by *ashtāṅg-yoga*, thoughts of *sāṅkhya*, scriptural study, austerities, renunciation, yoga, sacrifices, observances, etc., as I am pleased by *satsang*.’ In fact, it appears to Me that all *sanskārs* one has gathered from previous lives have been attained through association with the *Satpurush*. Even today, those who obtain *sanskārs* do so through association with the *Satpurush*. One who has attained the association of such a *Satpurush*, but is still unable to understand matters as they really are should be known to have an extremely dull intellect.

7 “As for Me, I consider this assembly of *satsangis* to be far greater than the assemblies in Shwetdīp, Golok, Vaikunth and Badrikāshram; and I see all of these devotees as being extremely luminous. Indeed, I swear by this assembly of *sādhus* that there is not even the slightest untruth in this matter. Why do I have to swear in this manner? Because not everyone understands such divinity, nor can they see it; that is why I have to swear.

8 “Thus, even after attaining this *satsang* – which is rare for even Brahmā and others – affection for objects other than God still remains because the person has not developed as firm a conviction for the manifest form of God as he has for the non-manifest form of God. That is why the Shrutis state: ‘If a person develops conviction in the guru – who is the manifest form of God – in the same way that he has conviction in the non-manifest deities, then, as a result, he attains all of the *arthas*ⁱ which are described as attainable.’ In fact, when he attains the company of such a *Sant*, he has, while still alive,

ⁱ Here ‘*arthas*’ should be understood as ‘*purushārths*’ – *dharma*, *arth*, *kām* and liberation.

attained He who was to be attained after death. That is to say, he has attained that which is called the highest state of enlightenment, or liberation, while being alive.

9 “What I have just explained to you may appear to be simple, but in reality, it is extremely subtle. One who is currently behaving in this manner will understand that this is extremely subtle; but others will not even be able understand it. That is how subtle it is.”

10 After delivering this discourse, Shriji Mahārāj bid ‘Jai Sachchidānand’ to everyone and then returned to His residence.

|| Vachanāmṛut Gadhadā III-2 || 225 ||

Gadhadā III-3

Compassion and Affection

1 On Āshādh *vadi* 1, Samvat 1883 [20 July 1826], Swāmi Shri Sahajānandji Mahārāj was at His residence in Dādā Khāchar’s *darbār* in Gadhadā. On that day, Harji Thakkar invited Shriji Mahārāj to sanctify his house. There, he had Shriji Mahārāj sit on a cushion with a cylindrical pillow on a decorated cot on the veranda outside the east-facing rooms. He then performed puja of Shriji Mahārāj with sandalwood paste mixed with saffron and other auspicious offerings. In this way Shriji Mahārāj sat facing east and was dressed entirely in white clothes. Garlands of *mogrā* flowers adorned His neck, strings of flowers adorned both arms, and tassels of flowers beautifully decorated His *pāgh*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj asked the entire *sādhu-mandal*, “Compassion and affection reside instinctively in the heart of a devotee of God. Of the two, the nature of affection is like honey; i.e., it sticks everywhere. The nature of compassion is that one 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, one who is compassionate undoubtedly develops affection towards those for whom one has compassion.

3 “There are two methods for eradicating compassion and affection: *ātmā*-realisation and *vairāgya*. Of these, *ātmā*-realisation is such that nothing else can penetrate it. The nature of *vairāgya* is

that it shows all objects to be perishable. Therefore, through *ātmā*-realisation and *vairāgya*, compassion and affection are destroyed. In addition, the influences of the *sthul*, *sukshma* and *kāran* bodies, as well as all other influences are destroyed, and then, only *brahmasattā* remains. But thereafter, does a devotee harbour compassion and affection for God and His devotees? Or does he not? That is the question.”

4 Muktānand Swāmi, Shuk Muni, Nityānand Swāmi and other *paramhansas* answered according to the extent of their understanding, however, none could give a satisfactory reply to Shriji Mahārāj’s question.

5 So Shriji Mahārāj said, “Here, allow Me to answer. The answer is that by *gnān* and *vairāgya*, the *chaitanya* is freed from the *māyik* influences of the three bodies⁶, the three states⁷ and the three *gunas*. It is then characterised by pure existence, and not even the slightest trace of *māyik* influence remains. Consider, for example, 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. Only when those components are combined is it seen and recognised. Similarly, when all *māyik* influences are overcome by *gnān* and *vairāgya*, the *jivātmā* remains as pure *brahmasattā*.

6 “Now, the *jivātmā* is imperceptible to the mind and speech, and it is not perceivable by any of the *indriyas* either. However, if, with time, it attains the knowledge of God by associating with a pure *sampradāy*, and it fully understands the greatness of God and His devotees, then it is freed from all *māyik* influences. Thereby, that *jivātmā* also becomes *brahmarup*. Nevertheless, compassion and affection for God and His devotees do still remain 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. In actuality, the air is even more aloof than the flame, yet it becomes pervaded by fragrant or foul smells. Likewise, by *gnān* and *vairāgya*, the *jivātmā* is freed from *māyik* influences, but the impression of *satsang* is not lost. Even though it becomes *brahmarup* – like Nārad, the Sanakādik and Shukji – it behaves with intense

compassion and affection for God and His devotees. The following verses illustrates this:

परिनिष्ठितोऽपि नैर्गुण्य उ ?मश्लोकलीलया ।
गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥ⁱ
हरेर्गुणाक्षिप्तमतिर्भगवान् बादरायणिः ।
अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः ॥ⁱⁱ

and 'आत्मारामाश्च मुनयो... ॥'ⁱⁱⁱ and 'प्रायेण मुनयो राजन्... ॥'^{iv}. The Gitā also states:

ⁱ *Parinishthito'pi nairgunya uttama-shloka-leelayā /
Gruheeta-chetā rājarshe ākhyānam yad-adheetavān / /*

O King [Parikshit]! Despite being perfectly poised in the *nirgun* state, I [Shukdevji] – having been attracted by the divine actions and incidents of God – studied the [Shrimad Bhāgwat] epic.

Shrimad Bhāgwat: 2.1.9

ⁱⁱ *Harer-gunākshipta-matir-bhagavān bādarāyanihi /
Adhyagān-mahad-ākhyānam nityam vishnu-jana-priyaha / /*

Honourable [Shukdevji] – son of Vyās, and to whom devotees of Vishnu are very dear – was attracted by the virtues of God, and thus constantly studied the great [Shrimad Bhāgwat] epic.

Shrimad Bhāgwat: 1.7.11

ⁱⁱⁱ *Ātmārāmāsh-cha munayo... / /*

Despite being engaged [only] in the *ātmā* [i.e. having attained *ātmā*-realisation] and despite having overcome all base natures – the *munis* [still] offer selfless *bhakti* to God [because] God possesses such [divine] qualities.

Shrimad Bhāgwat: 1.7.10

^{iv} *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 extolling the glory of God.

Shrimad Bhāgwat: 2.1.7

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ⁱ

- 7 “In this manner, many verses promote the view that devotees of God who, by *gnān* and *vairāgya*, have shed *māyik* influences and have become *brahmarup*, still have compassion and affection for God and His devotees. On the other hand, one who is not a devotee of God, and who, by *ātmā*-realisation and *vairāgya* alone, has overcome *māyik* influences and behaves as the *ātmā* has been influenced during the process of God-realisation by the evil influence of those who have only *ātmā*-realisation and are devoid of *upāsānā* of God. Consequently, he does not develop compassion and affection for devotees of God. Just as a foul smell lingers in the air and in fire, similarly, the impressions of evil company, which cannot be overcome by any means, linger within him.
- 8 “For example, Ashwatthāmā was *brahmarup*, but he was influenced by evil company. Therefore, he did not develop compassion or affection for Shri Krishna Bhagwān or his devotees, the Pāndavs. Similarly, the impressions of evil company do not disappear in a person who has only knowledge of the *ātmā*, even though he becomes *brahmarup*; nor does he develop compassion and affection for God and His devotees. Conversely, for a devotee of God, even though *māyik* influences are overcome, intense compassion and affection for God and His devotees increase. But in no way are compassion and affection ever lost; they always remain.”
- 9 After delivering this discourse, Shriji Mahārāj bid ‘Jai Sachchidānand’ to everyone and then returned to His residence.

|| Vachanāmṛut Gadhadā III-3 || 226 ||

ⁱ *Brahma-bhootaha prasannātmā na shochati na kāṅkshati /
Samaha sarveshu bhooteshu mad-bhaktim labhate parām /*

One who has become *brahmarup* remains joyful, grieves nothing, desires nothing, behaves equally with all beings, and attains my supreme *bhakti*.

Bhagwad Gitā: 18.54

Gadhadā III-4

Bādhitānuvrutti

- 1 On Shrāvan *sudi* 3, Samvat 1883 [6 August 1826], Swāmi Shri Sahajānandji Mahārāj was sitting facing north on a cushion 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. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "Even though a devotee of God may possess *gnān* and *vairāgya*, and even if by the force of a thought process the devotee has overcome affection for worldly objects that cause him bondage, until he attains *nirvikalp samādhi*, *bādhitānuvrutti* still lingers within.
- 3 Until a devotee of God – even though he may possess *gnān* and *vairāgya*, and by the force of a thought process has overcome affection for worldly objects that cause him bondage – attains *nirvikalp samādhi*, *bādhitānuvrutti* lingers 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 manner. For example, a brave warrior, even though he has killed all of his enemies, still occasionally becomes frightened by even those dead enemies; in fact, even if he sees them in his dreams, he becomes frightened. Similarly, due to *bādhitānuvrutti*, even a devotee possessing *gnān* is afraid of the bondage of worldly objects that he has negated as false from within and from which he has severed all affection. Or, if, at some time, 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 manner, the recalling of objects that have been falsified from within is called *bādhitānuvrutti*.
- 4 "*Bādhitānuvrutti* is overcome when *nirvikalp samādhi* is attained. Then, that person becomes oblivious of eating and drinking, day and night, pain and pleasure. But thereafter, when he withdraws from *nirvikalp samādhi* and enters *savikalp samādhi*, *bādhitānuvrutti* still lingers. As a result of the influence of that *bādhitānuvrutti*, when that devotee contracts a fever or is at the moment of death, he sometimes recalls other objects besides God. At

that time, he may babble meaninglessly; he may even say words like, 'O mother! O father!' Hearing this, a person who does not understand the nature of *bādhitānuvrutti*, will perceive faults in that devotee by thinking, 'He was called a devotee of God; yet why does he speak like this at the time of death?' Such faults are attributed without knowing the nature of *bādhitānuvrutti*.

5 "In this world, many sinful people die with full consciousness. Also, a soldier or a *Rajput* who has injured his body may die while being fully conscious. That being so, will a non-believer who dies with full consciousness still attain liberation, despite being a non-believer? Of course not; he will certainly be consigned to *narak*. Conversely, regardless of whether a devotee of God dies in a disturbed state due to the influence of *bādhitānuvrutti* or while engaged in the chanting of God's name, that devotee still reaches the holy feet of God."

6 On the evening of that same day, Shriji Mahārāj was sitting on the veranda outside the *medi* of His residence. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.

7 Shriji Mahārāj then asked the senior *paramhansas*, "Please describe how the *jiva*, which resides within the body, is present in one location, and how it pervades the entire body."

8 The *paramhansas* answered according to their understanding, but none were able to satisfactorily answer Shriji Mahārāj's question.

9 Thereupon Shriji Mahārāj said, "In the body, just as food is transformed into semen, similarly, in the heart, there is a transformation of the five *mahābhuts*ⁱ into a disc of flesh, within which the *jiva* resides. The *jiva* 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 *jiva* 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 *jiva* itself that feels the pain; so, in fact, the *jiva* cannot be said to be separate from the pleasures and pains of the body.

ⁱ All references to '*mahābhuts*' in this Vachanāmṛut actually refer to '*panchbhuts*'.

10 “However, some may argue, ‘The *jīva* 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 remain aloft in space on its own, similarly, without associating with the disc of flesh – which is a transformation of the five *mahābhuts* – the *jīva* 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 *jīva*, even though it pervades the disc of flesh and the body, does not die with the death of the body. Although the *jīva* does experience pleasure and pain along with the body, it is not perishable like the body. So, the *jīva* is indestructible and luminous, and it also pervades the body.

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 manner, the *jīvātmā* also predominantly resides in and pervades the disc of flesh that is a product of the five *mahābhuts*; and secondarily, it resides in and pervades the entire body. This is how the *jīva* resides within the body. Moreover, God resides within the *jīva* as a witness.”

|| Vachanāmṛt Gadhadā III-4 || 227 ||

Gadhadā III-5

Bhakti Coupled with the Knowledge of God’s Greatness

1 On Bhādarvā *sudī* 11, Samvat 1883 [12 September 1826], Shriji Mahārāj was sitting on a cushion 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 strings of *mogrā* flowers adorned His wrists. At that time, an assembly of the *muni-mandal* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said, “Someone please ask a question.”

3 Thereupon Muktānand Swāmi asked, “Mahārāj, of the various types of *bhakti* offered to God, which type of *bhakti* does not encounter any obstacles, and which type does encounter obstacles?”

In reply, Shriji Mahārāj said, “In the third canto of the Shrimad Bhāgwat, within the Kapil Gitā, Mother Devhuti says to Kapilji,

यन्नामधेयश्रवणानुकीर्तनाद्यत्प्रह्वणाद्यत्स्मरणादपि क्वचित् ।
श्वादोऽपि सद्यः सवनाय कल्पते कथं पुनस्ते भगवन्नु दर्शनात् ॥ ⁱ

अहो बत श्वपचोऽतो गरीयान् यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सन्सुरार्या ब्रह्मानूचुर्नाम गृणन्ति ये ते ॥ ⁱⁱ

The greatness of God is described in these two verses. Also, Kapilji describes his own greatness to Mother Devhuti by saying:

मद्भयाद्वाति वातोऽयं सूर्यस्तपति मद्भयात् ।
वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात् ॥ ⁱⁱⁱ

ⁱ *Yan-nāmadheya-shravanānukērtanād-yat-prahvanād-yat-smaranād-api kvachit /*

Shvādo'pi sadyaha savanāya kalpate katham punas-te bhagavan-nu darshanāt / /

O Lord! If even a ‘shwapach’ [i.e. a vile person who eats dog-meat] becomes immediately suitable for performing *yagnas* [i.e. is perfectly purified] by merely hearing and repeating the name of God, by bowing to God and by remembering God, then what [can be said] of your *darshan*?

Shrimad Bhāgwat: 3.33.6

ⁱⁱ *Aho bata shvapacho'to gareeyān yaj-jihvāgre vartate nāma tubhyam /*

Tepus-tapas-te juhuvuhu sasnur-āryā brahmā-noochur-nāma grunanti ye te / /

How amazing! Even a ‘shwapach’ [i.e. a vile person who eats dog-meat] becomes great if your name is on the tip of his tongue [i.e. he chants God's name]. Indeed, those who chant your name are the ones who have performed all austerities, performed all *yagnas*, bathed [in the sacred waters of all the places of pilgrimage], studied all the Vedas; and they indeed are the ‘āryas’ [i.e. the noble ones].

Shrimad Bhāgwat: 3.33.7

ⁱⁱⁱ *Mad-bhayād-vāti vāto'yam sooryas-tapati mad-bhayāt /*

Varshateendro dahatyagnir-mrutyush-charati mad-bhayāt / /

One who has *bhakti* for God coupled with such knowledge of His greatness encounters no obstacles in any form. On the other hand, one who offers *bhakti* without realising the greatness of God, perceiving worldly attributes in Him, does encounter obstacles.”

5 Muktañand Swāmi then asked, “By what means can such *bhakti* coupled with the knowledge of God’s greatness be developed?”

6 Shriji Mahārāj replied, “*Bhakti* coupled with the knowledge of God’s greatness arises in one’s heart by serving and profoundly associating with eminent *sādhus* like Shukji and the Sanakādik.”

7 Thereafter Shuk Muni asked, “One devotee of God is such that his faith in God is perfect, and disturbances such as lust, anger, avarice, infatuation, etc., do not arise in his heart. A second devotee is such that his faith in God is perfect, but *swabhāvs* such as lust, anger, avarice, infatuation, etc., do cause a disturbance within. When these two types of devotees leave their bodies, do they attain the same level of bliss in the abode of God, or do they attain different levels of bliss?”

8 Shriji Mahārāj replied, “If a devotee of God whose faith is perfect and who is not disturbed by lust, anger, avarice, etc., desires anything other than the manifest form of Shri Krishna Bhagwān, then, even if he is a great renunciant and has firm *vairāgya* and intense *ātmā*-realisation, he will attain a lower level of bliss. As for the other devotee, even though he also has perfect faith in God, when lust, anger, avarice, infatuation, etc., cause disturbances within, he feels remorse within his heart. But, except for the manifest form of Shri Krishna Bhagwān, he wishes for no other object. Then, even if he has only a slight amount of *ātmā*-realisation and *vairāgya*, such a devotee still attains profound bliss in the abode of God after leaving his body.

9 “Why is this? Because the former devotee superficially appears to be a renunciant and free of other desires. But since he inwardly desires to attain *ātmā*-realisation and other things, he is called a ‘sakām devotee’. In the higher realms, he will certainly attain less bliss. Conversely, the second devotee superficially appears to be a

It is by fear of me that the wind [Vāyu] blows, Surya [i.e. the sun] shines, Indra [i.e. the clouds] rains, Agni [i.e. fire] burns, and death [Yam] devours [the living].

Shrimad Bhāgwat: 3.25.42

‘sakām devotee’, but inwardly, that devotee wishes for nothing except the form of God. If a desire for pleasures other than the form of God arises, he feels intense remorse in his mind. Therefore, he is called a ‘nishkām devotee’. When such a devotee leaves his body, he attains profound bliss, becomes an attendant of God, and develops intense love for the form of Shri Krishna Bhagwān.”

|| Vachanāmrut Gadhadā III-5 || 228 ||

Gadhadā III-6

The Friendship between the Mind and the Jiva

- 1 On Bhādarvā *vadi* 5, Samvat 1883 [21 September 1826], Swāmi Shri Sahajānandji Mahārāj was sitting in His residence in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj looked compassionately at all of the devotees and said, “If a devotee of God engages in delivering spiritual discourses, singing devotional songs, listening to talks of God, and the rest of the nine types of *bhakti* with jealousy towards other devotees, then God is not very pleased by that *bhakti*. But if, having discarded jealousy, one offers *bhakti* only for one’s own liberation and not to display to other people, then God is pleased by that *bhakti*. Therefore, one who wants to please God should not offer *bhakti* to please other people or out of jealousy for someone, but should do so only for one’s own liberation.
- 3 “If, while offering *bhakti* to God, one commits a mistake, one should not blame someone else for that fault. Indeed, it is the very nature of all people that when they are at fault, they claim, ‘I made a mistake because someone else misled me; but I am not really at fault.’ One who says this, though, is an utter fool. After all, others may say, ‘Go and jump into a well!’ Then, by such words, should one really jump into a well? Of course not. Therefore, the fault lies only in the person who does the wrong, but he blames others nonetheless.
- 4 “Similarly, to blame the *indriyas* and *antahkaran* is the foolishness of the *jiva*. Because in reality, the *jiva* and the mind are close mutual friends. Their friendship is like the friendship between milk and water. When milk and water are mixed and heated on a

fire, water settles below the milk and itself burns, but it does not allow the milk to burn. To save the water, the milk overflows and extinguishes the fire. Such is their friendship. The *jiva* and the mind have a similarly close friendship. So, the mind never entertains thoughts of things that the *jiva* does not like. Only when the *jiva* likes something does the mind attempt to persuade the *jiva*. How does it attempt to persuade it? Well, when the *jiva* is meditating on God, the mind suggests, ‘You should also meditate on some female devotee of God.’ The mind then makes the *jiva* contemplate on all of her features. Then, it forms indecent thoughts about her just as it forms indecent thoughts about other women.

5 “But, if the devotee’s *jiva* is extremely pure, he will not accept the arguments of the mind, and he will, instead, feel intense remorse. Thereafter, the mind will never entertain such thoughts again. Conversely, if his *jiva* is polluted and sinful, it will accept the arguments of the mind. Then, by making the devotee repeatedly entertain indecent thoughts, the mind will make him fall from the path of liberation. For this reason, a sincere aspirant develops intense hatred for talks of *adharma* – which are contrary to the path of liberation – 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 “Furthermore, because the mind is a friend of the *jiva*, it will never entertain thoughts which the *jiva* does not like. So, when indecent thoughts are formed in the mind, if the *jiva* becomes extremely furious with it, such thoughts will never arise in the mind again. Thus, when indecent thoughts repeatedly arise in the mind, the devotee should understand it to be the fault of his own *jiva*, not the fault of his mind alone.

7 “If a person offers *bhakti* to God with this understanding, the evil influence of some non-believer or his own mind will not be able to affect him even slightly. Thereby, he will be able to worship God without any obstacles.”

|| Vachanāmrut Gadhadā III-6 || 229 ||

Gadhadā III-7

An Iron Nail

- 1 On Bhādarvā *vadi* 6, Samvat 1883 [22 September 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion 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*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said to all of the devotees, "I shall now tell you My innermost principle. For a person who desires his own liberation, nothing in this world is more blissful than God and His *Sant*. Therefore, just as a person is profoundly attached to his own body, he should be similarly attached to God and His *Sant*. One should also remain absolutely loyal to the *Bhakta* of God. But in no way should one abandon one's loyalty to God and His *Bhakta*, even if while keeping that loyalty one's reputation increases or decreases, or one is honoured or insulted, or one lives or dies. In addition, one should not allow an aversion to develop towards them. Furthermore, one should not have as much affection towards one's body or bodily relations as one has towards the *Bhakta* of God. For a devotee who behaves in this manner, even extremely powerful enemies such lust, anger, etc., are unable to defeat him."
- 3 Continuing, Shriji Mahārāj then said, "God, who possesses a definite form, is always present in His abode, Brahmapur. Devotees of God, who also possess a form, remain in His service in that abode. Therefore, one who has taken firm refuge in the manifest form of God should not harbour the following fear in one's mind: 'What if I become a ghost or an evil spirit, or attain the realm of Indra or the realm of Brahmā after I die?' One should not harbour such doubts in one's mind. After all, a devotee of God who possesses the understanding mentioned earlier definitely attains the abode of God; God does not leave him astray anywhere in between.
- 4 "Moreover, that devotee should firmly keep his mind at the holy feet of God. Just as an iron nail that is firmly affixed to an iron surface can never be separated, similarly, one's mind should be fixed firmly at the holy feet of God. When the devotee has kept his mind at

the holy feet of God in this manner, he does not have to die to attain the abode of God – he has attained it while still alive.”

- 5 Having delivered this discourse, Shriji Mahārāj bid ‘Jai Sachchidānand’ to everyone and then instructed the assembly to disperse.

|| Vachanāmrut Gadhadā III-7 || 230 ||

Gadhadā III-8

Remaining Eternally Happy

- 1 On Bhādarvā *vadi* 9, Samvat 1883 [25 September 1826], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a large, decorated cot 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 adorned His neck, and tassels of *mogrā* flowers decorated His *pāgh*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj asked the *munis*, “How can a devotee of God remain eternally happy?” The senior *sādhus* replied according to their understanding, but then Shriji Mahārāj Himself said, “The answer is that a devotee of God who, firstly, has firm *vairāgya*; who, secondly, has extremely firm *swadharma*; who has gained control over all of his *indriyas* by these two means; who has intense love for God and His *Bhakta*; who has a close friendship with God and His *Bhakta*; who never becomes indifferent towards God and His *Bhakta*; and who is pleased only by the company of God and His *Bhakta*, but does not like the company of a non-believer – remains eternally happy in this realm and beyond.
- 3 “A person who has not controlled his *indriyas* by *vairāgya* and *swadharma* remains miserable, despite staying in the company of God and His *Bhakta*. Why? Because he who has not gained control over his *indriyas* does not experience happiness anywhere. Even while engaged in *bhakti* towards God, when the *indriyas* are drawn towards the *vishays*, that devotee experiences extreme misery in his heart. Thus, only one who gains control over one’s *indriyas* remains eternally happy. Furthermore, only one who has gained control over one’s *indriyas* should be known to have *vairāgya* and *dharma*. One

who has not controlled one's *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."

4 Then Muktānand Swāmi asked, "Mahārāj, for a devotee of God, what is one of the greatest obstacle in his *bhakti* towards God?"

5 Shriji Mahārāj replied, "For a devotee of God, the greatest obstacles are that he does not realise his own drawbacks, his mind becomes aloof from God and His *Bhakta*, and he develops indifference towards the *Bhakta* of God. These are the greatest obstacles for a devotee."

|| Vachanāmṛut Gadhadā III-8 || 231 ||

Gadhadā III-9

The Gateway in the Form of Awareness

1 On Āso *sudi* 11, Samvat 1883 [11 October 1826], Swāmi Shri 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 adorned with garlands and strings of flowers. Also, tassels of flowers were dangling from His *pāgh*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said to all of the devotees, "I shall now describe to all of you male and female devotees the elevated state and understanding of My senior *paramhansas* as it truly is. After listening to this discourse, I request all of you to narrate how you behave and to reveal your state."

3 Saying this, Shriji Mahārāj began, "The senior *sādhus* in My *muni-mandal* behave in such a manner that the awareness within their hearts is the gateway to the abode of God. It is at this gateway where all of 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 of these *sādhus* are standing at the

gateway of the abode of God in the form of awareness. Inside that gateway of awareness – in Akshardhām – dwells God, of whom they do *darshan*. There, they do not allow wealth, women, or any other worldly object to enter and infiltrate that form of God 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 God. In this manner, they constantly remain alert like a brave warrior. But 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.

4 “However, someone may doubt, ‘If they do not move from their position, then how do they perform their bodily activities such as eating, drinking, etc.?’ I shall explain this using the following example: Consider a woman who goes to a well to draw water. There, she places her feet on the edge of the well. On the one hand, she stays cautious of this, lest she falls into the well. However, her *vrutti* is also fixed upon drawing water from the well. As 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 hand. While riding, he is also mindful of the trees, ditches, and stones that come along the path. In the same way, all of these *sādhus*, while introspecting, remain in the service of God and also perform their bodily activities – but they are not deflected from their state.”

5 Shriji Mahārāj thus revealed the state of the senior *sādhus* and then said, “All of you should also introspect and constantly remain in the service of God. Moreover, you should not allow objects other than God to become dearer to you than Him. All should be extremely cautious of this.

6 “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 devotee develops love for objects other than God, then money, women and other objects also enter his heart – wherein lies the awareness of God. Due to this, his *bhakti* is rendered meaningless.

7 “Therefore, one who wishes to keep one’s *bhakti* free from obstacles and to attain the holy feet of God, should remain constantly vigilant at the gateway of the abode of God in the form of awareness, and should not allow any objects except God to enter therein.”

8 In this way, Shriji Mahārāj spoke words of enlightenment for all of His devotees.

|| Vachanāmrut Gadhadā III-9 || 232 ||

Gadhadā III-10

Vrundāvan and Kāshi

1 On *Āso vadi* 12, Samvat 1883 [28 October 1826], Swāmi Shri 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. At that time, an assembly of *sādhus* as well as *satsangi* devotees from various places had gathered before Him.

2 In that assembly, a scholarly *Brāhmin* of the Mādhvi Sampradāy came to Shriji Mahārāj. Shriji Mahārāj asked him, “In the scriptures of your *sampradāy*, Vrundāvan is called the abode of God. It is also said, ‘Even at the time of final dissolution, Vrundāvan is not destroyed.’ The followers of Shiv also claim, ‘At the time of final dissolution, Kāshi is not destroyed.’ But I do not understand these statements. Why? Because during final dissolution, *pruthvi* and the other four *bhuts* are completely destroyed, so how can Vrundāvan and Kāshi possibly remain? If they do remain, how are they supported? Such serious doubts arise.”

3 Having said this, Shriji Mahārāj asked for the Shrimad Bhāgwat scripture to be brought and read aloud the narration of the four types of dissolutionⁱ from the 11th and 12th cantos.

4 Thereafter Shriji Mahārāj said, “Looking from the viewpoint of the Shrimad Bhāgwat and the Gītā, during final dissolution, nothing remains of anything that has evolved from Prakruti-Purush. So, if in final dissolution Vrundāvan does remain intact, then please quote a verse from the scriptures of Vyāsji or a verse from the Vedas to prove it. Why these two? Because there is no greater *āchārya* than Vyāsji. Others who have become *āchāryas* and have established their

ⁱ The four types of dissolution are: (1) *nitya-pralay*, (2) *nimitta-pralay*, (3) *prākṛut-pralay*, and (4) *ātyāntik-pralay*. See respective glossary entries for description.

sampradāys, have accepted the scriptures written by Vyāsji as authoritative. Therefore, the words of Vyāsji, the foremost *āchārya*, are more authoritative than the words of all of the other *āchāryas*. So, using the words of Vyāsji and the verses of the Vedas, substantiate the statement, 'Vrundāvan is not destroyed in final dissolution' – only then will My doubt be cleared.

5 “Moreover, whoever has become an *āchārya* has established his beliefs based on references from the words of the Padma Purān. Mostly, they have established these beliefs by inserting concocted verses into the Padma Purān. As a result, no one besides their own followers believes them. Therefore, I will be convinced if you cite the words of the popular Shrimad Bhāgwat Purān. Why? Because Vyāsji has composed the Shrimad Bhāgwat after taking the very essence of all of the Vedas, Purāns and the Itihās scriptures. Thus, there is no Purān as perfectly authoritative as the Shrimad Bhāgwat. Also, the whole of the Mahābhārat is not as authoritative as the Bhagwad Gitā. Therefore, cite the words of such powerful scriptures to convince Me.”

6 Hearing these words of Shriji Mahārāj, the *Brāhmin* 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 in You; i.e., ‘You are the *Āchārya* of all *āchāryas*, the lord of all *ishwars*.’ Therefore, please have compassion on me and explain to me Your principle.”

7 Shriji Mahārāj then said, “From the Vedas, the Purāns, the Itihās and the Smrutis, I have formed the principle that *jīva*, *māyā*, *ishwar*, Brahma and Parabrahma are all eternal. Consider it as follows: *Māyā* represents the soil; the *jīvas* represent the seeds in the soil; and *ishwar*, the rain. By the will of God, an *ishwar* – in the form of Purush – unites with *māyā*. Subsequently, just as the seeds in the soil sprout by the association of rainwater, similarly, the *jīvas*, which are eternal, arise from within *māyā*; but new *jīvas* are not created. Therefore, just as *ishwar* is eternal, *māyā* is also eternal. The *jīvas* residing in *māyā* are also eternal, and they are not components of God; they are always *jīvas*.

ⁱ Here ‘*māyā*’ refers to Pradhān-Prakṛuti.

8 “When a *jīva* seeks the refuge of God, it overcomes God’s *māyā*, becomes *brahmarup* like Nārad and the Sanakādik, attains the abode of God, and becomes His attendant. This is My principle.”

9 Hearing these words of Shriji Mahārāj, the *Brāhmin* renounced his Vaishnav beliefs, accepted Shriji Mahārāj’s refuge, and was initiated into the Uddhav Sampradāy.

|| Vachanāmrut Gadhadā III-10 || 233 ||

Gadhadā III-11

Understanding like that of Sitāji

1 On Āshādh *sudi* 3, Samvat 1884 [27 June 1827], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot 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, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “I wish to ask the following question: Is there one means to overcome both the *indriyas* and the mind? Or is the means to overcome the *indriyas* different from the means to overcome the mind? That is the question.”

3 The senior *paramhansas* answered according to their understanding, but Shriji Mahārāj’s question was not answered in a satisfactory manner.

4 So Shriji Mahārāj said Himself, “The answer is that the *indriyas* are overcome by the four means of *vairāgya*, *swadharma*, austerities and *niyams*. The mind is overcome by the nine types of *bhakti* coupled with the knowledge of God’s greatness.”

5 Muktānand Swāmi then asked, “How can the type of bliss that a devotee of God enjoys in *nirvikalp samādhi* be enjoyed even without *samādhi*?”

6 Shriji Mahārāj replied, “If the devotee has profound attachment and deep love for God and His *Bhakta*, 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.”

7 Thereafter Shriji Mahārāj asked the *paramhansas*, “What type of understanding must a devotee have, whereby he will in no way recede from the path of liberation regardless of the adverse circumstances he may encounter, and whereby he develops such staunchness that he will not be affected by any obstacles whatsoever?”

8 The senior *sādhus* answered according to their understanding, but Shriji Mahārāj’s question was not answered satisfactorily.

9 So Shriji Mahārāj said, “The answer to this is as follows: If a person is profoundly attached to God and His *Bhakta*, just as he is attached to his body, then he will not be affected by any obstacles. In fact, regardless of the extent of adverse circumstances he may encounter, he will not turn away from God and His *Bhakta*.”

10 Then Shriji Mahārāj addressed the *paramhansas* again. He said, “When Jānkiji was exiled to the forest by Rāmchandraji, she began to lament. Lakshmanji was very sorrowful at that time as well. But then Sitāji explained to Lakshmanji, ‘I am not crying because of my own grief; I am crying for the grief of Rāmchandraji. Because Raghunāthji 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 Rishi’s hermitage and happily engage in your worship there. So do not feel any remorse on account of Sitā’s distress.”’ Sitāji sent this message with Lakshmanji, but in no way did she perceive faults in Rāmchandraji.

11 “Now, one devotee is such that he does not perceive faults in God and His *Bhakta*, but his *vairāgya* and *dharma* are somewhat moderate. On the other hand, another devotee has intense *vairāgya* and *dharma*, but does not have an understanding like that of Sitā. Of these two types of devotees, which type should one lovingly keep the company of?”

12 Chaitanyānand Swāmi replied, “One should only keep the company – with intense love – of one who has an understanding like Jānkiji, even though that person’s *dharma* and *vairāgya* may be moderate. One should not keep the company of one who, despite having intense *vairāgya* and *dharma*, perceives faults in God and His *Bhakta*.”

13 Hearing this, Shriji Mahārāj said, “The answer is correct.”
|| Vachanāmṛut Gadhadā III-11 || 234 ||

Gadhadā III-12

A Magical Technique

1 On Āshādh *vadi* 8, Samvat 1884 [16 July 1827], Swāmi Shri 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. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Then, for the benefit of His devotees, Shriji Mahārāj said, “One who desires one’s own liberation should not harbour any form of vanity – such as, ‘I have been born in an upper-class family,’ or ‘I am wealthy,’ or ‘I am handsome,’ or ‘I am a scholar.’ One should not keep any of these types of beliefs. In fact, even with a meek *satsangi*, one should behave as a servant of servants.

3 “Furthermore, even though he may be called a *satsangi*, a person who has perceived faults in God or His *Bhakta* should be known to be like a rabid dog. Just as one who is touched by the saliva of a rabid dog also becomes rabid, similarly, if one listens to the talks of or keeps affection for one who has perceived faults in God or His *Bhakta*, then both the person who keeps the affection as well as the listener become like a non-believer. Then, just as tuberculosis is never cured by any medicine, similarly, the demonic attitude of one who has perceived faults in God or His *Bhakta* is never eradicated from the perceiver’s heart. On the other hand, one may have killed countless *Brāhmīns*; or one may have killed countless children; or one may have killed countless women; or one may have killed countless cows; or one may even have associated many times with the wife of one’s guru – nevertheless, at some time or other, one can be freed from these sins. In fact, the scriptures even describe the methods to do so. But as for perceiving faults in God or His *Bhakta*, no scripture describes methods to be released from such a sin. Indeed, if one consumes poison, or falls into the ocean, or falls from a mountain, or is eaten by a demon, then one has to die only once. But one who maligns God or His *Bhakta* has to continuously die and be reborn for countless millions of years.

- 4 “Also, in the worst case, a disease leads to the death of the body; or if an enemy is encountered, at most he destroys the body – but the *jiva* is not destroyed. However, by maligning God or His *Bhakta*, the *jiva* is also destroyed. Someone may ask though, ‘How can the *jiva* be destroyed?’ Well, for example, just as a eunuch cannot be called a man or a woman – he can only be called a eunuch, similarly, the *jiva* of a person who maligns God or His *Bhakta* also becomes impotent; i.e., it is never able to endeavour for its own liberation. Therefore, his *jiva* should be known as having been destroyed. Knowing this, one should never malign God or His *Bhakta*.
- 5 “In addition, one should not harbour deep affection for one’s 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 one’s bodily relations are devotees of God, they are still mixed with venom in the form of relationships. Therefore, a person who has affection for them will definitely forfeit his liberation. Knowing this, one who wishes for one’s own liberation should not maintain affection for one’s bodily relations. In this way, after becoming aloof from worldly life and harbouring love for the holy feet of God, one should continue to engage in the worship of God.
- 6 “One who retains within one’s heart the discourse that I have just delivered will never encounter obstacles on the path of liberation. In fact, this discourse is like a magical technique.”
- 7 Shriji Mahārāj thus concluded the discourse with these words.

|| Vachanāmṛut Gadhadā III-12 || 235 ||

Gadhadā III-13

Maintaining Ekāntik Dharma amidst Adverse Circumstances

- 1 On Āshādh *vadi* 9, Samvat 1884 [17 July 1827], Swāmi Shri 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 dothes. Garlands of *mogrā* flowers hung around His neck, and tassels decorated His *pāgh*. At that time, some *munis* were singing devotional songs to the accompaniment of a *dukad* and

sarodā, while other *munis* as well as devotees from various places had gathered before Him in an assembly.

2 Thereupon Shriji Mahārāj said, “Please stop singing devotional songs, and let us talk about God.” So saying, Shriji Mahārāj asked a question to the *muni-mandal*: “A *jiva*’s body is contingent upon the *karmas* performed in past lives. That is why it is not always so stable. For example, at times, a person remains healthy, and at other times, he becomes ill; sometimes he functions independently, whereas sometimes, he becomes dependent – whereby he may or may not be able to stay where he chooses; at times, he may be able to stay in the fellowship of devotees, but at some other time, 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 circumstances, a person’s resolve in observing *niyams* becomes unsteady.

3 “Further, if a sovereign like the British detains one somewhere; or if one’s mind and *indriyas* – which are also like the British rulers – keep one under their control, then it is uncertain whether one will stay in the *mandal* of *sādhus* or observe the disciplines of Satsang. Having said this, though, the scriptures have specifically stated: ‘If one perfectly possesses all four of the attributes of *dharmā*, *gnān*, *vairāgya* and *bhakti*, then one can be called an *ekāntik bhakta*, and such a person attains final liberation.’ However, it seems unlikely that the physical conditions will remain stable under the influence of *kāl* and *karma*. Therefore, how can a devotee of God maintain his *ekāntik* state? That is the question.”

4 Thereupon, 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.

5 Shriji Mahārāj then said in reply, “Please listen as I reveal to you the way in which My faith in God remains firm.” 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 God. It is this realisation that allows Me, on seeing the riches and royal opulence of the great kings of this world, to not associate even the slightest amount of significance to them in My heart. Indeed, I believe that for Me, there is nothing greater than God; and so My mind is firmly attached to His holy feet. In fact, My love for God 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 God, it cannot be destroyed. In fact, My resolve is such that regardless of the extent of happiness or misery that may happen to come My way, that love is not destroyed.

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 meditate upon God. This is what I prefer at all times. In fact, before I had had the *darshan* of Rāmānand Swāmi, I had already decided with Mukṭānand 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 meditation of God, and never shall we return to stay amongst people.’ Such was the resolution of My mind then; even now, I feel exactly the same.

7 “In addition, the profound affection that I have for God and His devotees is so strong that even *kāl*, *karma* and *māyā* are incapable of eradicating that affection. 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 God and His devotees.

8 “Many times I have become disheartened and felt like leaving this Satsang, but I have remained here on seeing the fellowship of devotees; I could in no way abandon them and leave. In fact, I would be unable to stay where I do not find such devotees of God, even if someone were to try by a million means to keep Me there. Regardless of how well one may serve Me, I simply cannot get along with one who is not a devotee of God. In this way, I have attached My mind with profound love to God and His devotees; and other than that God, I have no liking for anything else. If that is so, why should love for God not remain? Indeed, when I am engaged in spiritual discourses, devotional songs, etc., related to God, I experience such ecstasy that I feel as if I shall become mad due to it. In fact, whatever composure remains is solely for the benefit of the devotees; but in My mind, that very same ecstasy always remains; although outwardly, I behave in accordance with the etiquette of society.

9 “It is that very God who is the sole controller of this body. If He wishes, He may oblige the body with an honourable ride 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, one should never pray before God in the following manner: ‘Mahārāj! Please relieve me of my misery.’ Why? Because we want this body to behave in accordance with the wishes of God; after all, God’s wish is our wish. We do not want our preferences to differ from the preferences of God even in the slightest way. Moreover, since we have offered our body, mind and wealth to God, then now, only the will of God is our *prārabdha*; besides that, there is no other *prārabdha* for us. Therefore, regardless of whatever pain or pleasure we may encounter by the wish of God, we should not become disturbed in any way; we should be pleased with whatever pleases God.

10 “Thus, God Himself protects the *dharma*, *gnān*, *vairāgya* and *bhakti* of a devotee who has such intense love for God. Occasionally, though, due to the prevalence of adverse circumstances, it may outwardly appear that such a devotee is transgressing *dharma*, *gnān*, etc., but inwardly, there is no transgression at all.”

