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## Swamini Vato

Spiritual Teachings of  
Aksharbrahman Gunatitanand Swami

**C**

Translated by:  
Sadhu Amrutvijaydas



SWAMINARAYAN AKSHARPITH  
Ahmedabad

## Pramukh Swami Maharaj's Blessings

### Swamini Vato

Spiritual Teachings of Aksharbrahman Gunatitanand Swami

Translated by: Sadhu Amrutvijaydas

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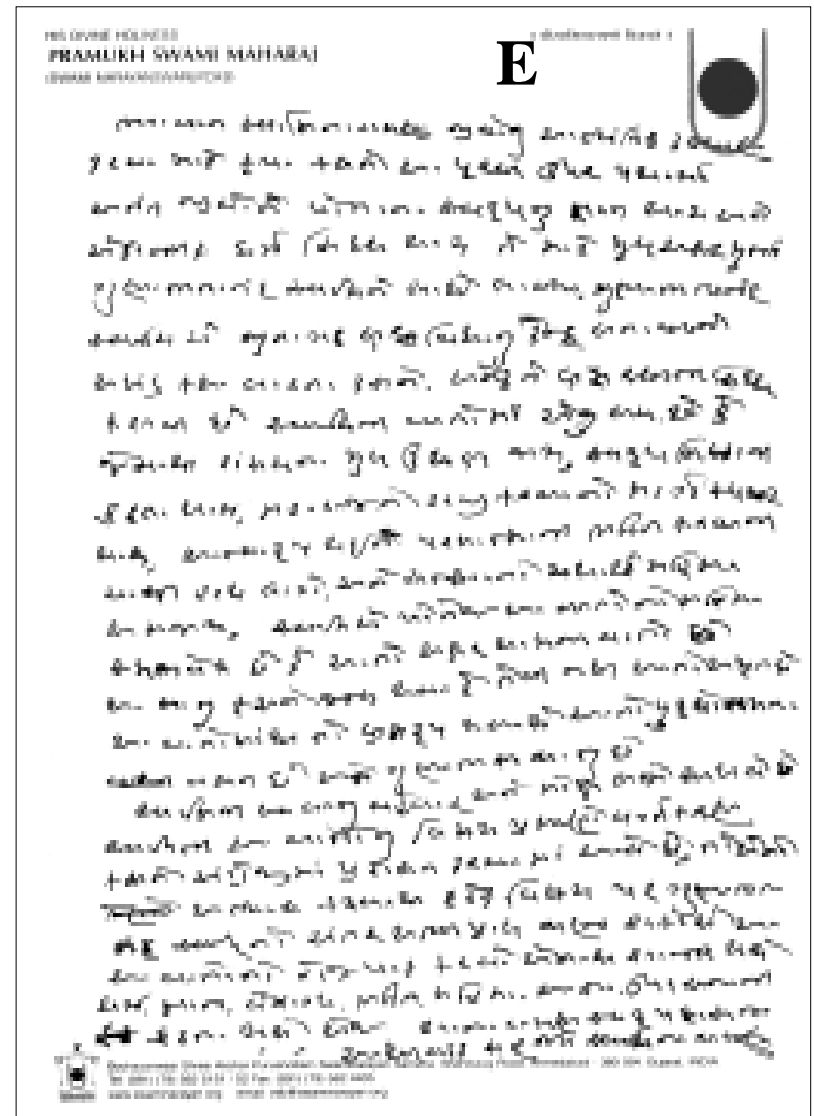
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**Pramukh Swami Maharaj's Blessings**  
(Translation)

**F**

27 June 2005  
Bhadra

For the ultimate salvation of all *jivas*, Bhagwan Swaminarayan incarnated out of compassion on this earth. He brought Mul Akshar Gunatitanand Swami with Him so that the infinite *jivas* may gain the knowledge of His (divine) form and imbibe *ekantik dharma*. Gunatitanand Swami established Junagadh as a centre of *brahmavidya*, and discoursed continuously to inspire countless towards spiritual perfection.