11 In this manner, by citing His own example, Shriji Mahārāj described the understanding of an extremely staunch devotee of God, and how he should develop firm love for God.

|| Vachanāmṛt Gadhadā III-13 || 236 ||

Gadhadā III-14

The Kāyasth’s Indiscretion; A Donkey

1 On Āshādh *vadi* 11, Samvat 1884 [19 July 1827], Swāmi Shri 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. Tassels of flowers were dangling from the *pāgh* upon His head, and garlands of flowers hung around His neck. At that time, while some *munis* were singing devotional songs, *paramhansas* as well as devotees from various places had gathered before Him in an assembly.

2 Then Shriji Mahārāj said, “Please stop the singing and begin a question-answer session.”

3 Thereupon Mukṭānand Swāmi asked with folded hands, “Mahārāj, there is nothing more essential than God; yet why does an individual not develop deep affection for Him? That is the question.”

4 Shriji Mahārāj replied, “He has no discretion. If he did have discretion, he would think, ‘I have accepted the vow of *brahmacharya*, 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 forms³ – and those pleasures have always been much greater than those experienced in a human birth.’ Because when this *jīva* was born as a goat, it must have single-handedly indulged in the pleasures of a thousand she-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 God’s grace – it was only natural. Moreover, if one does not worship God, one will obtain countless females in whichever life form one is born in. This would not be due to the service or puja of some deity, or to the chanting of some mantra; because the opportunity of enjoying women and other pleasures is but natural. In fact, several times this *jīva* has become a deity, where it has enjoyed the pleasures of Devlok; many times it has become an emperor of the world and enjoyed countless pleasures on this earth. Despite this, though, the *jīva*’s craving to enjoy women and other objects has still not diminished. On the contrary, 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 one tries. It is because of this sin that the *jīva* is unable to develop deep affection for God.

5 “In fact, I have personally seen with My own eyes how the *jīva* harbours such impure, worldly desires. When I was young, I used to go to a *mandir* of Shiv in Ayodhyā and sleep there. There, a *Kāyasth* came daily to offer puja to Shiv. After offering puja to Shiv, he would pray before Shiv and ask for the following boon: ‘O Mahārāj! O Shivji! Never grant me a human birth again. Because 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 boon from Shivji daily. So, because of this sin of harbouring worldly desires, the *jiva* does not develop affection for God in any way.”

6 Muktānand Swāmi then asked further, “Mahārāj, one with such extreme indiscretion does not develop affection for God. But what about someone who believes that God is the ocean of all bliss, and that all objects other than God are certainly full of only misery? Despite knowing this, why does he not develop affection for God?”

7 Shriji Mahārāj explained, “In either a past life or in this present life, that person has been influenced by extremely unfavourable places, times, company and actions. Due to this, he has performed very intense, sinful *karmas* that, in turn, have left impressions on his mind. Therefore, despite being able to discriminate between good and bad, he is unable to shun the bad and develop deep affection for God. Moreover, just as the influence of unfavourable places, times, actions and company causes the impressions of sinful *karmas* to influence the mind, similarly, the influence of extremely favourable places, favourable times, favourable actions and favourable company causes one to perform very intense, pure *karmas*, the influence of which will destroy the very intense, sinful *karmas*. Only then does one develop deep affection for God. That is the answer to the question.”

8 Thereafter Ayodhyāprasādji asked, “Suppose, on the one hand, there is one who is very intelligent, whose insight into the scriptures is also exceptional. On the other hand, there is one who is not so intelligent and who has a limited understanding of the scriptures. Nevertheless, the one who is very intelligent falls from the Satsang fellowship, whereas the one who is not intelligent remains firm in Satsang. What is the reason for this?”

9 Shriji Mahārāj answered, “There are two types of people in this world: godly and demonic. Of these, those who are demonic will fall from Satsang, despite being exceptionally intelligent; whereas those who are godly will never fall from Satsang, even though they may not be intelligent. For example, if one sows a seed of chilli or the seed of a neem tree or the seed of a *shingadiyo vachhnāg* plant, and one waters them daily with sweet water, the chillies will still turn out to be pungent; the neem tree, bitter; and the *shingadiyo vachhnāg* plant, poisonous. Why? Because the very seeds themselves are such. On the other hand, if one sows sugarcane, the juice of the sugarcane

will still be sweet despite treating it with compost from the leaves of a neem tree and watering it with bitter water. In the same manner, godly people will always adhere to the path of God, and demonic people will always turn away from the path of God.”

10 Then Shuk Muni asked, “How can one distinguish between a godly person and a demonic person?”

11 Shriji Mahārāj replied, “In a godly person, vicious natures such as lust, anger, avarice, etc., are due to the influence of unfavourable circumstances. Under the influence of favourable circumstances, however, they are destroyed within a short time. But in a demonic person, vicious natures such as lust, anger, avarice, etc., 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 of the other devotees. But, he would be like the following: 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 one were to dig much deeper, then extremely saline water would emerge. In the same way, even if a demonic person has become a devotee of God, the moment his wishes are not fulfilled and he is even slightly disturbed, then compared to the service of the *sādhus* he had previously performed, he would malign them thousands of times more. Even then, his mind would not be content.”

12 Muktañand Swāmi thereupon asked, “Mahārāj, You said that a demonic person who becomes a devotee will remain in Satsang so 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 godly?”

13 Shriji Mahārāj replied, “As long as that demonic person is good when he encounters death, he will become godly and, offering *bhakti* to God, will attain the highest state of enlightenment.”

14 Then Nrusinhānand Swāmi asked, “Of the nine types of *bhakti*, which is the best?”

15 Shriji Mahārāj replied, “Of the nine types of *bhakti*, whichever type aids one in developing firm attachment to God is the best type of *bhakti* for that particular person.”

- 16 Thereafter Gopālānand Swāmi asked, “During one’s childhood or during one’s youth, what type of company should be sought?”
- 17 Shriji Mahārāj answered, “Both should affectionately keep the company of a person who is senior in age; is firm in *dharma*, *gnān* and *vairāgya*; and has deep affection for God.”
- 18 Then Nājā Jogiyā asked, “Which is the best of the three: one whose mind is attached to God out of anger, one whose mind is attached to God out of fear or one whose mind is attached to God out of love?”
- 19 Shriji Mahārāj said, “One whose mind is attached to God out of love is the best.”
- 20 Thereupon Shivānand Swāmi asked, “How can a devotee of God who does not possess discretion of what is good and bad as described by Shriji Mahārāj, and who also lacks *vairāgya*, cultivate such discretion and also cultivate *vairāgya* towards all objects other than God?”
- 21 Shriji Mahārāj replied, “If one develops firm affection for God from the initial stages, then due to that affection, discretion and *vairāgya* will automatically develop. Now, consider the following: When one is attracted to an object, it is called affection or desire. Then, if someone were to obstruct the gaining of any object for which one has affection, one would become angry on that person. This applies not only to humans; even animals express such anger. For example, a buffalo that is attached to a female buffalo out of lust will kill another buffalo that approaches the female; this behaviour is widely observed in all types of animals. In the same way, one with deep affection for God immediately becomes angry on any object that acts as an obstruction in that affection, and he immediately shuns that object. Therefore, one who has deep affection for God automatically develops *vairāgya* as well as discretion.”
- 22 Again, Shivānand Swāmi asked, “Suppose there are two types of people, both of whom are intelligent. Of these, one possesses faith, in that he totally accepts whatever God says; whereas the other accepts only those words of God that he feels are appropriate. Of the two, who is better?”
- 23 Shriji Mahārāj replied, “Only the one who possesses faith is better. Rāmchandraji has said in the Rāmāyan, ‘I protect one who

has firm faith in me – just as a mother protects her child.’ Therefore, only the one with faith is better.”

- 24 Then Ātmānand Swāmi asked, “In one’s mind, one is resolute in behaving according to the wishes of God for the rest of one’s life. Still, one feels, ‘What can one do for God and His *Sant* to earn their trust?’”

- 25 Shriji Mahārāj explained, “A person earns the trust of God and His *Sant* when, firstly, even if he falls severely ill and is not cared for very well during that illness, he still does not bear an aversion towards anyone, nor does he feel disheartened. Secondly, even if he is harshly insulted by God and His *Sant* without any fault of his own, he still does not bear an aversion towards anyone. Thirdly, if there were to be the slightest infringement in his observance of the *niyams* of this Satsang, he would feel extremely repentant and would immediately perform atonement. Also, even if he were to entertain an evil thought in his mind, he would feel just as repentant and distressed as someone who had happened to physically infringe the observance of religious vows. One with such characteristics earns the complete trust of God and His *Sant*; i.e., they feel of him, ‘This person will never fall back from Satsang.’”

- 26 Thereupon Bhagwadānand Swāmi asked, “How can others recognise a devotee who continuously understands the greatness of God and His *Bhakta* in his mind?”

- 27 Shriji Mahārāj answered, “One who continuously understands the greatness of God and His *Bhakta* in his mind serves them sincerely and lovingly. He physically bows and touches the feet of all of 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. One who behaves in this manner by thought, word and deed should be known to have fully understood within one’s heart the greatness of God and His *Sant*.”

- 28 Thereafter Shriji Mahārāj asked the *sādhus* a question: “A person may possess intense *dharma*, *gnān*, *vairāgya* and *bhakti*; yet sometimes, there may be some relaxation in his observance of *dharma*; there may be some attachment despite having *vairāgya*; there may be some slackening in his *bhakti*; and attachment to his body may still remain despite having *gnān*. What can be the reason for this?”

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 God Himself – it remains purely out of compassion; it is not a flaw as such. In fact, when such a great person behaves with ‘bāhyadrashti’ⁱ, he transforms many *jivas* to the ranks of Jadbharat and Shukji. Therefore, such an extremely great person behaves in a worldly manner purely out of compassion for the *jivas*.”

30 Hearing their reply, Shriji Mahārāj said, “That is precisely the correct answer to the question.”

|| Vachanāmṛut Gadhadā III-14 || 237 ||

Gadhadā III-15

Applying Bandages to Wounds

1 On Āshādh *vadi* 13, Samvat 1884 [21 July 1827], Swāmi Shri 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 and was also wearing garlands of *mogrā* flowers around His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Then Shriji Mahārāj said to Muktānand Swāmi, “Today, I had a long talk with the devotees who cook for Meⁱⁱ.”

3 Thereupon Muktānand Swāmi asked, “Mahārāj, what did You talk about?”

4 Shriji Mahārāj then said, “The talk was that when a devotee of God sits to perform the *mānsi puṇjā* of God or sits to meditate upon God, he remembers the times in the past when his *jiva* had succumbed to the *panchvishays* due to the influence of unfavourable circumstances or the influence of lust, anger, avarice, etc. For example, a warrior who returns injured from the battlefield rests on

ⁱ The term ‘bāhyadrashti’ means ‘to look outwards’ and is the antonym of ‘antardrashti’.

ⁱⁱ Here, ‘the devotees who cook for Me’ refers to Jivubāi and Lādubāi, the two sisters of Dādā Khāchar, who prepared and served meals to Shriji Mahārāj.

a cot because of his wounds; however, until his wounds are not dressed with bandages, the pain of the wounds does not cease, nor is he 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 *jiva* has been 'wounded' by the *panchvishays* due to the influence of unfavourable places, times, company and actions. Whichever of the nine types of *bhakti* relieves the pain of these 'wounds' caused by the *vishays* and makes one oblivious 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 one's inclination in worshipping God.

5 "Then, abiding by that particular inclination, one should engage in *mānsi puṣṭi* or the mental chanting of God's name. In fact, whatever one may do, one should do so within one's own particular inclination. One will benefit tremendously as a result of this.

6 "However, just as a wounded warrior experiences no peace until his wounds are bandaged, similarly, if one fails to recognise one's own particular inclination, one will not experience any happiness at all during worship, and the pain due to the 'wounds' inflicted by the *vishays* will not be relieved. Therefore, after recognising which of the nine types of *bhakti* causes his mind to be fixed on God and prevents him from indulging in any thoughts other than those of God, that devotee should realise, 'This is my particular inclination.' Thereafter, he should keep that type of *bhakti* predominant. This method is a universal principle."

|| Vachanāmṛut Gadhadā III-15 || 238 ||

Gadhadā III-16

The Vow of Fidelity

1 On Āshādh *vadi* Amās, Samvat 1884 [23 July 1827], Swāmi Shri 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 dangling from His *pāgh*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “I ask a question to the entire *muni-mandal* and to all of the householder devotees; whoever can reply may do so. The question is as follows: It does not take very long for a devotee of God to shun the company of a person who is full of flaws. But how is it possible to shun the company of one with extremely fine virtues? After all, one naturally develops affection for a virtuous person, regardless of whether he is one’s own relative or not. Moreover, affection that is formed due to the influence of those virtues cannot be eradicated, however much one tries. Therefore, how does a devotee of God prevent the development of affection for anyone other than God, regardless of how virtuous that person may be? That is the question.”

3 The senior *sādhus* answered according to their understanding but were unable to satisfactorily answer Shriji Mahārāj’s question.

4 Shriji Mahārāj then said, “Here, allow Me to answer. The answer is as follows: A wife who observes the vow of fidelity, even if her husband is poor, ugly, ill or old, is not even slightly impressed in her mind on seeing other men – even if they happen to be rich, handsome or young. If she does happen to affectionately look at or laugh with other men, then she loses her fidelity. If some guests were to come to the house of that faithful wife, 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 affection she has for her husband. Nor does she see virtues 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 faithful wife has towards her husband.

5 “In the same manner, a devotee should have firm fidelity to God. Specifically, like a woman who observes the vow of fidelity, he would never develop the same affection towards even other *mukta sādhus* – however great they may be – as he has developed towards whichever form of God he has had the *darshan* of. Nor does he develop affection for other *avatārs* of his *Ishtadev*. He keeps affection only for the form that he has attained, and he acts according to His wishes only. If he does happen to respect others, it is only because of their association with his God. One who, like a faithful wife, has such faithful *bhakti* towards one’s own *Ishtadev*, never develops affection on seeing others, however virtuous they may be. For example, Hanumānji is a devotee

of Shri Raghunāthji. Following the *avatār* of Rām, there have been many other *avatārs* of God, but Hanumānji's *bhakti* has been like that of a woman who observes the vow of fidelity, as he has remained faithful to Rāmchandraji only. This is why Hanumānji's *bhakti* is considered to be like that of a faithful wife. The *bhakti* of a devotee of God who has such fidelity can be said to be like that of a faithful wife. Conversely, if a person does not have such an inclination, his *bhakti* can be said to be like that of a prostitute. Therefore, one should not knowingly engage in *bhakti* that would cause one to be disgraced. Instead, a devotee of God should thoughtfully engage in faithful *bhakti* – like that of a faithful wife."

|| Vachanāmṛut Gadhadā III-16 || 239 ||

Gadhadā III-17

The Story of Bharatji

- 1 On Shrāvan *sudi* 6, Samvat 1884 [30 July 1827], Shriji 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 garlands of flowers around His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "There is no story in the Shrimad Bhāgwat as incredible as the story of Bharatji. Why? Because Bharatji was the son of Rushabhdev Bhagwān, and for the specific purpose of realising God, he renounced his kingdom, which encompassed the whole world, and retired to the forest. There, while engaged in the worship of God, he developed affection for a young fawn. As a result, his mind's *vrutti* took the form of that fawn. Subsequently, despite his greatness, Bharatji was reborn as a deer due to the sin of that attachment.
- 3 "As a matter of fact, there are countless types of sins; but for a devotee of God, of all those sins, having affection for anything except God is an extremely grave 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 God?' In this manner, he becomes extremely afraid.

- 4 “Thereafter, when Bharatji gave up the body of the deer, he was born in a *Brāhmin* family. Then, out of fear of developing affection for anything other than God, he paid no attention at all to worldly affairs and deliberately behaved as a madman. He thus lived in a manner whereby he could maintain his *vrutti* constantly on God.”
- 5 After delivering this discourse, Shriji Mahārāj left to attend the *ārti*.

|| Vachanāmrut Gadhadā III-17 || 240 ||

Gadhadā III-18

The Degeneration of Worldly Desires

- 1 On Shrāvan *vadi* 10, Samvat 1884 [17 August 1827], Shriji 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 hung around His neck, and tassels of flowers were dangling from His *pāgh*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj’s nephew, Raghuvirji, asked a question: “Why does the *jiva*’s condition during the dream state not remain the same as it is during the waking state?”
- 3 Shriji Mahārāj replied, “The *jiva* behaves in the dream state exactly as it does in the waking state. After all, the same types of worldly desires which appear while awake spring forth in dreams as well.”
- 4 Then Nirlobhānand Swāmi asked, “Mahārāj, many times objects that have never been seen or heard in the waking state spring forth in dreams. What may be the reason for this?”
- 5 Shriji Mahārāj explained, “If objects that have never been previously seen or heard appear in the dream state, it is due to ingrained desires generated by *karmas* performed in past lives.”
- 6 Thereafter Akhandānand Swāmi asked, “Mahārāj, for a person who becomes a devotee of God, how long does the force of *karmas* performed in past lives persist?”
- 7 Shriji Mahārāj answered, “When that person comes into contact with the *Satpurush*, the ingrained desires generated 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 sown, would not grow. In the same manner, when the ingrained desires generated by *karmas* performed previously become deteriorated, they do not lead to further births and deaths.

8 “However, one may ask, ‘How does one recognise whether those ingrained desires have degenerated, or not?’ Well, consider the analogy of a duel 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 one retreats, he is said to have been defeated. Similarly, for a devotee of God, so long as thoughts related to God and those related to the *vishays* appear to be equal, he should realise his worldly desires to be more powerful. However, when thoughts related to God displace those related to the *vishays*, then he should realise that his worldly desires have degenerated.”

9 Shriji Mahārāj then asked the *paramhansas* a question: “How can a devotee who no longer identifies himself with the body and who has developed an aversion for the *panchvishays* be recognised as such by other devotees?”

10 Muktānand Swāmi replied, “Mahārāj, we are incapable of answering Your question. Please be compassionate and answer it Yourself.”

11 So Shriji Mahārāj then said, “Whether he be a householder or a renunciant, a devotee of God who no longer believes himself to be the body and whose attachment for the *panchvishays* has been eradicated, may be required to behave as if he is the body depending on God’s instructions to him; he may also have to indulge in the *panchvishays* 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 horns and tail. But, it will remain standing only as long as someone holds it up; the moment one releases it, it will fall to the ground. Similarly, one who is free of worldly desires engages in activities only to the extent of the instructions given by God. Take, as another example, 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 God’s wish,

but never does he do anything which transgresses 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 God instructs him to do so. Such are the characteristics of a person free of worldly desires and a person with worldly desires.”

|| Vachanāmrut Gadhadā III-18 || 241 ||

Gadhadā III-19

Two Undesirable Traits of a Renunciant

- 1 On Shrāvan *vadi* 13, Samvat 1884 [20 August 1827], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a large, decorated cot on the veranda outside the west-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. Also, garlands of *mogrā* and *karnikār* flowers adorned His neck. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “A devotee who has renounced worldly life may possess two undesirable traits which do not befit him in this Satsang fellowship. The first is lust, and the second is affection for his relatives. In my eyes, one who possesses these two undesirable traits is like an animal. Of these two, I have an extreme repulsion for one who has excessive affection for one's relatives.
- 3 “For this reason, then, a person who has renounced worldly life should not keep even the slightest amount of affection for his relatives. Why? Because having affection for one's bodily relatives is a sin graver than the five grave sins¹⁰. Therefore, a renunciant devotee of God 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 forms³. 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 God and the devotees of God. Therefore, if a person does keep

affection for one's relatives – towards whom affection is but natural – knowing them to be devotees of God, then his life becomes futile.

- 4 “Moreover, it is also natural to develop affection for those who perform one's menial service, though they may not be one's relatives. So, one who is wise should not keep affection towards a person who is serving one, even if the person serving happens to be a devotee of God. For example, if a snake has released venom into a mixture of milk and *sākar*, the mixture also becomes poisonous. Similarly, out of his own self-interest, a person should not keep affection towards one who does his menial service, even if the person serving happens to be a devotee. Why? Because his *jīva* becomes attached due to that. Then, just as he thinks about God, he also begins to think about the one who serves his needs. For that person, this in itself is an obstacle in his worship of God – just as the young fawn itself became *avidyā*, i.e., *māyā*, for Bharatji. In this manner, a devotee of God should totally shun all who obstruct his worship of God, knowing them to be *avidyā*.”

- 5 Shriji Mahārāj then concluded by adding, “The *paramhansas* and all of the *sāṅkhya-yogi* devotees should daily say and listen to this discourse 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 observe a fast on that day. Those who do not come to listen to that talk of God with *shraddhā* should also observe a fast. Please imbibe these words firmly in your lives.”

|| Vachanāmṛt Gadhadā III-19 || 242 ||

Gadhadā III-20

‘Swabhāv’, ‘Prakṛtī’ and ‘Vāsanā’

- 1 On the night of Shrāvan *vadi* Amās, Samvat 1884 [22 August 1827], Swāmi Shri Sahajānandji Mahārāj was sitting in His residence in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.
- 2 Thereupon Dinānāth Bhatt asked a question: “Mahārāj, *kāl* is the power of God, and *karma* refers to the actions performed by the *jīva*. But what exactly is ‘swabhāv’?”

- 3 Shriji Mahārāj explained, “The *karmas* that the *jiva* has performed during past lives have fully ripened and have become assimilated with the *jiva*. Just as fire ‘enters’ iron, similarly, those *karmas* have ripened and have become one with the *jiva*. It is those *karmas* that are known as ‘*swabhāv*’, or ‘*vāsanā*’, or ‘*prakṛti*’.”
- 4 Mukṭānand Swāmi then asked, “Mahārāj, You call the *karmas* which have become assimilated with the *jiva*, ‘*swabhāv*’ or ‘*vāsanā*’. But how does one eradicate ‘*vāsanā*’?”
- 5 Shriji Mahārāj replied, “It appears that the only means to do so is by performing the *bhakti* of Shri Krishna Bhagwān, coupled with the realisation of one’s self as the *ātmā*. If one offers *bhakti* to Shri Krishna Bhagwān without *ātmā*-realisation, then just as one has love for God, one will also develop love for other material objects. Therefore, *bhakti* accompanied by *ātmā*-realisation is the only means to eradicate ‘*vāsanā*’. However, even one who has *ātmā*-realisation may be disturbed by adverse circumstances, just like an ignorant person. But such disturbances do not last long.”

|| Vachanāmṛut Gadhadā III-20 || 243 ||

Gadhadā III-21

A Golden Thread; Dharma Possesses the Same Eminence as Bhakti

- 1 On Bhādarvā *sudi* 9, Samvat 1884 [31 August 1827], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a large, decorated cot on the veranda outside the west-facing rooms of Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes, and garlands of *chameli* flowers adorned His neck. At that time, an assembly of the entire *muni-mandal* as well as devotees from various places had gathered before Him.
- 2 Then Shriji Mahārāj requested Gopālānand Swāmi and Shuk Muni to begin a question-answer session.
- 3 Thereupon Shuk Muni asked Gopālānand Swāmi, “It is through offering *bhakti* to God that the *jiva* crosses God’s *māyā* and attains Akshardhām. Through *dharma*, it attains Devlok; but once its accumulated merits are exhausted, the *jiva* falls from Devlok. Now, whenever there is a decline in *dharma*, God assumes an *avatār* for

the purpose of re-establishing *dharma*, but not for the purpose of establishing *bhakti*. However, it appears that what can be attained through *bhakti* cannot be attained through *dharma*. Therefore, how can *dharma* be elevated to the status of *bhakti*? That is the question.”

4 Gopālānand Swāmi began to answer that question. In whatever he said, though, *dharma* became a component of *bhakti*, but in no way could he elevate the eminence of *dharma* to the status of *bhakti*.

5 On hearing this, Shriji 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 *nivrutti dharma* and the other is *pravrutti dharma*. In turn, these two types of *dharma* can either be related to God or not related to God. Of these two, the type of *dharma* that is related to God is the one that was adopted by Nārad, the Sanakādik, Shukji, Dhruv, Prahlād, Ambrish, and other devotees. It is this *dharma* that is known as *bhāgwat dharma* or *ekāntik dharma*. In fact, this type of *dharma* is not different from *bhakti*; they are both one. The type of *dharma* that the *avatārs* of God come to establish is this very same *dharma*. On the other hand, the *dharma* of one’s caste and *āshram* alone is extremely inferior compared to *bhāgwat dharma*, because it is through *bhāgwat dharma* that the *jiva* crosses God’s *māyā* and attains the abode of Purushottam. Therefore, the eminence of *bhāgwat dharma* and *bhakti* is the same, and the fruits of both are exactly the same as well. It is in this way that the greatness of *bhakti* and *dharma* are the same. In comparison, though, the *dharma* of one’s caste and *ashram* on its own is extremely weak, and its fruits are also temporary.”

6 Shriji Mahārāj then continued, “I am of the opinion that even if I try to develop affection for anyone other than God and His *ekāntik bhaktas*, I cannot do so. I also feel that My inclination is similar to that of Jadbharat, Shukdev, Dattātreyā and Rushabhdev Bhagwān. 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. Such is My inherent nature. Despite this, I stay in the midst of thousands of people for the sake of God and His devotees. Nevertheless, I remain just as detached here as I would if I were living in the forests. But I do not stay amidst thousands of people out of any self-interest; it is for the sake of God and His devotees that I stay in the midst of

people. In fact, no matter how much *pravrutti* I may have to engage Myself in for the sake of the devotees of God, I still consider it to be *nivrutti*.

7 “Moreover, I do not see the flaws of a devotee of God, however much at fault he may be. I believe that even if there are some intrinsic, minor flaws in a devotee of God, one should overlook them. If those flaws are in oneself, however, then one should endeavour to eradicate them. But if that type of flaw appears in a devotee of God, one should not take note of that flaw. One should perceive flaws in a devotee only if he were to lapse in his observance of some major religious vow but not on account of some other minor flaw.

8 “One should also not be pleased by defeating a devotee of God in arguments. On the contrary, one should derive pleasure in deliberately losing to him. One who does engage in an argument and defeats a devotee of God is a sinner worse than one who has committed the five grave sins¹⁰.

9 “In addition, I do not like even the sight of one who speaks ill of a devotee of God before Me. In fact, I do not enjoy food or water offered by a person who perceives flaws in a devotee of God. If he does do so, then even if he happens to be My relative, I still develop an intense dislike for him. Why? 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 God and His devotees believing ourselves to be the *ātmā*, not out of the belief that we are the body.

10 “Indeed, the inner enemies of lust, anger, avarice, infatuation, *matsar*, arrogance, etc., will certainly distress one who is unable to behave as the *ātmā*. Therefore, if one offers *bhakti* without attaining *ātmā*-realisation, one’s true nature is sure to be exposed in this Satsang fellowship. Why? Because this Satsang is divine, and all these *satsangis* are exactly like God’s attendants residing in Shwetdwp, Vaikunth and Golok. I, Myself, swear by God and the devotees of God that I realise these *satsangis* to be the same as the attendants of God residing in the divine, all-transcending Akshardhām.

11 “However, one whose *gnān*, *vairāgya*, *dharma* and *bhakti* are not extremely firm will most certainly suffer a setback. For example, a thread dipped in wax remains stiff in winter and monsoon, but when summer comes, it invariably becomes slack. In the same manner, monsoon and winter represent the period when the devotees

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. But with the advent of summer – the period when a devotee is insulted in Satsang or when he becomes physically distressed – his *gnān*, *vairāgya*, *dharma* and *bhakti* become limp like the thread dipped in wax. Even then, I do not forsake such a person. But he, of his own accord, becomes obliged to withdraw from Satsang. Thereafter, even if he is supposedly a *satsangi*, he does not experience the bliss of *satsang* within.

- 12 “For this reason, then, one should practise *satsang* with intense firmness after attaining *ātmā*-realisation; one should not practise *satsang* in such a manner that affection for one’s body and one’s relatives persists. To continue the analogy, a thread of gold remains the same in all six seasonsⁱ; it does not become limp even during the heat of summer. Similarly, when one’s *satsang* is firm, regardless of the amount of misery that may befall one and however many times one is insulted in Satsang, one’s mind never turns away from Satsang. Only such staunch *satsangi* Vaishnavs are My kith and kin; and I wish to stay in the midst of such Vaishnavs during this life and also in Shri Krishna Bhagwān’s abode. Such is My resolution, and all of you should also make the same resolution.
- 13 “Why do I say this? Because as you have all become My disciples, I should tell you that which is beneficial to you. After all, a true friend is he who tells us that which is of benefit to us, even if it may appear to hurt. Please realise this as the characteristic of a true friend.”

|| Vachanāmṛt Gadhadā III-21 || 244 ||

Gadhadā III-22

An Intimate Form of Bhakti

- 1 On Bhādarvā *vadi* 4, Samvat 1884 [9 September 1827], Swāmi Shri Sahajānandji Mahārāj was sitting on the veranda outside the

ⁱ The six seasons are: Vasant (spring), Grishma (summer), Varshā (monsoon), Sharad (autumn), Hemant (winter), Shishir (cool season).

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 adorned His neck. At that time, some *paramhansas* were singing a Vishnupad to the accompaniment of a *dukad* and *sarodā*, while other *paramhansas* as well as devotees from various places had gathered before Him in an assembly. Shriji Mahārāj was sitting in that assembly in an introspective mood.

2 Then Shriji Mahārāj said, "The inclination of profound, loving *bhakti* in a devotee of God, as described in this devotional song, is the inclination of Jhinābhāi, and it was the inclination of Parvatbhāi and Mulji as well. I was reflecting within and was thinking that there must also be others in the Satsang fellowship with the same inclination. One who cultivates this inclination of profound, loving *bhakti* loses all attachment to the *panchvishays* and is able to maintain *ātmā*-realisation without even having to try."

3 Thereupon Muktānand Swāmi asked, "Narsinh Mehtā worshipped Shri Krishna Bhagwān with a sense of intimacy, whereas many devotees of God such as Nārad and others worshipped God with a sense of servitude. Of these two types of devotees, whose *bhakti* should be regarded as being better?"

4 Shriji 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; but the *jivātmā*, the worshipper, is neither male nor female – it is characterised by pure existence and consciousness. When it leaves its body and transmigrates to the abode of God, it assumes a form according to the wish of God. Or, depending upon the opportunity for service that arises there, that devotee assumes an appropriate form and serves God accordingly.

5 "But if a devotee of God develops the same attachment to wealth, women and other objects as he has towards God, then he cannot be called a staunch devotee of God. Having become a devotee of God, if one commits sins and accumulates detrimental desires in Satsang itself while offering *bhakti*, then those sins become ingrained in one – as if etched in iron. Moreover, a graver sin than associating with others' wives due to the influence of evil company is to look at a devotee of God lustfully while in Satsang. Therefore, one who wishes to develop deep attachment to God should not allow any type of sin to

remain in his mind. Why? Because female *satsangi* devotees are to be viewed as one's own mother, sister or daughter. They are the extremely vile sinners in this world who look at women of their own family lustfully. So, he who looks at devotees lustfully is a vile sinner and will never be released from that sin. That is why one who wishes to become an amorous devotee should become an amorous devotee after shunning this kind of sin.

6 “Having said this, though, the gravest of all sins is perceiving faults in God and His devotees, because due to that fault-finding attitude, animosity is created towards them. Even if one has killed millions of cows, consumed alcohol and meat, and committed adultery with the wife of one's guru countless times, one can still be released from such sins at some time or other. But, a person who maligns God and His devotees will never be released from his sin. Then, if the maligner 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 cease to be a demon and will never become a devotee of God.

7 “Furthermore, one who has already maligned a devotee of God and whose maligning 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 maligning, realises, ‘I have committed a grave sin in maligning God and His devotees; therefore I am extremely vile, and God and His devotees are extremely great.’ When one sees others' virtues and sees faults within oneself in this manner, then any sins one may have committed will be eradicated, however grave they may be.

8 “Indeed, no other sin displeases and pains God more than the sin of maligning His devotees. When Jay and Vijay insulted the Sanakādik in Vaikunth, God immediately rushed to the Sanakādik and told them, ‘Whoever maligns *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 pious *Brāhmins* like you, then even I would cut off my hand; so what can I say of others?’ This is what Vaikunthnāth Bhagwān said to the Sanakādik. Consequently, Jay and Vijay became demons due to the sin of maligning the pious devotees of God. Others who have also maligned devotees of God have all fallen from their eminent position – a fact that is well noted in the scriptures. Therefore, one who desires one's own good should not

malign the devotees of God. If one does happen to knowingly or unknowingly malign someone, then one should bow to that person's feet, pray to him, and act in a manner that pleases him.”

|| Vachanāmṛut Gadhadā III-22 || 245 ||

Gadhadā III-23

Mānsi Pujā

- 1 On the night of Āso *sudi* Punam, Samvat 1885 [22 October 1828], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot that had been placed in the yard of His residence in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj, out of compassion, addressed all of the devotees and said, “One who is a devotee of God daily performs the *mānsi pujā* of God. The details of performing that *mānsi pujā* are as follows: One should perform that *mānsi pujā* in different ways, depending on the three seasons; namely summer, winter and monsoon.
- 3 “During the four months of summer, one should perform puja by first bathing God with cool, fragrant, pure water. One should then offer Him a beautiful, washed, white *khes* to wear, which is thin and fine. After seating God 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 His hands should be smeared 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 *kumkum* should be applied on His holy feet as well as on the soles of His feet, and they too should then be observed. Thereafter, garlands of fragrant flowers such as *mogrā*, *chameli*, *champā*, roses, etc., as well as various ornaments such as a cap, armlets, wristlets, etc., 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 one should embrace God – once, or twice, or according to the degree of one's love.

Thereafter, one should touch God's holy feet to one's own chest and head. During that embrace, the sandalwood paste on God's body as well as parts from the garlands of flowers may stick to one's own body; and *kumkum* may also stick as a result of touching God's holy feet to one's own chest and head. All this should be visualised; i.e., one should feel, 'Sandalwood paste, *kumkum* and garlands consecrated by God have touched my body!'

4 "During the four months of winter, one should perform puja by first bathing God with warm water and then offering Him a white *khes* to wear. One should then seat God on a decorated cot with a velvet mattress that has been covered with a white bedsheet. One 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 one should place various ornaments made of diamonds, pearls, gold and rubies on various parts of His body and adorn Him with a pearl necklace as well. After offering these clothes and ornaments, the various parts of God's body should be closely observed. A *kumkum chāndlo* should also be applied to God's forehead.

5 "During the four months of monsoon, one should perform puja imagining that God has returned from some village, His white clothes having become completely drenched; or that He had gone to bathe with the *paramhansas* in a river and has returned from there 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.

6 "During summer, one should visualise God to be sitting either in an open place or in a flower garden. During winter and monsoon, one should visualise God to be seated in a fine *medi*, or inside a house. In particular, when offering God something to eat, only those foods – chewable, drinkable, lickable or suckable – which one likes to eat should be visualised for offering to God. Even if God does not like such foods, when offering items to Him, one should still visualise only those items that are relished by oneself. Also, incense, oil lamps, *ārti* and other articles should be offered to God as appropriate.

7 "In this manner, a devotee who offers puja in different ways according to the three different seasons increases his love for God, and his *jīva* benefits tremendously. Therefore, whoever has heard this discourse should imbibe it and daily perform the *mānsi pujā* of

God in the manner described. As a matter of fact, I have never talked about this before.”

- 8 Shriji Mahārāj then spoke on another topic. He said, “When God and His *Bhakta* are pleased on a devotee, he should feel, ‘It is my great fortune that God and His *Bhakta* are pleased with me.’ Also, when, for the purpose of teaching a lesson, they reprimand him, he should feel, ‘It is my great fortune that they reprimand me; after all, it will help in removing my flaws.’ In this way, one should be pleased even if reprimanded; one should not feel any grief in one’s mind, nor get upset, nor even regard oneself as being very sinful. Indeed, one should always remain pleased. This attitude is also worthy of being imbibed.”

|| Vachanāmrut Gadhadā III-23 || 246 ||

Gadhadā III-24

Sixteen Spiritual Endeavours; Vairāgya Due To Gnān

- 1 On *Āso vadi* 12, Samvat 1885 [4 November 1828], Shriji Mahārāj was sitting in the *mandir* of Shri Gopināthji in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.
- 2 Thereupon Muktānand Swāmi asked Shriji Mahārāj, “The devotees of God remain in God’s service in Akshardhām. What are the spiritual endeavours needed to earn such service?”
- 3 Shriji Mahārāj replied, “*Shraddhā*, *swadharma*, *vairāgya*, total control over the *indriyas*, non-violence, *brahmacharya*, keeping the company of *sādhus*, *ātmā*-realisation, unflinching *bhakti* to God coupled with the knowledge of His greatness, contentment, sincerity, compassion, austerities, treating those devotees of God who are senior to one in terms of virtues as gurus and also maintaining deep respect for them, maintaining a feeling of friendship towards those devotees of God who are one’s equals, and treating those devotees of God who are junior to one as disciples as well as acting for their benefit – through these 16 spiritual endeavours, an *ekāntik bhakta* of God easily earns God’s service in Akshardhām.”
- 4 Shuk Muni then asked, “All of our *sādhus* observe religious vows. But what characteristic in a *sādhū* would enable us to be sure

that that *sādhū* would never deviate from his *dharma* even in times of adversity?”

5 Shriji Mahārāj answered, “He whose attention is constantly focused on all of those mandates, major or minor, given by God, and who finds it extremely difficult to infringe any mandate; and who acts neither excessively nor in a lax manner regarding those mandates, should be known as one who would not fall from his *dharma* despite adverse circumstances.”

6 Shriji Mahārāj then spoke out of compassion: “For a person to eradicate one’s innate nature is indeed difficult. In spite of this, if one has realised Satsang to be the fulfiller of one’s 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 nature which I do not like. In this way, one’s innate nature can be eradicated due to self-interest. It can also be eradicated out of fear, albeit not totally. Why? Because one may fear a person in the person’s presence, but when that person is not present, one may no longer be fearful – just as a thief abandons his corrupt nature out of fear of the king.

7 “Furthermore, despite the fact that I have repeatedly fired harsh words and upset one who possesses some *swabhāv* or another, if one is not disheartened in any way at all, then I have such love for that person that that love remains effortlessly as it is, in the waking and dream states. Regardless of whatever happens, that love does not diminish.

8 “Moreover, of the various virtues possessed by devotees, I shall now narrate one admirable virtue in each. Dādā Khāchar, the virtue of faith; Rājibāi, the virtue of renunciation; Jivubāi, the virtue of *shraddhā*; Lādubāi, the virtue of desiring to please Me; Nityānand Swāmi, the virtue of desiring to please Me; Brahmānand Swāmi, the virtue of insisting that there should be no lapse at all in observing the disciplines of Satsang; Muktānand Swāmi, the virtues of desiring to please Me and having faith in Me; Somlā Khāchar, the virtue of always behaving consistently; Chaitanyānand Swāmi, the virtue of wishing to behave in such a manner that pleases Mahārāj in some way; Swayamprakāshānand Swāmi, the virtues of faith in God and realising His greatness; Jhinābhāi Thākori, the virtue of having awareness, lest he becomes attached to any object other than God; and Motā Ātmānand Swāmi, the virtue of ensuring that none of My

commands are disobeyed.” In this manner, Shriji Mahārāj narrated the virtues of many senior *paramhansas* and other devotees.

- 9 He then continued, “The three senior ladies of this place and Gopālānand Swāmi, Brahmānand Swāmi, Muktañand Swāmi, Nityānand Swāmi, Shuk Muni, Somlā Khāchar and Dādā Khāchar – all of you presently behave very well. However, if the four factors of place, time, company and action were to become unfavourable, then there is no doubt at all that your enthusiasm would not remain as it is now. However, if a person who has a greater degree of *gnān* were to be caught in the *vishays* by chance, he would break free from that attachment. What is that *gnān*? It is the understanding, ‘I, the *jīva*, am like this; the body is like this; the relations of the body are like this; the nature of Prakruti, Purush, *virāt*, *śutrātmā* and *avyākṛut* is like this; God is like this; and the abode of God is like this,’ and so on. If one has a firm conviction of this *gnān* in one’s 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 the fire of lightning in the clouds is not extinguished by water; in fact, despite remaining in water itself, it continues to burn. In the same manner, *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.

- 10 “It is precisely for the purpose of somehow instilling this *gnān* in your minds that I continuously deliver discourses. Because if a discourse eventually does truly inspire you, then this *gnān* will become instilled in you. Conversely, if a person does not understand this and instead harbours a sense of I-ness and my-ness by believing, ‘This is my caste, this is my mother, this is my father, these are my relatives,’ then he should be known to be an extremely ignorant person possessing a worldly perspective.”

- 11 Having said this, Shriji Mahārāj again spoke out of compassion: “What is the reason behind a spiritual aspirant attaining noble virtues? Well, one develops an aversion for the world in proportion to the attachment one has for listening to the talks and discourses related to God; moreover, vicious natures such as lust, anger, avarice, etc., are also destroyed to that extent. Conversely, if

someone is lazy in listening to those talks and discourses, then one should infer that he will not imbibe noble virtues. In fact, out of the nine types of *bhakti* mentioned in the scriptures, the *bhakti* of listening to spiritual discourses is considered to be the best. Therefore, one who possesses that form of *bhakti* will attain all of the various forms of *bhakti* up to and including profound, loving *bhakti*.” Shriji Mahārāj delivered the discourse in this manner.

12 At mid-afternoon on that same day, when all of the *paramhansas* were seated for their meals in a line on the veranda outside the north-facing rooms of Dādā Khāchar’s *darbār*, Shriji Mahārāj was sitting on a large, decorated cot that had been placed under the neem tree.

13 Thereupon Shriji Mahārāj said to the *paramhansas*, “One should not understand the greatness of female devotees in excess. Why? Because under the pretext of realising their greatness, one may constantly think of them, leading to them appearing in one’s dreams. So, if one does understand their greatness, one should understand it collectively, by thinking, ‘All of them are devotees of God.’ But, one should not attempt to understand a particular one as being greater and another one being lesser. However, if one attempts to understand their greatness to a greater or lesser degree than this, then there is a great danger in that. Similarly, female devotees should also understand the greatness of male devotees collectively. If they do not realise this, then it is also a great danger for those females.”

|| Vachanāmṛut Gadhadā III-24 || 247 ||

Gadhadā III-25

Pleasing Shriji Mahārāj; A True Devotee of God

1 On Kārtik *sudī* 10, Samvat 1885 [16 November 1828], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated cot 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, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj spoke out of compassion: “*Bhakti*, *upāsānā*, service, *shraddhā*, firmness in observing *dharma*, and

other spiritual endeavours related to God should all be performed without harbouring desires for any other fruits.’ This fact is mentioned in the sacred scriptures, and it is true; but one should certainly harbour the following desire: ‘May God become pleased with me through these endeavours.’ That desire should be kept. If, on the other hand, a person does not keep such a desire and acts without any specific objective, then he should be known to possess *tamogun*. Therefore, one should develop the virtues of *bhakti*, *upāsana*, etc. with the desire for fruits in the form of the pleasure of God. If a person nourishes any desire other than that, he will attain only fruits such as the four types of liberation¹.

3 “Furthermore, it is not the case that God’s pleasure is bestowed only on those who offer *bhakti* with various articles and not upon the poor. Someone may be poor, but if he offers water, leaves, fruits and flowers to God with *shraddhā*, that is enough to please Him. Why? Because God is extremely great. Just as a king rewards someone who composes even a single verse in his praise with a village, similarly, God also becomes gratified instantly.”

4 Continuing, Shriji Mahārāj said, “Who can be called a true devotee of God? If some prolonged illness were to overtake a person’s body, or if he receives neither food to eat nor any clothes to wear; in fact, regardless of the extent of pain or pleasure that come his way, if he still does not regress even slightly from the worship and *bhakti* of God, *niyams*, *dharma* or *shraddhā*, but on the contrary, progresses with time – then he is called a true devotee.”

5 Then Rājibāi had a question asked to Shriji Mahārāj, “Mahārāj, which virtues please You and which flaws displease You?”

6 Shriji Mahārāj replied, “The following are the flaws of speech: Specifically, 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.’ But he should not repeatedly ask, ‘Mahārāj, why are You not telling me whether I should behave like this or behave like that?’ That I do not like. Also, I do not like a person who, despite knowing Me as his *Ishtadev*, repeatedly cross-questions

¹ The four types of liberation as described in Gadh I-43.2 are: (1) to reside in the realm of God; (2) to stay near God; (3) to assume a form similar to that of God; and (4) to attain divine powers similar to God’s powers.

My words. Nor do I like a person who, without being asked, interrupts Me while I am speaking to someone. Regarding the performance of pious actions such as meditating on God, observance of *dharma*, offering *bhakti*, etc., I do not like a person who throws the burden of such actions on God by thinking, 'Only if God wishes are these possible.' Nor do I like a person who thinks, 'I shall do this; and I shall do that,' and thereby relies solely on his own strength and not on the strength of God. Also, I extremely dislike a person who speaks inconsistently and coarsely. Nor do I like a person who feels a sense of shame or laziness when it comes to talking of God, engaging in spiritual discourses or singing devotional songs, and yet feels no shame or laziness in performing worldly activities. Also, I do not like a person who boasts of his virtue of renunciation or *bhakti*, or of anything else. I do not like a person who sits behind everyone else during an assembly instead of sitting as befits his own status. Moreover, when seniors are seated in an assembly, I do not like a person who forcibly pushes them aside to take his own place at the front of the assembly.

- 7 "In addition, I am pleased with female devotees who behave chastely by covering their own bodies and who, instead of keeping a wandering gaze, keep their gaze cast downwards when they walk. Many times, instead of doing My *darshan* with a fixed gaze, someone may forsake 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 *sādhū*, I would beat him in some way!' But that is not possible since beating someone is extremely inappropriate for a *sādhū*. I also do not like a person who conceals the truth, i.e., who does not disclose to an appropriate person the disturbing thoughts that arise in his mind. These three things are extremely detrimental: egotism, anger, and being suppressed by others, i.e., not revealing what is in one's mind due to the suppression of others. Also, if devotees become disrespectful because they view each other as equals and do not maintain respect for one another, that is extremely inappropriate as well."

|| Vachanāmrut Gadhadā III-25 || 248 ||

Gadhadā III-26

The Sant Who Suppresses His Mind and Indriyas

- 1 On Kārtik *sudi* 11, Samvat 1885 [17 November 1828], Swāmi Shri Sahajānandji Mahārāj was sitting in the *mandir* of Shri Gopināthji in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "What are the characteristics of a *Sant* who is worthy of being worshipped on par with God? Well, such a *Sant* suppresses the actions of *māyā's* *gunas* – the *indriyas*, the *antahkaran*, etc.; but he himself does not get suppressed by their actions. In addition to this, he only performs activities related to God; he is staunch in his observance of the five religious vows⁴; and believing himself to be *brahmarup*, he worships Purushottam Bhagwān. Such a *Sant* should not be thought of as a human being, nor should he be thought of as a deity, because such behaviour is not possible for either humans or deities. Indeed, even though that *Sant* appears to be human, he is still worthy of being worshipped on par with God. Therefore, whoever desires to attain liberation should serve such a *Sant*. Also, females should serve females possessing such virtuous qualities."
- 3 Then Ātmānand Swāmi asked Shriji Mahārāj, "Regardless of how ordinary one may be, as long as one stays within the limits of the vows of this Satsang, one will not become bound by the *panchvishays*. Please narrate the characteristics of a person who cannot become bound by the *panchvishays*, even though he may happen to leave the Satsang fellowship due to unfavourable circumstances."
- 4 Shriji Mahārāj explained, "If a person has *dharma* predominant in his mind; and if he has the qualities of an *āstik* in that he firmly believes, 'One who performs pious or impious *karmas* in this realm will undoubtedly receive the respective fruits of those *karmas* in the realm beyond'; and if he, having such firm beliefs, 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 – women or others – wherever he goes. For example, Mayārām Bhatt, Mulji Brahmachāri, Nishkulānand Swāmi and

those of that calibre will never falter even if they encounter women, wealth, etc.

- 5 “However, someone who is like this may, firstly, have the attributes of false *ātmā*-realisation in thinking, ‘I am the *ātmā*; I am Brahma; so I am not affected by good or bad actions. I am absolutely detached from everything.’ Secondly, he may falsely understand the greatness of God; i.e., he may talk a great deal about that greatness, by saying, ‘The greatness of God is so profound! So what harm is there in transgressing *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*-realisation, he thoroughly understands the greatness of God, and he firmly observes – with understanding – the various types of *dharma*, such as the vows of non-lust, non-avarice, non-taste, non-attachment, non-egotism, etc., in order to please God. Such a person believes, ‘If I observe *dharma*, God will be extremely pleased with me, and if I deviate from *dharma* in any way, then God will be extremely displeased with me.’ If he has this firm conviction within, then that devotee 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 worldly objects. This is a fundamental truth.”

- 6 Shriji Mahārāj again addressed the assembly out of compassion: “I do not like vanity. That vanity may be of one’s virtues of *bhakti*, renunciation, or *vairāgya*; of one’s attainment of the attributes of Brahma; of one’s understanding; or of one’s observance of the five religious vows⁴. I do not like these or any other forms of vanity. Also, I do not like hypocrisy. What is hypocrisy? Well, although one may not have much faith, *bhakti* or *dharma*, to outwardly pretend to possess them to a great extent in order to look pious in front of others is hypocrisy. That, I do not like. Nor do I like any person who, while worshipping God, eliminates the distinction between himself and God. I also do not like a person who behaves liberally; i.e., after taking a vow, he adheres to it occasionally and relaxes from it occasionally. In addition, I do not like a person who, having extensively understood the profound glory of God, considers himself to be extremely insignificant and does not believe his true form to be the *ātmā*, which is distinct from the body.

7 “Now I shall describe the type of person I do like. Such a person thoroughly understands the greatness of God. He understands his *ātmā* – which is *vyatirek* from the body – to be *brahmarup*. He firmly observes *dharma* and also staunchly engages in the *bhakti* of God. Despite having such virtues, if there is some devotee in the Satsang fellowship who does not understand anything yet has faith in God, then the former would consider the latter to be great and himself to be insignificant in comparison to that devotee. 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 manner.”

8 Having delivered this discourse, Shriji Mahārāj returned to His residence.

|| Vachanāmṛut Gadhadā III-26 || 249 ||

Gadhadā III-27

Not Keeping Any Obstinacy

1 On Kārtik *sudi* Punam, Samvat 1885 [21 November 1828], Swāmi Shri Sahajānandji Mahārāj was sitting in the *mandir* of Shri Gopināthji in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “The pleasures associated with sights, sounds, smells, tastes and touch are all found to co-exist in one place – the blissful and divine form of Purushottam Bhagwān. When we have the *darshan* of that form of God, we can enjoy the bliss of that beauty, as well as the bliss of the other four types of *vishays*, i.e., sounds, touch, etc. That gratification occurs simultaneously. With worldly *vishays*, however, when one indulges in one *vishay*, one receives the gratification of only that *vishay*, but not of the others. Thus the pleasures of worldly *vishays* are found separately. Moreover, those pleasures are futile, perishable and ultimately the cause of extreme misery. But in God, one enjoys the bliss of all of the *vishays* simultaneously. That bliss is extremely divine; it is eternal and imperishable. Therefore, a spiritual aspirant should develop *vairāgya* towards the worldly *vishays* and become totally attached to the divine and blissful form of God.”

3 Shriji Mahārāj then continued, “If a devotee has an intense yearning to engage in the *bhakti* of God and to associate with the *Sant*, then regardless of any *swabhāṇ* that he may possess, he eradicates it and behaves according to the *Sant*’s will and command. Even if that *swabhāṇ* is such that it has become bound to the *chaitanya*, one 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 renunciant, but because I had an intense yearning for the *darshan* of Shri Rāmānand Swāmi, I lived according to Mukṭānand Swāmi’s instructions, not according to My personal preferences.”

4 Thereafter Shriji Mahārāj said, “The details of the kind of obstinacy a devotee should and should not keep are as follows: One type of obstinacy is observing the vows of non-lust and other such vows; the other type of obstinacy is behaving with the feeling that one will be able to sleep only if one’s place is here and not if it is elsewhere. The latter and other innumerable forms of obstinacy that are the result of trivial *swabhāṇs* should not be considered the same as the former type of obstinacy. The obstinacy of observing religious vows is as essential as one’s own life; it is extremely beneficial. That type of obstinacy should be kept with an understanding of its importance. But if the latter type of obstinacy, which is due to *swabhāṇs*, is formed, it should be thought of as worthless; and if the *Sant* asks one to abandon it, it should be abandoned. The former type of obstinacy, however, should not be abandoned.

5 “To consider these two forms of obstinacy 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. Thus, it can be said that the child considers the almonds, the rupees and the gold coins to be of equal value. Therefore, the child can be considered to be ignorant.

6 “If someone has almonds in his hand, and a thief comes and threatens the person, saying, ‘Put them down, or I will cut off your head with this sword,’ then one who is wise will give them away, but one who is foolish will not. Similarly, between the two types of obstinacy, one 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 *swabhāṇv* of obstinacy and to be arrogant. If such a person does observe religious vows because of that obstinacy, and if he remains in the Satsang fellowship in this manner till the end, then it is all well and good; but one cannot have complete faith in him. Why? 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, one who offers *bhakti* to God and observes religious vows with obstinacy is called a *rājarshi*. Even greater, one who offers *bhakti* to God while observing religious vows with the intention of pleasing God is called a *brahmarshi* and a *sādhū*. There is a similar difference in the fruits of the two as well.”

7 Continuing, Shriji Mahārāj explained, “Egotism, jealousy and anger – these three vicious natures are much more detrimental than even lust. Why? Because the *Sant* may have compassion on a lustful person, but he will not have compassion on an egotistical person. In addition, jealousy and anger are evolved from egotism. Therefore, egotism is a major vice. Furthermore, one does not fall from Satsang due to lust as one does due to egotism. For example, there are many householder devotees in our Satsang – and they continue to remain in Satsang. So, I always have an intense aversion for these three: egotism, jealousy and anger. 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, one should eradicate egotism by realising the greatness of God.”

8 Again, Shriji Mahārāj said, “What is the conviction of God? Well, consider how it is in worldly life. Since childhood, one has the conviction of one’s parents, caste, sub-caste, *āshram*, gender, as well as the conviction 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 scriptures. Even if one has not heard the scriptures, one has been convinced by principles prevalent in society – which themselves were derived from the scriptures. Similarly, the attributes of the *Sant* – being free of lust, avarice, egotism, taste, attachment, etc. – are also described in the scriptures. The *Sant* who possesses these attributes has a direct relationship with God. Therefore, one should develop the conviction of God based on his words. In fact, to have firm faith in the words of the *Sant* is itself the conviction of God.”

- 9 Thereafter Nāth Bhakta of Vadodarā asked Shriji Māhārāj a question: “Do the relatives of a devotee of God who has firm faith in God attain liberation due to their relationship with that devotee?”
- 10 Shriji Mahārāj replied, “If the relatives or ancestors of the devotee of God have affection for him, then yes, they will attain liberation; otherwise, they will not. In fact, even if one who is not related to that devotee has affection for him, then he will also benefit. Why? Because at the time of one’s death, one may remember that devotee whose *vrutti* is constantly fixed on God. Thus, by remembering that devotee, one attains liberation.”
- 11 Shriji Mahārāj then said, “I talk about the nature of the *ātmā* and about the nature of God; yet, by merely talking about them one does not experience their bliss as it really is. Their true bliss can only be experienced in *samādhi*, or after one leaves the 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, one 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’ – but one does not experience pleasure through words as one experiences the respective pleasures through the respective *indriyas*. Similarly, the bliss and the happiness of God which one experiences, as well as the bliss and the happiness of the *ātmā* which one experiences through *samādhi* or after leaving the body cannot be experienced by merely talking about them. However, if one does *shravan*, *manan* and *nididhyās* on these two topics, then one attains realisation. Then, after attaining realisation, one enjoys the same experience and bliss as one does from these two in *samādhi*. Therefore, after listening to talks concerning these two, one should do *manan* and *nididhyās* on those talks.”

|| Vachanāmṛt Gadhadā III-27 || 250 ||

Gadhadā III-28

Falling from the Path of God

- 1 On Kārtik *vadi* 1, Samvat 1885 [22 November 1828], Swāmi Shri Sahajānandji Mahārāj was sitting in the *mandir* of Shri Gopināthji in Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, "There are two ways in which a person falls from the *bhakti* of God: One is by listening to shushka-Vedānta scriptures, whereby he may consider the form of Shri Krishna Bhagwān and other forms of God to be false – just as he considers all other forms 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 God, then I will enjoy women, food, drink and other pleasures of the *panchvishays* in Golok and Vaikunth.' Then, due to the desires of those pleasures, he forgets even God. The fool, with his distorted mind, believes, 'If that enjoyment was not true, then God would not associate with women like Rādhā, Lakshmi, etc., in that abode. So that pleasure is also true.' But he does not realise God to be absolutely self-fulfilled and content within His own *ātmā*. In actual fact, such activities of God are for the purpose of giving bliss to His own devotees. Therefore, one should engage in *bhakti* together with *gnān* and *vairāgya*.
- 3 "One who has understood the greatness of God realises that only God is all-blissful, whereas the pleasures derived from the *panchvishays* have only a slight fraction of the bliss of God; thus he would never become attached to any object. The Moksh-dharma also mentions: 'Compared to the bliss of the abode of God, the pleasures of the other realms are like *narak*.' This is the understanding that a devotee of God should have. If he does not have this understanding, he will fall away from God in the two aforementioned ways."
- 4 Thereupon Surā Khāchar asked Shriji Mahārāj, "Even after resolutely forming the conviction of God and the *Sant* as they truly are, what is the reason for someone suffering a setback?"
- 5 Shriji Mahārāj replied, "There was some deficiency in that person's conviction 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 God or

the *Sant* denounce it, then he will suffer a setback. Or, if disturbing thoughts of lust still remain, and they speak against it; or if avarice remains, and if they have him renounce his avarice by telling him, ‘Give away your wealth, property, land and farm to someone,’ then he will be unable to follow this command. Consequently, he suffers a setback. Or if a person has egotism and the *Sant* denounces it and insults him, then he suffers a setback due to that as well. Therefore, a person suffers a setback due to the faults that still remain in him, even though he has the conviction of God. But if one eradicates one’s faults at the outset – when one establishes one’s conviction – then one will not suffer a setback. At present, if those who possess these faults thoughtfully introspect, they will be able to realise, ‘I am weak in this aspect. So if I am asked to follow such a command, I will fall back from Satsang.’ In this way, they can understand themselves comprehensively.”

6 Thereafter, Shriji Mahārāj asked Brahmānand Swāmi, Shuk Muni and Surā Khāchar a question: “What flaw do you possess which would have you suffer a setback?”

7 The three of them answered, “Mahārāj, we have the flaw of egotism. As a result, if a *sādhū* of equal status insults us, we become somewhat disturbed.”

8 Hearing this, Shriji Mahārāj commented, “Then I ask that if one has realised God with the knowledge of His greatness as mentioned in ‘द्युतपय एव ते न ययुरन्तमनन्ततया...’ⁱ then how can one keep egotism, jealousy or anger towards a *sādhū* of such a God? If one still does, then there is a flaw in one’s understanding. For example, if one understands the authority of the Governor sahib – that he is the king of the whole world and that he is extremely powerful – then even if

ⁱ *Dyupataya eva te na yayur-antam anantatayā... ||*

Even the masters of the higher realms [i.e. deities such as Brahmā] cannot fathom your greatness – because it is endless. [In fact,] neither can you yourself [fathom your own greatness]. Indeed, in your each and every hair countless *brahmānds* accompanied with their barriers fly simultaneously at immense speed – like mere specks of dust flying in the air. Even the Shrutis, describing you as ‘*neti neti*’ [i.e. indescribable and unfathomable], ultimately perish in you [i.e. fail to extol your complete glory].

one of his pauper-like servants were to come, even a great king would obey his orders and act according to however he is told. Why? Because the king has understood, 'He is the servant of the powerful Governor sahib.' After all, egotism does not persist before one who is more powerful than oneself. Similarly, if one has understood God to be the master of all divine powers and wealth, then how can one retain egotism before a *sādhū*?"

9 Brahmānand Swāmi agreed, "Mahārāj, what you are saying is correct. If a person has realised God and the knowledge of His greatness, then he will never develop egotism, jealousy or anger towards a *sādhū*."

10 Shriji Mahārāj continued, "Just look, Uddhavji was so great and so intelligent! Yet, because he had understood the greatness of God, 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 so attached to God. Thus it is stated:

आसामहो चरणरेणुजुषामहं स्यां वृन्दावने किमपि गुल्मलतौषधीनाम् ।
या दुस्त्यजं स्वजनमार्यपथं च हित्वा भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम् ॥ ⁱ

Even Brahmā has said,

अहो भाग्यमहो भाग्यं नन्दगोपव्रजौकसाम् ।
यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥ ⁱⁱ

ⁱ *Āsām-aho charana-renu-jushām-aham syām vrundāvane kimapi gulma-lataushadheenām* |

Yā dustyajam svajanam-āryapatham cha hitvā bhejur-mukunda-padaveem shrutibhir-vimrugyām | |

Those [*gopis*] – having forsaken the unforsakeable [bond] of their bodily relations and the path of [*dharma* as prescribed for] the nobles – worshipped [i.e. attained] the state of God [i.e. the state of highest liberation], which [even] the Shrutis seek. O May I also become any of the shrubs, vines, or herbs in Vrundāvan that are graced [i.e. touched] by the dust of their [i.e. the *gopis*] feet!

Shrimad Bhāgwat: 10.47.61

ⁱⁱ *Aho bhāgyam-aho bhāgyam nanda-gopa-vrajaukasām* |

Yan-mitram paramānandam purnam brahma sanātanam | |

O Indeed how fortunate are Nand [the father of Krishna], the *gopas* and the residents of Vraj – whose friend was the transcendental, eternal, perfect and blissful Brahma [i.e. God]!

Because he had understood the greatness of God, even Brahmā spoke in this manner. Therefore, if a person realises the greatness of God and a *sādhū* in this way, egotism, jealousy and anger can no longer persist. Moreover, he would behave as a servant of servants 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.’ Thus, if one understands God’s greatness in such a manner, egotism is eradicated.”

11 Then Shriji Mahārāj explained, “If a devotee of God were placed on a *shuli* due to some *karma* of his, and if at that time I were standing next to him, the devotee would still not think, ‘It would be good if God would free me from the pain of this *shuli*.’ In this manner, he is not concerned about his own physical comforts. Instead, he bears the hardships that befall him. As a result, God becomes extremely pleased with such a devotee who is free of all expectations.”

12 Shriji Mahārāj then said, “I shall now tell you who attains the bliss related to God. 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 liveliness and dies. Similarly, if a person believes the *panchvishays* 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 God. In fact, only a person who does not believe the *panchvishays* to be his lifeline experiences God’s bliss; only he is able to indulge in it; and only he attains it.”

|| Vachanāmṛt Gadhadā III-28 || 251 ||

Gadhadā III-29

Two Twenty-Year-Old Devotees of God

1 On the night of Posh *sudi* 2, Samvat 1885 [7 January 1829], Shriji Mahārāj was sitting on a large, decorated cot that had been placed on the platform in front of the *medi* in Dādā Khāchar’s *darbār*

Shrimad Bhāgwat: 10.14.32

in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhus* as well as devotees from various places had gathered before Him.

- 2 Thereupon Shriji Mahārāj asked Shuk Muni a question: “Suppose there are two *satsangis*. Both are twenty years of age, and both possess the virtues of faith, affectionate *bhakti*, *vairāgya* and *dharma* to an equal extent. But due to his *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 acute desire for indulging in the *vishays*. The question, then, is whose acute desire will be calmed, the householder’s or the *sāṅkhya-yogi*’s? When replying, keep in mind that the Vedas state, ‘Only one who has intense *vairāgya* should renounce from the stage of the *brahmacharya āshram*; whereas one whose *vairāgya* is feeble should become a householder for the purpose of diminishing his intense desire to indulge in the *vishays*. Only then should he accept the *vānprasth āshram*, and thereafter the *sannyās āshram*.’ Therefore, answer carefully.”

- 3 Shuk Muni attempted to answer the question but was unable to do so satisfactorily.

- 4 Answering the question Himself, Shriji Mahārāj said, “The householder is good, and the other who is a *sāṅkhya-yogi* is bad. Why? Because he lacks intense *vairāgya*. As a result, he does not realise that the *vishays* are vain and false. Also, for the same reason, he has no firmness in his conviction of his self being *ātmā*. For this reason, if he happens to leave the Satsang fellowship and encounter *vishays*, he will become attached to them; if he does not come across *vishays*, however, he will be obliged to come back into Satsang. On the other hand, the householder will progress even if he has the *darshan* of a *sādhū* once every six months. Therefore, it is not appropriate for one who is deficient in *vairāgya* to renounce; it is only appropriate for someone who has intense *vairāgya*. If someone who is deficient in *vairāgya* does renounce, then his renunciation will not endure throughout his life. After one year, two years, or after even ten years, difficulties will definitely arise in his renunciation.”

- 5 Thereupon Shuk Muni raised a doubt. He questioned, “Mahārāj, if the one whose *vairāgya* is weak listens to the greatness of God from a *sādhū* and ponders 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, though, we see that a person develops *vairāgya* even though he did not possess it initially. How can this be accounted for?”

6 Shriji Mahārāj explained, “The answer to that is that one can never develop intense *vairāgya* merely by contemplating by oneself, or by any other means for that matter. However, if, in the same way that one has affection for God, one develops deep affection for the great *Sant* who possesses the four qualities of *dharma*, *gnān*, *vairāgya* and *bhakti*, then all of the actions one performs – seeing, listening, talking, etc. – will be performed according to the wishes of that great *Sant* whom one has attained, i.e., one will not do anything which is against the *Sant*’s wish. In one’s mind, one constantly fears behaving contrary to the wishes of that *Sant*; one feels, ‘If I do not behave according to his wish, then he will not maintain affection 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 the *Sant*, then even if he does not have *vairāgya*, his renunciation will endure till the end.

7 “Just see in our Satsang fellowship, since all of the males, females and *paramhansas* are attached to Me, all the other females observe religious vows to the same extent as the two or three senior women. Why? Because in their mind, they realise, ‘If we do not remain alert and observe the religious vows, the love which Mahārāj has for us will not remain, and He will become displeased.’ The *paramhansas* also behave in the same manner. In fact, it is the same for all of the other *satsangis*, *brahmachāris* and *pārshads*. All of the male and female devotees living far and wide are also alert in observing the religious vows; they too feel, ‘If we do not behave properly, Mahārāj will become displeased.’ Thus, all of them staunchly observe *dharma* out of affection for Me, even though they may possess *vairāgya* to a greater or lesser degree.

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, one who has intense *vairāgya* can remain within *dharma*; or one who has affectionately attached one’s *jiva* to a person who has intense *vairāgya* can remain within *dharma*; or one who keeps contact with Satsang and, realising God to be *antaryāmi*, behaves according to the *niyams* that have been

prescribed for him can remain within *dharma*. Except for these, others cannot remain within *dharma*. Thus, what I have just explained is the only answer to the question I had asked.”

|| Vachanāmṛt Gadhadā III-29 || 252 ||

Gadhadā III-30

Constant Awareness of Five Thoughts

1 On Posh *sudi* Punam, Samvat 1885 [19 January 1829], Swāmi Shri Sahajānandji Mahārāj was sitting in the *mandir* of Shri Gopināthji in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Shriji Mahārāj said, “Two beliefs which I like, and by which My mind becomes pacified, are as follows: First, I like one who is firmly convinced that there is a mass of divine light which is *chaitanya*, and that the form of Shri Purushottam Bhagwān forever resides at the centre of that mass of light; and with that belief, he worships and offers *bhakti* to that God. On the other hand, I do not like one who believes in and worships only the *chaitanya* divine light; nor do I like one who does not believe God to forever possess a form; nor do I like one who does not worship God. Secondly, I like one who endeavours in austerities, yoga, *vairāgya*, developing an aversion towards the *panchvishays*, etc., in order to please God – without any form of pretentiousness. Seeing such a person, My mind becomes pleased, and I feel, ‘He should be congratulated for behaving in that manner.’

3 “In addition, I have constant awareness of these five thoughts: First, I am certainly going to die and leave this body; it is imminent. 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, in fact, 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 has already been accomplished, and this much work is left, which I would like to complete. The third is the thought of whether or not desires for the *panchvishays* have been eradicated from My mind. In fact, 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 manner, I am constantly suspicious of the mind. The fourth is the concern of whether or not Mukṭānand Swāmi and the other senior *sādhus* and senior devotees have eradicated their desires for the *panchvishays*. 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 dejected, then who knows where I would run away to! In fact, I would probably leave My body. Therefore, I believe I should not become dejected. Why? Because it is good that by My association all of these men, women and *paramhansas* happily sit to engage in the *bhakti* of God. Seeing them engaged in such *bhakti*, I become extremely pleased in My mind. In fact, I feel, ‘Everyone must die someday, but to perform *bhakti* in this manner is the only great benefit of living.’ I am constantly aware of this.”

4 | In this manner, Shriji Mahārāj cited His own behaviour as an example for the enlightenment of His devotees, while in actual fact, He Himself is the manifest form of Shri Purushottam Nārāyan.

|| Vachanāmṛut Gadhadā III-30 || 253 ||

Gadhadā III-31 **A Method of Meditation Using** **the Example of a Shadow**

1 | On the evening of Mahā *sudi* 4, Samvat 1885 [7 February 1829], Shriji Mahārāj was sitting on a large, decorated cot 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, British cloth. At that time, some of the *paramhansas* were singing devotional songs to the accompaniment of musical instruments, while other *paramhansas* as well as devotees from various places had gathered before Him in an assembly.

2 | After the *paramhansas* sang the devotional song हरि मेरे हारलकी लकरी...ⁱ, Shriji Mahārāj requested, “Please sing “जमनाके तीर ठाडो...ⁱ.”

ⁱ *Hari mere hāralaki lakari...*

The *paramhansas* then began singing that devotional song. In the meantime, Shriji Mahārāj sat contemplating.

3 Then He interrupted, “Please stop singing, and allow Me to talk to you.” Continuing, He said, “What I am about to reveal to you is not much, but it can be very beneficial for those who practise meditation. In fact, I have never revealed this matter before.” Then closing His gentle eyes, He began thinking, and thereafter 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 form of Purushottam Bhagwān resides within that luminous, *brahmarup* abode of God, and He Himself assumes an *avatār* from that form.

4 “What is that God like? Well, He transcends both the perishable and the imperishable; He is the cause of all causes; and countless millions of *aksharrup muktas* worship His holy feet. Out of compassion, that very same God is manifest and present before your eyes in an incarnated form for the purpose of granting ultimate liberation to *jīvas*. Therefore, there is a great similarity between the form residing in the abode of God and this incarnate form of Shri Krishna.

5 “The vision of a person who meditates on this human form of Shri Krishna develops extreme *vairāgya* for all charming sights other than God and remains engrossed only in the charm of God. Then, he does not notice even the slightest difference between the manifest form of God and the form in His abode. The appearance and age of that form, and the appearance and age of this form will appear similar. In addition, the height and build of that form will appear to be exactly the same as that of this form; not even the slightest difference can be discerned between that form and this form. Indeed, there appears to be a total oneness between them. In this manner, there is not even the slightest difference between that form and this form. In fact, both are one.

6 “When one meditates on that manifest form outwardly, in front of the eyes, there is not the slightest difference between that form and this form. But, if the meditator looks at that same form inwardly, within his eyes, then that same form does not appear to be the same

ⁱ *Jamunāke teera thādo...*

as before. In this case, it becomes the same size as the pupil of the eye. Thereafter, when the meditator introspects, and meditates and looks inward at the point of his throat and below, he does not see that same form as the two forms he saw before. He sees that same form 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 form of God also becomes as large as mentioned previously. Then when the person sees that form within the *buddhi*, which resides in the heart, and within his own *jiva* within the *buddhi*, he sees the form 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, inwardly, the meditator sees the form to transcend his *jiva* 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 form to be just like the form that he saw before his eyes; he does not discern even the slightest difference between the two.

7 | “Thus, the same form that is in Akshardhām – which is
| *gunātīt* – is manifest. There is no difference between the two. Just
| as the form in the abode is *gunātīt*, the human form is also *gunātīt*.
| The difference which was noticed earlier was, in fact, due to the
| *gunas* of the different locations within the body; i.e., in the eyes there
| is *sattvagun*; in the throat there is *rajogun*; even the *jiva*, which
| resides within the *buddhi*, is full of *gunas*.”

8 | After delivering this discourse, Shriji Mahārāj said, “Please
| continue singing the devotional song which you were singing earlier.”

9 | In this manner, Shriji Mahārāj revealed Himself as
| Purushottam using the non-manifest form of God as an example.

| | Vachanāmṛt Gadhadā III-31 | | 254 | |

Gadhadā III-32

Committing Sins under the Pretext of Knowing God's Greatness

1 | On Mahā *sudi* 5, Samvat 1885 [8 February 1829], Swāmi Shri
| Sahajānandji Mahārāj was sitting on a large, decorated cot 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, the singer-*paramhansas* were singing devotional songs related to the spring season, while other *munis* as well as devotees from various places had gathered before Him in an assembly.

2 Thereupon Shriji Mahārāj asked Muktānand Swāmi and the other *sādhus*, “Please explain the meaning of the verse ‘विषया विनिवर्तन्ते निराहारस्य देहिनः...॥’ⁱ.”

3 The *sādhus* then explained the verse according to the commentary written by Rāmānuj.

4 Shriji Mahārāj then added, “With reference to that verse, I have formed the conviction that one who is in his youth should reduce his diet and should eat and behave moderately. After all, when one’s diet is reduced, physical strength also diminishes. Only then can the *indriyas* be overcome; otherwise, they cannot. Having done that, if a person enthusiastically engages his mind in the nine types of *bhakti* of God, and himself lovingly engages in *bhakti*, then he will remain in the Satsang fellowship till the end. But if he does not behave in this manner, he will surely succumb to his *indriyas* and, sooner or later, he will fall from Satsang. Even one who has mastered *samādhi*, like Govardhan, is afraid of this; so what can be said for others?

5 “However, one’s diet cannot be controlled by merely observing several fasts consecutively. That only leads to one’s desires and diet increasing, because when one breaks a fast, one tends to eat twice as much. But 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, one should control one’s diet gradually. Consequently, one’s *indriyas* will also be controlled. Then, if one lovingly engages in *bhakti*, one will remain in Satsang till the end. This is a fact.”

ⁱ *Vishayā vinivartante nirāhārasya dehinaha... / /*

The sense objects recede for a person who abstains from indulging in them. However, the longing for them does not subside. The longing subsides [only] when his vision reaches [i.e. he realises] the transcendental [i.e. God].

Bhagwad Gitā: 2.59

6 Shriji Mahārāj then said, “How does a true devotee of God understand God’s greatness? Well, he believes, ‘God, who possesses a definite form, forever resides in His luminous Akshardhām. He is the cause and controller of everything, the *antaryāmi* within all and the supreme master of countless millions of *brahmānds*. Moreover, His form is divine, blissful, and free from the *gunas* of *māyā*.’ Understanding the manifest God in this way, he believes that with the exception of God, all other worldly objects are absolutely vain and perishable. In addition, he has love only for God, and he engages in the nine types of *bhakti*. He also believes, ‘*Kāl*, *māyā*, *Brahmā*, *Shiv*, *Surya*, *Chandra*, etc., are powerful, yet even they act according to the commands of that extremely great God.’ Understanding this, he always behaves within the disciplines of *dharma* established by God in order to please Him; never does he transgress those disciplines.

7 “On the other hand, a person who has a corrupted mind believes, ‘Such a great God is the uplifter of the wretched and the redeemer of sinners. So why worry about slightly breaching the disciplines of *dharma*? After all, God is capable of granting liberation.’ In this manner, he does not hesitate in committing sins under the pretext of knowing God’s greatness. Such a person should be considered wicked and sinful. Such a person, even though he may superficially appear to be a devotee, should not be considered a devotee, and one should not remain in his company. Only a person who has the understanding described previously should be considered to be a devotee, and only his company should be kept.”

|| Vachanāmṛut Gadhadā III-32 || 255 ||

Gadhadā III-33

Not Allowing the Mind to Become Affected by Four Things

1 On Fāgun *sudi* 11, Samvat 1885 [16 March 1829], Swāmi Shri Sahajānandji Mahārāj was sitting in the *mandir* of Shri Gopināthji in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Then, addressing all of the *paramhansas*, Shriji Mahārāj said, “In the Satsang fellowship, there are only a few devotees whose mind

would not be affected by wealth, property, women, children, etc., and who would not develop faith in those who fulfill the desires related to those things. In fact, there cannot be many devotees who are like this.” Saying this, Shriji 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 – even if he were to show miracles.

- 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 characterised by pure existence. Moreover, the manifest form of God constantly resides within my self. Except for the form of God, all worldly forms are *asatya* and full of countless flaws.’ A person who has such *vairāgya* and who thoroughly understands the greatness of God will never harbour any kind of doubts in his mind. But having said that, that understanding is very difficult to cultivate. Because even though these two *sādhus* are so great, if they were to receive an abundance of honour, or if heaps of rupees and gold coins were to be placed before them, or if they were to encounter attractive women, then even though they are renunciants, they would not be able to maintain their integrity. In fact, if they do encounter those objects, then it is doubtful whether they would remain on par with even the lowest of our renunciants. Why? Because the very association of those objects is such. For example, see how pious 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, only if one does not associate with those objects can one be saved from them. In fact, even before one encounters them, one should be cautious, lest one encounters them. Moreover, it is a well-known fact of the scriptures that only God is unaffected by their association. That is why it has been stated: ‘ऋषिं नारायणमृते...॥’ⁱ as well as ‘...येऽन्ये स्वतःपरिहृतादपि बिभ्यति स्म ॥’ⁱ.”

ⁱ *Rushim nārāyanam-rute... / /*

Of the progeny of Brahmā [i.e. Marichi, etc.], and their progeny [i.e. Kashyap, etc.], and their progeny [i.e. humans and [deities](#)] – whose mind in this world,

4 Thereafter Shriji Mahārāj said, “Who can be called an *ekāntik bhakta* of Vāsudev Bhagwān? Well, one who possesses the qualities of *swadharma*, *gnān*, *vairāgya*, and unparalleled *bhakti* towards Vāsudev Bhagwān coupled with knowledge of his greatness can be called an *ekāntik bhakta*.

5 “Furthermore, regarding such a person’s ultimate fate, it is said that he ‘enters’ Vāsudev Bhagwān. But what is meant by ‘entering’? Well, that devotee has affection for the divine form of Vāsudev Bhagwān, who dwells within a mass of divine light. Due to that affection, he has constant awareness of the form of Vāsudev Bhagwān in his mind, and he behaves as if he is infatuated by that form. Remaining in that state, he also engages in the service of Vāsudev Bhagwān outwardly. For example, even though Lakshmiji remains in the heart of Vāsudev Bhagwān symbolically and through her profound love, she also outwardly serves him in the form of a female. The ‘entering’ of an *ekāntik bhakta* into Vāsudev Bhagwān should be understood in a similar manner.

6 “Even at present, the attachment a devotee has for the ten types of *bhakti* – engaging in discourses related to God, singing devotional songs, chanting His holy name, etc. – as well as the attachment he has for *swadharma*, *vairāgya*, *ātmā*-realisation, keeping the company of the *Sant* and realising the greatness of God is such that he can in no way do without them. For example, one who is addicted to opium cannot live without it. Even though that 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

besides that of Nārāyan Rishi, can be distinguished as being unaffected by the *māyā* [i.e. alluring charm] of women?

Shrimad Bhāgwat: 3.31.37

¹ ...*Ye'nye svataha parihrutād-api bibhyati sma* / /

O Master of the *Indriyas* [God]! 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 *gunas* of *māyā*, you remain unaffected [by them]. Apart from you, [though,] others still fear [the association of the sense objects] – even though they have renounced them.

Shrimad Bhāgwat: 11.6.17

addiction is more dear to him. Why? Because that vice has become ingrained in his *jiva*. Similarly, if a person was addicted to the *bhakti* of God and other such activities, then even if he remains under the influence of any type of bad company, he would not be able to live without engaging in those devotional activities. Moreover, his mind would not be pleased in engaging in any other activities. Such a devotee of God whose *jiva* has become engrossed in God's *bhakti* and other such activities, and who is extremely eager to perform only those activities, can also be said to have 'entered' Vāsudev Bhagwān.

7 "So what are the characteristics of such a devotee of God? Well, except for the service of God, if he does not wish for even the four types of liberationⁱ, 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, at times, enjoys engaging in the *bhakti* of God; 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 devotee and a person who believes his self to be the body. He is not a true devotee and cannot be trusted."

8 Then Shriji Mahārāj continued, "If a devotee of God is vulnerable to women, wealth, *swabhāvs* and the belief that one is the body, then even if he is engaged in the *bhakti* of God, his *bhakti* cannot be trusted; he will surely encounter hindrances in it. Why? 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 his self 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 command to observe a difficult religious vow 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 *swabhāv*, and if the *Sant* reprimands him instead of allowing him to behave according to his *swabhāv*, i.e., makes him behave contrary to it, then also he will become disturbed. Then, if he cannot remain in the company of the *Sant*, how will he be able to maintain *bhakti*? Therefore, he who

ⁱ The four types of liberation as described in Gadh I-43.2 are: (1) to reside in the realm of God; (2) to stay near God; (3) to assume a form similar to that of God; and (4) to attain divine powers similar to God's powers.

wishes to develop resolute *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 one perform unflinching *bhakti* of Vāsudev Bhagwān. What I have just said is absolutely true; there is no doubt in it whatsoever.”

|| Vachanāmṛut Gadhadā III-33 || 256 ||

Gadhadā III-34

Maintaining Desires Only for God

1 On Chaitra *sudi* 3, Samvat 1885 [6 April 1829], Swāmi Shri Sahajānandji Mahārāj was sitting in the *mandir* of Shri Gopināthji in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.

2 Then Shuk Muni asked Shriji Mahārāj, “There appear to be two means by which desires for only God, and not for any worldly object, remain. One is love for God, and the other is *vairāgya* coupled with *gnān*. These are the two means. For one who does not practise these two means firmly but who does have faith in God and the conviction of God, is there a third means by which he can maintain desires only for God and not for anything else?”

3 Thereupon Shriji Mahārāj said in reply, “That is a good question because it is true that only by those two means do desires only for God, and not for anything else, remain. If a person does not practise those two means, then his desires for objects other than God will not be eradicated. As a result, he remains unhappy in life. But since he has faith in God, God will grant him liberation after death nonetheless.

4 “However, just like those two means, there is also a third means for eradicating desires for objects other than God. What is it? Well, it is to diligently observe the prescribed *niyams*. Just what are those *niyams*? Some are related to the duties of one’s caste and *āshram*. Just as there are *niyams* for an *ātmanivedi sādhu* and a *brahmachāri*, similarly, even though a person is not an *ātmanivedi*, he should still follow the *niyams* of not seeing women and not listening to talks about them. In this manner, he should strictly and diligently observe the *niyams* related to forsaking the *panchvishays*.