There is such power in the Swamini Vato that all (spiritual) doubts are uprooted, ultimate faith in God is consolidated, the pathway to pleasing Maharaj is made clear, the key to becoming *atmarup* and worshipping Paramatma is attained and the true glory of Satsang is understood. (Gunatitanand) Swami himself has explained the glory of these talks, that they are the talks of Akshardham. These talks will not allow one to be reborn again. They are (divine) nectar. From these talks one will become *brahmarup*. These are the words of Purushottam and the talks of Gunatit.

These talks of Gunatitanand Swami teach both worldly and spiritual wisdom. The Swamini Vato is arranged under different topics and published in English. By studying it, the inner thoughts of Gunatitanand Swami on all subjects can be known. Read these talks daily. It will bring peace, and strengthen dharma, spiritual knowledge, detachment, devotion, glory, observance of commands and *upasana*.

With blessings,

Jai Swaminarayan from  
Shastri Narayanswarupdas  
(Pramukh Swami Maharaj)

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## PUBLISHER'S NOTE

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With the inspiration and blessings of Pramukh Swami Maharaj, Swaminarayan Aksharpith is pleased to present this English translation of the teachings of Gunatitanand Swami – *Swamini Vato*.

Throughout the Swaminarayan Sampraday, the teachings of Gunatitanand Swami are highly respected as a unique and insightful commentary on Bhagwan Swaminarayan's Vachanamrut. These teachings are a goldmine of practical spiritual wisdom and guidance, clarifying issues of practical and philosophical importance to all genuine spiritual aspirants.

Every attempt has been made to remain faithful to the original Gujarati text of the Swamini Vato. However, liberty has been taken to add words and phrases where necessary to maintain the textual flow and help the reader grasp the message of the teachings.

For ease of use and understanding, in this publication the teachings of Gunatitanand Swami have been compiled under different subject headings, even though the original scripture does not provide such categorisation.

The use of non-English words has been kept to a minimum. Whenever used they have been transliterated according to pronunciation. Only one diacritic mark, 'ā', is used to differentiate the short 'a', from the long 'ā'. The translations of the Sanskrit *shloks* and other verses are given in footnotes on the relevant page. The meanings of non-English words are explained in the glossary.

We thank Sadhu Amrutvijaydas and Shri Janakbhai Dave for their efforts in preparing this translation.

We feel sure that sincere and regular study of these discourses will help all spiritual aspirants to experience the ultimate bliss of God.

- Swaminarayan Aksharpith

## J

## AKSHARBRAHMAN GUNATITANAND SWAMI

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## K

Bhagwan Swaminarayan, the incarnation of Parabrahman – supreme God – and the founder of the Swaminarayan Sampraday, manifested in human form on 2 April 1781 CE in the village of Chhapaiya, near Ayodhya in North India. He responded to the spiritual callings of aspirants in Gujarat and set his base there. He taught the philosophy of five distinct eternal realities – *jiva*, *ishwar*, *maya*, Aksharbrahman and Parabrahman.

*Jivas* are innumerable and pass through the cycles of births and deaths in various life forms until they attain *moksha*.

*Ishwars* are deities empowered by Parabrahman to administrate the various realms of creation.

*Maya* is matter.

Aksharbrahman, also known as Akshar, Akshardham or Brahman, is the choicest devotee of Parabrahman. Aksharbrahman is the ideal all *jivas* aspire to. The culmination of a *jiva's* spiritual journey, *moksha*, is to attain virtues like those of Aksharbrahman and offer singleminded devotion to Purushottam, Bhagwan Swaminarayan.

Parabrahman or Purushottam is supreme God, Bhagwan Swaminarayan, the cause and controller of everything.

Bhagwan Swaminarayan promised to remain manifest on earth through the human form of Aksharbrahman and guide all genuine spiritual aspirants to attain *moksha*.

Gunatitanand Swami was the first incarnation of Aksharbrahman to grace this earth. He was born in the village of Bhadra near Jamnagar in Gujarat on 17 October 1785. His childhood name was Mulji. His father, Bholanath, and mother, Sakarba, were devout people of simple means.