Also, he should physically serve God and His *Bhakta*, and he should listen to spiritual discourses related to God. In this manner, if he observes *nīyams* in the form of engaging in the nine types of *bhakti*, then his mind will also begin to entertain pious thoughts. So, if a person behaves according to these two *nīyams*, then as a result, even if he does not have *vairāgya* or love for God, they will develop; he will become extremely powerful; impure desires for objects will be eradicated; and only desires for God will flourish day by day.”

5 | Again, Shuk Muni asked Shriji Mahārāj, “Mahārāj, it seems anger arises when one’s desire for a certain object or one’s sense of my-ness for something is violated by someone. When a desire, i.e., a craving, is not satisfied, then that desire results in anger. So, it can be said that such a person has developed a *swabhāva* wherein anger can arise. Is it possible, though, that anger will not arise even in such situations?”

6 | Shriji Mahārāj replied, “The great *Sant* – who, by God’s command or by his own wish after understanding God’s greatness according to the scriptures, has made a pious resolution to keep innumerable people within the disciplines of *dharma* and to lead them onto the path of God and is active in that respect – may express anger on a person who infringes the disciplines of *dharma* and follows *adharma*. Why? Because that person has infringed on the *Sant*’s resolve. Therefore, if the *sādhu* does not express anger and does not reprimand that person in order to teach him to remain within the disciplines of *dharma*, then that person will continue to infringe those disciplines and will not progress. Therefore, anger expressed for this reason is beneficial; there is nothing unsuitable about it. Why? Because thousands of people have taken the refuge of the great *Sant* who has resolved to take this path. So how can they possibly not be somewhat reprimanded?”

7 | “Anger will not arise, however, if one shuns the very cause of that anger. Obviously, anger will not arise, if one is travelling alone in the jungle; but how can the great *Sant* do that? After all, he has understood from the scriptures the great fruits involved in guiding countless people towards God by discourses – in order that they attain liberation. Similarly, he has also understood the importance of observing God’s injunctions. Therefore, even though he may express anger, he still does not forsake his pious resolution.

8 “One who has developed attachment with the great *Sant*, has understood that his personal interest of attaining liberation can be realised through the *Sant* and believes, ‘Only through this *Sant* will I benefit’ – then even though he may have a *swabhāṇ* in the form of anger, he will never get angry on that great *Sant*. In fact, he will surely forsake his *swabhāṇ*. So, anger can also be eradicated in this way.

9 “On the other hand, he who becomes angry on a *sādhū* over the exchange of some worthless objects has simply not understood the greatness of the *sādhū*, or the true path of a *sādhū*. If he had understood it, then he would not become angry over such worthless objects. In fact, even if such a person is intelligent and understanding, if he does become angry on a *sādhū* for worthless objects, then his intellect should be considered to be like that of a king’s minister – adept only in worldly affairs. He does not possess the intellect of a true *sādhū*.”

|| Vachanāmrut Gadhadā III-34 || 257 ||

Gadhadā III-35

Forcefully Altering One’s Innate Nature; God Is Maligned When His Bhakta Is Maligned

1 On Chaitra *sudi* 9, Samvat 1885 [12 April 1829], Swāmi Shri Sahajānandji Mahārāj was sitting in the *mandir* of Shri Gopināthji in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *sādhūs* as well as devotees from various places had gathered before Him.

2 Then Shuk Muni asked Shriji Mahārāj, “Mahārāj, how can we recognise that a person has such a firm refuge of God and His *Bhakta* that it will in no way falter – regardless of the extent of hardships he may have to face; regardless of any physical happiness or distress; and regardless of whether he faces honour or insult, or even adverse circumstances? Please also describe what type of thoughts such a person has in his mind, as well as how he behaves physically.”

3 Thereupon Shriji Mahārāj said in reply, “If a devotee realises that only God is great, but he does not believe anything else to be greater than God; and if he also believes that everything except God is vain; and if he does not become disturbed or annoyed when God or

the *Sant* attempts to forcefully alter his innate nature or when they do not allow him to behave according to his nature; and if he can forsake his nature, no matter how ingrained it may be, and follow the commands of God and the *Sant* in a straightforward manner – then that devotee’s acceptance of the refuge of God will not falter, regardless of how adverse the circumstances may be.”

4 Shuk Muni then queried, “Such a person must become disturbed, because when anyone’s nature is forcefully altered, one naturally becomes disturbed. But the question is, are there differences in the types of disturbances that are experienced, or not?”

5 Shriji Mahārāj explained, “If a person is disturbed when his nature is forcefully altered, and if he then finds faults with himself rather than with God or the *Sant*, then he is good. However, instead of finding faults with himself, if a person perceives faults in God and the *Sant*, then his future is doubtful; i.e., there is no stability in such a person’s refuge of God.”

6 Again, Shuk Muni asked, “If God or the *Sant* have never attempted to twist one’s nature, how can one realise in one’s own mind, ‘If they do attempt to do so at some time in the future, I will become disturbed.’? After all, how can one be sure of something that one has not experienced?”

7 Hearing this, Shriji Mahārāj explained, “One should reflect upon the thoughts that occur in one’s mind. For example, ‘In my mind, besides the thoughts of God, there are also thoughts related to the *panchvishays*; of these, for which objects do I have powerful desires and for which do I have strong cravings?’ If a person contemplates in this manner, he can realise himself as he truly is; otherwise, he cannot. During that contemplation, he should also realise, ‘I have very strong desires for this object, and I am striving to attain it. But, when the *Sant* attempts to have me forsake it, I will become disturbed.’ In this way, he becomes clear about his own self. If his nature is stubborn, and God or the *Sant* do not attempt to alter it, then he will survive in the Satsang fellowship; however, if they do attempt to alter it, then he will definitely fall. Ultimately, then, he will become extremely disturbed and will fall from Satsang.”

8| Thereafter Shriji Mahārāj said, “The scriptures claim that to malign the *Sant* is the gravest of all sins. What is the reason for this? Well, it is because Shri Krishna Bhagwān himself resides in the heart of that *Sant*. Therefore, when one maligns the *Sant*, one

maligms God as well. After all, when one maligns the *Sant*, God, who resides within his heart – is hurt. In such a case, the sin of maligning God is an even graver sin. Therefore, it is said that to malign the *Sant* is the gravest of all sins.

9| “Having said that though, Kansa, Shishupāl, Putnā and other demons spited God, yet God still granted them liberation like that of a devotee. Why was this? Because even though it was out of animosity, those demons did contemplate upon God. Therefore God felt, ‘Those demons thought of Me and thus associated with Me, albeit out of animosity. So I should grant them liberation.’ These cases should be taken as examples of God’s compassion. One should also realise, ‘If God granted them liberation even though they sought the refuge of God through animosity, why would God not grant liberation to a devotee who seeks His refuge by offering *bhakti* and who pleases Him by that *bhakti*? Of course, He will.’

10| “The intention of those who have given the scriptures is to inspire people towards the *bhakti* of God by showing God’s abundant compassion; their intention was not to allow people to behave against God’s wishes like those demons. Therefore, a person who spites God by keeping animosity towards Him and who behaves against His wishes should definitely be considered to be a demon – because that is the way of demons. However, one should behave only in a manner that will please God; one should engage in *bhakti* and please Him and His *Bhakta*. That is the way of devotees of God.”

11| Shuk Muni then asked further, “Mahārāj, what are the characteristics of a *Sant* who is such that by maligning him, God residing within his heart is also maligned, and by serving him, God is served?”

12| Shriji Mahārāj thought for a while and then answered out of compassion: “First of all, the foremost characteristic is that he never believes God to be formless. He understands God to eternally possess a form and to be divine. In fact, no matter how many of the Purāns, Upanishads, Vedas, or other scriptures he may hear – if ever he comes across the idea of God being formless, he thinks, ‘Either I have not understood the true meaning of the scriptures, or there may be some other purpose behind such words; but God indeed always possesses a form.’ If he does not understand God to possess a form, then his *upāsana* cannot be considered resolute. Besides, if God did not possess a form, then He could not be called the all-doer – just as

ākāsh cannot be called the doer; nor could He be said to reside in one location. Thus God eternally possesses a form. 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 manifest here before your eyes. The aforementioned *Sant* always has this understanding; but this understanding of his is never shaken in any way or under any circumstances.

- 13 “Secondly, he engages himself in the *ekāntik bhakti* of God. Moreover, when he sees someone else engaged in spiritual discourses, singing devotional songs, chanting the holy name of God, etc., he becomes extremely pleased in his mind.
- 14 “Thirdly, when he stays amongst devotees, he does not allow any of his *swabhāvs* to interfere. In fact, he will forsake his *swabhāvs*, but he will not leave the company of the devotees of God. If the *Sant* happens to denounce his *swabhāvs*, he does not bear contempt towards the *Sant*. Instead, he finds faults with his own *swabhāvs*, but never does he become upset or even think of departing from the company of the devotees of God. In this manner, he remains within the fellowship of devotees.
- 15 “Fourthly, when he comes across any precious item such as an expensive piece of clothing, some delicious food, clean water, etc., he thinks, ‘It would be nice to give this to a devotee of God.’ He would give away the items to him and be happy.
- 16 “Fifth, the devotees in whose company he is staying do not feel of him, ‘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 a frank nature.
- 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, in fact, become infuriated. In this manner, he has a natural dislike for the company of those who are non-believers.
- 18 “Thus, it should be known that God Himself resides in the heart of a *Sant* who possesses these six qualities. By maligning such a *Sant*, one commits a sin equivalent to maligning God; and if one

serves such a *Sant*, one earns merits equivalent to having served God.”

|| Vachanāmṛut Gadhadā III-35 || 258 ||

Gadhadā III-36

The Most Extraordinary Spiritual Endeavour for Liberation

- 1 On Vaishākh *sudī* 1, Samvat 1885 [4 May 1829], Swāmi Shri Sahajānandji Mahārāj rode on horseback from Dādā Khāchar’s *darbār* in Gadhadā and arrived at Lakshmivādi. There, He sat on a platform within the grounds. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Then Shriji Mahārāj asked all of the *paramhansas* and devotees, “What is the most extraordinary spiritual endeavour for the liberation of the *jīva*, which, if practised, will surely guarantee liberation and prevent all other obstacles from hindering that liberation? Also, what is the greatest obstacle in that endeavour for liberation, on account of which one would certainly fall from the path of liberation? Please answer both of these questions.”
- 3 Everyone answered according to their understanding, but the question was not answered satisfactorily.
- 4 So then Shriji Mahārāj said in reply, “The most extraordinary spiritual endeavour for liberation is to understand Purushottam Bhagwān, who is seated amidst the mass of light of Brahma, as eternally having a form. Furthermore, understanding that all *avatārs* emanate from Him, one should accept the refuge of the manifest form of God by any means possible. One should also offer *bhakti* to that God while observing *dharma*, as well as associate with a *Sant* possessing such *bhakti*. That is the most extraordinary spiritual endeavour for liberation. One encounters no hindrances along that path.
- 5 “A major obstacle in practising that spiritual endeavour is keeping the company of shushka-Vedāntis. Which obstacles arise when a person keeps their company? Well, initially, he develops affection for them. That affection develops due to the Vedāntis’ goodwill. 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, one develops affection for a person who has helped one. Similarly, 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 one may commit, the *ātmā* remains immune to those flaws.’ Pointing out such advantages, they denounce the form of God. That is a major obstacle since it leads to the rejection of God’s form. Therefore, one 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.”

- 6 Thereafter, Shriji Mahārāj returned to Dādā Khāchar’s *darbār*. There, He sat on a large, decorated cot on the veranda outside the east-facing rooms and said, “I have heard all of the scriptures and have formed a principle. I have also travelled throughout this land and seen many realised yogis.” So saying, He narrated the stories of Gopāldāsji and other *sādhus*. He then continued by saying, “I believe that it is impossible to see the *ātmā* and Brahma without the *upāsana* and meditation of God’s form. Only through *upāsana* can the *ātmā* and Brahma be seen; without it, they cannot be seen. In fact, wishing to see the *ātmā* and Brahma without *upāsana* is like attempting to lick the sky with one’s tongue; even if one tries for a hundred years, one will never be able to taste it as sour or salty. Similarly, the *ātmā* and Brahma simply cannot be seen without the *upāsana* of the form of God – regardless of the efforts one may resort to. Furthermore, the scriptures’ mentioning of the possibility of *ātmā*-realisation through *nirbīj*ⁱ Sāṅkhya and Yoga is irrelevant – I have not seen anyone do so, nor is the claim in accordance with My experience. Therefore, the claim is false.”

|| Vachanāmṛt Gadhadā III-36 || 259 ||

ⁱ Literally, ‘*nirbīj*’ means ‘seedless’, but here it should be understood to mean ‘without the association of God’.

Gadhadā III-37

Objects Enjoyed Previously Are Remembered in Times of Poverty

- 1 On Vaishākh *sudi* 3, Samvat 1885 [6 May 1829], Swāmi Shri Sahajānandji Mahārāj was sitting on a small, embroidered cloth on the veranda outside the north-facing rooms of Dādā Khāchar's *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Then, addressing all of the *sādhus* and devotees, Shriji Mahārāj said, "Once a person has thoroughly attained the *gnān* of God, then even if the factors of place, time, action and company become adverse for him, his *gnān* does not diminish in the least. Take, for example, 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 the spinach of *dodi*, or *kothā*, or berries, or boiled pipal fruit, etc., then he would certainly eat it; but he would also recall the expensive delicacies that he formerly ordered and ate – items which no one else could even obtain. In his mind he would think, 'I used to eat all those delicacies in the past, whereas now I eat such common food.' In this manner, 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.
- 3 "Correspondingly, once a person has thoroughly known in his own mind the bliss of God and the bliss of worshipping God, then even if he can no longer remain within the fellowship and has to leave, he will endure 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 God and who has not experienced it? Nothing. Such a person, in fact, is like an animal."
- 4 Continuing, Shriji Mahārāj said, "Now I shall narrate to you the *gnān* of the form of God. No deity, human or anything created from Prakṛuti, possesses a form like God. In addition, *kāl* devours everything except God; that is to say, *kāl*'s powers are incapable of affecting God. This is what God is like. In fact, only God is like God;

no one else can even compare to Him. Also, a devotee in the abode of God who has attained attributes similar to God also possesses a form similar to that of God. Nevertheless, that devotee is still a *mukta*, and God is, after all, Purushottam. Indeed, God is supreme amongst everyone and is fit to be worshipped by everyone. He is also their master. No one, however, can fathom the greatness of that God. He has a divine form, is *nirgun*, and is worthy of being meditated upon. In fact, that form of God is such that a person who meditates upon Him becomes *nirgun* himself.

5 “Moreover, while staying in one place – in His abode – God resides by way of His *anvay* form as the *antaryāmi* and the giver of the deserved fruits of *karmas* to all of the *jivas* in countless *brahmānds*. Indeed, He is the very life of all *jivas*; without Him, those *jivas* are not capable of doing anything or indulging in anything.

6 “In addition, that God is the master of all yogic powers. Just as a person who has attained yogic powers can obtain with his own hands any object even in Brahmaloḥ while sitting here, similarly, God, using His yogic powers, performs all activities while staying in one place only. Also, for example, the fire that is latent within wood and stone is different from the wood and stone themselves. Similarly, God dwells within all *jivas*, but His form is different from the *jivas*.

7 “That God Himself, possessing countless divine powers, becomes like a human for the purpose of granting liberation to the *jivas*. If a person cultivates the *gnān* of that form of God in this way, then if he has offered *bhakti* to that God and has fully experienced the bliss of that *gnān* and *bhakti* as it really is at least once in his *jiva*, 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 God’s form, just as the king in a state of poverty does not forget the happiness of his past.

8 “Why do I tell you this? Because currently, all of you are present in the Satsang fellowship; but, due to adverse circumstances or adverse *prārabdha*, if one no longer remains in Satsang, then if one has understood this fact, one’s *jiva* can still attain liberation. Moreover, if one has such a conviction, one will never feel, ‘I will not attain liberation.’ After all, to continuously remain in Satsang is indeed extremely difficult. In fact, to physically behave as described is also rare. But if a person someday happens to leave Satsang, then

even if he cannot physically behave likewise at that time, his *jiva* will still benefit greatly if he has understood this fact. That is why I have delivered this discourse.”

|| Vachanāmrut Gadhadā III-37 || 260 ||

Gadhadā III-38

The Sāṅkhya Scriptures and Others; Remaining Forever Happy

- 1 On Vaishākh *sudi* 14, Samvat 1885 [17 May 1829], Swāmi Shri Sahajānandji Mahārāj was sitting in the *mandir* of Shri Gopināthji in Dādā Khāchar’s *darbār* in Gadhadā. He was dressed entirely in white clothes. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said, “Having pondered over the Sāṅkhya scriptures as well as other scriptures, I have formed the conviction that all forms that are the result of the entities evolved from *māyā* are false. Why? Because all those forms will be destroyed by *kāl*. Conversely, the form of God in Akshardhām and the form of the *muktas* – the attendants of God – are all *satya*, divine and extremely luminous. Also, the form of that God and those *muktas* is two-armed like that of a human being, and it is characterised by eternal existence, consciousness and bliss. That God, residing in Akshardhām, is served by those *muktas* with various types of divine articles, and He is always present there to bestow supreme bliss upon those *muktas*.
- 3 “It is that same supreme Purushottam Bhagwān who manifests on this earth out of compassion – for the purpose of granting liberation to the *jivas*. He is presently visible before everyone; He is your *Ishtadev*; and He accepts your service. In fact, there is absolutely no difference between the manifest form of Purushottam Bhagwān visible before you and the form of God residing in Akshardhām; i.e., both are one. Moreover, this manifest form of Purushottam Bhagwān is the controller of all, including Akshar. He is the lord of all of the *ishwars* and the cause of all causes. He reigns supreme, and He is the cause of all of the *avatārs*. Moreover, He is worthy of being worshipped single-mindedly by all of you. The many

previous *avatārs* of this God are worthy of being bowed down to and worthy of reverence.”

- 4 Shriji Mahārāj then explained, “Greed for wealth and other things, desires to associate with women, attachment of the tongue to various tastes, the belief that one is the body, affection for *kusangis* and attachment to one’s relatives – one who possesses these six characteristics will never become happy, either in this life or even after death. Therefore, one who desires to be happy should eradicate such *swabhāvs*, maintain *nivrutti*, and not keep the company of equals. One should also attach one’s *jīva* to the *Bhakta* of God – the great *Sant* – who does not identify his self with the body, who possesses *vairāgya*, and who feels that he has transgressed a major injunction of God even if he has transgressed a minor injunction. One should act according to his command by thought, word and deed. Also, one should certainly avoid the *vishays*, and in no way should one allow them to come near by abandoning one’s *niyams*. If one does begin to associate with the *vishays*, one will certainly fall. This should be accepted as a universal principle.”

|| Vachanāmrut Gadhadā III-38 || 261 ||

Gadhadā III-39

Vishalyakarani Herbal Medicine

- 1 On Āshādh *vadi* 10, Samvat 1886 [25 July 1829], Shriji 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. At that time, an assembly of *paramhansas* as well as devotees from various places had gathered before Him.
- 2 Addressing all of the *paramhansas* and *satsangis*, Shriji Mahārāj said, “What is God’s *māyā*? *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 transcended *māyā*. In fact, it is the principle of all of the scriptures that one should eradicate *māyā* and develop love for God. This principle must be understood – either today or some time in the future. Great devotees such as Hanumān, Nārād, Prahlād have also asked from God, ‘Protect us from *māyā* in the form of I-ness and my-ness, and may we develop love for You. May we also have the company of the *Sant* who has transcended *māyā* and has

love for You; and may we develop affection and a sense of my-ness towards him as well.' Therefore, we too should do the same and ask for the same, as well as do *shravan*, *manan* and *nididhyās* on this principle."

3 Then continuing, Shriji Mahārāj said, "A devotee of God requires the strength of two things: *ātmā*-realisation and the greatness of God. What is *ātmā*-realisation? It is to realise the *ātmā* as being distinct from the body. If while staying among the *sādhus* there happens to be a quarrel for some reason, or if the feelings of I-ness and my-ness, or vicious natures such as egotism, anger, avarice, lust, *matsar*, jealousy, cravings for taste, etc., prevail, then one who does not regard oneself as the *ātmā* perceives flaws in the *sādhus*. This would be extremely detrimental for him. That is why one should realise one's true self as being the *ātmā*, distinct from the body.

4 "That *ātmā* is neither a *Brāhmin*, nor a *Kshatriya*, nor a *Kanbi*. It is no one's son and no one's father. It belongs to no caste and to no class. It is radiant like the sun and fire; but it is also full of consciousness. The flames of fire and the rays of the sun are *jad* because they do not move when touched by the finger. However, when an ant is touched by a finger, it moves and turns back. This implies that the *ātmā* is full of consciousness. It is said to be similar to the sun or to fire, but that is merely because its form is similar in radiance.

5 "The *ātmā* has passed through countless life forms. In fact, it is said that a person has drunk 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*? Thus, we should realise that *ātmā* as our true self.

6 "Furthermore, how should the greatness of God be understood? Well, God is the Lord of the lords of countless *brahmānds*. However, the *brahmānds* of which He is lord are insignificant compared to Him. Therefore, it is said:

द्युतपय एव ते न ययुरन्तमनन्ततया
त्वमपि यदन्तराण्डनिचया ननु सावरणाः।ⁱ

- 7 Within each *brahmāṇḍ* there are Brahmā, Vishnu and Shiv, as well as the *pruthvi* with its seven *dwips*, seven oceans, Meru, and Lokālok and other mountains. The *brahmāṇḍ*s also contain the 14 realms, the eight barriers⁵, and many other things. God is the lord of countless such *brahmāṇḍ*s. For example, one can realise the eminence of an emperor of the world, even though his villages can be counted. But the eminence of God is much greater because even those countless *brahmāṇḍ*s are insignificant to Him. So then, of what significance can the beings of those *brahmāṇḍ*s be before God? Of no significance at all; they are utterly insignificant.
- 8 “Furthermore, in those *brahmāṇḍ*s, what are the pleasures of the *panchvishays* that God has given to the *jivas* like? Well, those pleasures seem extremely rare; so much so, that many have given their heads for them. However, the bliss of God’s own form and of His abode are indeed outstanding. The pleasures of the worldly *vishays* are dependant on other factors and must be experienced distinctly. In comparison, God is the reservoir of all forms of bliss. Moreover, the bliss of God is imperishable and extremely divine. 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 delicacies that the wealthy man enjoys can be considered to be full of pleasure. In the same way, God has given the countless *jivas* of the *brahmāṇḍ*s the pleasures of the *panchvishays*. But they

ⁱ Dyupataya eva te na yayur-antam anantatayā
Tvamapi yad-antarāṇḍa-nichayā nanu sāvaranāhā |

Even the masters of the higher realms [i.e. deities such as Brahmā] cannot fathom your greatness – because it is endless. [In fact,] neither can you yourself [fathom your own greatness]. Indeed, in your each and every hair countless *brahmāṇḍ*s accompanied with their barriers fly simultaneously at immense speed – like mere specks of dust flying in the air. Even the Shrutis, describing you as ‘*neti neti*’ [i.e. indescribable and unfathomable], ultimately perish in you [i.e. fail to extol your complete glory].

Shrimad Bhāgwat: 10.87.41

are inferior like the piece of *rotlo* thrown to the dog, whereas the bliss of God Himself is far superior.

9 “Even so, God grants a great deal of happiness to the *jīva* during the state of deep sleep. During deep sleep, one is relieved of even severe pain, and instead, one experiences profound peace.

10 “Even the great such as Brahmā, Shiv, Lakshmiji, Rādhāji, Nārad, Shuk, the Sanakādik, and the nine Yogeshwars apply the dust of God’s holy feet upon their heads. They put aside all of their self-importance and constantly offer *bhakti* to Him.

11 “Moreover, just look at the diverse creation created by God! What ingenuity 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. God possesses innumerable such skills. Therefore, by realising such greatness of God and realising Him to be blissful, one develops *vairāgya* for all things and love for God alone.

12 “If one attains the *gnān* of one’s *jivātmā* and the *gnān* of God’s greatness as mentioned earlier, then even if one has somehow become attached to any sort of pleasures of the *panchvishays*, one would not remain bound by them, but would, in fact, break that bondage and withdraw from them. How, then, can one who forsakes the pleasures of the *panchvishays* become attached? Therefore, having listened to these two types of *gnān*, one should apply them within one’s mind with great fervour. For example, a brave and fierce man would be extremely angered if an adversary killed his father. If the adversary harassed him further by also 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 aggravated 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 adversity that may befall him. For example, when Hanumānji brought the *vishalyakarani* herbal medicine for Rāmchandra and gave it to him to drink, all of the arrows from Rāmchandraji’s body fell out by themselves. Similarly, all of the ‘arrows’ in the form of the *indriyas*’ desires to indulge in the *vishays* are removed when these two points have been imbedded in a person’s

mind. That is to say, the *vruttis* of his *indriyas* withdraw from the pleasures of the *vishays* and become rooted only in God. Only he is a *satsangi*, because only he who associates with his own *satya ātmā* and *satya* God can be called a *satsangi*.

- 13 “If a godly 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; rather, these talks enter and pervade totally only in the hearts of godly people.”

- 14 Shriji Mahārāj then added, “Only God is like God. Many have attained qualities similar to His by worshipping Him, yet they certainly do not become like God. If they did become like God, this would suggest the existence of several Gods. As a result, the governance of the world would not remain orderly. One God would say, ‘I will create the world,’ while another God would say, ‘I will destroy the world.’ One God would say, ‘I will make it rain,’ while another would say, ‘I will not.’ One 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 orderly everything functions in the world! There is not even the slightest irregularity. Thus, the governor of all activities and the lord of all is one God. Not only that, it seems that no one can ever challenge Him. Therefore, God is definitely one, and no one can become like Him.

- 15 “All these facts that I have revealed may be simple, but everything is included therein. However, only the wise can grasp their essence, but not others. Whosoever understands these facts and thoroughly consolidates them has accomplished everything; indeed, he has nothing more to achieve. Having listened to these discourses delivered by Me, one should keep the company of those devotees of God who have thoroughly imbibed them. This will lead to the day-by-day consolidation of those discourses.”

In conclusion, Shriji Mahārāj revealed, “I deliver these discourses to you not from any imagination of My mind, nor to display any sort of aptitude. 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 *panchvishays*. In fact, wherever I go – Surat, Amdāvād, Vadodarā, Vartāl, etc. – thousands of people gather; they obey Me, honour Me and welcome Me with great fanfare. There I stay in luxurious places and receive rich clothes, vehicles, etc. Despite all of this, whenever I look towards My *ātmā* and towards the greatness of God, it all seems absolutely insignificant. I cannot become attached to any of it. In fact, I become oblivious to it all, just as one is oblivious to one’s past lives. The reason I can behave in such a manner is that I have thoroughly realised the aforementioned two topics. In fact, whosoever 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.”

17 In this way, Shriji Mahārāj, out of great compassion, addressed others on the basis of His own behaviour. He, however, is Shri Purushottam Nārāyan.

|| Vachanāmrut Gadhadā III-39 || 262 ||

|| End of Gadhadā III Section ||

ADDITIONAL VACHANĀMRUTS

(Included in versions of the Amdāvād diocese)

Amdāvād-4

- 1 On Fāgun *vadi* 3, Samvat 1882 [26 March 1829], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow placed on a decorated cot upon a square platform facing the *mandir* of Shri Narnārāyan 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 armlets of roses had been tied around both arms. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Shriji Mahārāj said to the *muni-mandal* and the devotees, “Everyone please listen to what I have to say. One should first develop a firm conviction of the form of God. What is God like? Well, He, by His own wish, takes birth for the liberation of the *jivas*. Yet having taken birth, He is still beyond birth. Despite having to die, God is still beyond aging and death. He is also ‘niranjan’, that is to say, He has no blemish of *māyā*. In addition, He possesses a definite form and is self-radiant; He is Parabrahma, *antaryāmi*, the supporter of countless millions of *brahmānds*; and He also transcends Akshar. His assuming and discarding of a human body is merely an illusion – like the magic of a wizard. Furthermore, He is the controller of the countless *muktas*, including Akshar. He is also the lord of all. That Shri Purushottam Nārāyan, after first taking birth from Dharmadev and Murti, performs austerities in Badrikāshram in the form of Narnārāyan.
- 3 “That same Shri Narnārāyan assumes the forms of Matsya, Kurma, Varāh, Vāman, Rām, Krishna, etc., on earth for the fulfillment of particular tasks. There, using his own body, he helps other people eradicate their belief of being the body and accept the belief of being the form of Brahma. In this way, he makes his body and the bodies of other people appear to be the same. Just as, for

example, after a thorn is used to remove another thorn, both thorns are discarded, similarly, God also discards His body like other *jīvas* discard theirs. This phenomenon 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 form of a *sharabh*. Then both Nrusinhji and the *sharabh* fought a battle in which Nrusinhji died. Thus God independently, by His own wish, accepts a human body and abandons that human body.

4 “After hearing the incidents of Rushabhdev being burnt in a forest fire, and Shri Krishna Bhagwān being killed by an arrow striking his foot, the minds of those with a *nāstik* perspective, and those who are not devotees of God become confused. They then allege that God too passes through birth and death just like themselves, and that He receives a human body according to His *karmas* and leaves the human body by His *karmas* as well. They also assert that only when God performs *karmas* that do not cause attachment will He be acquitted of His *karmas* and attain liberation.

5 “On the other hand, those who have an *āstik* mind, and those who are devotees of God realise the understanding of the *nāstiks* to be wrong. They know the body of God to be eternal; and that the birth, childhood, youth, old age and death of God, as well as whatever other bodily traits He may display, are merely an illusion. This is because *kāl* and *māyā* are not powerful enough to have any sort of influence on God’s body. In fact, all transformations that do appear to occur in God’s body are all due to His yogic powers. Those who are devotees of God do not become misled by this; whereas the minds of those who are not devotees become bewildered, just like worldly people become bewildered on seeing a wizard’s acts. Those, however, who are aware of the wizard’s techniques are not bewildered. Similarly, Purushottam Shri Narnārāyan also assumes many different bodies and discards them like the wizard. Thus, this Shri Narnārāyan is the cause of all *avatārs*.

6 “Those who infer death upon Shri Narnārāyan will themselves have to undergo countless births. The suffering of passing through the cycle of 8.4 million different life forms³ and the torments of Yampuri are indeed endless. Conversely, those who realise Shri Narnārāyan to be beyond aging 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 infer death upon the forms of God – those that have occurred in the past, the current one or those that will occur in the future. This principle should be noted by all.”

- 7 So saying, Shriji Mahārāj revealed Himself as the incarnate form of God. All who heard this discourse affirmed their faith in Shriji Mahārāj in this same manner.

|| Vachanāmṛut Amdāvād-4 || 1 ||

Amdāvād-5

- 1 On Fāgun *vadi* 4, Samvat 1882 [27 March 1829], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow placed on a large, decorated cot on top of a square platform north of the *mandir* of Shri Narnārāyan 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 rosary made from *tulsi* beads. At that time, an assembly of senior *munis* as well as devotees from various places had gathered before Him.

- 2 Thereupon Chhadidār Kubersinhji asked Shriji Mahārāj, “Mahārāj, what is the most extraordinary characteristic of Shri Purushottam Nārāyan?”

- 3 Shriji Mahārāj replied, “No one except Shri 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*. Nor does anyone else have the power to control Akshar and the *muktas*. These are the extraordinary characteristics of Purushottam Nārāyan.”

- 4 Thereafter, Kubersinhji asked a second question: “Mahārāj, there are countless millions of *brahmānds*. In this *brahmānd*, the *avatār* of God is present in Bharat-khand, in Jambu-dwip. But please explain how God redeems the countless beings of the other *brahmānds*.”

- 5 Shriji Mahārāj explained, “The very God that resides in this *brahmānd* is also the lord of all. It is He Himself who, for the sake of the liberation of countless beings, assumes a body in each *brahmānd*.”

Innumerable beings seek His refuge and consequently attain the holy feet of Shri Purushottam Nārāyan in Akshardhām. That is the answer to your question.”

6 Kubersinh then asked again, “Mahārāj, please identify what *satsangis* who know God should renounce and what they should accept.”

7 Shriji Mahārāj answered, “They should in all ways renounce desires for worldly objects; instead, they should develop desires related to God. If they do have desires for wealth, they should reason instead, ‘If we worship God, we will attain gold coins, diamonds, rubies, jewels and other invaluable things in the abode of God’ – but in no way should they harbour 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 forms³ and suffer extensively. Besides, even dogs and donkeys indulge in this, whereas I have attained the incarnate form of Purushottam. It will be a great loss for me if He is displeased.’ Reasoning in this manner, they should renounce such lustful desires and should desire happiness that is related to God. If they have affection for the relatives of the body, they should abandon it. Instead, they should form affection towards the *Sant*, the servant of God. They should accept this much.

8 “On the other hand, *satsangis* should renounce the sense of I-ness towards the body and develop an attitude of servitude towards God. If God or the *Sant* have become displeased in any way or have held one in contempt, then one should discard all ill feelings that one may have developed towards God or the *Sant*. Moreover, one should realise one’s own mistake and accept the virtue of God and the *Sant*. In this way, one should always think positively, but never think negatively. That is the answer to your question.”

9 Thereafter Kubersinh asked another question: “Mahārāj, please explain the nature of *dharma*, *arth*, *kām* and liberation.”

10 Shriji Mahārāj smiled gently and said, “The nature of *arth* is to accumulate wealth or to fulfill one’s aim of liberation. That is the nature of *arth*. The nature of *dharma* is to use that wealth in Satsang for the purpose of *dharma* but not squander it for other purposes. That is the nature of *dharma*. The nature of *kām* is to have only one wife, to have intercourse with her only at the appropriate time and to renounce all other women in the world by

regarding them as one's mother or sister or daughter. That is the nature of *kām*. Finally, the nature of liberation is to diligently observe all of the vows of Satsang and keep unfaltering faith in God. That is the nature of liberation. That is the answer to your question." So saying, Shriji Mahārāj retired to sleep.

|| Vachanāmrut Amdāvād-5 || 2 ||

Amdāvād-6

1 On Fāgun *vadi* 6, Samvat 1882 [29 March 1829], Swāmi Shri Sahajānandji Mahārāj was sitting on a cushion with a cylindrical pillow that had been placed on a decorated cot on top of a square platform facing the *mandir* of Shri Narnārāyan in Amdāvād. He was dressed entirely in white clothes. Garlands of roses were placed around His neck, and tassels of *chameli* flowers were dangling from both sides of His *pāgh*. Bunches of roses were also placed upon both of His ears. In addition to this, Shriji Mahārāj had taken a large bunch of roses in His hand and was gently rubbing it along His face. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Then, after the evening *ārti*, Kubersinh asked Shriji Mahārāj a question: "Mahārāj, please reveal how the conviction of God that a person has firmly established in his heart would never falter."

3 Shriji Mahārāj first commented, "Everyone should hear the answer to this question, so please listen attentively." He then said in reply, "If one knows the greatness of the manifest form of God, then one's conviction never falters. I shall now explain that greatness.

4 "All of the *avatārs* of God manifest from the very God that is present in this Satsang fellowship. That is to say, He is the cause of all of the *avatārs* and is the *antaryāmi* of all. It is He who, in Akshardhām, is radiant, full of countless powers and eternally has a form. He is also the Lord of all of the lords of the countless *brahmānds*; He is even the cause of Aksharbrahma. When that God manifests and adopts the behaviour of Rushabhdev, He is known as Rushabhdev; when He accepts the divine ways of the *avatār* of Rām, He is known as Rāmchandra; and when He performs the divine actions of Shri Krishna, He is known as Shri Krishna. In this way, whichever behaviour of the *avatārs* can be seen in God, it should be

understood that all of the previous *avatārs* of God have manifested from Him, and that He is the ultimate cause of them all. If one understands this, one's conviction never falters. But if one does not understand this, one's conviction may falter somewhat. That is the answer to your question."

5 Shriji Mahārāj then added, "Furthermore, that same Shri Krishna Bhagwān took birth as Shri Narnārāyan from Dharma and Bhakti. Therefore, realising this Shri Narnārāyan to be My form, I have insistingly installed his *murti* for the first time here in Shrinagar. Therefore, no one should perceive even the slightest difference between Shri Narnārāyan and Myself. It is He who is the dweller of Brahmadhām."

6 Hearing Shriji Mahārāj say this, Kubersinh asked further, "Mahārāj, what is that Brahmapur like? Please describe it and the devotees of God that reside there."

7 Shriji Mahārāj explained, "It is *aksharup* Brahma which has become the abode for Shri Purushottam Nārāyan to dwell in. That Aksharbrahma in the form of the abode of God is eternal in comparison to all the other aksharbrahmasⁱ. Within that Brahmadhām, 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, each one radiant. It is so beautiful that it cannot be compared to any other abode. It is also called Golok. In addition, its splendour is countless times more than the divine riches of countless other abodes.

8 "That abode is also limitless. Just as there is no limit to *ākāsh*, regardless of the direction in which one looks, similarly, there is no limit to Brahmadhām. Whether above, below or in the four directions, there is no boundary to the abode of God. This is because it is boundless. If one were to try to reach its end one would realise that it is endless. Such is the vastness of Brahmapur.

ⁱ Here, 'other *aksharbrahmas*' should be understood to mean '*muktas* who have become like Aksharbrahma'.

- 9 “Also, the objects within Brahmapur are all divine and composed of *chaitanya*. Countless attendants, who are also radiant and have a divine form, reside in that abode. There, they are forever eager for the service of God, the *antaryāmi* of all life forms. It is the same master of that abode – the lord of Akshar and the *muktas*, Parabrahma Purushottam – who is present here in this Satsang. Only one who has such faith attains Brahmadhām.”

|| Vachanāmrut Amdāvād-6 || 3 ||

Amdāvād-7

- 1 On Fāgun *vadi* 7, Samvat 1882 [30 March 1829], Swāmi Shri Sahajānandji Mahārāj was having the Vāsudev Māhātmya read on the *medi* above the gate of the *mandir* of Shri Narnārāyan in Amdāvād. Thereafter, in the evening, He got up and sat facing east on a large, decorated cot under the neem tree near the gate. Around His head He had tied a pink *pāgh*, in which tassels of roses had been inserted. He was also lavishly adorned with garlands of roses. In addition to this, He had covered Himself with a white blanket and was wearing a white *survāl*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Thereupon Prāgji Dave asked Shriji Mahārāj, “Mahārāj, by what means can one’s mind become firmly fixed on You so that it does not become adulterous by straying elsewhere?”
- 3 Shriji Mahārāj began by saying, “Please listen as I answer your question.” He then continued, “By realising the greatness of God, one’s mind becomes fixed on Him. Now I shall explain how that greatness should be understood.
- 4 “I had previously asked Rāmānand Swāmi at Lādhā Brāhmin’s house in Iplānā, ‘Are you truly God, or are you merely called God?’ 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 saw Rāmānand Swāmi there. He was wearing a white *dhotiyu* and had covered himself with a white cloth. I also saw many others sitting near the holy feet of Shesh-shāyi Nārāyan. There, I asked Nārāyan, ‘Who is this Rāmānand Swāmi?’ Nārāyan replied, ‘He is a knower of Brahma.’

After he said this, Rāmānand Swāmi merged into the body of Nārāyan, and I then returned to My physical body.

5 “Then, when I looked within, I saw the source of the divine sound of *pranav*. While I was looking at it, Nandishwar, 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 Brahmadhām. But as Garud was unable to fly to Brahmadhām, I went alone to the abode of Shri Purushottam Nārāyan, which transcends everything. There, I saw that it was I who was Purushottam; I did not see anyone eminent apart from Myself. In this manner, I travelled to these places and finally returned to My body.

6 “Then, when I looked within again, I realised that I am the creator, sustainer and destroyer of all of the *brahmānds*. In those countless *brahmānds*, it is by My divine light that countless Shivs, countless Brahmas, countless Kailāses, countless Vaikunths, Golok, Brahmapur, as well as countless millions of other realms are radiant.

7 “What am I like? Well, if I were to shake the earth with the toe of My foot, the worlds of countless *brahmānds* would begin to shake. It is also by My light that the sun, the moon, the stars, etc., are radiant. So, if one develops the conviction of My form in this manner, one’s mind becomes fixed on Me – God – and would never stray anywhere else. Moreover, I will grant My supreme abode to all who come to My refuge and understand this. In addition, I will make them virtually *antaryāmi*, and powerful enough to create, sustain and destroy *brahmānds*. However, after receiving such powers, one should not become egotistical and think, ‘I alone am great,’ and neglect the manifest rishi-form of Shri Nārāyan. Instead, one should realise, ‘It is by the compassion of Shri Nārāyan that I have attained such greatness.’” Thus, Shriji Mahārāj concluded the question-answer dialogue.

|| Vachanāmrut Amdāvād-7 || 4 ||

Amdāvād-8

1 On Fāgun *vadi* 8, Samvat 1882 [31 March 1829], Swāmi Shri Sahajānandji Mahārāj was serving food to the *sādhus* in their residential hall, north of the *mandir* of Shri Nārāyan in

Amdāvād. He had tied a beautiful, white *pāgh* around His head and was wearing a white *khes*. He had also placed a *khes* over His left shoulder and had tied one of its ends around His waist. A large garland of roses adorned His neck as well.

2 While serving *lādu*s to the *sādhus*, Shriji Mahārāj said, “A *sādh*u should renounce anger in all respects. What is anger like? Well, it destroys all virtuous qualities such as *gnān*, the performance of austerities, the chanting of the name of God, etc.