From a young age, Mulji often displayed his special powers. He had a constant vision of the Lord, who had

manifested on earth four years previously, and frequently narrated his visions to his mother.

Mulji observed the traditional spiritual practices and took great interest in understanding the various philosophies people lived by. Even as a child, through his sharp eye and practical wisdom, he gave revealing insights into deep spiritual matters. One day, he was with some friends as they passed by a well. The surface was covered with moss, but when Mulji threw a stone into the well the moss cleared, revealing the clear water underneath. Others, too, threw stones into the well and soon all the boys could clearly see their reflections. But shortly, the moss regrouped covering the water surface again and blocking their view. Seeing this, Mulji told his friends, “*Maya* in the form of desires and worldly attachments (represented by the moss) prevents one from seeing one’s true form, the *atma* (represented by the clear water). Only when this barrier is removed can the *atma* be visualized.”

From the beginning, Mulji had resolved to renounce worldly life to become a sadhu. He often told his mother that both he and his younger brother, Sundarji (who later became junior Shivanand Swami), would become sadhus. Although Mulji attended sincerely to his duties on the family farm, his mind was always on God. He was only truly happy when engaged in devotion and discourses. That is why he regularly walked several miles to a place half way between Bhadra and Shekhpat to meet Lalji Suthar (who later became Nishkulanand Swami) and talk at length about the divine exploits of Bhagwan Swaminarayan.

When Shriji Maharaj visited Bhadra, he described the glory of Mulji as the incarnation of Aksharbrahman to Sakarba and the other devotees of Bhadra.

At the age of 25, Mulji was initiated into the *paramhansa*-fold by Shriji Maharaj and named Gunatitanand Swami. Through his devotion, detachment, dedication to service, profound spiritual wisdom and other saintly virtues, he pleased Shriji Maharaj and was respected by all. Even those older than him were inspired by Gunatitanand Swami’s life. And on many occasions, Shriji Maharaj proclaimed the true identity of Gunatitanand Swami as the manifest form of Akshar.

Shriji Maharaj appointed Gunatitanand Swami as the mahant of Junagadh mandir, where he humbly served for over 40 years. He performed even the most menial service with great enthusiasm. Once, Gunatitanand Swami was sweeping the mandir compound. Some sannyasis from Tarnetar arrived and asked him, “Where is the mahant of this mandir?” Gunatitanand Swami directed them to go inside and wait for the mahant there. Then he finished sweeping, washed his hands and went inside to meet the sannyasis. They were amazed that the same person they had seen sweeping the mandir compound was the mahant. Swami told them, “Only one who serves is a mahant.”

Gunatitanand Swami also observed strict austerities and his regular routine of devotion and discourses motivated all. He lived, and inspired the sadhus to live by the ‘Junagadh Way’, in which they were encouraged to lead a simple, austere and God-centred life.

Once, Gunatitanand Swami asked Shriji Maharaj, “Which of these four should I concentrate on? One, behaving as *atma*; two, serving the ill; three, meditation; or four, spiritual discourses.” Maharaj advised him to focus on spiritual discourses since it benefits both the speaker and the listeners.

So, Gunatitanand Swami arranged 24-hour discourses in Junagadh. He scheduled different sadhus to recite and narrate from the scriptures in turn throughout the day and night. Gunatitanand Swami also spoke extensively and with great influence on the audience.

Shriji Maharaj also instructed all sadhus and devotees to visit Junagadh for one month every year to listen to Gunatitanand Swami’s discourses. And so, even senior sadhus and devotees regularly went there to benefit from Gunatitanand Swami’s spiritual guidance.

As the incarnation of Aksharbrahman, Gunatitanand Swami knew the full glory of Shriji Maharaj as supreme God, Purushottam. So, in his discourses he always revealed this true glory. He also openly revealed his own form as Akshar and thus taught everyone the true principles of the Akshar Purushottam philosophy as revealed by Bhagwan Swaminarayan.

Gunatitanand Swami’s forthright, authoritative and lucid discourses were also full of practical guidance on all aspects of

spirituality. He provided genuine solutions to problems encountered by spiritual seekers on their path towards God.

Gunatitanand Swami's saintly life and elevating discourses have left a legacy which, even today, continues to inspire genuine spiritual aspirants of all backgrounds.

## THE AKSHARBRAHMAN SUCCESSION

In the Vachanamrut, which is a compilation of Bhagwan Swaminarayan's discourses and dialogues with his *paramhansas* and devotees, he reveals that the God-realized Sadhu, Aksharbrahman, who perfectly embodies the virtues of dharma, spiritual wisdom, detachment and devotion, is the gateway to *moksha*. Through such a Sadhu, Bhagwan Swaminarayan promised to remain manifest on earth and guide people to *moksha*.

Bhagwan Swaminarayan identified Gunatitanand Swami as such a God-realized Sadhu. So, when Bhagwan Swaminarayan left this world and returned to his abode, Akshardham, he remained manifest through the living form of Gunatitanand Swami, the first in Bhagwan Swaminarayan's succession of God-realized Sadhus.

Gunatitanand Swami lived till the age of 82, teaching the spiritual messages of Bhagwan Swaminarayan and then he revealed Bhagatji Maharaj (1829-1898) as the next in the Aksharbrahman succession of God-realized Sadhus.

Bhagatji Maharaj's successor was Shastriji Maharaj (1865-1951), who formally established the Bochasanwasi Shri Akshar Purushottam Swaminarayan Sanstha (BAPS) and built five magnificent traditional mandirs. He thus enshrined the philosophy of Akshar Purushottam as revealed by Bhagwan Swaminarayan in the Vachanamrut, by consecrating the *murtis* of Akshar (Gunatitanand Swami) and Purushottam (Bhagwan Swaminarayan) in the central shrines.

After Shastriji Maharaj, Bhagwan Swaminarayan manifested through Yogiji Maharaj (1892-1971), who furthered the principles of Bhagwan Swaminarayan in India and abroad.

At present, Pramukh Swami Maharaj is the God-realized Sadhu, the manifest form of Aksharbrahman, through whom Bhagwan Swaminarayan is present on earth and guides countless people towards attaining *moksha*.

Despite the passage of time the spiritual teachings of

Bhagwan Swaminarayan have been preserved in all their purity by this unbroken succession of God-realized Sadhus and they continue to inspire moral and spiritual purity in all who associate with them.

## 1. HAPPINESS

---

Without learning the teachings of Sāṅkhya,<sup>1</sup> faults such as greed, lust, taste, attachment and ego, and the three miseries – due to *adhyātma*, *adhibhut* and *adhidaiv*<sup>2</sup> – cannot be removed. Without Sāṅkhya, *satsang* is said to be only half complete. Thus, to remain happy learn the principles of Sāṅkhya. // 1 //

A calf enjoys the taste of milk while a flea tastes only blood. Similarly, the pleasures of eating, drinking and worldly status are like blood, whereas the pleasure of ‘*Nijātmānam brahmarupam*’, i.e. believing oneself as *brahmarup*, is like milk. // 2 //

Even if one encounters intense misery, like the final destruction of the world, one who has firmly developed the *upāsanā* of God understands that the body will die one day and we (the *ātmā*) will go to God’s abode. With this understanding one remains happy. // 3 //

Seeing the clear, peaceful sky in the autumn season, Swami said, “If the inner faculties become pure like this, the *jiva* experiences bliss. This happens gradually while doing *satsang*.” // 4 //

Up to Prakṛti-Purush there are the three miseries and the three *gunas*. And above this is the bliss of *gunātīt*. // 5 //

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1. Sāṅkhya – to realize that the body, the world and all worldly pleasures are perishable. And to believe the *ātmā* and Paramatma to be permanent and focus the mind on it.

2. *Adhyatma* – miseries of the mind.

*Adhibhut* – physical illnesses, miseries.

*Adhidaiv* – floods, famines, earthquakes, plagues and other natural disasters.