3 “Now I shall identify the motives from which anger arises. Anger arises when *sādh*us are engaged in a question-answer session amongst themselves, or if there is an argumentative discussion. It can also arise from the giving and taking of particular objects, or when reprimanding someone, or when someone tries to maintain partiality towards one’s attendant *sādh*u. Also, anger can arise when one is insulted, out of jealousy, over where to sit or not to sit, or even because of the unequal distribution of God’s *prasād*. In this way, there are many reasons for anger to arise.

4 “If a senior *sādh*u or a junior *sādh*u becomes angry, he should first prostrate to whomever he has expressed his anger upon, and then please that person by speaking pleasant words to him in a pleading, meek and sincere tone. This is My command.

5 “If anyone else, due to a malignant intellect, harbours an offensive thought towards a *sādh*u, he should confess and himself voice his offensive thought by saying, ‘Mahārāj, I have harboured an offensive thought regarding you.’ Then, in order to atone for that thought, he should fold his hands and pray for forgiveness.

6 “If a *sādh*u becomes angry on a householder devotee, then he should verbally pray and bow down to him from a seated posture; but he should not prostrate before him. If *sāṅkhy*a-yogi women become angry amongst themselves or on *karm*a-yogi women, they too should pray verbally and bow down from a seated position. *Sāṅkhy*a-yogi men, on the other hand, should do as the *sādh*us do if they become angry upon anyone.

7 “In general, whenever we become angry on someone, we should realise that person to be a devotee of our master, Shri Narnārāyan, and instantly forsake our arrogance, bow down to him and pray. However, one should never maintain a superficial perspective by believing, ‘I am senior and better than him; whereas he is not senior

but a mere junior.’ One should not entertain such a feeling. In fact, even our *Ishtadev*, Shri Narnārāyan, does not keep any arrogance or anger; so as his followers and the members of this Uddhav Sampradāy, we should renounce all forms of anger and arrogance.

8 “Shri Narnārāyan will be greatly pleased upon anyone who performs the atonement that I have prescribed for becoming angry. As a result, that person’s *antahkaran* will be purified, and all of his vicious natures such as lust, anger, egotism, avarice, arrogance and *matsar* will be destroyed. Conversely, he who does not perform atonement for becoming angry should be thought of as a snake, not as a devotee of God.”

9 Shriji Mahārāj thus delivered this discourse. The *sādhus* as well as all the male and female devotees who heard this discourse were extremely overjoyed.

|| Vachanāmṛut Amdāvād-8 || 5 ||

Ashlāli

1 On Chaitra *sudi* 2, Samvat 1882 [9 April 1829], Swāmi Shri Sahajānandji Mahārāj left Amdāvād with great pomp and festivity and reached Ashlāli in the evening. There, He was accommodated in a mango grove north of the village and was seated on a dais. 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*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Shriji Mahārāj then said to Muktānand Swāmi, Brahmānand Swāmi and all of the other *sādhus*, “Please listen, I wish to say something. Whoever incompletely realises the nature of God suffers a great loss. That is, that person cannot experience the true bliss of Purushottam Bhagwān – who we also call Shri Krishna, Shri Vāsudev, Shri Narnārāyan, Parabrahma and Shri Nārāyan – nor can he become an *ekāntik bhakta*. Thus, one should consolidate one’s *gnān* by profoundly associating with an *Ekāntik Bhakta* of God who has such *gnān*. This is because, without the true *gnān* of God, even the *prajāpatīs* and other creators of the cosmos have to repeatedly take birth along with the creation and then ultimately merge back into *māyā*. But they do not attain Akshardhām, the abode of Shri

Purushottam Bhagwān. The reason for this is a flaw in their understanding.”

3 Thereupon all of the *munis* asked, “Mahārāj, please explain this flaw in their understanding.”

4 Shriji 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 one’s refuge in God to be instrumental in their liberation. Secondly, they do not realise that becoming *aksharup* and serving Shri Purushottam Nārāyan is in itself liberation. This is their second mistake. Their third mistake is that they believe the innumerable *avatārs* of God such as Rām, Krishna, etc., to be a part of God. This is a grave mistake on their part. Fourthly, at the time of a previous death, they had a thought in their minds, ‘How are these *brahmānds* created? It would be good to see for once.’ Seeing their desire, God engaged them in the creation of the *brahmānds*. Only when they realise true *gnān* by profoundly associating with the *Ekāntik Bhakta* of God will they become *brahmarup* and attain the abode of God, and only then will they become eternally happy. Therefore, a devotee of God should desire nothing but the service of God.”

5 Shriji Mahārāj then explained, “There are three types of devotees; they can be recognised by their characteristics: He who worships God with the intention of earning powers to create the world is known as ‘aishvaryārthi’. He is the lowest type of devotee. He who worships God only to experience the *ātmā* is known as a ‘kaivalyārthi’. He is of an intermediate level. However, he who has a constant and singular resolve for the service of the manifest form of Purushottam Bhagwān is known as a ‘bhagwat-nishtārthi’. He is the best devotee of all. Because all of us have the conviction of the incarnate form of Shri Nārāyan, we are all undoubtedly the best.”

6 All who had gathered in the assembly were overjoyed hearing these words of Shriji Mahārāj.

|| Vachanāmṛut Ashlāli || 6 ||

Jetalpur-1

1 About an hour-and-a-half after sunrise on Chaitra *sudi* 3, Samvat 1882 [10 April 1829], Swāmi Shri Sahajānandji Mahārāj was

sitting on a large, decorated cot that had been placed under an *āśopālav* 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. At that time, an assembly of *sādhus* as well as *satsangi* men and women from various places had gathered before Him.

2 Then addressing the entire assembly, Shriji Mahārāj asked, “Everyone in this world accepts some doctrine or other. Basically, though, there are two major doctrines: One is the Dvait doctrine and the other is the doctrine of Advait. Please explain which doctrine a spiritual aspirant should accept.”

3 Thereupon Purushottam Bhatt said in reply, “Mahārāj, in the Advait doctrine, by believing their *ātmā* to be God, people behave as they please. Consequently, they fall from the path of liberation. Thus, an aspirant should accept the Dvait doctrine.”

4 Shriji Mahārāj then raised a doubt. He questioned, “According to the Dvait doctrine, *jīva*, *ishwar* and *māyā* are *satya*. But as long as *māyā* persists, how can the *jīva* attain liberation?”

5 Purushottam Bhatt replied, “By performing pure *karmas* one attains liberation.”

6 Again Shriji Mahārāj raised a doubt: “The two types of *karmas*, namely *nivrutti* and *pravritti*, become assimilated in *māyā* in the form of deep sleep. What is that state of deep sleep like? Well, just as no one is capable of conquering Mount Lokālok, similarly, no *jīva* is capable of conquering that deep sleep. Above that still is *māyā* in its state of equilibrium, which is extremely immense. No *jīva* can conquer it. Thus, the means to transcend *māyā* is as follows: When the *jīva* comes into contact with the manifest form of Shri Purushottam Bhagwān – who is beyond *māyā* and who is the destroyer of *māyā* and all *karmas* – or the *Sant* who has attained that God, then by accepting their refuge, the *jīva* can transcend *māyā*.”

7 After delivering this discourse, Shriji Mahārāj went up into the mansion to His meals. After dinner, He returned and sat on a large, decorated cot under the *āśopālav* tree. Then, looking lovingly at all of the *sādhus* and devotees, He said, “In the beginning, when no one

honours a person, imagine what his nature is like. Then, when 100 people begin to follow him, his self-conceit becomes of a different type. Further, when 1,000 people or 100,000 people follow him, or 10 million people follow him, his self-conceit becomes of a different type altogether. Then, if he becomes like Brahmā, or Shiv, or Indra, and if he is rational, he would realise, 'My greatness is not due to this status.' What is it due to? Well, greatness is due to the *ātmā*; and secondly, it is due to association with the *Sant*. This is because even though Brahmā and the others are all great, they still crave for the dust from the feet of the *Sant*.

8 "So then, wherein lies the greatness of the *Sant*? Allow Me to explain. The greatness of the *Sant* is not due to wealth or objects or any kingdom; rather, his greatness is due to his *bhakti* and *upāsānā* of God. Secondly, the *Sant* has *ātmā*-realisation. It is due to these virtues that he is great.

9 "If one cannot realise this, then one should develop a conviction within one's *ātmā* that one should be profoundly attached to the *Sant* who has attained the incarnate form of God, and one should believe only that *Sant* to be one's own self. One may doubt, though, 'How, then, is the master-servant relationship maintained?' Well, take the example of King Gālav. He wanted to perform a sacrifice for which he specifically required black-eared horses. 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 King Gālav's servitude towards Garud diminished? No, it did not diminish. Similarly, the purpose of being profoundly attached to the *Sant*, who is a knower of Brahma, is that he has the ability of penetrating the barriers. That is the reason for being profoundly attached to such a *Sant*."

10 Shriji Mahārāj then added that all should imbibe this principle, as it is the very life of everyone.

|| Vachanāmrut Jetalpur-1 || 7 ||

Jetalpur-2

1 In the evening of Chaitra *sudi* 4, Samvat 1882 [11 April 1829], Swāmi Shri Sahajānandji Mahārāj was sitting on a large, decorated

cot that had been placed in the middle of the courtyard of the *mandir* of Shri Baldevji in Jetalpur. He was dressed entirely in white clothes, and tassels of *dolariyā* flowers decorated His *pāgh*. In addition to this, He had a handkerchief in His left hand and was turning a rosary made of *tulsi* beads with His right hand. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 Thereupon Brahmānand Swāmi bowed before Shriji Mahārāj and asked, “Mahārāj, please reveal who can be called a ‘yati’?”

3 Shriji Mahārāj said, “One who firmly observes *brahmacharya* and has conquered all of his *indriyas* should be known as a ‘yati’; i.e., one who is like Hanumānji and Lakshmanji should be known as a ‘yati’. When, on Rāmchandraji’s instruction, Hanumānji went to Lankā in search of Sitāji, in order to recognise Sitāji he looked at the faces of all of the women in Lankā. 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 he concluded in his mind that because of her separation from Rāmchandraji, Jānkiji’s body would never be so healthy, and she would never be able to sleep so soundly. With this thought in mind, Hanumānji turned back. 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 of these women.’ He also thought, “By Rāmchandraji’s grace, no disturbance has arisen in my *indriyas* and in my *vrutti*.’ Thinking this, he wandered unreservedly to look for Sitāji. In this way, like Hanumānji, one whose *antahkaran* remains pure despite being faced by such vicious influences is called a ‘yati’.

4 “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. There, 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 Rām! O Rām!’ coming from the sky. Also, some pieces of jewellery, which are tied in this piece of cloth, were dropped from above. I have kept them with me.’ Thereupon Raghunāthji requested, ‘Please bring them here so that we can check

them.’ Sugriv thus brought the jewellery to Raghunāthji. Raghunāthji took the pieces of jewellery and showed them to Lakshmanji. First he showed ornaments worn on the ears, then he showed bracelets and other ornaments worn on the arms, but Lakshmanji did not recognise any of these. He was then shown some anklets. Lakshmanji immediately exclaimed, ‘Mahārāj! These are Jānkiji’s anklets!’ Hearing this, Raghunāthji inquired, ‘Lakshmanji, how is it that you did not recognise the other ornaments and recognised these anklets?’ Lakshmanji replied, ‘Mahārāj, I have never seen Jānkiji’s body. In fact, except for her feet, I have not seen any other part of Sitāji’s body. The only reason I have been able to recognise the anklets is because whenever I used to go and bow at her feet every evening, I would see her anklets.’ In this way, despite the fact that for 14 years Lakshmanji was in their service, with the exception of Jānkiji’s feet, he had never intentionally seen her body. Such a person should be known as a ‘yati’.”

5 Having said this, Shriji Mahārāj commented, “This Brahmānand Swāmi is also like that.”

6 In this manner, as the assembly was listening, Shriji Mahārāj greatly praised Brahmānand Swāmi as being a ‘yati’.

7 Thereafter, Shriji Mahārāj went to the outskirts of the village. There, He sat on a large, decorated cot that had been placed on top of a low, broad platform at the site where the sacrifices had been performed. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

8 Then Shriji Mahārāj said, “Please begin a question-answer session.”

9 Thereupon Āshjibhāi Patel asked, “Mahārāj, what is the nature of the *jiva*? Please reveal it to me as it is.”

10 Shriji Mahārāj explained, “The *jiva* is uncuttable, unpierceable, immortal, *chaitanya*, and the size of an *anu*. You may also ask, ‘Where does the *jiva* reside?’ Well, it resides in the *hrudayākāsh*, and while staying there it performs different functions. 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 sensations. In addition, it thinks through the *man*, contemplates through the *chitt* and makes

convictions through the *buddhi*. In this manner, through the ten *indriyas* and the four *antahkarans*, it indulges in all of the *vishays*. It pervades the entire body from head to toe, yet is distinct from it. Such is the nature of the *jiva*. It is due to the grace of the incarnate form of Purushottam, Shri Narnārāyan, that a devotee is able to see the *jiva* as it actually is. Others, on the other hand, cannot even begin to realise the nature of the *jiva*.”

- 11 Having answered the question in this manner and thereby pleasing everyone, Shriji Mahārāj bid ‘Jai Sachchidānand’ to the assembly and retired to the mansion to sleep.

|| Vachanāmṛut Jetalpur-2 || 8 ||

Jetalpur-3

- 1 In the early morning of Chaitra *sudi* 5, Samvat 1882 [12 April 1829], Swāmi Shri Sahajānandji Mahārāj arrived in the garden on the western side of the mansion, the place of His residence, in Jetalpur. Under a large *borsali* tree within the garden, He was sitting facing east on a cushion with a cylindrical pillow placed on a decorated cot on a square 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. At that time, Muktānand Swāmi, Brahmānand Swāmi, and other *munis* as well as devotees from various places had gathered before Him in an assembly.
- 2 Shriji Mahārāj first thought for a while, and then said, “Everyone please listen; I wish to speak to you. For devotees of God, there is nothing worse than harbouring impure desires. This is because devotees who have such impure desires, even if they stay near Me, cannot be happy. In fact, before engaging in the worship of God, they asked, ‘Mahārāj, please keep us near You.’ However, because they did not eradicate their impure desires, they are miserable.”
- 3 Thereupon Muktānand Swāmi asked, “Mahārāj, how are those impure desires eradicated?”

4 Shriji Mahārāj explained, “The method for eradicating impure desires is as follows: Firstly, whenever one entertains a thought which infringes the codes of *dharmā* that have been laid down by Me, or whenever one thinks ill of a *sādhū* or a householder, one should repeatedly chant ‘Narnārāyan, Swāminārāyan’ aloud. Secondly, one should offer to God the nine types of *bhakti* coupled with knowledge of His greatness and the observance of *dharmā*. As a result, God resides in one’s heart and destroys the impure desires. In fact, just as God 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.

5 “Now I shall now tell you another method which will benefit all of you, so please listen. One should never intentionally infringe the codes of *dharmā* related to one’s five religious vows⁴. If one does so unknowingly, one should immediately atone for the infringement.

6 “In addition, one should realise one’s own self to be the witness; i.e., ‘I am the *ātmā*, which is full of *chaitanya*; it transcends all thoughts and reason. This body, which is accompanied by the mind, is not actually my true form.’

7 “Furthermore, if God smiles at someone, or if God calls someone, or if He performs any other sort of action, one should never bear an aversion towards Him. One should imbibe this form of understanding. However, someone may feel, ‘I have worshipped Mahārāj a lot, and I have also served Him a great deal; still, Mahārāj does not talk to me. Instead, he talks to others a lot. So I might as well worship God while sitting at home.’ In this manner, he bears an aversion towards God. 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 flaws. In fact, My nature is such that I always look only at people’s virtues.

8 “Now I shall tell you how that devotee should imbibe virtues and eradicate flaws. If he thinks, ‘What was I like before I came into the Satsang fellowship? Well, I was the experiencer of *kāl*, *karma*, birth, death, and the cycle of births and deaths. So how can I bear an aversion towards God who has freed me from all of that, who has made me fearless, and who has helped me progress by bestowing noble virtues upon me? How can I ignore His wishes and do as I please?’ Only when that devotee stops bearing an aversion towards God by thinking in this manner does he become happy.

- 9 “In fact, with this body, nothing is greater than to do as God likes. That in itself is *bhakti*. In fact, only by doing this does one attain God. That is why egotism, jealousy, lust, anger, avarice, etc., are all obstacles on the path of liberation and should be discarded.
- 10 “Of those vicious natures, egotism is absolutely the worst of all. Just look, one who has a minor flaw in any other religious vow still manages to survive in Satsang, whereas those who had egotism have never been able to survive. Therefore, O *sādhus*! Never allow any lapse in the observance of non-egotism and other vows. Be extremely vigilant. Believe your self to be distinct from your body. Offer *bhakti* to Shri Purushottam, Shri Narnārāyan, diligently and scrupulously. Constantly engage in worship coupled with remembrance of God; its bliss will equal the bliss of actually having the *darshan* of God.
- 11 “Secondly, in our Satsang one who is well-versed in the scriptures is not necessarily great. Who should be considered great? Well, he who, through *vairāgya*, considers all 14 realms to be as insignificant as a blade of grass; he who, just as he has firm attachment for his body, has firm conviction of God, i.e., Purushottam, as He is; and he who is oblivious to the world in the waking state just as he is oblivious to the world in the state of deep sleep – such a person is great in our Satsang.”

|| Vachanāmṛut Jetalpur-3 || 9 ||

Jetalpur-4

- 1 On Chaitra *sudi* 6, Samvat 1882 [13 April 1829], Swāmi Shri Sahajānandji Mahārāj was sitting leaning on the cylindrical pillow on a cushion that had been placed in the south-facing balcony of the mansion in Jetalpur. He was wearing a white *khes* with a border of silver threads. A white *pāgh* with a veil of flowers adorned His head, and He had also covered Himself with a blanket of white flowers. In addition to this, His entire body had been anointed with sandalwood paste mixed with saffron. Garlands of *gulḍāvadi* flowers were placed around His neck as well. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.
- 2 Then addressing the entire assembly, Shriji Mahārāj said, “In this realm, the *jiva* attains liberation only by the following means:

faith in the manifest form of God, His *darshan* and His constant remembrance. After all, it is said in the Shrimad Bhāgwat that even those who insulted God, namely Kansa, Shishupāl, Dantvakra, etc., attained liberation since all of them had constant remembrance of God. Thus, liberation is attained by constantly remembering God. And since all of you possess such remembrance, your liberation is assured.

3 “Having said that though, you should still observe the codes of *dharma* prescribed by Me in all respects for as long as you have consciousness of your bodies. You may claim, though, ‘If a person has attained God and constantly remembers Him, why does he need to observe religious vows?’ Well, in reply to that, consider the difference between one who firmly observes the vows and one who is slack in his observance. Allow Me to explain that difference to you. Even though both remember God, the person who does not observe *niyams* can only earn liberation for himself, but he cannot help other *jivas* attain liberation. Also, he does not become an *ekāntik bhakta*, nor does he attain the *nirgun* abode of God. Although he does not have to undergo births and deaths, he cannot stay in the Satsang fellowship.

4 “All of you, however, are the best type of devotees. 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 merits of performing millions of sacrifices and will ultimately attain liberation. 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 liberation. Whichever 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 does your *darshan*, or if someone devoutly bows before you, then all of his sins are destroyed. Moreover, whomever you talk to about God and whomever you inspire to observe the *niyams* related to *dharma* will attain liberation. In fact, all of the actions of *sādhus* like yourselves who observe *niyams* are redemptive. This is because you have the firm refuge of the manifest form of Shri Narnārāyan Rishi. That Shri Narnārāyan Rishi is always present in your assembly. This is the answer to those two points.

5 “If again you may claim, ‘If we have a firm refuge of God, why do *māyik gunas* still pervade us?’ Then let Me say that it takes Me no time at all to eradicate the six physical and emotional sensations¹⁴ and the *māyik gunas* 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 and other processes of countless *brahmānds*. Nevertheless, I have kept you like this and have suppressed your powers because it is My wish to do so, and for the purpose of enabling you to attain the bliss of the manifest form of God. What is more, all of you have currently attained Shri Purushottam who is incarnate in the form of Shri Narnārāyan Rishi. Therefore, relinquish all doubts and happily engage in worship.” Saying this, Shriji Mahārāj became silent.

6 Thereafter Āshjibhāi asked Shriji Mahārāj a question: “Mahārāj, how is it that one attains liberation by keeping enmity towards God? Please do tell us.”

7 Shriji Mahārāj replied, “Once King Drupad wished to have his daughter, Draupadi, married. So that she could select a bridegroom, he arranged a grand function in which he invited all of the kings. Dronāchārya also came, as did the Pāndavs. Then all of the kings took turns to try and pierce the fish, but none were able to do so. Thereupon Yudhishtir said, ‘I will pierce the fish.’ Having said this, Yudhishtir took aim. Dronāchārya asked him, ‘Can you see this assembly?’ He replied, ‘Yes, I can see it.’ Again Dronāchārya asked him, ‘Can you see your body?’ He replied, ‘Yes, I can see it.’ Then Dronāchārya said, ‘You will not be able to pierce the fish.’ In this way, four of the brothers were unable to pierce the fish. Thereafter, Arjun stepped forward. He picked up his bow and took aim. Dronāchārya asked him, ‘Can you see this assembly?’ Arjun replied, ‘No, I cannot see the assembly, and I cannot even see the fish. Instead, I see only the bird attached to the fish.’ Hearing this, Dronāchārya 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 Dronāchārya said, ‘Now take your shot.’ Arjun then pierced the fish’s head. In this manner, if all of one’s *vruttis* are focused on the form of God, then one can attain liberation even with a feeling of enmity towards God.

8 “For example, when the *vruttis* of Shishupāl, Kansa and others became completely engrossed in Shri Krishna, they attained

liberation. But if a person does not know how to bear malice towards God in this manner then he is consigned to *narak*. Rather than this, it is much easier to engage in the *bhakti* of God. Conversely, though, one who worships God with such a malignant intellect will never cease to be called demonic and can in no way be called a devotee.

9 “Thus, if one wants to forsake the evil practices of the demons and join the ranks of Dhruv, Prahlād, Nārād, the Sanakādik, etc., engaging in the worship of God by offering *bhakti* is far better.”

10 Having heard Shriji Mahārāj speak in this manner, everyone in the assembly experienced profound bliss.

|| Vachanāmrut Jetalpur-4 || 10 ||

Jetalpur-5

1 Approximately four-and-a-half hours after sunset on Chaitra *sudi* 7, Samvat 1882 [14 April 1829], Swāmi Shri Sahajānandji Mahārāj was sitting on a wooden cot facing north in the courtyard south of the palace in Jetalpur. He was dressed entirely in white clothes. He was wearing a *pāgh* made from a thin, white cloth around His head. He had also covered Himself with a thin, white cotton cloth and was wearing a white *dhotiyu*. At that time, an assembly of *munis* as well as devotees from various places had gathered before Him.

2 After thinking for a moment, Shriji 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 God. Why? Because everything happens according to the will of God. In fact, at this moment, even the will of this assembly can be fulfilled. By the grace of Shri Narnārāyan, even My will can be fulfilled; i.e., whatever I wish for is also fulfilled. Allow Me to elaborate on this.

3 “Whatever I will in My mind is fulfilled in this world. If I will, ‘May he attain a kingdom,’ then he will attain a kingdom. If I will, ‘May he lose his kingdom,’ then his kingdom will be lost. If I will, ‘Let there be this much rainfall here at this moment,’ then it will definitely rain here; and if I will, ‘Let there be no rainfall here,’ then it will not rain here. Also if I will, ‘May he attain wealth,’ then he does so; and if I will, ‘May he not attain wealth,’ then he certainly

does not. If I will, 'May she bear a son,' then she mothers a son; and if I will, 'May she not have a son,' then she definitely does not. If I will, 'May he contract a disease,' then he will contract a disease; and if I will, 'May he not contract a disease,' then he will not contract a disease. So, when I will for something, it actually happens that way.

4 "Then you will argue that a *satsangi* still has to bear 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 yielding fruits is that it occurs in direct proportion to his slackness in engaging in the worship of God. God definitely wishes to assist him. In fact, if His own devotee is to face the pain of a *shuli*, God 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-fold instead, but a devotee should be relieved of that pain and remain happy.' This is the boon I had requested from Rāmānand Swāmi. That is why I pray, 'May good be bestowed upon all!'

5 "Also, I am always trying to keep the *vrutti* of people's minds fixed on God. Why? 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 God – Shri Narnārāyan Rishi. Even if a person who has committed extremely grave 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 God's Akshardhām.

6 "Presently, the lord of Akshardhām, Shri Purushottam, being born to Dharmadev and Murtidevi – who is also called Bhakti – manifests in Badrikāshram and performs austerities in the form of Shri Narnārāyan Rishi. It is to denounce the beliefs of the hypocrites, to destroy any traditions of *adharma* and nurture the traditions of *dharma*, and to propagate *bhakti* coupled with *dharma*, *gnān* and *vairāgya* on this earth in this Kali-yug that Shri Narnārāyan Rishi was born to Shri Dharmadev and Bhakti in the form of Nārāyanmuni – who is presently sitting in this assembly."

7 By saying this, Shriji Mahārāj filled His devotees with joy.

8 Continuing, He said, “The only purpose behind My repeatedly mentioning the predominance of Shri Narnārāyandev is that that same Shri Narnārāyan, who is Shri Krishna Purushottam and who resides in Akshardhām, himself sits daily in this assembly. That is why I speak of his predominance. So, realising My form, I have spent hundreds of thousands of rupees on constructing a spired *mandir* in Amdāvād. That is why I first installed the idols of Shri Narnārāyan therein. That Shri Narnārāyan is the lord of countless *brahmānds*. Of these, he is especially the lord of this Bharat-khand. Those people in Bharat-khand who disregard this manifest form of Shri Narnārāyan by worshipping other deities are like adulterous women who leave their husbands and become attached to other lovers. Even the Shrimad Bhāgwat mentions that Shri Narnārāyan is the lord of this Bharat-khand.

9 “Furthermore, it is for the liberation of the *jīvas* that I have manifested along with these *sādhus*. Therefore, if you abide by My words, I will take all of you to the abode from which I have come. So you should also realise, ‘We have already attained liberation.’ Furthermore, if you keep firm faith in Me and do as I say, then even if you were to suffer extreme hardships, or even if you were to face the calamities of seven consecutive famines, I will protect you from them. Even if you were made to suffer miseries from which there seems to be no way out, I will still protect you – but only if you meticulously observe the *dharma* of My Satsang, and only if you continue practising *satsang*. However, if you do not, you will suffer terrible miseries, and I will have nothing to do with you.

10 “This time, I have left no deficiency in any matter whatsoever. Just look, I have performed several sacrifices in this 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 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 rendered this village and its outskirts even more sanctified than Vrundāvan.”

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 above the mansion for a while and then disappeared.

12 Seeing this phenomenon, everyone asked, “Mahārāj, what was that?”

- 13 Shriji Mahārāj revealed, “Everyday, Brahmā, Vishnu and Shiv come for My *darshan* and the *darshan* of this assembly of *sādhus*. But today, by the wish of God, you have been able to see them along with their celestial vehicles.”

|| Vachanāmṛut Jetalpur-5 || 11 ||

Bhugol-Khagol

Regarding Geography and Astronomy

- 1 [From Kārtik *sudi* 1 to Kārtik *sudi* 11, Samvat 1863 [21 November 1806], under the *harṃo* tree in Bhaktibāg, Gadhadā, Shriji Mahārāj dictated a letter to Shuk Muni addressed to His followers. The letter included a description of *pruthvi*, the *dwips* and the *khands*; the time span of the *yugs*; as well as a narration of the various types of dissolution in reference to the rarity of attaining a human birth in Bharat-khand. It incorporated the message of striving for liberation rather than engaging too deeply in worldly activities. A similar letter is also noted in the Harililāmṛut [VI/11-12]. Regardless of whether the letter mentioned in the Harililāmṛut is this same letter, it is just as significant, and so it is presented here separately.]
- 2 “The Shrimad Bhāgwat and other sacred scriptures 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 deities long for a human birth. The *vishays*, the affluence and opulence, as well as the lifespan of the deities greatly exceed that of humans, yet they have no means of attaining liberation in their own realms. Only after receiving a human birth in Bharat-khand can one attain liberation. In no other place and with no other body is liberation possible. For this reason, attaining a human birth in Bharat-khand is better than being born in any of the other regions of Mrutyulok. Thus, there is no place in the 14 realms that can compare with Bharat-khand.
- 3 “Here are the names of those 14 realms, of which six are above Mrutyulok: (1) Firstly, there is Bhuvarlok – where impure deities reside. (2) Above that is Swarglok – where Indra and other deities reside. (3) Next is Maharlok – where Aryam and other ancestral deities reside. (4) Fourth is Janlok and (5) fifth is Taplok. Bhṛugu and other rishis stay in these two realms. (6) Finally, the sixth and

highest realm is Satyalok – where Brahmā resides. These are the seven realms inclusive of Mrutyulok.

4 “Below Mrutyulok there are a further seven realms. In (1) Atal, (2) Vital, and (3) Suta, the demons reside. Below them are (4) Talātal, (5) Mahātal, and (6) Rasātal – in which nocturnal beings reside. (7) Finally, serpents stay in the seventh realm, Pātāl. These seven realms are below Mrutyulok. This makes 14 realms in total, of which Mrutyulok is the best.

5 “Mrutyulok comprises of seven concentric *dwips*: (1) In the centre is Jambu-dwip, which is 100,000 *yojans* in size. It is surrounded by a salt-water ocean that is also 100,000 *yojans* in size. (2) Plaksh-dwip, the second *dwip*, is 200,000 *yojans* in size. It is surrounded by an ocean that is also 200,000 *yojans* in size. The water of this ocean is like that of ‘ikshu’, i.e., sugarcane juice. (3) The third surrounding *dwip* is called Shālmali-dwip. It is 400,000 *yojans* in size and a surrounding ocean that is also 400,000 *yojans* in size. Its water is like that of ‘surā’, i.e., alcohol. (4) The fourth *dwip*, Kush-dwip, is also circular. It is 800,000 *yojans* wide and has a similar-sized surrounding ocean whose water is like that of ‘ghrut’, i.e., ghee. (5) Next is the fifth *dwip*, Kraunch-dwip. It is 1,600,000 *yojans* in size and it also has an ocean of 1,600,000 *yojans* surrounding it. Its water is like that of ‘kshir’, i.e., milk. (6) The sixth *dwip*, called Shāk-dwip, is 3,200,000 *yojans* wide and has a surrounding ocean of the same size. The water of this ocean is like that of ‘dadhi-mandod’, i.e., yoghurt. (7) Finally, the seventh *dwip* is called Pushkar-dwip. It is 6,400,000 *yojans* in size, it has a surrounding ocean that is also 6,400,000 *yojans* in size. Its water is as sweet as ‘sudhā’, i.e., *amrut*. These are the seven *dwips* that make up Mrutyulok, of which Jambu-dwip is the best.

6 “Jambu-dwip 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 there is the worship of Sankarshan, and Shivji is the principal devotee. To the west of Meru is Ketumāl-khand, which is also called by the name of Subhag. There, Pradyumna is worshipped, and Lakshmiji is the principal devotee. To the north of Meru, there are three *khands*: Ramyak-khand – where there is the worship of Matsya Bhagwān, and Sāvarni Manu is the main devotee; north of that is Hiranyamay-khand – where there is the worship of Kurmaji, and Aryamā is the main

devotee; and north of that still is Kuru-khand – where there is the worship of Varāh, and Pruthvi is the main devotee. This makes five *khands*. To the east of Meru there is the *khand* called Bhadrāshwa-khand – where Hayagriv is worshipped, and Bhadrashravā is the principal devotee. South of Meru, there are a further three *khands*: Harivarsh-khand – where there is the worship of Nrusinh, and Prahlād is the main devotee; south of that is Kimpurush-khand – where there is the worship of Rām-Lakshmiji, and Hanumān is the main devotee; and further south of that is Bharat-khand – where there is the worship of Narnārāyan, and Nārādji is the main devotee. These are the nine *khands* of Jambu-dwip. Of these, Bharat-khand is the best because although the other eight have a greater extent of worldly pleasures to indulge in, one cannot attain liberation there – endeavours for liberation are only possible in Bharat-khand. For this reason, there is no place in the 14 realms equal to Bharat-khand.

7 “Within Bharat-khand, there are 13 regions which are ‘anārya’, that is to say, ignoble. 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) Swāl, and (13) Pilpilām. These 13 regions are impure. It is very difficult for someone who has taken birth there to attain the association of a *Sadguru* – the granter of liberation – and to understand the nature of liberation.

8 “Twelve-and-a-half regions in Bharat-khand are said to be ‘ārya’, i.e., noble. These are: (1) Purva, (2) Vraj, (3) Mālav, (4) Māru, (5) Panjāb, (6) Gujarāt, (7) Dakshin, (8) Malbār, (9) Tilang, (10) Drāvid, (11) Bārmālār, (12) Sorath, and half of Kutch. These twelve-and-a-half regions are superior. There, the *Sant* – a *Sadguru* who is a knower of Brahma – is invariably present. Whosoever receives a human birth in these regions is able to understand *dharma*, *gnān*, *vairāgya* and *bhakti*, and is able to realise the path to liberation. How does he come to realise this? Well, these regions are called the best because of the many *avatārs* of God that manifest there. Thus, all humans of Bharat-khand can attain liberation if they endeavour; if they do not endeavour, they will not attain it. Therefore, one who is wise should abandon violence and other such vices, renounce evil influences, and seek the refuge of the *Sadguru Sant* who is a knower of Brahma and serve him.

9 “The *Sadguru Sant*, whose characteristics are noted in the sacred scriptures, is one who is endowed with all of the noble virtues

of *dharma*, *gnān*, *vairāgya*, *bhakti*, etc. After recognising that *Sant*, one should seek his refuge, keep one's body, *indriyas* and *antahkaran* in accordance with his commands, and engage in the worship of God. This is the only means for attaining liberation. Whoever has done this in the past, is presently doing so, or will do so in the future, should be regarded as one who has best utilised his invaluable human body, as one who has true understanding, and as one who is eminent. Conversely, one who does not understand this, wastes such an invaluable 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 the latter person – who may be called understanding, eminent and wise among the devotees – may be highly esteemed and famed in the world, his esteem and fame are merely like a dream. Those who assume such fame and esteem to be true and are infatuated by them, but do not understand the path to liberation, are called fools and self-destroyers by the *Sant* who is a knower of Brahma and by the sacred scriptures. They would then have to wait a great deal of time before receiving another human birth in such a place where liberation can be attained.

- 10 “The duration of this wait is stated in the scriptures. One *lav* of Brahmā is equal to our 666 years and eight months. Sixty such *lavs* equal one *nimish*, which is the equivalent of our 40,000 years. Sixty such *nimishas* equal one *pal*, which is the equivalent of our 2,400,000 years. Sixty such *pals* equal one *ghadi*, which is 144,000,000 years of our years. Thirty such *ghadis* make a day of Brahmā, which is the equivalent of our 4,320,000,000 years.
- 11 “The passing of four *yugs* is called a ‘chokdi’. Satya-yug lasts for 1,728,000 years; Tretā-yug for 1,296,000 years; Dwāpar-yug for 864,000 years; and Kali-yug for 432,000 years. This means one ‘chokdi’ is completed in 4,320,000 years; and one thousand such ‘chokdis’ pass in one day of Brahmā. That is, in one day of Brahmā, 14 Manus and 14 Indras reign and ultimately die. Each Manu and each Indra reign for 308,571,428 years, six months, 25 days, 42 *ghadis*, 51 *pals*, 25 *nimishes* and 42 and ¹²/₁₄ *lavs*. Fourteen such Manus and Indras are created and destroyed during one day of Brahmā. Countless creatures die throughout that day of Brahmā. This is called *nitya-pralay*.

- 12 “When one night of Brahmā passes and Brahmā retires to sleep, the ten realms inclusive of *swarg*, Mrutyulok and *pātāl* are destroyed. Brahmā’s night is as long as his day. Thus, one of Brahmā’s night and day together lasts for our 8,640,000,000 years. The lower ten realms of the *brahmānd* are thus destroyed daily. At the end of each day, a new set of realms is created, which in turn will be destroyed as well. This is called *nimitta-pralay*, which is the duration of Brahmā’s day.
- 13 “Thirty days of Brahmā make one month, 12 such months make one year, and a hundred such years is the lifespan of Brahmā. When Brahmā dies, the *brahmānd*, consisting of the 14 realms, is destroyed. Then, all of the entities that have evolved out of Prakruti are assimilated back into Prakruti. This is called *prākṛut-pralay*.
- 14 “The fourth type of dissolution is *ātyantik-pralay*. This is when countless millions of *brahmānds* are destroyed. At that time, even Prakruti-Purush – the cause of Pradhān-Purushes – draws countless *brahmānds* within itself, and is then eclipsed by the light of Akshar-Purushⁱ. This, the fourth type of dissolution, is called *ātyantik-pralay*.
- 15 “At the time of creation, everything evolves from Prakruti-Purush in the exact reverse order from which it was assimilated during the time of dissolution. I have thus described the four types of dissolution.
- 16 “The third type of dissolution, *prākṛut-pralay*, is the end of the lifespan of Brahmā. A *jiva* squanders its human body, which it receives after 350,000,000 such *prākṛut-pralays*, for the sake of vain worldly pleasures and by the refuge of a false guru. Consequently, it has to suffer the torments of Yam and the agonies of the pits of *narak*. Moreover, it receives another human birth in a place where liberation is attainable only after passing through the sufferings of the cycle of 8.4 million life forms³, i.e., after another three-and-a-half *prākṛut-pralays*. This is the interval before one receives a human birth again.
- 17 “Therefore, O brother, having understood this today, and having sought the refuge of the *Sadguru Sant* – the granter of liberation –

ⁱ ‘Akshar-Purush’ in this context refers to ‘Aksharbrahma’.

and having kept your body, *indriyas* and *antahkaran* in accordance with his wish, strive for the benefit of your *ātmā* and reach the abode of God. If you do not realise this fact today and waste this human body, which is instrumental in attaining liberation, 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 liberation, and that too if you strive for it. If you do not, you will not attain liberation. This is a fundamental principle. The wise should ponder over this. Fools, on the other hand, will never understand this since they have no respect for the Shrutis or Smrutis.”

|| Bhugol-Khagol ||

|| **End of Additional Vachanāmruts** ||

Glossary

Needless to say, the aim of any translation is to convert text from one language into another. Translating the Vachanāmrut, however, posed a major challenge – the syntactic and cultural differences between Gujarāṭi-Sanskrit and English are so great that some of the original words had to be retained in the text to maintain conceptual accuracy. This Glossary is an attempt to succinctly define those words.

While the limited space of the Glossary does not do complete justice to the definitions of many of the words, understanding the conventions used in the Glossary will allow the reader to maximize its utility. In the text of the Glossary, proper nouns are capitalised and non-italicised, while common nouns appear in lowercase and are italicised. For definitions followed by '*See: another word*', a critical part of the definition is explained under the other word; whereas, for definitions followed by '*See also: another word*', the other word provides some supporting explanation. Moreover, the reader is advised to refer to the Glossary entry of any italicised word that may be included within a particular definition for more information about that concept. Readers should also note that the definitions provided are according to usage in the Vachanāmrut translation, which may not necessarily match the common use of the word. For example, the word '*kām*' has already been translated in the text as 'lust', but in its second meaning as one of the 'four endeavours' of Hinduism, it has been used in its untranslated form in the text. So, the Glossary will only include the less common but only relevant definition of '*kām*' as one of the 'four endeavours'. In addition, where the same word is used in both lowercase and capitalised form, e.g., '*ekāntik bhakta*' and '*Ekāntik Bhakta*', the lowercase form is used for the general meaning of the word while the capitalised form is used when the text is referring specifically to God or the Satpurush. Also, the definition of some words is preceded by the word's literal translation, which appears in single quotes. For example: **Bhagwad Gītā** – 'Song of God', followed by the actual definition.

Finally, references to specific Vachanāmrut paragraphs included in some of the definitions serve both to authenticate the definition as well as to direct readers towards more detailed explanations of the topic within the Vachanāmrut itself.