There are two means by which inner peace remains and no agitation arises: one is to worship God and the other is to understand God as the all-doer. Then, if we get happiness we should enjoy it and if we encounter misery we should tolerate it. It is said, “*Dāsnā dushman Hari ke’di hoy nahi, jem karshe tem sukh ja thashe.*” – “God is not an enemy of the devotee, whatever he does will bring happiness.” // 6 //

The abode of God is full of bliss. From there a drop of bliss was released, reaching humans via Prakruti-Purush, Pradhan-Purush, Vairat and the deities. That bliss makes all *jivas* happy. Therefore, the source of all bliss is God. Be happy through his bliss. // 7 //

What is the bliss of Akshar in this world? It is to get good thoughts and to always enjoy inner peace. And what is like the misery of hell? Evil thoughts and pain within. // 8 //

Today we are happy because we have the company of the great (Sadhu). But if circumstances change and this company does not remain, how can we still remain happy? The answer to this question, “Think of the glory of the great (Sadhu): his virtues, personality, powers, influence, thoughtfulness, patience, etc. And thoughts of the great will spring up in one’s heart, as a result of which one will be happy.” // 9 //

Bliss lies in four things. First, remembering the *murti* of God; second, company of sadhus; third, noble thoughts; and fourth, understanding that the worldly objects, which the *jiva* believes to be pleasurable, are a source of misery. That there is happiness in worldly objects has not been stated by any of the great (Sadhus). And to act as the *ātmā* is a totally different experience. In it, there are no faults, such as, lust, etc. Just as one digs the soil of Gujarat and does not find stones, similarly, there are no faults in this experience. // 10 //

Everyone remains happy due to some reason. But become eternally happy due to two things – God and *ātmā* – and leave the many other forms of support. // 11 //

If one has the blessings of the great Sadhu, inner happiness prevails. The body may experience both happiness and misery, there is no certainty about that. However, one whose faith increases daily and who progresses daily, should understand that the great (Sadhu) is pleased. // 12 //

If one fills many trunks with 1000 million packets of ash, locks and keeps them, and if when, someday, one needs them (to pay for something) one takes them out, will something useful come out? Then (someone) said, “No, Maharaj.” Then Swami said, “Without the *murti* of God and without the Sadhu, all things upto Prakruti-Purush are packets of ash. If you forget the *murti* and go to any abode of the gods or the abode of any *ishwar* or the abode of any Purush, still, without the *murti* of Maharaj and without this Sadhu there is no (permanent) happiness or peace anywhere.” Having said this, Swami said, “*Surpur narpur nāgpur e tinme sukh nāhi; Kā sukh Harike charanme kā santanke māhi.*”<sup>3</sup> // 13 //

On the way to Vanthali, Swami said, “Now all works are being done. Since, it is so arranged that you can worship God in comfort. And now, difficulties are encountered only if one (specially) creates them oneself. Just as on seeing the wounded skin of a monkey, other monkeys scratch it and cause pain, similarly, if you all get together and inflict suffering (on each other), it will arise.” Then Swami continued, “See, Maharaj is supreme, this Sadhu is supreme and this place is supreme; and if miseries remain here, then where else will miseries be removed? They will not be overcome. Therefore, for one who wants to become happy, there is nothing comparable to this Satsang.” // 14 //

On the way to Botad, Swami said, “Those who want to remain happy should think of those worse off than themselves, but should not look at those happier than themselves. Since, happiness is attained according to one’s fate.” // 15 //

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3. There is no happiness in *surpur* (heaven), *narpur* (earth) or *nagpur* (nether-world); there is happiness only at the feet of God or his holy Sadhu.

Happiness is of two types. One type of happiness is due to knowledge, and the other is due to meditation on the *murti* of God. And one can become happy by practising either Sāṅkhya or Yoga. #16 //

Real worth lies only in three things: the *murti* of God, the Sadhu of God and the commands of God. Such worth does not exist in anything else. And spiritual knowledge, detachment and dharma are like spades, shovels and sickles (useful for farming and harvesting but not as essential as seeds, water and soil). #17 //

Either the spiritually wise is happy or one who believes what the Sadhu says is happy. #18 //

Three kinds of people are happy: one who does as the great Sadhu says, the spiritually wise who does not accept the thoughts of his mind and one who does not need anything. ‘*Āshā hi paramam dukham nairāshyam paramam sukham.*’<sup>4</sup> These three are happy. #19 //

Happiness results when one attaches to God and his holy Sadhu by any means; one attains knowledge of the *ātmā*; the senses observe the moral and spiritual disciplines; one has firm conviction in the form of God together with detachment; and the *jiva* introspects – by these five ways one can remain happy. Therefore, everyone should examine one’s own position and think, “To which of these (five) am I inclined?” and remain happy. #20 //

On Bhadarva *sud* Punam in Vikram Samvat 1919, at the Vanda community’s place, a devotee said to Swami, “I want to ask something (in private).” Then Swami got up and went into the room. There, the devotee asked, “You resolve whatever we ask about but still the feeling remains that ‘How will it happen?’ So misery remains. Therefore, tell us how happiness can be attained.” Then Swami said, “Happiness will be experienced

4. Desires cause great misery; one without desires is supremely happy.

only here (in *satsang*). Even if the inner enemies (like anger, ego, lust, etc.) harass, happiness will only be experienced here. So, do whatever simple activities you can do (in *satsang*).” #21 //

Those who want to become happy, should get their son married when he becomes sixteen years old and fulfil this duty. And also, even in worldly activities everything does not always go smoothly. A Brahmin’s son died, so he cried uncontrollably. Also, many others made him cry more by saying, “He was very smart and used to do this and that.” Thousands spoke in this way. Then Mayaram Bhattji went to mourn and the next day, when he went to bathe, asked the Brahmin, “Have you stopped eating and drinking, or what? Your son has died, but has the throne of Udaipur become vacant? Well, one Brahmin has died, so there will be one person less begging for alms. So what!” Then that Brahmin (father) thought and said, “This is true.” Then he said, “I would have died in fifteen days, but you have kept me alive.” Are there insufficient farmers in the land? Is there a shortage of Vantias, Sais (tailors), Nagars, Sonis, Luhars, Kadias and others? Learn knowledge like this (that everyone dies and there is no shortage of human beings). So what if a leg of a centipede<sup>5</sup> is broken and so what if it is not? If the cock does not crow will the sun not rise in the morning? Think on these lines and happily offer worship. #22 //



5. Why worry if one leg of a centipede is broken?

A folk saying which means that from abundant resources, if an insignificant loss is incurred there is nothing to worry about.

## 2. MISERY

---

The bliss of Akshardham prevails here, yet still, some are miserable. Misery due to the body is a minor cause and misery due to the mind is a major cause. //1 //

The *jiva* becomes dejected due to the (adverse conditions of) body, place and time. One should not become so subdued, since that is their very nature. Everything happens by the will of God and he may do anything. Do not think about the miseries of the body,<sup>1</sup> mind<sup>2</sup> or innate desires.<sup>3</sup> And Maharaj, too, made people worship according to their natural inclination. //2 //

During a reading of the scriptures, it was mentioned that Vyasji did not attain peace. Explaining this, Swami said, “We have attained God and the God-like Sadhu, still we do not feel at peace. The reasons: first, a strong desire for worldly pleasures; second, inability to act according to the commands of God; and third, ignorance. Because of these, peace is not experienced.” //3 //

We have attained God and the Sadhu, now do not let misery enter the heart and whatever fate has in store for us, accept it. //4 //

Three types of miseries are described, of which, currently, two are not present. They are *adhibhut* (physical pain) – nobody is hitting us – and *adhidaiv* (natural disasters) – famine does not visit us. And now, *adhyātma* – miseries or difficulties of the mind – remain. The way to overcome them is by spiritual

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1. Illness, etc.