A

āchārya	Establisher of a religious doctrine or a school of philosophy. The later <i>āchāryas</i> , starting with Shankarāchārya, established a school of philosophy, having written commentaries on the Vyās Sūtras, the Upanishads and the Bhagwad Gītā.
adharma	‘Opposite of <i>dharma</i> ’. That which transgresses <i>dharma</i> . Unrighteousness. Immorality. See: dharma .
adhibhut	1) <i>Indriyas</i> ’ organs, i.e., <i>sthul</i> body of the <i>jiva</i> {Loyā-15.2}. 2) Five <i>mahābhuts</i> , i.e., <i>sthul</i> body of Virāt-Purush {Gadh II-10.3}.
adhidev	1) Governing deity of the <i>indriyas</i> of the <i>jiva</i> {Loyā-15.2}. 2) Governing deity of the <i>indriyas</i> of Virāt-Purush {Gadh II-10.3}.
adhyātma	1) <i>Indriyas</i> of the <i>jiva</i> {Loyā-15.2}. 2) <i>Indriyas</i> of Virāt-Purush {Gadh II-10.3}.
Advait	‘Non-dual’. The monotheistic doctrine propounded prominently by Shankarāchārya that states that the ultimate reality is only one (i.e., ‘non-dual’) principal substance – <i>nirgun</i> Brahma – and that all else is merely an illusion.
ahamkār	1) ‘I-ness-maker’. One of the four aspects of the <i>antahkaran</i> , characterised by its function of giving rise to the sense of self, i.e., sense of individual existence. 2) On a cosmic level, a product of <i>mahattattva</i> , which is of three types – <i>sāttvik-ahamkār</i> , <i>rājas-ahamkār</i> and <i>tāmas-ahamkār</i> – and from which, in turn, the remaining elements are produced. By nature, it is passive, dense and totally ignorant {Gadh I-12.10; Gadh I-12.27}.
Āhir	Specific sub-caste of the <i>Vaishya</i> caste traditionally engaged in commercial activities.
akartum	Extraordinary divine power of God whereby He exercises restraint in His power to eclipse the infinite <i>muktas</i> of Akshardhām by His own divine light and prevail alone {Loyā-13.10}

- ākāsh** 1) ‘Space/ether’ or vacuum. One of the five gross elements, from which the *sthul* body of Virāt-Purush, i.e., the physical world, is formed. By nature, it provides space for all *jivas*, is the cause of the internal and external activities of their bodies, and is also where the *prāns*, *indriyas* and *antahkarans* reside {Gadh I12.23}. The strongest of the five elements since it supports and pervades all of the other four {Gadh I-56.12} – yet remains wholly unaffected by them {Kār-8.3 et al.}. See also: **mahābhuts**.
 2) Also refers to space.
 3) Also often used to refer to Chidākāsh {e.g., Gadh I-46.3,5; I-65.5}. See: **Chidākāsh**.
- Akshar** 1) ‘Imperishable’. Second-highest of the five eternal entities; i.e., transcends everything except Purushottam. Also referred to as Aksharbrahma or Brahma. See also other four eternal entities: **jiva**, **ishwar**, **māyā**, and **Purushottam**.
 2) In his personal form, Akshar serves Purushottam in His abode, Akshardhām, and manifests as His ideal devotee, the Satpurush, on earth. Both forms are human in appearance.
 3) In his impersonal form, Akshar is the abode of Purushottam, called Akshardhām. See: **Akshardhām**.
 4) In his all-pervading *anvay* form, Akshar is called Chidākāsh {Gadh I-21.7; I-46.3,5; I-65.5}. See: **Chidākāsh**.
- Aksharbrahma** Akshar. See: **Akshar**.
- Akshardhām** The highest abode. The divine abode of Purushottam Bhagwān Swāminārāyan, where He is forever seated before countless *muktas*, who have attained qualities similar to those of Akshar {Gadh I21.7}. The impersonal form of Akshar.
- akshar-mukta** A *jiva* that has attained ultimate liberation and resides forever in Akshardhām with a divine body.
- Akshar-Purush** Also called Mahā-Purush, Mul-Purush, or simply, Purush. See: **Purush**.
- aksharrup** 1) ‘Form of Akshar’. That which has qualities similar to those of Akshar. Used to describe the spiritual state of *akshar-muktas*. Highest level of faith or spiritual status is

to become *aksharrup* and worship Purushottam {Loyā-12.8}.

2) Is also sometimes used to describe things that have attained qualities similar to Akshar through his contact, e.g., light {Gadh II.13.16}.

akshividyā	‘Knowledge of the eyes’. A type of <i>brahmavidyā</i> by which one sees one’s <i>ātmā</i> and the form of God within the eyes {Loyā-15.6}.
Alok	Region beyond this realm.
Amās	‘No-moon’ day signifying the last day of a lunar month, i.e., the 15 th day of the dark half of an Indian calendar month. New moon.
amrut	‘Without death’. An exhilarating liquid churned from the ocean by the deities and the demons, known to grant immortality to those who drink it.
analphakshi	‘Bird of fire’. Large, legendary bird that never lands on the ground and has the strength to carry seven elephants with it.
andaj	‘Born from egg’. Category of life forms born from eggs, i.e., all forms of birds, reptiles, etc.
angarkhu	Long, sewn upper garment worn by males, similar to a long waist-coat stretching down to the knees.
antahkaran	‘Inner faculty’. The complete mind which comprises of four aspects, each characterised by its individual functions: called the <i>man</i> when generating thoughts and desires; the <i>buddhi</i> when consolidating thoughts, making decisions and resolutions, forming convictions, or discriminating; the <i>chitt</i> when repeatedly contemplating or focusing; and the <i>ahamkār</i> when forming a sense of being. Normally used in the singular since all four are aspects of the one <i>antahkaran</i> , but also often referred to as being four different <i>antahkarans</i> .
antaryāmi	‘Inner controller’. Power of God to reside within a <i>jiva</i> , <i>ishwar</i> , etc., and control its each and every action. Also implies God knowing its innermost thoughts and feelings.
anu	Fundamental, universal and atom-like unit of matter. Monad. Smallest building block of creation.

anvay	‘Not separate’. Associated. Connected. When used for God, implies immanent, i.e., inherently existing within {Gadh I-7; Sār-5; Var-7}.
anyathā-kartum	Extraordinary divine power of God whereby He can eclipse even Akshar – in the form of Akshardham – and uphold the infinite <i>muktas</i> by Himself, implying that He is the supporter of all, but that He Himself is totally independent {Loyā-13.10}.
archimārg	‘Road of fire’. Traditionally thought of as the path to the sun, but also the path to the abode of God taken by the <i>jiva</i> after death.
arth	One of the four <i>purushārths</i> , allowing for the fulfillment of desires for material objects, in particular wealth {Amd-5.11}.
ārti	Hindu ritual of waving lighted wicks before the <i>murti</i> of God as an act of worship.
āsan	1) ‘Seat’, derived from verb-root ‘ās’ – to sit. Yogic sitting posture. 2) Third of the eight steps of <i>ashtāng-yoga</i> , entailing physical exercises of postures for soundness of body, which promotes concentration.
asat	1) ‘Opposite of <i>sat</i> ’. Transient, i.e., perishable, changing and bound by the constraints of time. 2) False. Not true.
asatya	1) ‘Opposite of <i>satya</i> ’. Transient, i.e., perishable and changing, and bound by the constraints of Time. 2) False. Not true. 3) ‘Imaginary’ or ‘illusory’ according to the Advait doctrine.
Āshādh	First month of the Āshādhī Samvat year, normally beginning between June and July.
āshram	Stage of life. Traditionally in Hinduism, there are four in total, each with their corresponding duties and responsibilities. Specifically, <i>brahmachārya</i> , as a student and celibate; <i>gruhastha</i> , as a householder with a family; <i>vānprasth</i> , as an elderly advisor, literally implying ‘taking to the forests’; and <i>sannyāstha</i> , as a recluse, literally

implying ‘throwing away’ or ‘putting aside’, i.e., renouncing the world.

ashtāṅg-yoga System of Yoga comprising eight progressive steps leading ultimately to yoga, i.e., union with God. The eight steps are, namely: *yam* (restraint), *niyam* (observance), *āsana* (seat or posture), *prāṇāyāma* (mastering the *prāṇs*), *pratyāhār* (withdrawal), *dhārnā* (concentration), *dhyāna* (meditation), and *samādhi* (trance). See also individual entries.

Āso Fourth month of the Āshādhī Samvat year, normally beginning between September and October.

āśopālava Type of tree whose leaves are used in rituals and on auspicious occasions as decoration.

āstik 1) ‘Believer’. Person who believes in the existence of God, or more generally, one who is religiously-inclined.
2) Can also describe people or scriptures that accept the authority and authenticity of the Vedas.
3) Person who firmly believes that pious or impious *karmas* in this realm will undoubtedly receive the respective fruits of those *karmas* in the realm beyond {Gadh III-26.4}.

asuyā Form of jealousy, in which faults are attributed to the virtues of the person of which one is jealous {Sār-8.3}.

Ātal First realm beneath Mrutyulok, where demons reside. Seventh realm from the bottom in the 14-realm system of a *brahmāṇḍ*. See: Appendix B.

ātmā 1) The pure *jīva*, distinct from the physical, subtle and causal bodies – i.e., distinct from the *indriyas*, the *antahkaran*, worldly desires, or any other traces of *māyā*.
2) Generally, that which pervades, inspires and governs. Thus, also refers to God as the pervader, inspirer and governor of the physical and non-physical world, i.e., *sharīri*.

ātmanivedi One who offers *ātmanivedanam*, the ninth type of *bhakti*, i.e., a devotee who has totally surrendered himself to God. One whose every action is an offering to God and who has God at the centre of his/her every action.

ātyantik-pralaya 1) ‘Final dissolution’. Destruction of all of the countless millions of *brahmāṇḍs*, when even Prakṛti-Purush – the cause of countless Pradhān-Purushes – draws in countless

brahmānds within itself, and is then eclipsed by the light of Aksharbrahma {Bhu-Kha.14; Gadh II.2.29; Amd-2.8}. In *ātyantik-pralay*, only Purushottam, Akshar, and the *akshar-muktas* remain (Pan-7.10). See also the other three types of dissolution: **nitya-pralay**, **nimitta-pralay** and **prākṛut-pralay**.

2) On the individual level, also called *gnān-pralay*. See: **gnān-pralay**.

- āval** Type of small shrub whose leaves have inherent healing qualities.
- avatār** Incarnation of Vishnu. Through Vishnu, God incarnates on Earth for the welfare of society and for the liberation of the *jivas*. God is always present in Bharat-khand through such incarnations or His *sādhū* {Var-19.2}. He assumes various forms according to whichever task needs to be accomplished in whichever place {Loyā-7.10}. Different scriptures offer different lists of the actual incarnations, but 24 *avatārs* are generally agreed upon; and of these, 10 are regarded as major incarnations – with a greater degree of the presence of God than others. The most common list of the 24 *avatārs* based on the Purāns are: (1) Brahmā, (2) Varāh, (3) Matsya, (4) Hayagriv, (5) Hansa, (6) Yagnarup, (7) Kurma, (8) Dhanvantari, (9) Mohini, (10) Pruthu, (11) Nārad, (12) Rushabhdev (13) Dattātreyā, (14) Kapildev, (15) Narnārāyan, (16) Nrusinh, (17) Vāman, (18) Parshurām, (19) Vyās, (20) Rām, (21) Balrām, (22) Krishna, (23) Buddha, and (24) Kalki. Of these, the ten main *avatārs* of Vishnu are: (1) Matsya, (2) Kurma, (3) Varāh, (4) Nrusinh, (5) Vāman, (6) Parshurām, (7) Rām, (8) Krishna, (9) Buddha, and (10) Kalki.
- avidyā** Synonymous with *māyā* {Gadh III-19.4}. False understanding of the nature of reality. Ignorance.
- avyākṛut** Of the three bodies of Virāt-Purush and other *ishwars*, the causal body. Analogous to the *kāran* body of the *jivas*. The body from which the *ishwar's* *virāt* (gross) body and *sutrātmā* (subtle) body evolve, and is thus also considered as the *māyā* of *ishwar* {Kār-12.4}.
- Ayodhyāwāsi** ‘Residents of Ayodhyā’. Ayodhyā, the birthplace of Rām Bhagwān, is a city in northern India where Bhagwān

Swāminārāyan's family lived for several years after moving from Chhapaiyā, Bhagwān Swāminārāyan's birthplace. In the context of the Vachanāmrut, the term refers to Bhagwān Swāminārāyan's family.

B

bādhitānuvutti 'Recollection of the falsified'. Mental state in which one feels a sense of apprehension at the possibility of becoming bound again to objects that have already been mentally falsified, i.e., to which the ties of affection have been severed due to an understanding of the objects' inherent falseness {Gadh III-4}.

Badrikāshram 'Hermitage with orchards of badri-trees'. Celestial abode of Narnārāyan. Considered to be full of orchards of 'badri'-trees – trees bearing small, slightly sour apple-like fruits, called 'badri'-fruits in Sanskrit. The *muktas* that reside in this abode are elevated souls who perform continuous austerities to please God and attain salvation through human birth.

Bhādarvā Third month of the Āshādhi Samvat year, normally beginning between August and September.

bhāgwat dharma '*Dharma* related to God'. The *dharma* which *avatārs* of God come to establish and which was adopted by Nārād, the Sanakādik, Shukji, Dhruv, Prahlād, Ambrish and other devotees; this form of *dharma* is not different from *bhakti* itself {Gadh III-21.5}. Also called *ekāntik dharma*. See: **ekāntik dharma**.

Bhagwad Gitā 'Song of God'. One of the most popular Hindu scriptures. Comprises of a dialogue between Arjun, the warrior, and Shri Krishna, his charioteer, at the outset of the battle between the feuding cousins, the Pāndavs and the Kauravas. Forms a portion of the epic Mahābhārat (Bhishma-parva, chapters 25-42) in which Shri Krishna enlightens Arjun on *karma*, *bhakti* and *gnān*, and inspires him to selflessly fulfill his duty of fighting for *dharma* and against *adharma* by the strength and will of God. One of the eight scriptures accepted as authoritative by Bhagwān Swāminārāyan. See: Appendix D.

Bhakta	Ideal devotee of God, referring to the <i>Satpurush</i> . See: Satpurush .
bhakti	Devotion to God. Noted to be of nine types: (1) <i>Shravanam</i> – Listening to spiritual discourses or devotional songs related to God. (2) <i>Keertanam</i> – Singing or talking about God. (3) <i>Smaranam</i> – Remembering God. (4) <i>Pāda-sevanam</i> – Serving God's holy feet. (5) <i>Archanam</i> – Anointing God with sandalwood paste, etc. (6) <i>Vandanam</i> – Bowing before God. (7) <i>Dāsyam</i> – Behaving as the servant of God. (8) <i>Sakhyam</i> – Behaving as the friend of God. (9) <i>Ātmanivedanam</i> – Unconditionally offering oneself and all of one's belongings to God with absolute submission. Where the ten types of <i>bhakti</i> are mentioned {Gadh III-33.6}, the tenth type is <i>prem-lakshanā bhakti</i> – profound, loving <i>bhakti</i> .
Bhāt	Specific sub-caste of people traditionally employed by kings to flatter them with self-composed poems and verses. Similar to a bard. Also popularly known as Bārot.
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. Considered the best of the nine <i>khands</i> of Jambu-dwip because those who attain birth in this region can potentially attain liberation due to the invariable presence of God's <i>avatār</i> or God's <i>Sant</i> {Bhu-Kha.8,9; Var-9.2}.
Bhurlok	Mrutyulok. See: Mrutyulok .
bhut	A gross element from which the <i>sthul</i> body of Virāt-Purush, i.e., the physical world, is formed. There are five 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>mahābhuts</i> .
Bhuvarlok	First realm above Mrutyulok, where impure deities reside. Ninth realm from the bottom in the 14-realm system of a <i>brahmānd</i> . See: Appendix B.
bokāni	Cloth tied around the head with ends also made to cross from under the chin to cover the ears and cheeks as well. Worn during cold spells.

- bordi** Type of 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 particularly resilient roots.
- borsali** Specific type of tree that blossoms with delicate, white, and extremely fragrant flowers.
- Brahma** 1) Second-highest of the five eternal entities, i.e., transcends everything except Parabrahma. Also called Akshar, Aksharbrahma or Brahman. See: **Akshar**. See also other four eternal entities: **jīva**, **ishwar**, **māyā**, and **Parabrahma**.
2) Alone, often taken to refer to the Brahma of the shushka-Vedāntis, i.e. the *nirgun*, formless and non-dual ultimate reality, apart from which, they claim, all else is merely an illusion.
- Brahmā** The *ishwar* responsible for the creation of the *brahmānd* and the life forms within it. Part of the trinity of *ishwars*, along with Vishnu (the sustainer) and Shiv (the destroyer), responsible for the governance of one *brahmānd*. Not to be confused with Brahma, the second-highest of the five eternal entities.
- brahmachāri** 1) *Brāhmin* who has been initiated as a renunciant into the holy order of the Swāminārāyan Fellowship. Such *brahmachāris* were invested with special priestly authority, i.e., appointed as personal attendants to the *murtis* within *mandirs*, and as the performers of other religious rites.
2) One who observes *brahmacharya*, i.e., leads a life of celibacy.
3) One who is in the first stage of life in the traditional Hindu four stages of life, i.e., *brahmacharya* stage.
- brahmacharya** 1) ‘Divine conduct’. Celibacy. For renunciants *brahmacharya* has been prescribed as eight-fold abstinence from associating with the opposite gender in the following ways:
(1) *shravanam* – listening to or of
(2) *keertanam* – talking to or of
(3) *keli* – frolicking with
(4) *prekshanam* – intentionally looking at
(5) *guhyabhāshanam* – privately conversing with

(6) *sankalpa* – fantasising about

(7) *adhyavasāya* – thinking of

(8) *kriyā* – intercourse with

For householder males, *brahmacharya* constitutes renouncing all women except their wives, abstaining from sexual relations with one's wife on days of observance, and engaging in sexual relations with her only during the appropriate times {Gadh I-34.8}.

brahmacharya āshram First of the four stages of life, when one fulfills one's duty as a student and celibate.

Brahmadhām 1) Abode of God. Akshardhām. See: **Akshardhām**.

2) At times also refers to the various abodes of other *avatārs*.

Brāhma-kalp Period of time during the process of creation when Brahmā and other *jīvas* are given their respective bodies by God {Gadh I-13.3}. Length of time is one of Brahmā's days, i.e., 4.32×10^9 human years.

Brahmalok 1) 'Realm of God'. Akshardhām. See: **Akshardhām**.

2) Realm of Brahmā. Highest realm in the 14-realm system of a *brahmānd*. Also called Satyalok. See: Appendix B.

Brahmamahol 1) 'Palace of God'. Abode of God. Akshardhām. See: **Akshardhām**.

2) Formless and pure *chaitanya* form of Akshar. Also called Chidākāsh {Gadh I-21.7}.

brahmānd Individual 'cosmos' comprising of a system of 14 realms, of which there are countless millions on various planes. Each *brahmānd*, created and sustained by a Pradhān-Purush pair, contains a trinity of Brahmā, Vishnu, and Shiv as the governing deities {Pan-4.8}. The 14 realms of each *brahmānd* are, in descending order: Satyalok, Taplok, Janlok, Maharlok, Swarglok, Bhavarlok, Mrutyulok, Atal, Vital, Satal, Talātal, Mahātal, Rasātal, Pātāl. See also: Glossary entry on each realm and Appendix B.

Brahmapur 1) Abode of God. Akshardhām. See: **Akshardhām**.

2) Also refers to Brahmalok as realm of Brahmā. See: **Brahmalok** (2nd definition).

- brahmarandhra** Mystical opening in the crown of the head – at the end of the *sushumnā nādi* – through which the *jiva* leaves the body on death or during *samādhi* and reaches higher realms.
- brahmarshi** Literally, a renunciant or one engaged in stern austerities with characteristics like that of a rishi. Considered to be higher than a *rājarshi*.
- brahmarup** ‘Form of Brahma’. Possessing qualities similar to those of Brahma. Same as *aksharrup*. See: **aksharrup**.
- brahmasattā** 1) Formless form of Brahma, i.e., Chidākāsh {Gadh I-66.4; Kār-1.27}.
2) Also refers to the *ātmā*, which is characterised by eternal existence {Gadh III-3.3,5}.
- brahma-sushupti** ‘The *sushupti*-like divine light of Brahma’. Chidākāsh, the all-pervading form of Brahma.
- brahmaswarup** ‘Form of Brahma’. See: **brahmarup** and **aksharrup**.
- brahmavidyā** ‘Knowledge of Brahma, i.e., God’. Knowledge that guides one on the path to God-realisation.
- Brāhmin** pious and learned person traditionally assigned duties of worship, performing rites and rituals, teaching, etc. One of the four castes of the ancient Indian social system.
- Bruhadāraṇya Upanishad** One of the most important of the principal Upanishads, belonging to the Yajur Veda, and ascribed to Yāgnavalkya Rishi. Teachings centre around modes of worship, contemplation and identity with Brahma. See: Appendix D.
- Burānpuri** Specific type of cloth from central India.
- buddhi** ‘Intellect’, derived from verb-root ‘*budh*’ – to know. One of the four aspects of the *antahkaran*, characterised by its functions of consolidating thoughts, making decisions, forming convictions and discriminating. By nature, it possesses the knowledge of all objects and is also the reason for the specific knowledge which all of the *indriyas* possess. Its inherent features are doubts, conviction, sleep and memory {Gadh I-12.12}.

C

chaitanya	‘Consciousness’. The substance of the <i>ātmā</i> . A higher consciousness that transcends the physical realm which is <i>jad</i> and <i>māyik</i> .
chaitanya prakruti	Term denoting all things that are <i>chetan</i> or animate, i.e., that possess <i>chaitanya</i> or consciousness. Living elements.
Chaitra	Tenth month of the Āshādhī Samvat year, normally beginning between March and April.
chākhdis	Wooden, strapless sandals worn specifically by renunciants for simplicity and personal discipline.
chakra	‘Wheel’. According to yogic practices, any of the nerve plexuses or centres of spiritual energy located within the inner body of every individual. Each one is thought to be a seat of instinctive consciousness.
chameli	Delicate, fragrant and usually white flower of the jasmine genus – found to blossom especially in the month of Shrāvan.
champā	Specific type of flower, usually yellow in colour.
chanā	A type of gram, similar to dried chickpeas.
chāndlo	Small, round mark – usually either of <i>kumkum</i> or of sandalwood paste – applied in the centre of the forehead indicating one’s Hindu affiliation.
chāndrāyan	Strict form of fasting where one’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 morsel of food at the beginning of a new lunar month rising to 15 morsels on Punam, then decreasing again to a complete fast by Amās; or, beginning with 15 morsels of food at the beginning of a new month and decreasing to a complete fast on Punam, then increasing again to 15 by Amās. Other forms involve having only eight morsels a day, or four morsels twice a day, or merely three morsels a day.
chāran	Celestial minstrel. Member of a specific class of people, considered demigodly in origin, as they were employed by

deities to compose and recite verses celebrating their exploits.

chetan That which possesses *chaitanya*, i.e., is full of consciousness.

Chhândogya Upanishad One of the most important of the principal Upanishads, belonging to the Sām Veda. Teachings centre around the origin and significance of the divine resonation 'AUM', the *ātmanā*, contemplation, and life after death. See: Appendix D.

chhint Type of rich, embroidered cloth.

chhoglu Crest-like tuft of doth either emerging from the end of a *pāgh* or left hanging from one side. Sometimes inserted into a *pāgh* when made of a string of flowers.

Chidākāsh Formless and pure *chaitanya* form of Akshar {Gadh I-21.7}. By nature, it is the all-supporting and all-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 Brahma. Although the term Chidākāsh is sometimes abbreviated as *ākāsh*, it is not to be confused with the *ākāsh* evolved from *tamogun*, which is one of the five gross elements and which undergoes creation and destruction {Gadh I-46.5,9,10}.

chintāmani Divine gemstone that fulfills all of the wishes of its possessor.

chitt 'Mind/consciousness'. One of the four aspects of the *antahkaran*, characterised by its functions of contemplating or pondering and especially focusing. Mental impressions and experiences are recorded and recalled from it. By nature, the entire *jagat* inherently resides in a subtle form within it, and it is itself unchanging, luminous, pure, full of pure *sattvagun* and passive {Gadh I-12.9; Gadh II-6}.

D

dagli Sewn upper garment worn by males, more pleated at the chest. Shorter than an *angarkhu*.

daharvidyā 'Knowledge of the inner *ākāsh*'. Knowledge of Chidākāsh {Gadh I-46.9}.

darbār	Court of residence belonging to a king or feudal ruler, traditionally with a central courtyard surrounded by rooms with verandas.
darshan	‘Seeing’, derived from verb-root ‘ <i>drush</i> ’ – to see. To see with reverence and devotion. Term used specifically for beholding, with inner or outer vision, God, the <i>Satpurush</i> , <i>murtis</i> , or highly revered people with the intention of inwardly contacting and receiving their grace and blessings. By doing darshan properly a devotee develops affection for God, and God develops affection for that devotee {Sār-2}.
Darshans	<p>‘Insights’ or ‘perspectives’. The six classical systems of Hindu philosophy, namely:</p> <ol style="list-style-type: none"> (1) Nyāya – ‘Logic’. System relating logic and validation as a means to arrive at correct knowledge. (2) Vaisheshikh – ‘Distinctionism’ derived from ‘<i>visheshā</i>’ – distinction. System analysing the distinct natures of the basic elements of existence and reality. (3) Sāṅkhya – ‘Enumeration’ derived from ‘<i>sam</i>’ + verb-root ‘<i>khā</i>’ – to count or number. System analysing the categories of existence and reality. See also: Sāṅkhya. (4) Yoga – ‘Union’ derived from verb-root ‘<i>yuj</i>’ – to yoke or join. System focusing on quieting the fluctuations of the mind through various physical and mental practices, ultimately aiming at the transcendental experience of union with God. See also: Yoga. (5) Purva Mimāṃsā – ‘Early inquiry’. System emphasising and clarifying the correct procedures and performance of Vedic rites and rituals as a means to liberation. (6) Uttar Mimāṃsā or Vedānta – ‘Later inquiry’ or ‘conclusion of the Vedas’. System of thought embodied in the Upanishads that reveals the conclusive teachings of the Vedas, centering primarily on the nature of the <i>ātmā</i>, the world, reality and personal experience. See also: Vedānta.
Devlok	‘Realm of the deities’. Swarglok. See: Swarglok .
dharma	<ol style="list-style-type: none"> 1) ‘That which sustains or holds’, derived from verb-root ‘<i>dhru</i>’ – to sustain or hold. Universal law or principle that ‘sustains’ or ‘upholds’ the entire world. All-inclusive term used to mean righteousness, morality, religion, responsibility and duty.

2) The practice of religious disciplines and duties, i.e., *niyams*– including honesty, *brahmacharya*, non-violence, etc. One of the four attributes of *ekāntik dharma*. Sometimes referred to as the ‘dharma of the four castes and four *āshrams*’, which are encapsulated in the five religious vows⁴ {Gadh I-21.3}.

3) *Ekāntik dharma*. See: **ekāntik dharma**.

4) One of the four *purushārths*, allowing for the fulfillment of one’s personal, domestic and social duties {Amd-5.11}.

Dharmakul

1) Bhagwān Swāminārāyan Himself {Gadh I-1.8}.

2) ‘Family of Dharmadev [Bhagwān Swāminārāyan’s father]’. Refers to Bhagwān Swāminārāyan’s family {Var-18.4}.

Dharma-shāstras Set of scriptures 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, austerities, study of the Vedas, etc. A part of the Smruti literature. See also: Appendix D and **Smrutis**.

dhārnā

‘Concentration’. Sixth of the eight steps of *ashtāng-yoga*, entailing focusing of the mind to guide the flow of consciousness.

Dhruv Star

‘Fixed star’. Refers to the celestial polestar. Remaining fixed, this star is used by travelers as a useful navigational reference marking due north.

dhunya

Form of *jap*, i.e., continuous chanting of the holy name of God, often to the accompaniment of musical instruments. Commonly pronounced as ‘dhun’.

dhotiyu

Unstitched, long piece of cloth traditionally worn by males as a lower garment, usually wound around the waist with one end tucked in after passing between the legs. Also known as ‘dhoti’.

dhyān

‘Meditation’, derived from verb-root ‘*dhyai*’ – to meditate. Seventh of the eight steps of *ashtāng-yoga*, entailing sustaining a concentrated state where the mind is clear and calm.

Diwāli

‘Series of oil lamps’. Last day of the Vikram Samvat Indian year, i.e., day of Amās of the month of Āso. Very

holy and joyous Hindu festival celebrating the return of Rām Bhagwān to Ayodhyā from his 14-year exile, and the victory of good over evil – signified by the lighting of oil lamps dispelling the darkness.

dodi	Cheap, inferior quality of spinach generally eaten only by the extremely poor.
dolariyā	Derived from the Gujarātī verb-root ' <i>dolvu</i> ' – to sway. White flower of the jasmine genus, whose blossoming buds are considered to be especially beautiful when swaying in the wind – from which it gets its name.
drashtā	'Seer', derived from verb-root ' <i>drush</i> ' – to see. Generally refers to the <i>ātmā</i> as the observer {Sār-12}. In some places also refers to God as the observer within each <i>ātmā</i> {Gadh I-64; Sār-6.10}.
drashya	1) 'Visible', derived from verb-root ' <i>drush</i> ' – to see. An object of vision. Often referring to the physical body {Sār-12.9}. 2) Also taken to mean the visible world as a whole {Gadh I-64.5}.
dudhpāk	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 devotional songs, similar to present-day tablā.
Dvait	'Dual'. Philosophical doctrine propounding the eternally distinct natures of the <i>jiva</i> and God, as opposed to the monist doctrine of the Advait school propounding their non-duality.
Dwāpar-yug	'Third Age', derived from ' <i>dwī</i> ' + ' <i>para</i> ' – literally meaning 'after second'. Third of the four ages 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 castes came into full operation. See also: yug .
dwip	'Island', or a landmass resembling an island.

E

- Ekādashī** 1) 11th day of the bright and dark halves of a lunar month.
2) Special religious observance performed on this day which, among other things, also involves fasting.
3) Name of the young woman that was created from the light of God's ten *indriyas* and mind to battle against Mur Dānav {Gadh II-8.2}.
- ekadmal** Former *sādhū*, who left the holy order due to some personal misconduct or his inability to conform to the renunciant regimen – and now travels alone, i.e., without a companion *sādhū*. This is contrary to the *niyams* set by Bhagwān Swāminārāyan that *sādhūs* should never travel alone, but at least in pairs.
- ekāntik** One possessing an elevated spiritual state wherein one offers *bhakti* to God along with *dharma*, *gnān* and *vairāgya*, i.e., all four of the attributes of *ekāntik dharma* {Loyā-6.3}. See also: **ekāntik dharma**.
- ekāntik bhakta** Highest level of devotee. One who offers *ekāntik bhakti*, i.e., perfectly possesses all four of the attributes of *ekāntik dharma* – *dharma*, *gnān*, *vairāgya* and *bhakti* {Gadh III-13.3, Gadh III-33.4; Gadh II-38.5; Var-3.2}. One who has no desires other than God, and who worships God realising himself to be *brahmarup* {Gadh I-11}
- Ekāntik Bhakta** Refers to the ideal *ekāntik bhakta*, the *Satpurush*. See: **Satpurush**.
- ekāntik bhakti** *Bhakti* compounded with *dharma*, *gnān* and *vairāgya*. Synonymous with *ekāntik dharma*. See also: **ekāntik dharma**.
- ekāntik dharma** Collective term for the four endeavours of *dharma* (religious disciplines and duties, i.e., *niyams*), *gnān* (spiritual knowledge), *vairāgya* (an aversion for worldly pleasures), and *bhakti* (devotion) coupled with the knowledge of God's greatness {Gadh I-21.3} – the cultivating of which will lead one to become an *ekāntik bhakta* {Gadh I-19.5} who crosses God's *māyā* and attains His abode {Gadh III-21.5}. Also called *bhāgwat dharma*.

ekāntik sādhu Highest level of *sādhu*, one who has attained the *ekāntik* state {Var-3.13}. See also: **ekāntik**.

Ekāntik Sant Refers to the ideal *ekāntik sādhu*, the *Satpurush* {Var-3.13}. See: **Satpurush**.

F

Fāgun Ninth month of the Āshādhī Samvat year, normally beginning between February and March.

feto Long piece of cloth twisted and tied around the head as a headdress.

G

gandharva Celestial being engaged in music, song and dance in the celestial realms.

Garud Fiery eagle-like bird with white head and red wings, and a golden male body. Serves as Lord Vishnu's vehicle.

gāu measure of distance equivalent to approximately 1½ to 1¾ miles.

ghadi Duration of time equaling approximately 24 minutes. See also: Appendix B.

Gitā Bhagwad Gitā. See: **Bhagwad Gitā**.

gnān 1) 'Knowledge', derived from verb-root '*gnā*' – to know. Spiritual knowledge leading to enlightenment. In particular, the knowledge of one's *ātmā* and the form and greatness of Paramātmā.

2) Also often used to mean *ātmā*-realisation or *ātmagnān*.

gnān-indriya 'Cognitive sense', through which one can 'know'. There are five cognitive senses in total (the organs of which are the physical aspect of the senses) namely: hearing (ears), touch (skin), sight (eyes), taste (tongue) and smell (nose). By nature, they engage themselves in their respective *vishays* {Gadh I12.13} and have the complete knowledge of that *vishay* {Var-17.2}. In certain cases, it may seem that no distinction is made between the physical and subtle aspects, i.e., the senses and the sense organs are referred to by the same nouns – 'eyes', 'ears', 'nose', etc. However, the sense organs are not to be confused with the *indriyas* (the

senses), which are part of the subtle body, and which are quite distinct from the physical organs.

gnān-pralay	‘Dissolution by <i>gnān</i> ’. State of individual understanding whereby Prakṛti-Purush and the entities evolved thereof do not come into view, and one sees only pure <i>chaitanya</i> , within which only the form of God resides, but no other forms remain. In other words, all <i>māyik</i> influences are dissolved – as if <i>ātyantik-pralay</i> has taken place for that particular individual {Gadh I-24.2; Amd-2.8}. See also: ātyantik-pralay .
Golok	‘Realm of cows’ – derived from ‘go’ meaning cows, and ‘lok’ meaning realm. Celestial abode of Shri Krishna described in the Purāṇs as being extremely picturesque.
gopas	‘Protectors of cows’. Cowherds, in particular the members of the cattle-rearing community of Vrundāvan present during the time of Shri Krishna. Male devotees of God who epitomized the ideal of profound love and <i>bhakti</i> towards God.
gopis	‘Protectors of cows’. Wives of the cowherds of Vrundāvan present during the time of Shri Krishna. Female devotees of God who epitomized the ideal of profound love and <i>bhakti</i> towards God.
gor	Sweet material made directly from sugarcane, and yellow to brown in colour.
gorakh-āsan	‘ <i>Āsan</i> to protect the <i>indriyas</i> ’. Specific yogic <i>āsan</i> or sitting posture wherein one 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 thus helping in the observance of <i>brahmacharya</i> . Also popularly known as ‘gorakshāsan’ or ‘bhadrāsan’.
guldāvadi	Flower of the chrysanthemum genus, found to blossom unusually out of season. There are two varieties, red and yellow, both with small pointed petals. Also known as <i>sevanti</i> .
guna	‘Quality’. Principle quality of Prakṛti, or <i>māyā</i> {Gadh I 12.6}. There are three in total: <i>sattvagun</i> (‘goodness’, i.e., awareness), <i>rajogun</i> (‘passion’, i.e., desires) and <i>tamogun</i>

(‘darkness’, i.e., unawareness, lethargy). All beings are affected by the influence of one or a combination of these three *gunas* of *māyā* until they become *gunātit*. With respect to the influence of the *gunas* on *jivas* and *ishwars*, the *gunas* elicit in people’s minds three different types of moods as follows: a person in *sattvagun* is calm, placid, peaceful; a person in *rajogun* is desirous, active, sensual; a person in *tamogun* is volatile, lethargic, drowsy. See also: **gunātit, sattvagun, rajogun and tamogun.**

- gunātit** “Transcending the *gunas*’. That which transcends the three *gunas* of *māyā* – *sattvagun*, *rajogun* and *tamogun*, i.e., that which has no trace or influence of *māyā* whatsoever {Gadh II-43.2}.
- Guna-vibhāg** Portion of Shri Krishna’s final teachings (Shrimad Bhāgwat, canto XI, chapter 25) to his friend and statesman Uddhav regarding the classification and characteristics of the three *gunas*.

H

- hajāri** Specific type of large, yellowish orange flower. Known as marigold in the western world.
- Harilīlāmṛt** Gujarāti scripture of the Swāminārāyan Fellowship poetically detailing the life and work of Bhagwān Swāminārāyan.
- Harivansh** Annexe to the Mahābhārat narrating in over 16,000 verses Vishnu’s lineage, including the life and history of Shri Krishna.
- harmo** Specific type of small tree which blossoms with white flowers, found generally in the Kutch region of Gujarāt.
- haveli** Traditional mansion-like building, usually constructed of intricately carved woodwork.
- hrudayākāsh** ‘Space within the heart’. Spiritual region of the heart. The inner self.

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 *nādis*.

Indralok	Realm of Indra, the god of rain and king of deities. Also known as Swarglok.
indriya	‘Sense’, through which one can ‘know’ and perform actions – the organ of which is the physical aspect of the sense, e.g., sight (eyes), hearing (ears), smelling (nose), etc. There are ten in total – the five <i>gnān-indriyas</i> (cognitive senses) and the five <i>karma-indriyas</i> (conative senses), with the <i>man</i> often taken to be the 11 th . By nature, they engage themselves in their respective <i>vishays</i> {Gadh I-12.13} and have the complete knowledge of that <i>vishay</i> {Var-17.2}. In certain cases, it may seem that no distinction is made between the physical and subtle aspects, i.e., the senses and the sense organs are referred to by the same nouns – ‘eyes’, ‘ears’, ‘nose’, etc. However, they are not to be confused with the <i>indriyas</i> that form the subtle body, and which are quite distinct from the physical organs. When mentioned as the ‘five <i>indriyas</i> ’, generally refers to the five <i>gnān-indriyas</i> {Pan-2.16; Gadh II-2.4; Var-4.6}. See also: gnān-indriya and karma-indriya .
ishtadev	‘Favourable deity’. Beloved god.
Ishtadev	Refers to the Supreme God.
ishwar	Second of the five eternal entities. Infinite in number. Similar to <i>jiva</i> with respect to being bound by <i>māyā</i> – i.e., composed of the 24 elements ² , having three bodies, three states, three <i>gunas</i> , desires, etc. – but involved in the processes and lordship of the <i>brahmānds</i> , and thus endowed by God with greater powers. Brahmā, Vishnu, Shiv and all entities greater than them upwards to Prakruti-Purush, are considered <i>ishwars</i> . See also other four eternal entities: jiva , māyā , Akshar , and Purushottam .
Itihās	‘History’. The two Indian historical epics – the Rāmāyan and the Mahābhārat – which are among the most popular and widely accepted of all Hindu scriptures. Both are interwoven with stories and sub-stories incorporating social ideals as well as philosophical and spiritual principles.

Considered a part of the Smrutis. See also: **Rāmāyan**, **Mahābhārat** and Appendix D.

J

- jad** 'Non-living', inanimate. Opposite of *chaitanya*. That which is without consciousness.
- jad prakruti** 1) Eight non-*chaitanya* (inanimate) constituents of the world: *pruthvi, jal, tej, vāyu, ākāsh, mahattattva*, Pradhān-Prakruti and Mul-Prakruti.
2) The Bhagwad Gitā mentions these to be *pruthvi, jal, tej, vāyu, ākāsh, man, buddhi* and *ahamkār* {Loyā-7.14}.
- Jai Sachchidānand** Traditional verbal gesture among Hindus used in greeting one another or in departing.
- Jai Swāminārāyan** Traditional verbal gesture among Swāminārāyan devotees used in greeting one another or in departing. Used by Shriji Mahārāj twice in the Vachanāmṛut {Kar.-3.12; Loyā-18.17}.
- Jain** 1) Of, or relating to Jainism – the non-Vedic religion of India propagating strict non-violence, asceticism, and *karmas* as being the only factor responsible for creation and the continuing unfolding events and activities of the world. Since, according to Jain philosophy, *karmas* themselves can grant their own fruits, 'God' is not a necessary element of their philosophy.
2) Adherent of Jainism.
- Janlok** Fourth realm above Mrutyulok, where Bhṛugu and other rishis reside. The 12th realm from the bottom in the 14-realm system of a *brahmānd*. See: Appendix B.
- Janmāshtami** Birthday of Shri Krishna according to the Indian calendar, i.e., Shrāvan *vadi* 8. Celebrated annually by Vaishnavs with festivals of devotional worship.
- jal** 'Water' or liquid matter. One of the five gross elements, from which the *sthul* body of Virāt-Purush, i.e., the physical world, is formed. By nature, it binds *pruthvi* and other substances, softens and moistens all objects, satisfies and sustains all life forms, quenches thirst, subdues heat and is abundant {Gadh I-12.20}. See also: **mahābhuts**.

jal-basti	‘Flushing with water’. An austere yogic practice to help cleanse the inner parts of the body – which in turn helps in the observance of <i>brahmacharya</i> . 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 the genitals and then flushing it out either through the genitals or the anus.
jarāyuj	‘Born from womb’. Category of life forms born from wombs, i.e., all forms of mammals including humans.
jhānjh	Pair of small, traditional cymbals – slightly larger than <i>manjirās</i> – used in the accompaniment of other percussion instruments.
jīva	1) ‘That which is living’, derived from verb-root ‘ <i>jiv</i> ’ – to live. Individual, embodied soul still bound by <i>māyā</i> and consequently undergoing the cycle of births and deaths. Infinite in number. With the three bodies – <i>sthul</i> (gross), <i>sukshma</i> (subtle), and <i>kāran</i> (causal) – and three states – waking, dream, and deep sleep. First of the five eternal entities. See also other four eternal entities: ishwar , māyā , Akshar and Purushottam . 2) Often used synonymously with <i>ātmā</i> , i.e., a pure soul distinct from all traces of <i>māyā</i> {Pan-3}.
jīvātmā	<i>Jīva</i> . See: jīva .
Jyeshtha	The 12th month of the Āshādhi Samvat year, normally beginning between May and June.

K

Kailās	Celestial abode of Shiv.
kāl	‘Time’. The universal and continuous phenomenon that accounts for and gives rise to the progression of existence and events – allowing for the past, present and future – and which ultimately leads to the destruction of all things {Loyā-9.4}, thus often used as a synonym of death and destruction. Like <i>māyā</i> , a power of God from which the <i>jīva</i> is released when he attains liberation. {Gadh II-50.5; Jet-3.8}

Kali-yug	‘Age of Darkness’. Fourth and present of the four ages that mark the time-scale of the world. Lasting 432,000 human years – of which over 5,000 have already passed – it is when purity and righteousness have thoroughly diminished in comparison to what they were in Satya-yug. People generally live to be not more than 100 and <i>swabhāvs</i> prevail in greater abundance than ever before. See also: yug .
kalpavruksh	‘Tree that lasts for a <i>kalp</i> ’. Special tree possessing the magical power to fulfill the wishes of anyone who sits under it. One of the 14 divine objects that emerged from the churning of the oceans by the deities and demons.
kām	One of the four <i>purushārths</i> , allowing for the regulated fulfillment of one’s personal and social desires {Amd-5.11}.
Kanbi	Specific sub-caste of the <i>Vaishya</i> caste traditionally engaged in farming and rearing cattle.
kanthi	Double-threaded necklace, usually made of <i>tulsi</i> beads, received by <i>satsangis</i> upon initiation into the Satsang Fellowship, and worn as a sign of their affiliation to God. Derived from noun ‘ <i>kantha</i> ’, meaning neck.
Kapil Gitā	Portion of the Shrimad Bhāgwat (canto 3, chapters 25-33) consisting of Kapilji’s preachings to his mother, Devhuti. See: Appendix D.
kāran	‘Causal’. Of the three bodies of the <i>jiva</i> , the causal body, i.e., the <i>jiva</i> ’s desires or <i>māyā</i> {Kār-12.4} – which causes the <i>jiva</i> to take birth again. By nature, it itself is ignorance, which has been fused with the <i>jiva</i> since time immemorial. It retains the <i>jiva</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 {Var-6.3}. See also other two bodies of the <i>jiva</i> : sthul and sukshma .
karma	‘Action, deed’, derived from verb-root <i>kru</i> – to do. Any action or deed – including word and even thought – that will sooner or later reap its consequences. Forms part of a universal, unbiased and inescapable law central to Indian philosophy linking actions and their fruits – cause and effect – to the very performer of the actions, via God – the giver of the fruits of each <i>karma</i> ; i.e., pious deeds reap pleasant fruits for the performer, impious deeds reap

painful fruits for the performer {Gadh III-26.4}. There are three types of *karmas*: *sanchit karmas* (deeds accumulated over infinite births), *prārabdha karmas* (deeds whose consequences are already set in motion) and *kriyamān karmas* (deeds whose consequences are in the process of being formed). These can be explained with the popular analogy of the various stages of growing rice: rice harvested and stored in the granary can be likened to *sanchit karmas*; from this stock, a portion selected and readied for cooking and eating is like *prārabdha karmas* – past deeds shaping the present events; meanwhile, new grains being sown in the fields which will yield a fresh crop in the future, and in turn be added to the stock in the granary, are like the *kriyamān karmas*, i.e., current deeds eventually being added to *sanchit karmas* until they ‘ripen’ to bear fruit as *prārabdha karmas*, either later in the present life or in a future life.

karma-indriyas ‘Conative senses’. The senses through which one can perform actions. There are five in total (the organs of which are the physical aspect of the senses) namely: speech (voice), handling (hands), walking (feet), excretion (anus) and procreation (genitals). By nature, they engage themselves in their respective *vishays* {Gadh I12.13} and have the complete knowledge of that *vishay* {Var-17.2}. In certain cases, it may seem that no distinction is made between the physical and subtle aspects; i.e., the senses and the sense organs are referred to by the same nouns – ‘voice’, ‘hands’, ‘feet’, etc. However, the sense organs are not to be confused with the *indriyas*, the senses, that form the subtle body, and which are quite distinct from the physical organs.

karma-yogi ‘One who is striving for *karma-yoga*, i.e., yoga through activities’. Term used for a householder devotee who has not renounced his/her worldly duties outright – as opposed to a *sāṅkhya-yogi* – but is nevertheless sincerely striving for yoga or liberation. Refers to the many householders in the time of Bhagwān Swāminārāyan who chose to totally commit and dedicate their lives to Satsang.

karnikār Specific type of flower, usually red, white or yellow in colour.

Kārtik	Fifth month of the Āshādhī Samvat year, normally beginning between October and November.
kartum	Extraordinary divine power of God to eclipse the infinite <i>muktas</i> of Akshardhām by His own divine light and prevail alone {Loyā-13.10}.
Kathavalli Upanishad	Also called Katha Upanishad. One of the most important of the principal Upanishads, belonging to the Krishna Yajur Veda. Includes the enlightening story of how the young Nachiketā received the knowledge of immortality from Yam, the god of death. See: Appendix D.
Kāthi	Specific sub-caste of the <i>Kshatriya</i> caste traditionally strong and well-built. Type of <i>Rajput</i> . Native(s) of Kāthiāwād, a region in Gujarat.
Kāyasth	Specific community of people or a person born of <i>Brāhmin</i> and <i>Kshatriya</i> parents, traditionally engaged in political affairs.
keval-gnān	‘Perfect or ultimate <i>gnān</i> ’. Specific philosophical term of the Jain school describing – as propounded in their <i>nāstik</i> philosophy – the final state of realisation {Gadh II-18.3}.
khand	Continent. Large land mass or region.
khes	Piece of cloth that may be worn as a <i>dhotiyu</i> or as an upper garment.
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.
Krishnatāpni Upanishad	One of the many Upanishads. See: Appendix D.
kodrā	Inferior 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.
Koli	Specific sub-caste of people traditionally living as boat people, and catching fish for their livelihood.

kothā	Cheap, inferior type of sweet and sour fruit, round in shape and extremely heavy. Generally used only to make pickles and chutneys.
kriyamān karmas	Deeds whose consequences are in the process of being formed'. Current deeds – including words and even thoughts – which will eventually be added to the stock of <i>karmas</i> (<i>sanchit karmas</i>) until they 'ripen' to bear fruit as <i>prārabdha karmas</i> , either later in the present life or in a future life. See also: karma .
kruchchhra chāndrāyan	Form of stern austerity entailing regulating one's intake of food over prolonged periods of time, generally performed as a form of atonement for a grave sin. See also: chāndrāyan .
Kshatriya	Person of power – physical and sovereign – traditionally responsible for both the formation and enforcement of law within society, as well as its safety. One of the four castes of the ancient Indian social system – the rulers and warriors of society.
kshetra	1) 'Field' or 'territory'. Often used with <i>kshetragna</i> to describe a relationship similar to that between some land and its owner – the <i>kshetra</i> is the land, the <i>kshetragna</i> its owner. For example, often used to refer to the three bodies (the <i>kshetra</i>) – of which the <i>ātmā</i> is the 'master' (the <i>kshetragna</i>) {Pan-3.11}. Also used to refer to all <i>jivas</i> , <i>ishwars</i> , the various evolutes of <i>māyā</i> , and Brahma – of which God is the 'master'. See also: kshetragna . 2) 'Field' or 'territory'. Place of dwelling {e.g., Gadh I-12.6}.
kshetragna	1) 'Knower of <i>kshetra</i> '. Often used with <i>kshetra</i> to describe a relationship similar to that between a landowner and his land. For example, often used to refer to the <i>ātmā</i> , the 'master' (the <i>kshetragna</i>) of the three bodies (the <i>kshetra</i>) {Pan-3.11}. Also used to refer to God, the 'master' of all <i>jivas</i> , <i>ishwars</i> , the various evolutes of <i>māyā</i> , and even Brahma {Gadh II-31.4}. See also: kshetra .
Kshir-sāgar	'Ocean of milk'. Where Lord Vishnu is said to recline upon Shesh, lord of the serpents. According to the Mahābhārat (Udyog-parva-102), the ocean was formed from the milk of

Surabhi, a cow formed from the vomit of Brahmā when he drank too much *amrut*.

- Kudā-panthi** Follower of an anti-Vedic cult that falsely propagates the five ‘m’s as a means to liberation, namely: madya (alcohol), māns (meat), matysa (fish), mudrā (tantric, i.e., occult markings) and maithun (illicit sex).
- kumkum** Fine, red powder – traditionally made of turmeric and lime – used by Hindus in rites and worship, and also applied on the forehead to form a *chāndlo*.
- kunjar-kriyā** ‘Elephant act’. An austere yogic practice to help cleanse the inner parts of the body – which in turn helps in the observance of *brahmacharya*. The practice involves drinking a considerable amount of water, swirling it around the stomach, and then discharging it out again through the mouth.
- kusangi** A person who is bad company, i.e., a bad influence on one’s spiritual progress, and leads one astray from Satsang {Gadh I-48; Gadh I-70}.

L

- lādu** Sweet item of food made principally of flour, ghee, and *gor* or sugar, shaped into small balls.
- lav** Period of time equaling approximately $\frac{1}{150}$ th of a second, traditionally noted as eight times the time taken to pierce a lotus-leaf with a needle, or one-sixtieth of the time taken to blink. See also: Appendix B.

M

- Mādhvi Sampradāy** School of philosophy adhering to the doctrine of Madhvāchārya, a 13th century South Indian Vaishnav āchārya. He propounded a doctrine of pure dualism, wherein there is an essential and eternal distinction between God and all other beings and things.
- Māgdhī** Dialect specific to Magadh, the southern region of present-day Bihār. Language of the ancient Jain and Buddhist scriptures.
- Māgshar** Sixth month of the Āshādhi Samvat year, normally beginning between November and December.

Mahā	Eighth month of the Āshādhi Samvat year, normally beginning between January and February.
Mahābhārat	‘Great epic of India’. Popular Hindu scripture revolving around the family feud between the Pāndavs and the Kauravas, culminating in the great battle, the Mahābhārat war. One of the two Itihās scriptures. With over 100,000 verses, it is the world’s longest poem. See: Appendix D.
mahābhuts	‘Major elements’. Collective term for the five gross elements that evolve from <i>tāmas-ahankār</i> and from which <i>ishwars</i> , and in particular Virāt-Purush, i.e., the physical world, are formed. Namely: <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/ether’ or vacuum). Each one has a root cause, called its <i>tanmātrā</i> , namely: smells, tastes, sights, touch and sounds, respectively.
mahāmāyā	Also called Mul-māyā, Mul-Prakruti, or simply, Prakruti. See: Prakruti .
mahāprān	Technical term referring to one of the 11 ‘efforts’ required to pronounce certain syllables requiring an extended breath.
Mahā-Purush	Also called Mul-Purush, Akshar-Purush, or simply, Purush. See: Purush .
Maharlok	Third realm above Mrutyulok, where Aryam and other ancestral deities reside. The 11 th realm from the bottom in the 14-realm system of a <i>brahmānd</i> . See: Appendix B.
Mahātal	Fifth realm below Mrutyulok, where nocturnals reside. Third realm from the bottom in the 14-realm system of a <i>brahmānd</i> . See: Appendix B.
mahattattva	‘Major element’. Taken to be on par with the <i>chitt</i> of the <i>jiva</i> , but on a cosmic level. First of the entities produced by Pradhān-Purush. By nature, the entire <i>jagat</i> inherently resides within it in a subtle form. It is itself unchanging, luminous, pure, full of pure <i>sattvagun</i> and passive {Gadh I-12.9}. See also: Appendix C.
Malār	technically ‘Malhār’. Specific musical raga of Indian music. Considered to induce rainfalls if sung correctly.
man	‘Mind’ (pronounced ‘mun’). One of the four aspects of the <i>antahkaran</i> , characterised by its functions of generating

	thoughts and desires, and governing all of the <i>indriyas</i> {Gadh I-12.11}.
manan	‘Thinking’, derived from verb-root ‘ <i>man</i> ’ – to think. Contemplation. Deep reflection.
mandal	1) Group or assemblage. In the time of Bhagwān Swāminārāyan, the <i>sādhus</i> were often formed into groups – within which they traveled and preached in different regions. 2) Also refers to all of the <i>sādhus</i> in the holy order.
mandir	Sacred Hindu place of worship. Temple.
manjirās	Pair of small, traditional cymbals used in the accompaniment of other percussion instruments.
manomay chakra	‘The mind in the form of a wheel’. The mind, seen as an incessantly turning wheel, whose ten spokes are taken to be the ten <i>indriyas</i> {Sar-7}. See also: chakra .
manovahā nādi	Nerve or channel wherein the mind resides, transmitting energy within the inner body of a person and allowing the flow of desires and thoughts.
mānsi pujā	‘Mental worship’. Form of worship in which one devoutly performs <i>pujā</i> , offers <i>ārti</i> , <i>thāl</i> , etc., to God mentally – exactly as one would physically {Sār-3.3; Gadh III-23}.
Manu Smṛuti	Oldest and considered to be the most authoritative of the ancient Smṛuti scriptures, serving even today as a sourcebook of Hindu culture and customs, incorporating in its 2,685 verses day-to-day laws and duties for people of every strata of society. Ascribed to the primordial King Manu, the father of mankind. See also: Smṛutis and Appendix D.
manvantar	Of the 14 Manus that reign sequentially during one day of Brahmā, the duration of the reign of one Manu. Duration of time equaling 306,720,000 human years.
Mārgi	Follower of the Vām-mārg (Cult of Lust), an anti-Vedic cult that propagates illicit sex and other Veda-prohibited practices as a means to liberation.
matsar	Similar to envy. But when mentioned together with jealousy, taken to mean the inability to tolerate the rise

and gain of anyone else – whether it be of a person of equal standing or otherwise {Kār-6}.

māyā	Instrument or power of God used as the fundamental ‘substance’ of creation. By nature, it is composed of the three <i>gunas</i> , is both <i>jad</i> and <i>chaitanya</i> , eternal, <i>nirvishesh</i> , and in its dormant state – before the time of creation – houses all <i>jivas</i> and <i>ishwars</i> , and all elements {Gadh I 12.6}. It is inspired by, controlled by, and dependent on God Himself {Gadh II-21.13}. The <i>jivas</i> and <i>ishwars</i> must transcend <i>māyā</i> , i.e., eradicate it from within themselves, in order to attain Akshardhām. Third of the five eternal entities. See also other four eternal entities: jīva , ishwar , Akshar and Purushottam . See also: Prakruti .
māyik	Of, or pertaining to <i>māyā</i> . Opposite of divine.
medi	A small, well-ventilated room atop a traditional residential <i>haveli</i> structure. Sometimes, it also refers to the entire building itself.
mogrā	Delicate flower of the jasmine genus, white in colour and extremely sweet in fragrance. Traditionally used in offerings to <i>murtis</i> of God.
Moksh-dharma	Portion of the Mahābhārat (Shānti-parva, chapters 174-365) comprising of Bhishma’s teachings from his bed of arrows to King Yudhishtir after the conclusion of the Mahābhārat war.
moliyu	Rich fabric with silky finish woven with golden or silver threads and detailed, decorative edges.
mothya	(Pronounced ‘moth’). Very cheap and inferior type of moss-like spinach found to grow on riverbanks, eaten only by the extremely poor.
mrudang	Type of double-sided drum. Traditional Indian percussion instrument played to supply rhythm in the singing of devotional songs.
Mrutyulok	‘Realm of death’. Eighth realm in the 14-realm system of a <i>brahmānd</i> , where everyone and everything is subject to death, but also only of the realms where human birth and ultimate liberation is possible. See: Appendix B.

mukta	‘Free’ or ‘released’, derived from verb-root ‘ <i>much</i> ’ – to free or release. A liberated soul. A resident of any abode of God who has been freed from a lower plane of existence to a more spiritually elevated state. There are varying levels of spiritual elevation, i.e., <i>muktas</i> of Badrikāshram, Shwetdwip, Golok, etc. The highest level of <i>mukta</i> , <i>akshar-mukta</i> , has attained ultimate liberation and is free from the bondage of <i>māyā</i> and the consequent cycle of births and deaths {Sār-17}.
Mul-Prakruti	Also called <i>mahāmāyā</i> , Mul-māyā, or simply, Prakruti. See: Prakruti .
Mul-Prakruti-Purush	Prakruti-Purush. See: Prakruti-Purush .
Mul-Purush	Also called Mahā-Purush, Akshar-Purush, or simply, Purush. See: Purush .
muni	<i>Sādhu</i> . See: sādhu .
murti	Sacred idol of God used to offer worship {Gadh I-68}.

N

nādi	‘Conduit’. 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>sushumnā nādi</i> .
Nārad Panchrātra	Revised edition of the Panchrātra Tantra composed by Nāradji. See: Panchrātra Tantra .
narak	Realm to which damned sinners are consigned and compelled to suffer at the hands of Yam, the god of death, and his servants. Often used in the plural to signify the various infernal regions. After serving an appropriate amount of time, based on the extent of the sin, the <i>jiva</i> eventually returns to the cycle of births and deaths.
nāstik	1) ‘Non-believer’. Opposite of <i>āstik</i> . Person who does not believe in the existence of God, or more generally, one who is not religiously inclined. 2) Can also describe people or scriptures that do not accept the authority and authenticity of the Vedas. 3) Often refers specifically to the Jains, who propound that all activities and events are direct results of <i>karmas</i> , but

who do not accept God as the all-doer or the giver of the respective fruits of *karmas* {Var-6.4.8; Gadh I-48.5, Gadh I-78.6, Gadh II-18}.

4) One who proclaims as false the moral do's and don'ts prescribed by the scriptures {Gadh I-42.4}.

5) One who does not trust the words of greats such as Nārad, the Sanakādik, Vyās, Vālmiki, etc. {Gadh II-6.6}.

nididhyās 'Constant contemplation', derived from 'nī' + verb-root 'dhyai' – to thoroughly contemplate or ponder. Constant, concentrated contemplation on a subject. Repeated deep reflection {Sār-3; Loyā-15.13}.

nimish 'Blink'. Duration of time equaling approximately $\frac{2}{5}$ th of a seconds, traditionally taken to be the time taken to blink. See also: Appendix B.

nimitta-pralay 1) 'Stimulated dissolution'. Destruction of the lower 10 realms of the 14-realm system of a *brahmāṇḍ* including *swarg*, Mrutyulok and *pātāl*. This is stimulated by the end of the 14-*manvantar* day of Virāt-Purush, i.e., when his equally long night falls {Gadh I12.29; Bhu-Kha.12}. See also the other three types of dissolution: **nitya-pralay**, **prākṛut-pralay**, **ātyantik-pralay**. See: Appendix C.

2) Brahmā's deep sleep state – when all of *ishwar's* adjuncts are absorbed – which lasts as long as his day, equivalent to 4,320,000,000 human years {Amd-2.8}.

niranna-mukta Literally, 'food-less *mukta*'. Refers to a liberated soul of Shwetdwip, who performs severe austerities and is said to survive there without any food.

nirgun 1) 'Without *gunas*'. Not possessing any attributes of the three *gunas* – *sattvagun*, *rajogun* and *tamogun* – i.e., transcends all *māyik* qualities. Divine.
2) Extremely subtle {Kār-8}.

nirvikalp 'Without alternatives or doubts'. Adjective describing faith or state of being in which one sees only God – but no doubts or distinctions remain whatsoever, i.e., a state of perfect realisation {Gadh I-39; Gadh II-14; Loyā-12}.

nirvikalp samādhi 1) Highest state of realisation, in which one sees only God – but no doubts or distinctions remain whatsoever, i.e., a state of perfect realisation {Gadh II-14; Var-1}.

	2) The eighth and final stage – and ultimate goal – of <i>ashtāṅg-yoga</i> .
nirvishesh	Adjective describing that which is without any adjuncts. This describes <i>māyā</i> in her causal state when she is devoid of all of the things that may develop from her, i.e., <i>pruthvi</i> , <i>jal</i> , <i>tej</i> , etc.
Nitishatak	A 100-verse poetical scripture expounding ethical values and morals. Composed by Bhartuhari, the famous seventh century King-turned- <i>sannyāsi</i> .
nitya-pralay	1) ‘Constant dissolution’. The day-to-day dying of countless individual deities, demons, humans and others {Gadh I 12.29; Bhu-Kha.11}. See also the other three types of dissolution: nimitta-pralay , prākrut-pralay and ātyantik-pralay . 2) The <i>jiva</i> ’s state of deep sleep – when all of <i>jiva</i> ’s adjuncts are absorbed {Amd-2.8}.
nivrutti	1) ‘Inactivity’. State of quietness and passivity, i.e., retirement from social duties and affairs. In this sense, often used to refer to the path of renunciation. 2) Can also encompass retirement from all forms of activities and responsibilities – including even religious activities such as serving in the <i>mandir</i> , attending to devotees of God, etc. – i.e., emphasizing contemplation and meditation at the expense of devotion and service.
nivrutti dharma	‘ <i>Dharma</i> characterised by <i>nivrutti</i> ’. Path of renunciation or path of inactivity from worldly pursuits. See: nivrutti .
niyam	1) Moral and spiritual disciplines, and religious codes of conduct prescribed by God, the Satpurush, or the scriptures to protect a devotee on the path to God. <i>Niyams</i> may relate to either the observance of <i>dharma</i> or the observance of <i>bhakti</i> {Gadh III-34.4}. Observance of <i>niyams</i> keeps the devotee fit to travel closer to God and ultimately earns the grace of God. Transgressing <i>niyams</i> causes the devotee to fall from the path of God. Bhagwān Swāminārāyan has outlined the basic <i>niyams</i> for all of His followers in the Shikshāpatrī. See also: Shikshāpatrī .

2) Second step of *ashtāṅg-yoga*, entailing observance of religious practices and code of *dharma* for the control and refinement of the mind.

P

- Padma Purāṇ** One of the 18 Purāṇs. Scripture of 55,000 verses describing the process of creation, the world, *swarg*, *pātāl* and also the seat of Brahṁā, the lotus – called ‘padma’ in Sanskrit. Considered to have been infiltrated by unfounded scholars with several concocted verses, thus rendering it unauthoritative. See: Appendix D.
- Pādma-kalp** Period of time during the process of creation when Marichi and others *jivas* are given their respective bodies by God {Gadh I-13.3}. Measuring one of Brahṁā’s days, i.e., 4.32 x 10⁹ human years.
- pāgh** Long, thin piece of cloth tied around the head like a turban to form a traditional headdress.
- pakhwāj** Type of *mrudang* or double-sided drum. Traditional Indian percussion instrument with a deep, mellow sound, played to supply rhythm in the singing of devotional songs.
- pal** Duration of time equaling approximately 24 seconds.
- Panchrātra Tantra** Sacred scripture of the Vaishnavs composed by Vāsudev Bhagwān serving as authority regarding rites and rituals, *mandir* construction, etc. Revered by Vaishnavs on par with the Vedas, i.e., considered as being ‘revealed’ (Shruti) rather than ‘remembered’ (Smruti). See: Appendix D.
- panchvishays** The five types of objects in which the *jiva* indulges via the *indriyas* – i.e., various sights, sounds, smells, tastes and touches. See: **vishay**.
- Parabrahma** ‘Supreme Brahma’, God. Also called Paramātmā or Parabrahma. Highest of the five eternal entities – transcending even Brahma. See: **Purushottam**. See also other four eternal entities: **jiva**, **ishwar**, **māyā**, and **Akshar**.
- Paramātmā** ‘Supreme being’, God. Also called Parabrahma or Purushottam. Highest of the five eternal entities – transcending even Akshar. See: **Purushottam**. See also other four eternal entities: **jiva**, **ishwar**, **māyā**, and **Akshar**.

Param-Bhāgwat Ideal devotee of God, referring to the *Satpurush*. See: **Satpurush**.

Param-Bhāgwat Sant Ideal *sādh*u of God, referring to the *Satpurush*. See: **Satpurush**.

Param-Ekāntik Sant Ideal *ekāntik sādh*u of God, referring to the *Satpurush*. See: **Satpurush**.

paramhansa ‘Supreme swan’. A male *sādh*u of the highest order, 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. Traditionally, they renounce not only worldly pursuits but also all religious accessories such as rites, symbols and objects – daily worship, *chāndlo*, *kanthi*, etc. – and lead a life of traveling and preaching. In the time of Bhagwān Swāminārāyan, there was an illustrious band of 2,000 learned, talented and saintly *sādh*us of which 500 were initiated into the *paramhansa* order. These were later re-initiated as *sādh*us and had returned to performing all traditional religious rites and rituals, but were still known as *paramhansas*.

parārdh Duration of time equaling 1×10^{17} human years.

Parāshar Smruti One of the principal ancient Smruti scriptures. Ascribed to Parāshar Rishi, father of Vyās. See also: **Smrutis** and Appendix D.

pārasmani “Philosophers’ stone”. Magical gem that turns iron into gold.

pārshad Male renunciant in the time of Bhagwān Swāminārāyan, similar to a *sādh*u, but one whose *niyams* were not as stringent; i.e., they observed *brahmacharya* in general but were allowed to talk with women, were allowed to touch money but not keep it for themselves, etc. Most *pārshads* shaved their heads like other *sādh*us but wore a white – not saffron – *dhotiyu* and upper garment. See also: **sādhu.**

pātāl Collective term for the region of realms below Mrutyulok. See: Appendix B.

Pātāl Lowest realm in the 14-realm system of a *brahmānd*, where serpents reside. See: Appendix B.

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 <i>nādis</i> .
Posh	Seventh month of the Āshādhī Samvat year, normally beginning between December and January.
Pradhān	Pradhān-Prakṛuti. See: Pradhān-Prakṛuti .
Pradhān-Prakṛuti	Prakṛuti half of the Pradhān-Purush pair, 'conceived' by Mul-Purush and Mul-Prakṛuti for the creation and sustenance of each <i>brahmāṇḍ</i> . Also called simply Pradhān.
Pradhān-Purush	One of the countless pairs of Pradhān-Prakṛuti and Purush (2 nd definition) – 'conceived' by Mul-Purush and Mul-Prakṛuti for the creation and sustenance of each <i>brahmāṇḍ</i> . Subsequently, from each pair of Pradhan-Purushes, the 24 elements ² are created, and in turn, the <i>jivas</i> and <i>ishwars</i> receive their respective bodies.
prāgna	Term for the <i>jivātmā</i> when in the state of deep sleep, i.e., when it is conscious of its <i>kāraṇ</i> body.
prajāpati	Deities responsible for the creation of the world. From Brahmā, Marichi and other <i>prajāpatīs</i> were produced. From them, Kashyap and other <i>prajāpatīs</i> were produced. From them, Indra and other deities, the demons, and all of the mobile and immobile creation were produced. {Gadh I-41.5}
prakṛuti	Refers to <i>chaitanya prakṛuti</i> and/or <i>jad prakṛuti</i> . See: chaitanya prakṛuti and jad prakṛuti .
Prakṛuti	1) 'Primal nature'. Divine energy or instrument of God that initiates the creation process by being 'impregnated' by Purush – also called Mul-Purush, Mahā-Purush, or Akshar-Purush – and from which countless pairs of Pradhāns and Purushes are 'conceived' for the creation and sustenance of each <i>brahmāṇḍ</i> . Taken to be feminine in nature, she is composed of the three <i>gunas</i> , is both <i>jad</i> and <i>chaitanya</i> , eternal, <i>nirvishesh</i> , and in her dormant state houses all <i>jivas</i> and all elements {Gadh I-12.6}. Also called Mul-Prakṛuti, Mul-māyā, and even <i>mahāmāyā</i> . See also: māyā . 2) Also refers to Pradhān-Prakṛuti {e.g., Gadh I-46.5}.

Prakruti-Purush The pair of Mul-Prakruti and Mul-Purush, from which countless pairs of Pradhāns and Purushes are formed for the creation and sustenance of each *brahmāṇḍ*. Also called Mul-Prakruti-Purush.

prākṛut-pralay 1) 'General dissolution'. Destruction of the body of Virāt-Purush, i.e., of all 14 realms of one *brahmāṇḍ*, and the absorption of Pradhān-Purush and the 24 elements² including *mahattattva* into *mahāmāyā*, i.e., Mul-Prakruti {Gadh I-12.29; Bhu-Kha.13}. This occurs when the two-*parārdh* lifespan of Virāt-Purush has elapsed {Amd-2.8}. See also the other three types of dissolution: **nitya-pralay**, **nimitta-pralay** and **ātyantik-pralay**.

pranav The three-syllable – 'A', 'U' and 'M' – sound known as Aum, also often spelled as OM. 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 Vedas, come forth.

prānāyām 'Controlling the *prāns*'. Fourth of the eight steps of *ashtāṅg-yoga*, entailing controlling of *prāns* through breathing exercises leading to the quietening of the *chitt* in preparation for concentration.

prāns 'Vital airs', derived from verb-root '*pran*'– to breathe. Collective term referring to the principle life force or energy flowing within the primary life-currents of the body, called *vāyus*, which control crucial bodily functions. There are five main *vāyus*:

- (1) *prān* – exhaled breath
- (2) *apān* – inhaled breath
- (3) *samān* – equalising breath
- (4) *udān* – ascending breath
- (5) *vyān* – retrained breath

and five subordinate *vāyus*: (1) *nāg*, (2) *kurma*, (3) *kukal*, (4) *devadatta*, and (5) *dhananjāy*.

prārabdha *Prārabdha karmas*. Often loosely taken to mean fate or destiny. See also: **prārabdha karmas** and **karma**.

prārabdha karmas 'Deeds whose consequences are already set in motion'. The portion of the stock of *karmas* (*sanchit karmas*) that are presently bearing fruit, based on the principle of past deeds

shaping present events. *Prārabdha karmas* influence the nature of one's body and associations {e.g., Gadh I-13}, prevailing circumstances {e.g., Gadh III-37.2, Loyā-17.14}, and even personal inclinations. Also referred to as simply *prārabdha*. See also: **prārabdha** and **karma**.

prasād Sanctified food, blessed and consecrated by having been offered to God.

pratyāhār 'Withdrawal'. Fifth of the eight steps of *ashtāṅg-yoga*, entailing withdrawing of consciousness from oneself to engage in a higher consciousness.

pravrutti 1) 'Activity'. Activity in the form of social duties and affairs. In this sense, often used to refer to the path of a householder.
2) Can also encompass all forms of activities and responsibilities – even religious activities such as serving in the *mandir*, attending to devotees of God, etc. – i.e., emphasising devotion and service rather than mere contemplation and meditation.

pravrutti dharma 'Dharma characterised by *pravrutti*'. Path of activity. See: **pravrutti**.

pruthvi 1) 'Earth' or solid matter. One of the five gross elements, from which the *sthul* body of Virāt-Purush, i.e., the physical world, is formed. By nature, it supports all *jivas*, and in the form of a celestial body, is their place of residence. It separates *ākāśh* and the other four *bhuts*, and gives a physical form to all life forms {Gadh I12.19}. See also: **mahābhuts**.
2) Also used to mean earth.

Punam 'Full-moon' day signifying the central day of a lunar month, i.e., the 15th day of the bright half of an Indian calendar month.

Purāns 'Ancient'. Set of 18 scriptures recording ancient Hindu narratives incorporating ethical and spiritual teachings, most popular of which is the Shrimad Bhāgwat Purān. The other 17 Purāns are, namely: the Brahma Purān, Padma Purān, Vishnu Purān, Vāyu Purān, Nārad Purān, Mārkaṇḍeya Purān, Agneya Purān, Bhaviṣhya 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 Smrutis. See: Appendix D.

Purush *Satpurush*. See: **Satpurush**.

Purush 1) An *akshar-mukta* selected by Aksharbrahma to 'impregnate' Prakruti for the creation process, from which countless pairs of Pradhāns and Purushes are formed for the creation and sustenance of each *brahmānd*. Taken to be masculine in nature, he possesses a divine body, is the controller of Prakruti, and is also distinct from her, is indivisible, without a beginning, without an end, self-luminous, omniscient, *satya*, *kshetragna*, and the cause of the activities of all objects that possess a form {Gadh I 12.5, Gadh II-31.13}. Also called Mahā-Purush, Mul-Purush or Akshar-Purush.
2) Purush half of the Pradhān-Purush pair, 'conceived' by Mul-Purush and Mul-Prakruti for the creation and sustenance of each *brahmānd*.

purushārths 'Pursuits'. Collective term for the four goals legitimately pursued by all Hindus, namely: *dharma* (duties), *arth* (material wealth), *kām* (desires), and ultimately, 'moksh' (liberation) {Amd-5.11}.

Purushāvatār Physical world, or a *brahmānd*, which is, in fact, human in form – possessing hands, feet, etc. – but beyond visualisation because of its immense size {Gadh I-63.10}. Also known as Virāt-Purush. See: **Virāt-Purush**.

Purushottam 'Supreme being', God. God, according to Shriji Mahārāj, is: one and unparalleled, omnipotent and the all-doer, omniscient, omnipresent, the reservoir of all forms of bliss, devoid of any attributes of *māyā* (i.e., divine), replete with all forms of redemptive attributes, always manifesting on Earth, and always with a human form. Also called Parabrahma or Paramātmā. Highest of the five eternal entities – transcending even Akshar. See also other four eternal entities: **jīva**, **ishwar**, **māyā**, and **Akshar**.

R

- rājarshi** Literally, a householder or royal person with characteristics like that of a rishi. Not considered as respectable or elevated as a *brahmarshi*.
- rājas-ahamkār** One of the three types of *ahamkārs* that evolve from *mahattattva*, and from which, in turn, the ten *indriyas*, the *buddhi* and the *prāns* evolve {Gadh I-12.27}. See: **ahamkār** (2nd definition).
- rājasik** Of, or pertaining to, *rajogun*. Full of *rajogun*.
- rajogun** ‘Quality of passion’. One of the three principle qualities of Prakṛuti, or *māyā* {Gadh I-12.6}, characterised by incoherence {Gadh I-30.4; Kār-12.7} and desires for the *vishays* {Gadh II-43.2}. When *rajogun* prevails, the *antahkaran* becomes polluted and many disturbing thoughts regarding desires for the *vishays* arise, making it difficult to worship God’s form {Gadh I-32.15}. Also, when *rajogun* is predominant, the fruits of any *karmas* performed by a *jiva* are experienced in the dream state {Gadh I-65.13}. The products of *rajogun* include lust, desires for enjoying sense pleasures, etc. {Kār-1.14; Var-20.2}. See also: **guna**.
- Rajput** ‘Son(s) of the King’. Specific sub-caste of the *Kshatriya* caste descending originally from royal lineage, traditionally extremely strong and brave.
- Rāmāyan** ‘Story of Rām’. Popular Hindu scripture narrating the story of Shri Rām Bhagwān – his 14-year banishment from the throne of Ayodhyā to the forest; his wife, Sitā’s, abduction by the evil emperor Rāvan; and Rām’s ultimate victory over Rāvan and his armies to return with Sitā and reign over Ayodhyā with righteousness. One of the two great Itihās scriptures. Encompasses ideals for society through the virtues exhibited by the exemplary lives of Rām, Sitā, and Rām’s brothers, Lakshmanji and Bharatji. See: Appendix D.
- rākhdī** A decorative, strand-like wristlet traditionally tied by sisters to their brothers on the day of Rakshā-bandhan – Shrāvan *sudī* Punam – affirming their loving bond between each other, and in particular, the brother’s vow to protect his sister. Derived from verb-root ‘*raksh*’ – to protect.

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.
Rasātal	Sixth realm beneath Mrutyulok, where nocturnal beings reside. Second realm from the bottom in the 14-realm system of a <i>brahmāṇḍ</i> . See: Appendix B.
Rās-panchādhyāyi	Five chapters in the Shrimad Bhāgwat Purān (canto X, chapters 29-33) narrating the divine <i>rās</i> episode of Shri Krishna with the <i>gopis</i> of Vraj.
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.
roopchoki	Square, compounded area on the outer sides of a <i>mandir</i> , quite often in the form of a protruding portion of an encircling gallery.
rotlo	A basic unleavened bread-like staple food in many parts of Gujarat, made generally of millet or jowar flour that is kneaded and patted into a flat, circular shape before being cooked on an earthen hot plate.

S

Sadguru	‘True guru’. Refers to the <i>Satpurush</i> . See: Satpurush .
sādhū	Male person who has renounced worldly pursuits and has chosen an austere life of religious activities under strict vows of poverty, chastity and obedience. A Hindu renunciant.
sagun	1) ‘With <i>gunas</i> ’. Possessing divine qualities and redemptive virtues. 2) ‘With <i>gunas</i> ’. Possessing <i>māyik</i> qualities, i.e., <i>māyik</i> – not divine. 3) Extremely vast.
sākar	Lumps of processed sugar crystals.
sākshātkār	Spiritual realisation. Also used to describe something that has been so well learned or understood that it becomes second nature {Sār-3}.

samādhī	1) 'Trance'. Transcendental experience, usually of God or His abode, in which consciousness of the body and surroundings is lost. 2) Eighth and final step of <i>ashtāṅg-yoga</i> . Transcendental experience of union with God, which is the culmination and climax of yoga.
sampradāy	Fellowship. Body of devotees.
sanchit karmas	'Accumulated deeds'. Immeasurable stock of all deeds performed, in infinite past lives and in the present, which is retained in the <i>kāran</i> body until the <i>karmas</i> 'ripen' to eventually bear fruit as <i>prārabdha karmas</i> , either later in the present life or in a future life {Var-6.3}. See: karma .
sāṅkhya	Fundamental belief of the Sāṅkhya doctrine; i.e., all that evolves from <i>māyā</i> is perishable and vain. Cultivating thoughts of <i>sāṅkhya</i> , the devotee gradually becomes detached from worldly, <i>māyik</i> objects allowing him/her to become further engrossed in God.
Sāṅkhya	'Enumeration', derived from <i>śam</i> + verb-root ' <i>khā</i> ' – to count or number'. School of philosophy analysing the 'categories of existence' – ' <i>tattvas</i> ' – or elements, which it understands as 25 in number. Founded by sage Kapil, author of the Sāṅkhya Sutras. See also: sāṅkhya .
sāṅkhya-yogi	'Yogi who has renounced activities'. Term used for a devotee who has renounced his/her worldly duties – as opposed to a <i>karma-yogi</i> – and is sincerely striving for liberation. Refers to a renunciant who is totally dedicated and committed to Satsang. In the time of Bhagwān Swāminārāyan, many widows and widowers chose to become <i>sāṅkhya-yogis</i> after their spouse passed away, i.e., to dedicate their lives to God rather than any other family members. Often refers to female renunciants when used in series with <i>paramhansas</i> .
sanskār	'Impression'. Refers to the favourable or unfavourable impression of a <i>karma</i> performed earlier in the present life or in a previous life that is imprinted and accumulated in the <i>kāran</i> body. This impression in turn influences actions and achievements in the present and/or subsequent lives.
Sant	Synonymous in the Vachanāmṛut with <i>Satpurush</i> . See: Satpurush .

sannyās āshram	Derived from 'sam' + 'nī' + verb-root 'ās' – to put aside, i.e., renounce. Last of the four stages of life, when one renounces all worldly duties and lives as an ascetic.
sannyāsi	Derived from 'sam' + 'nī' + verb-root 'ās' – to put aside, i.e., renounce. Person who has renounced all worldly duties and is living as an ascetic.
sārangī	Traditional Indian stringed musical instrument played by stroking with a bow and depressing strings on a fretted neck.
sarodā	Traditional Indian stringed musical instrument played by stroking with a bow and depressing strings on a fretted neck; a smaller version of a <i>sārangī</i> .
sat	(pronounced sut) 1) Permanent, i.e., imperishable and unchanging. Transcending time, and thus unbound by the past, the present and the future. 2) Real. True.
satār	Traditional Indian stringed musical instrument played by striking with a wire plectrum and depressing strings on a fretted neck, similar to a present-day sitar.
sati	Widow who, out of her total dedication and commitment to her husband, voluntarily commits immolation by throwing herself on her dead husband's burning funeral pyre.
Satpurush	Guru for a spiritual aspirant. Aksharbrahma by form and the living embodiment of Parabrahma Purushottam. Through whom God remains ever-manifest, passing on His divine energy and experience, love and guidance to all beings on earth. The continuing lineage of God-realised <i>Satpurushes</i> ensures that the gateway to liberation and God is forever open for all seekers. Surrendering to him, striving to obey his commands, and developing profound love for him is the root of all spiritual endeavours. Synonymous in the Vachanāmṛut with <i>Sant</i> , <i>Bhakta</i> , <i>Ekāntik Bhakta</i> , <i>Ekāntik Sant</i> , <i>Param-Bhāgwat</i> , <i>Param-Bhāgwat Sant</i> , <i>Param-Ekāntik Sant</i> , <i>Purush</i> and <i>Sadguru</i> .
satsang	1) 'Company of the true'. The practice of spiritually associating with the <i>Satpurush</i> , fellow <i>satsangis</i> , one's own <i>ātmā</i> and the sacred scriptures of the Satsang fellowship,

	i.e., observing the religious vows and spiritual practices of Satsang.
	2) 'Good company'. Opposite of bad company, whose influences cause spiritual regress.
Satsang	The entire body of <i>satsangis</i> . The fellowship of the devotees of Bhagwān Swāminārāyan, i.e., those who worship Him as God and observe the basic religious vows prescribed by Him.
satsangi	Member of the Satsang fellowship. One who practises <i>satsang</i> .
sattvagun	'Quality of goodness'. One of the three principle qualities of Prakṛuti, or <i>māyā</i> {Gadh I-12.6}, characterised by awareness {Gadh I30.4; Kār-12.7} and <i>vairāgya</i> towards the <i>vishays</i> {Gadh II-43.2}. When <i>sattvagun</i> prevails, the <i>antahkaran</i> is pure, and one can pleasantly worship God's form {Gadh I32.15}. Also, when <i>sattvagun</i> is predominant, the fruits of any <i>karmas</i> performed by a <i>jīva</i> are experienced during the waking state {Gadh I-65.13}. The products of <i>sattvagun</i> include happiness, <i>gnān</i> , <i>vairāgya</i> , wisdom, tranquility, self-restraint, etc., {Loyā-10.22; Kār-1.14}. See also: guna .
sāttvik	Of, or pertaining to, <i>sattvagun</i> . Full of <i>sattvagun</i> .
sāttvik-ahamkār	One of the three types of <i>ahamkārs</i> that evolve from <i>mahattattva</i> , and from which, in turn, the <i>man</i> and the presiding deities of the <i>indriyas</i> evolve {Gadh I 12.27}. See: ahamkār (2 nd definition).
satya	1) 'Truth'. Permanent, i.e., imperishable and unchanging. Transcending time, and thus unbound by the past, the present and the future. 2) Real. True.
Satyalek	Realm of Brahmā. Highest realm in the 14-realm system of a <i>brahmānd</i> . Also called Brahmalek. See: Appendix B.
Satya-yug	'Age of Goodness'. First of the four ages that mark the time-scale of the world. Lasting 1,728,000 human years, it is the purest and most righteous of the ages, when people lived to be 100,000, all were <i>Brāhmins</i> , everyone's wishes were fulfilled, and everyone worshipped God. See also: yug .

- savikalp** ‘With alternatives or doubts’. Adjective describing faith {Loyā-12} or state of being in which one sees God but doubts or distinctions still remain – in contrast to the *nirvikalp* state, in which no distinctions remain and one sees only God. A state of imperfect realisation.
- savikalp samādhi** State of realisation in which one sees God but doubts or distinctions still remain – in contrast to *nirvikalp samādhi*, in which no distinctions remain and one sees only God. A state of imperfect realisation {Gadh I-39; Gadh I-40}.
- sevanti** Flower of the chrysanthemum genus, found to blossom unusually out of season. There are two varieties – red and yellow, both with small pointed petals. Also known as *guldāvadi*.
- Shakti-panthi** Follower of a Shakti cult – a cult worshipping Shakti, a form of Lakshmi or Pārvati (Kali), as the governing power of the world – wherein the consumption of meat and alcohol is considered holy.
- Shankh-likhit Smṛuti** One of the ancient Smṛuti scriptures. Ascribed to the two brothers, Shankh Rishi and Likhit Rishi. See: Appendix D.
- shāligṛām** Small sacred stone worshipped by Vaishnavs as a form of Vishnu. Found in the waters of the River Gandki, flowing through the foothills of Tibet, which is considered especially sacred because of the numerous rishis who performed austerities on her banks.
- sharabh** Legendary beast thought to be fiercer than a lion, and which roams in the Himalayas.
- sharir** ‘Embodiment’. Generally, that which is pervaded, inspired and governed by the *ātmā* (2nd definition). Refers to the physical and non-physical world, which is pervaded, inspired and governed by God, its *shariri*.
- shariri** ‘That which is embodied’. Generally, that which pervades, inspires and governs the *sharir*. Refers to God as the pervader, inspirer and governor of the physical and non-physical world, His *sharir*.
- Shāstras** 1) Term used generally in the Vachanāmṛut to refer to the Dharma-shāstras. See: **Dharma-shāstras**.

2) Also sometimes refers to the scriptures of the Six Darshans, particularly when specifically stated as 'the six Shāstras'. See: **Darshans** and Appendix D.

shelu Rich fabric with a silky finish woven with golden or silver threads and detailed, decorative edges worn as an upper garment or tied around the head or waist, or even left to rest upon the shoulders.

Shikshāpatrī Succinct scripture of 212 Sanskrit verses written by Bhagwān Swāminārāyan for all of His followers: male and female, married or otherwise, young and old, renunciant and householder, learned and lay, even those in sovereign power. Serves as a concise, fundamental code of conduct encompassing everything from basic civic norms, i.e., from personal hygiene to social ethics, up to universal philosophy and spirituality. {Gadh III-1.14}

shingadiyo vachhnāg Type of tree growing in mountainous regions.

shishumār chakra 'Shishumār wheel'. One of the centres of spiritual energy located in the inner body, seen as a seat of instinctive consciousness. See also: **chakra**.

shraddhā A virtue that incorporates the virtues of faith, trust, hope, patience, persistence and zeal.

shravan 1) 'Listening', derived from verb-root '*shru*' – to listen. For example, to listen to, or do *shravan* of the talks of God.
2) More generally, the term also means the initial intake of *gnān* from any of the outer *indriyas*. In this sense, *darshan*, intake of *gnān* through the eyes, is also considered a form of *shravan*. However, the intake of *gnān* through the process of *shravan* (listening) must be consolidated with *manan* (reflection) and *nididhyās* (deep contemplation) if it is to lead to the *sākshātkār* (realisation) of that *gnān* {Sār-3}.

Shrāvan Second month of the Āshādhi Samvat year, normally beginning between July and August.

Shrimad Bhāgwat Most popular of the 18 Purāns. Narrates the life, divine actions and incidents of various incarnations of God, particularly Shri Krishna Bhagwān. One of the eight scriptures accepted as authoritative by Bhagwān Swāminārāyan.

- Shrivatsa** Divine marking found on the chests of *murtis* of Vishnu and Shri Krishna, similar to a birthmark.
- Shrutis** ‘The heard’. Collection of divine revelations imparting philosophical and spiritual wisdom – as revealed to the rishis after strict austerities and deep contemplation. The four Vedas fall into the classification of Shrutis. See: Appendix D.
- Shudra** ‘Labourer’. Skilled worker traditionally serving the other three castes – the *Brāhmins*, *Kshatriyas* and *Vaishyas*. Considered the lowest of the four castes in the ancient Indian social system.
- shuli** Sharp, pointed vertical stake to which an offender is bound and then allowed to be pierced by his/her own weight as the body is turned. A form of brutal execution performed in public as an effective deterrent to major crimes and social deviance.
- shushka-gnān** ‘Dry knowledge’. Refers to the monotheistic philosophy of the Advait school. Referred to as ‘dry’ because it disclaims the existence of a personal God, and so does not propound any form of *bhakti* towards Him. See also: **shushka-Vedānta**.
- shushka-Vedānta** ‘Dry Vedānta’. The Advait doctrine. Monotheistic school of Vedānta propounding that the ultimate reality is only the one, ‘non-dual’ Brahma. Referred to as ‘dry’ because it disclaims the existence of a personal God, His eternally divine form, His abode, etc., and so does not propound any form of *bhakti* or worship of God and His *avatārs*. {Gadh II-19; Gadh III-28.2}
- shushka-Vedānti** ‘Dry Vedānti’. One who propounds or adheres to the shushka-Vedānta school of philosophy {Gadh II-18, Gadh III-36.5}. See: **shushka-Vedānta**.
- Shwetdwip** ‘White island’. Celestial abode of Shri Lakshmi-nārāyan. Its *muktas* perform severe austerities and offer devotional worship to God. They are free from the six physical and emotional sensations¹⁴ and survive without food thus earning the name *niranna-mukta*.
- Skand Purān** One of the 18 Purāns. Sacred scripture of 84,000 verses narrating the killing of the demon Tārakāsūr by Skand, son

of Shiv. Contains the Vāsudev Māhātmya, one of the eight scriptures accepted as authoritative by Bhagwān Swāmīnārāyan. See: Appendix D.

Smrutis

1) ‘The remembered’. Set of scriptures not considered to be revealed, in comparison to the Shruti scriptures, but still just as recognised and revered. In general, a collective term referring to any text or body of scriptures other than the Shruti scriptures. The set of ancient texts including the secondary and complementary Vedas (Upvedas and Vedāṅgs), the Upanishads, the Dharma-shāstras, the 18 Purāns, the two Itihās scriptures, the Āgamas and the scriptures of the six Darshans. See also: **Upanishads, Dharma-shāstras, Purāns, Itihās** and Appendix D.

2) Set of scriptures also known as the Dharma-shāstras, the most famous of which are the Manu Smruti and the Yāgnavalkya Smruti. These scriptures discuss secular matters – science, law, history, agriculture, etc. – as well as spiritual lore, ranging from day-to-day rules and regulations to superconscious outpourings. See also: **Dharma-shāstras, Manu Smruti, Yāgnavalkya Smruti** and Appendix D.

sthul

‘Gross’, as opposed to *sukshma*, i.e., subtle. Of the three bodies of the *jīva*, it refers to the physical body of the *jīva*, which is composed of the five elements, i.e., the five *bhuts* {Sār-14.18}. Includes all of the physical, visible aspects commonly referred to as the ‘body’. Because it is evolved from the *kāran* body, it is also considered as the *jīva*’s *māyā* {Kār-12.4}. The *jīva* attains a different *sthul* body upon each birth. See also other two bodies of the *jīva*: **kāran** and **sukshma**.

Sudarshan Chakra Fiery, disc-like weapon originally used by Vishnu, and later also by Shri Krishna, endowed with the power and radiance of several suns.

sudi

Bright half of a Hindu lunar month in which the moon is in its waxing phase, i.e., days between Amās up to and including Punam.

sukshma

‘Subtle’, as opposed to *sthul*, i.e., gross. Of the three bodies of the *jīva*, it refers to the subtle body of the *jīva*, which is composed of 19 elements: the five *gnān-indriyas*, the five

karma-indriyas, the five *prāns* and the four *antahkarans* {Sār-14.18}. Unlike the *sthul* body, the *sukshma* body is not visible and is commonly thought of as the mental ‘body’. Because it is evolved from the *kāran* body, it is also considered as the *jiva’s māyā* {Kār-12.4}. See also other two bodies of the *jiva*: **sthul** and **kāran**.

survāl	Trouser-like lower garment.
sushumnā	1) Uninterrupted path of light from the <i>brahma-randhra</i> to Prakruti-Purush {Gadh I-65.9}. 2) Path by which the <i>nād</i> produced by Parabrahma via Aksharbrahma pervades the navel of Virāt-Purush {Sār-6.13}.
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>brahmarandhra</i> located in the crown of the head. One of the three major <i>nādis</i> .
Sutal	Third realm beneath Mrutyulok, where demons reside. Fifth realm from the bottom in the 14-realm system of a <i>brahmānd</i> . See: Appendix B.
sutrātmā	Of the three bodies of Virāt-Purush and other <i>ishwars</i> , the subtle body. Analogous to the <i>sukshma</i> body of the <i>jiva</i> . Because it is evolved from the <i>avyākṛut</i> (causal) body, it is also considered as the <i>māyā</i> of <i>ishwar</i> {Kār-12.4}.
svedaj	‘Born from sweat’. Category of life forms ‘born’ from sweat, i.e., lower life forms such as bacteria, etc.
swabhāv	1) A person’s vicious natures such as lust, anger, greed, jealousy, egotism, etc. Also used to refer to a person’s natures in the form of habits formed after repeated actions, in this birth or in the one’s past. The eradication of all of one’s <i>swabhāvs</i> and feelings of body-consciousness is necessary in order to attain ultimate liberation. 2) ‘Nature’. According to the doctrine of Naturalism, the force responsible for all phenomena in the material world. This school of thought claims all events and activities can be explained by natural laws alone; i.e., everything occurs ‘naturally’ or automatically, without the need of an all-doer God {Gadh I-62.3 & Var-2.4}.

swadharma 'One's own *dharma*'. Synonymous with *dharma*. See: **dharma**.

Swāminārāyan Mantra given by Bhagwān Swāminārāyan to His followers in 1801 when He became head of the Fellowship. The mantra establishes the worship of 'bhakta' with Bhagwān, as 'Swāmi' signifies Gunātītānand Swami, the choicest devotee, and 'Nārāyan' signifies Purushottam Nārāyan Sahajānand Swāmi, the supreme God. Eventually people began to identify Shriji Mahārāj by this mantra and called Him Bhagwān Swāminārāyan.

swarg Collective term for all six realms above Mrutyulok in the 14-realm system of a *brahmānd*. See: Appendix B.

Swarglok Second realm above Mrutyulok, where Indra and other deities reside. Tenth realm from the bottom in the 14-realm system of a *brahmānd*. Also called Indralok. Not to be confused with *swarg*, a collective term for all six realms above Mrutyulok in the 14-realm system of a *brahmānd*. See: Appendix B.

T

taijas Term for the *jivātmā* when it is in the dream state, i.e., when it is conscious of its *sukshma* body.

tāl 1) Pair of small and deep, traditional cymbals – slightly larger than *manjirās* – used in the accompaniment of other percussion instruments.
2) Pair of hand-held wooden blocks holding mini-cymbals that chime when shaken or struck. Used in the accompaniment of other percussion instruments. Similar to present-day kartāls.

Tālātal Fourth realm beneath Mrutyulok, where nocturnals reside. Fourth realm from the bottom in the 14-realm system of a *brahmānd*. See: Appendix B.

tāmas-ahamkār One of the three types of *ahamkār*s that evolve from *mahattattva*, and from which, in turn, the five *bhuts* and the five *tanmātrās* evolve {Gadh I12.27}. See: **ahamkār** (2nd definition).

tāmasik Of, or pertaining to, *tamogun*. Full of *tamogun*.

tamogun	‘Quality of darkness’. One of the three principle qualities of Prakruti, or <i>māyā</i> {Gadh I-12.6}, characterised by unconsciousness {Gadh I30.4} and passiveness {Gadh II-43.2}. When <i>tamogun</i> prevails, no thoughts arise in the <i>antahkaran</i> at all and one experiences a feeling of emptiness {Gadh I-32.15}. Also, when <i>tamogun</i> is predominant, the fruits of any <i>karmas</i> performed by a <i>jiva</i> are experienced during the state of deep sleep {Gadh I 65.13}. The products of <i>tamogun</i> include laziness, sleep {Kār-1.14}, anger, avarice, etc. {Var-20.2}. See also: guna .
tanmātra	A subtle element, in contrast to a gross element or one of the five <i>mahābhuts</i> . There are five <i>tanmātrās</i> in total and each one is the root cause of its corresponding <i>mahābhut</i> – namely: sights (of <i>tej</i>), sounds (of <i>ākāsh</i>), smells (of <i>pruthvī</i>), tastes (of <i>jal</i>) and touch (of <i>vāyu</i>). Collectively called the five <i>tanmātrās</i> .
Taplok	Fifth realm above Mrutyulok, where Bhṛugu and other rishis reside. 13 th realm from the bottom in the 14-realm system of a <i>brahmānd</i> . See: Appendix B.
tapta-kruchchhra	Form of stern austerity entailing fasting for 12 continuous days, generally performed as a form of atonement for a grave sin.
tej	‘Fire’ or energy. One of the five gross elements, from which the <i>sthul</i> body of Virāt-Purush, i.e., the physical world, is formed. By nature, it is luminous, causes the digestion of food, absorbs liquids, eliminates cold, dries, creates hunger and thirst, and burns wood, ghee and other sacrificial offerings {Gadh I-12.21}. See also: mahābhuts .
thāl	Food devotionally offered to God as a form of <i>bhakti</i> , which in turn consecrates the food – turning it into <i>prasād</i> .
Tretā-yug	‘Age of Three’. Second of the four ages that mark the time-scale of the world. Lasting 1,296,000 human years, it was when purity and righteousness diminished somewhat, 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 Tretā-yug, or Age of Three, because the general ratio of good deeds performed to bad deeds was 3:1. See also: yug .

tulsi	‘Holy Basil’. Variety of plant native to warm regions. Its aromatic leaves have inherent healing qualities and are also often used as seasoning. Considered extremely holy and auspicious in Hinduism, so much so that most traditional Hindu homes reserve a special place for a shrub just outside their houses. Used as a fragrant offering to God. Wood of the plant is also used in the making of beads for rosaries and <i>kanthis</i> .
turyapad	‘Fourth state’. Term referring to God – who transcends the three states of waking, dream and deep sleep.

U

udbhij	‘Born from penetrating’. Category of life forms born out of the ground, i.e., all forms of plant-life.
Uddhav Sampradāy	‘Fellowship of Uddhav’. Name used by Bhagwān Swāminārāyan to refer to the Satsang Fellowship. Named for Rāmānand Swāmi, who initiated Bhagwān Swāminārāyan and who was considered the <i>avatār</i> of Uddhav – Shri Krishna’s trusted advisor and one of his eminent devotees.
Udyog-parva	Fifth of the 12 sections of the Mahābhārat comprising of the Pāndavs’ and the Kauravas’ commitment to the great Mahābhārat war and the initial formation of their strategies. Contains the Vidurniti. See also: Vidurniti .
Upanishads	‘Sitting near’, derived from ‘upa’ + ‘ni’ + verb-root ‘śad’. Fourth and final portion of the Vedas. Collection of profound texts expounded by the ancient rishis primarily revolving around the philosophical discussion of the nature of the <i>ātmā</i> , the world, <i>māyā</i> , and reality. Traditionally numbering 108, ten are considered to be the ‘principal Upanishads’ upon which philosophers, particularly the <i>āchāryas</i> , have written comprehensive commentaries. See: Appendix D.
upāsana	‘Sitting near’, derived from ‘upa’ + verb-root ‘ās’ – meaning to sit near. Philosophical framework outlining the fundamental principles of a doctrine. Philosophical understanding of the nature of God as well as the mode of worship of God, i.e., how one understands God to be like,

and how one worships Him {Gadh I-40.6; Pan-6.3; Gadh III-36.6}. Sometimes synonymous with *bhakti*.

- upsham** State of being when, while contemplating on God or one's *ātmā*, one becomes absolutely unmindful of the world, and as a result, becomes tranquil and peaceful {Amd-3}.
- urdhvaretā** 1) 'One whose semen remains high', derived from '*urdhva*' meaning high and '*retas*' meaning semen. Staunch *brahmachāri* who does not allow the ejaculation of semen.
2) Also used as adjective to describe a *brahmachāri* who does not allow the ejaculation of semen.

V

- Vachanāmṛut** 'Amṛut in the form of words'. Compilation of 273 spiritual discourses delivered by Bhagwān Swāminārāyan, meticulously noted and collated by His senior *paramhansas* in His presence, and authenticated by Bhagwān Swāminārāyan Himself. Central philosophical scripture of the Swāminārāyan Fellowship encapsulating the essence of all Hindu scriptures.
- vadi** Dark half of a Hindu lunar month in which the moon is in its waning phase, i.e., the days falling between the day after Punam up to and including Amās.
- vadvānal** Form of demigodly fire that resides within the oceans yet remains inextinguishable. Derived from '*vadvā*' – meaning female horse, and '*anal*' – meaning fire, since depicted in the Purāns as being a deity with a fiery body and the head of a horse that drinks the waters of the oceans.
- vaijāyanti** Unique garland adorned by Vishnu and other *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 said to never wither. Derived from '*vijay*' – meaning victory, since Shri Krishna often wore the garland to war and invariably returned victorious.
- Vaikunth** Celestial abode of Lord Vishnu, the sustainer of creation in the Hindu trinity of *ishwars*.
- vairāgya** 'Detachment'. An aversion or strong, persistent dislike, generally for the world and its *māyik* pleasures, i.e., the

panchvishays {Gadh I47.7}. Characterised by remaining detached from the body and the *brahmānd* {Gadh I-44.4}, or from all things that are the products of Prakruti {Loyā-16.7}. One of the four attributes of *ekāntik dharma* {Loyā-6.3}.

- Vaishākh** Tenth month of the Āshādhi Samvat year, normally beginning between April and May.
- Vaishnav** 1) Follower of Vishnu and/or his various incarnations, in particular Shri Krishna Bhagwān.
2) Of, or relating to, Vishnu.
- Vaishya** ‘Merchant’. Businessman or employer traditionally dealing with financial and commercial matters in society. One of the four castes of the ancient Indian social system.
- Vālmiki Rāmāyan** Popular Sanskrit scripture of approximately 33,000 verses depicting story of Shri Rām Bhagwān as told by Vālmiki Rishi. Considered to be the first poetic composition of its kind in the world. See: **Rāmāyan** and Appendix D.
- Vāniyā** Specific class of people of the *Vaishya* caste traditionally engaged in commercial activities.
- vānprasth ashram** Third of the four stages of life, when one withdraws to some extent from social duties and serves merely as an elderly advisor. Literally implying ‘taking to the forests’.
- Vāsudev Māhātmya** Portion of the Skand Purān describing how an *ekāntik bhakta* should offer *bhakti* to God while possessing *dharma*, *gnān* and *vairāgya*. One of the eight scriptures accepted as authoritative by Bhagwān Swāminārāyan. See: Appendix D.
- vāyu** 1) ‘Air’ or gaseous matter. One of the five gross elements, from which the *sthul* body of Virāt-Purush, i.e., the physical world, is formed. By nature, it causes trees to shake, gathers leaves and other objects, carries the *panchvishays*, i.e., sights, sounds, smells, tastes and touch, to their respective *indriyas*, and is the vital force of all of the *indriyas* {Gadh I-12.22}. See also: **prāns** and **mahābhuts**.
- Vedānta** ‘Conclusion of the Vedas’. School of thought embodied in the Upanishads which reveal the conclusive teachings of the

Vedas, centering primarily on the nature of the *ātmā*, the world, reality and personal experience. Also called Uttar Mimāṃsā, ‘the later inquiry’, it constitutes one of the six systems of philosophy known as the Six Darshans. Although each of the *āchāryas* have written extensive commentaries upon the Upanishads and propounded their personal doctrines that can also be called Vedānta, the term is often used specifically to refer to the Advait doctrine. See also: **shushka-Vedānta**.

Vedānti Anyone who propounds or adheres to Vedānta philosophy, but generally used specifically for one who accepts the Advait doctrine. See also: **shushka-Vedānti**.

Vedas ‘Knowledge’, derived from verb-root *vid* – to know. Most sacred and authoritative set of Hindu scriptures, the oldest portions of which are also recognised as the most ancient writings in history. Collection of divine revelations imparting philosophical wisdom as revealed to the rishis after strict austerities and deep contemplation. Body of scriptures consisting of over 100,000 verses with additional prose. Collated into four parts: the Rig Veda, Sām Veda, Yajur Veda and Atharva Veda, collectively known as the Vedas. Each part comprises of four portions: Samhitā (hymns), Brāhman (manual of rites and rituals), Āranyak (forest treatises), and Upanishad (enlightened teachings). See: Appendix D.

Vedstuti Portion of the Shrimad Bhāgwat (canto 10, chapter 87) wherein the Vedas extol the glory and greatness of God.

Vidurniti Code of political ethics expounded by Vidur, the learned statesman, to his elder brother, King Dhrutrāshtra. Forms portion of the Mahābhārat (Udyog-parva, chapters 33-41). One of the eight scriptures accepted as authoritative by Bhagwān Swāminārāyan.

vidyādhār Celestial servant of Indra, demigodly in origin, thought to live in between the skies and earth.

virāt Of the three bodies of Virāt-Purush and other *ishwars*, the physical body, i.e., the physical world itself – composed of the five *mahābhuts* – and which sustains the bodies of all *jivas* {Pan-2.4}. Because it is evolved from the *avyākṛut*

(causal) body, it is also considered as the *māyā* of *ishwar* {Kār-12.4}.

Virāt Virāt-Purush. See: **Virāt-Purush**.

Virāt-Purush 1) An *ishwar* 'conceived' by one of the countless pairs of Pradhān-Purushes {II-31.2}. A form assumed by God through His two instruments of Purush and Prakruti, and through whom He then grants Brahmā and other *jivas* their bodies {Gadh I-13.3}. By nature, he is like a *jiva*, with his actions also being similar to that of a *jiva* – but with a lifespan of two *parārdhs* (2×10^{17} human years). The creation, sustenance and dissolution of this cosmos are his three states {Gadh II-31.3}

2) Also the physical world, or a *brahmānd*, which is, in fact, human in form – possessing hands, feet, etc. – but beyond visualisation because of its immense size {Gadh I-63.10; II-31.10}. Also known as Purushāvatār. See also: **Purushāvatār**.

vishalyakarani Ancient herbal medicine considered to relieve one of any stab wounds in the body by causing the very implements that one has been stabbed with to fall out from the body.

vishay An object indulged in by the *jiva* via the ten *indriyas* (senses). The five types of *vishays* – various sights, sounds, smells, tastes and touches – are called the *panchvishays*. The *jiva* cannot remain without indulging in the *vishays*, but *vishays* related to God uplift while *vishays* related to the world pollute the *jiva*. The *jiva*'s deep-rooted desire to indiscriminately indulge in the pleasures of the *vishays* deflects it from the path of ultimate liberation {Gadh I-8}.

Vishnu-khand Section of the Skand Purān within which lies the Vāsudev Māhātmya.

Vishnupad A devotional song written by the great Vaishnav poet-devotee Narsinh Mehtā narrating the divine actions of Krishna Bhagwān. Can also refer to a general devotional song of Vishnu or his avatārs.

Vishnu-sahasranām Scripture extolling the thousand sacred names of Vishnu, creator in the trinity of governing deities, and God of the Vaishnavs. One of the eight scriptures accepted as

	authoritative by Bhagwān Swāminārāyan. See: Appendix D.
Vishnu-yāg	Specific <i>yagna</i> performed to seek the blessings of Lord Vishnu, or God in general. See: yagna .
vishwa	Term for the <i>jivātmā</i> when it is conscious of its <i>sthul</i> body, i.e., when in the waking state.
Vishwarup	‘Form of the world’. The immense, universal form of Shri Krishna shown to Arjun before the Mahābhārat war, as described in the Bhagwad Gitā (chapter 11).
Vital	Second realm beneath Mrutyulok, where demons reside. Sixth realm from the bottom in the 14-realm system of a <i>brahmānd</i> . See: Appendix B.
vrutti	Classically defined as an emanation of the <i>indriyas</i> , <i>antahkaran</i> or <i>jiva</i> ; i.e., a form of ‘emission’ that is released from any of the above. In simple terms, the <i>jiva</i> ’s <i>vrutti</i> can be thought of as the <i>jiva</i> ’s focus of attention. The <i>jiva</i> can experience the physical world through the medium of the <i>indriyas</i> . Similarly the <i>jiva</i> can think about, ponder upon, or have a desire about the world through the <i>antahkaran</i> . When the <i>jiva</i> ’s attention is focused on a physical object through the <i>indriyas</i> , it can be said that the <i>indriya</i> ’s <i>vruttis</i> are focused on that object. Similarly, when the <i>jiva</i> ’s attention is focused on an object via the <i>antahkaran</i> , it can be said that the <i>antahkaran</i> ’s <i>vruttis</i> are focused on that object. Also, like the focus of attention, the <i>vrutti</i> can be focused on or can be ‘emanated to’ many things at once with different levels of intensity. Also, just as the <i>jiva</i> can focus its <i>vrutti</i> outwards, it can also focus it inwards on itself or on Paramātmā residing within.
Vyās Sūtras	Extremely succinct, esoteric aphorisms expounding the essence of the Upanishads. Encoded by Vyās. Also known as the Brahma Sūtras or Vedānta Sūtras. One of the eight scriptures accepted as authoritative by Bhagwān Swāminārāyan. See: Appendix D.
vyatirek	‘Separate’. Distinct or unassociated. Unconnected. When used for God, implies transcendent {Gadh I-7; Sār-5}.

Y

- yagna** 'Sacrificial worship'. Ceremonial ritual performed as a form of worship to seek the good favour and receive the blessings of the deities. Oblations – ghee, grains, wood, spices, etc. – are offered into a sacred pit of fire in accordance with strict scriptural injunctions amid the chanting of definite mantras – all prescribed in the Samhitā and Brāhman portion of the Vedas, and propounded by the system of Purva Mimāṃsā.
- Yāgnavalkya Smṛuti** One of the principal ancient Smṛuti scriptures, second in authority only to the earlier Manu Smṛuti. Ascribed to Yāgnavalkya Rishi. One of the eight scriptures accepted as authoritative by Bhagwān Swāminārāyan. See: Appendix D.
- yam** 'Restraint', derived from verb-root 'yam' – to restrain. First of the eight steps of *ashtāṅg-yoga*, entailing virtuous and moral living for purity of mind and unobstructed concentration.
- Yampuri** 'City of Yam' – the god of death. Narak. Where non-believers and sinners are consigned to after death to suffer for their wrongdoings. After suffering for their wrongdoings, these souls continue to migrate through the cycle of births and deaths.
- Yoga** 'Union' derived from verb-root 'yuj' – to yoke or join. School of philosophy focusing on quieting the fluctuations of the mind through various physical and mental practices and ultimately aiming at the transcendental experience of union with God.
- yojan** Measure of distance equaling four *gāus*, i.e., approximately 6-7 km (3¾ to 4½ miles).
- yug** 'Age'. Division of time used to outline the time-scale of the world. There are four progressive ages that chart this time-scale: Satya-yug (Age of Goodness), Tretā-yug (Age of Three), Dwāpar-yug (Third Age), and finally, the present age, Kali-yug (Age of Darkness). The *dharma*s of the *yugs* exist externally as well as internally in the heart {Gadh-I.77.6; Sar-9}. See also: Appendix B.

Appendix A

Endnotes

¹ The eight factors of influence

The eight factors of influence on a person, as noted in Gadh I-78.5, are: (1) place, (2) time, (3) action, (4) company, (5) mantra, (6) scriptures, (7) initiation, and (8) meditation. If these influences are favourable, they purify one's mind; if they are unfavourable, they pollute one's mind.

² The 24 elements (24 tattvas)

As described in Sār-14.18, the 24 elements are the *māyik* products of *mahattattva* that refer to the five elements that make up the *sthul* body plus the 19 elements that make up the *sukshma* body. The *sthul* body is composed of the five *mahābhuts*: *pruthvi*, *jal*, *tej*, *vāyu* and *ākāsh*. The *sukshma* body is composed of 19 elements: the five *gnān-indriyas*, the five *karma-indriyas*, the five *prāns* and the four *antahkarans*.

³ The 8.4 million life forms

The Hindu concept of reincarnation is based on the cycle of births and deaths. The *jīva* is not born and never dies. But due to its bondage of *māyā*, it takes birth in the various life forms based on the *karman* it performs. According to Hindu beliefs, there are 8.4 million such life forms in total.

⁴ The five religious vows (panch-vartmān)

The five religious vows prescribed for *sādhus* are: (1) 'Nishkāṁ' – vow of celibacy; (2) 'Nirlobh' – vow of non-greed; (3) 'Nisswād' – vow of detachment from the pleasures of taste; (4) 'Nissneh' – vow of detachment from bodily relations; and (5) 'Nirmān' – vow of humility.

The five religious vows for householders are: to refrain from stealing, adultery, eating meat, drinking alcohol, and changing someone's caste by force and having one's own caste changed by force.

Most of the references to the five religious vows in the Vachanāmṛut refer to the five religious vows for *sādhus*, which encompass the five religious vows of householders.

⁵ The eight barriers (ashtāvaran)

Eight barriers encircle each *brahmāṇḍ*, beyond which is the divine light of Chidākāsh. The eight barriers are: (1) *pruthvi* – earth; (2) *jal* – liquid matter; (3) *tej* – energy or light; (4) *vāyu* – gaseous matter; (5)

ākāsh – space; (6) *mahattattva*; (7) Pradhān-Purush; and (8) Prakṛti-Purush.

⁶ The three bodies (3 deh)

Each embodied soul (*jīva*) possesses three bodies, namely: (1) the *sthul* body – the gross body, which is the visible physical body; (2) the *sukshma* body – the subtle body, which is the invisible mental 'body'; and (3) the *kāran* body – the causal body, which stores the *jīva's* *karmas* and is the cause of rebirth. A devotee should worship God, understanding one's true self as *ātmā*, distinct from the three bodies. Refer to the respective glossary entries for further description.

⁷ The three states of the jīva (3 avasthā)

That in which the *jīvātmā* dwells when it indulges in the *vishays* is known as a 'state'. There are three types of states: waking, dream and deep sleep {Sār-6.3}. The *jīva* no longer experiences the influence of the three states when it becomes *brahmarup* and transcends *māyā*.

⁸ The 39 attributes of God [as a king]

The 39 redemptive virtues of God as listed in the Shrimad Bhāgwat 1.16.26 - 28 are: (1) *satya* – truthfulness or benevolence to all beings; (2) *sauch* – [inner] purity, i.e., flawlessness; (3) *dayā* – compassion, i.e., intolerance of others' pain; (4) *kshānti* – forbearance, i.e., tolerance of contempt from adversaries; (5) *tyāg* – renunciation, i.e., forsaking of all things, including one's self; (6) *santosh* – contentment, i.e., free from restlessness; (7) *ārjav* – sincerity, i.e., congruence of mind (thoughts), speech (words) and body (actions); (8) *sham* – tranquility, i.e., restraint of mind; (9) *dam* – self-control, i.e., restraint of outer sense organs; (10) *tap* – austerity, i.e., contemplation upon the creation of the world; (11) *sāmya* – equality, i.e., equal behaviour with friends and foe; (12) *titikshā* – endurance, i.e., withstanding of comforts and hardships; (13) *uparati* – abstinence, i.e., refraining from unnecessary activities; (14) *shrut* – learning, i.e., knowledge of the precise meanings of the scriptures; (15) *gnān* – knowledge, i.e., knowledge useful in helping aspirants attain the desirable and avoid the undesirable; (16) *virakti* – disaffection, i.e., unattraction towards the pleasures of the sense enjoyments; (17) *aishvarya* – power, i.e., control over all things; (18) *shaurya* – valour, i.e., boldness in battle; (19) *tej* – brilliance, i.e., resistance to defeat; (20) *bal* – strength, i.e., power to govern all beings; (21) *smṛti* – memory, i.e., remembering of devotees' favours in their times of faltering; (22) *swātantrya* – independence; (23) *kaushal* – expertise; (24) *kānti* – lustre; (25) *dhairya* – fortitude, i.e., strength of mind in adverse times; (26) *mārdav* – suppleness, i.e., modesty; (27) *prāgalbhya* – courage;

(28) prashray – courtesy; (29) sheel – chastity, i.e., purity of character; (30) saha – potency; (31) ojas – vitality; (32) bal – strength, i.e., power to support all things; (33) bhag – excellence; (34) gāmbheerya – profundity; (35) sthairyā – stability; (36) āstikya – faith in God and scriptures; (37) keerti – glory; (38) mām – self-respect; (39) anahamkruti – egolessness, i.e., humility.

⁹ The four emanations of God (chaturvyuh)

The four emanations of God are the four forms of Vishnu that play different roles in the workings of the *brahmānd*. Vāsudev is the form of Vishnu that is meant for worship. The work of Pradyumna is to propagate *dharma* and to cause the creation the *brahmānd*. The work of Aniruddha is to explain the tattvas – i.e., elements – and to cause the sustenance of creation. The work of Shankarshan is to propagate spiritual knowledge and to cause the destruction of creation.

¹⁰ The five grave sins (5 mahāpāp)

The five grave sins are: (1) 'Brahma-hatyā' – killing a *Brāhmin*, (2) 'Madya-pān' – drinking alcohol, (3) 'Suvarnani chori' – stealing gold (or money), (4) 'Guru-stri no sang' – having illicit relations with the wife of one's guru, and (5) 'Chārmāhino sang' – company of one engaging in any of the previous four sins. One who commits any of these sins will be consigned to suffer miseries in the pits of *narak*.

¹¹ The 30 attributes of a sādhu

The 30 attributes of a *sādhu* as described in the Shrimad Bhāgwat 11.11.29 are as follows: (1) krupālu – one who selflessly showers grace upon others; (2) sarvedehinām akrutadroh – one who does not harm any living being; (3) titikshu – one who remains equipoised in all situations – such as in the dualities of praise and insult, happiness and misery, hunger and thirst, etc.; (4) satyasār – one whose strength comes from *satya*; (5) anavadhyātmā – one who is devoid of jealousy or other such vices; (6) sam – one who views others with equality; (7) sarvopakārak – one who does only good to others; (8) kāmairahatadhihi – one whose mind is not disturbed by indulging in *vishays*; (9) dānt – one whose *indriyas* are restrained; (10) mrudu – gentle-natured; (11) shuchi – one with inner and outer purity; (12) akinchan – one without any worldly desires; (13) aniha – one without any desires for worldly gains; (14) mitabhuk – one who eats in moderation; (15) shānt – one whose mind is restrained; (16) sthir – one who is equipoised; (17) machchharan – one whose only refuge is God; (18) muni – one who has noble thoughts; (19) apramatta – one who is aware; (20) gambhirātmā – one whose motives are beyond our understanding; (21) dhrutimān – one who is patient even in difficult

circumstances; (22) jitashadguna – one who has defeated: thirst, hunger, grief, infatuation, old age and death; (23) amāni – one with humility; (24) mānad – one who can praise others; (25) kalp – one who has the ability to speak for others' benefit; (26) maitra – one who does not deceive others; (27) kārunik – one who is compassionate without any selfish motive; (28) kavi – one who fully knows the animate, the inanimate and God; (29) one who worships God; (30) one who has single-minded worship with the realisation of God in His true glory.

¹² The 24 forms [of Vishnu]

The 24 forms of Vishnu are the 24 unique names given to Vishnu based on the permutations of the four objects he holds in his four hands. For example, in the form of Keshav, he holds the lotus in his lower right hand, the conch in his upper right hand, the Sudarshan Chakra in his upper left hand and the mace in his lower left hand. In the form of Nārāyan, he holds the conch in his lower right hand, the lotus in his upper right hand, the mace in his upper left hand and the Sudarshan Chakra in his lower left hand.

Based on these permutations, the names of the 24 forms of Vishnu are as follows: Keshav, Nārāyan, Mādhav, Govind, Vishnu, Madhusudan, Trivikram, Vāman, Shridhar, Hrushikesh, Padmanābh, Dāmodar, Sankarshan, Vāsudev, Pradyumna, Aniruddha, Purushottam, Adhokshaj, Nrusinh, Achyut, Janārdan, Upendra, Hari and Krishna.

¹³ The eight scriptures

The eight scriptures held as authoritative and of special significance by Bhagwān Swāminārāyan as according to Vartal-18.5 as well as the Shikshāpatri are: (1) The Vedas, (2) The Vyās Sūtras, (3) The Shrimad Bhāgwat Purān, (4) The Vishnu-sahasranām from the Mahābhārat, (5) The Bhagwad Gitā, (6) The Vidurniti, (7) The Vāsudev Māhātmya from the Vishnu-khand of the Skand Purān and (8) The Yāgnavalkya Smṛuti.

¹⁴ The six physical and emotional sensations (shad-urmi)

The six physical and emotional sensations are: (1) thirst, (2) hunger, (3) grief, (4) infatuation, (5) old age and (6) death. One must conquer these six physical and emotional sensations.

¹⁵ The eight yogic powers (ashta-siddhi)

The eight yogic powers ('siddhis') are: (1) animā – the ability to make oneself subtle or small, whereby the yogi can enter even nonporous rocks; (2) mahimā – the ability to become large, whereby a yogi can become as large as a mountain; (3) garimā – the ability to make oneself heavy, whereby the yogi is not moved by even the strongest of winds; (4) laghimā –

the ability to make oneself light giving the yogi the ability to travel with a ray of light to the abode of Surya; (5) ishitva – the ability to create, sustain and destroy living and non-living entities; (6) vashitva – the ability to exert control over living and non-living entities; (7) prāpti – the ability to grasp, whereby a yogi can fetch objects that may be extremely far away; (8) prākāmya – the ability to make one's wishes come true.

Appendix B

The Hindu Calendar & Time Scales

The 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 first year of the Vikram era corresponds to 57-56 BCE.

The 12 months of the year are lunar-based, with each month divided into the bright half (named so because of the waxing of the moon), known as the 'shukla' or *sudi* paksh, and the dark half (named so because of the waning of the moon), known as the 'krishna' or *vadi* paksh. The 15th day of the *sudi* paksh, the day of the full moon, is known as Punam, while the last day of *vadi* paksh, the day of the new moon, is known as 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 Gujarāti names of the months and their corresponding English names of the months are given in the chart entitled "Months of the Year". To keep the lunar calendar, in which years are approximately 354 days long, synchronised with the solar calendar, in which years are approximately 365 days long, adjustments have to be made to the lunar-based calendar every 2.5 years. This is achieved by adding an additional month called an 'adhik mās' to the calendar. So, for example, in Vachanāmṛut Gadhadā I-76, 'the Ekādashi of the first Jyestha' refers to the actual Jyestha of the calendar. But, in Gadhadā I-77, 'the second Jyestha' refers to the additional Jyestha month that has been inserted for the sake of synchronisation.

Currently in Gujarāt, the new year, after the Diwāli festival, begins with the month of Kārtik. Although losing its prevelance, the Āshādhi system still prevails in some parts of Rājasthān and Gujarāt – in Kutch and Saurāshtra. In this system, the new year begins on Āshādh *sudi* 1. In the Vachanāmṛut, the chronological system used by the compilers is of the Vikram era and the Āshādhi year.

The Common Era year corresponding to the Vikram era and Āshādhi year of the Vachanāmṛut is obtained by subtracting 57 years from the Vikram year if the date falls between Āshādh *sudi* 1 and December 31st; and 56 years if the date falls between January 1st and Jyeshtha *vadi* 15.

The Indian Measurement of Time and Cosmological Chronology

In the Vachanāmṛut Bhagwān Swāminārāyan has referred to various measurements of time using traditional Hindu time scales, e.g., *ghadi*,

kalp, etc. This section provides a list of Indian time measurements with modern conversion equivalents. In addition, the foldout chart entitled “Cosmological Chronology” provides the time scales of the different types of dissolution, i.e., *prākṛut-pralay*, *nimitta-pralay*, etc.

1 krati	34,000 th of a second
1 truti	300 th part of a second
2 truti	1 luv ($1/150$ of a second)
2 luv	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 saptāh (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 (i.e., length of Kali-yug, 432,000 years)
2 yug	1 dwāpar-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 mahāyug = 1 chokdi (4,320,000 years)
1000 mahāyug	1 kalp
1 kalp	4.32 billion years