2. Worries, etc.

3. Desires for worldly pleasures.

wisdom. If one has this, misery does not arise. There is no other method. //5 //

There are two miseries in this world: the lack of food and clothing or that they cannot be digested or used; apart from these, all miseries are due to ignorance. //6 //

Miseries do not remain for those who practise *satsang*. But miseries remain to the extent that one has defects in the practice of *satsang*. And for one who practises *satsang*, many types of small and big habits or vices are overcome. They are: to chew, drink and inhale tobacco; practice of black magic; gambling; expensive entertainment in the form of dramas and musicals; unnecessary extravagance, such as, needlessly keeping horses, etc. – these are minor vices. And adultery, stealing, alcohol, meat, intoxicants, etc. – are major vices. All these types of expenditure are not incurred, and no form of fine has to be paid (by a devotee). Also, much discretion is gained. As a result, business methods are learnt – earning and spending are thoughtfully done. //7 //

One who does not need anything encounters no misery; and one who needs but remains humble does not encounter misery. Misery results from two things – worldly activities and gullibility. //8 //

We have met and recognized God and his Sadhu so there is nothing left to be done. But we still do not feel at peace. The reason for this is that there is desire for enjoying worldly pleasures. Doing as the mind wills, transgressing commands, and ignorance – due to these three things peace is not experienced. //9 //

How can arguments be prevented? The answer to the question was given, “If desires, bias and ignorance are eliminated then quarrels will not arise and if even one of these (three) is present, clashes will arise.” //10 //

### 3. WEALTH

---

God gives wealth to some and not to others. How should this be understood? That is the question. The answer, “With excessive wealth, one indulges more in worldly enjoyment (and needless expenditure). Thus, it is proper that one gets less.” //1 //

We should think, “What is the benefit of getting 100 rupees or 100,000 rupees or 10 million rupees? Since we cannot eat more than a limited amount of food. Think thus and learn to step back from indulgence.” //2 //

Money is the cause of indulging in all the five types of sense pleasures. As and when money is acquired, efforts for enjoying the sense pleasures are made. //3 //

Once, an aspirant took some money to a sadhu and asked, “What should I do with this money?” The guru replied, “Whether you keep the money or I keep it or if it is given to someone else, it will still bring misery to all.” Saying this, he had it thrown into the Ganga. //4 //

Only a few people do not have a priority for acquiring wealth. And for those who have their focus on Shriji Maharaj, money does not become a priority. It is said, “What object is there in this world that entices one who is attached to God?” For such people, wealth does not become predominant, but for all others it does. //5 //

All worldly dealings are based on two things: wealth and this body. We describe these two things as false, but how can they be realized as false? Having said this, Swami said, “It is actually so. Wealth and this body are both perishable.

Repeatedly listen to such talks. As a result, some understanding that they are false develops and so one does not feel a shock. We describe them as false, but amid all this worldly activities arise and we do them, yet they are still false. //6 //

If one gets fifty thousand rupees, one would not, even in one’s dreams, think of worshipping God. The acquisition of money is like an inflated corpse (it implies deceptive growth).<sup>1</sup> //7 //

Householders should understand like this: do not worry about anything. Do not think that if a certain thing (like becoming rich) happens it will be good. Earn as much money as you need, but if a lot is attained, then there is no happiness in that. There were four people and daily they prayed, “Let us have wealth, let us have wealth.” Then a voice from the heavens said, “Brothers, if you get wealth then you will get a lot of misery.” They said, “Let all the miseries of the universe befall us but give us wealth.” The voice from above replied, “Fine.” Then they found four kilos of gold on the road and they split into groups of two. Each group thought that if the other two were killed, they would get two kilos each. One group of two was sent to the town and told, “Go, prepare and bring some laddus so that we can eat.” The remaining pair thought, “We will send those two to the well to fetch water and stone them to death.” The two who had gone to get the laddus also united, thinking, “If we feed the other two poisoned laddus and kill them then we will get two kilos of gold each.” So they had ghee-soaked laddus containing poison made (for the other group) and for themselves they had simple ones made and brought them. Then the others said, “Fetch some water from the well and then we will eat.” So these two went to the well to fetch water and they were hit with stones and killed. Then the remaining two sat to eat, and on inspecting the laddus, they saw two types. They said, “See! They made good ones for themselves. Now we will eat them.” Then they ate the poisoned laddus and

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1. To become bloated with false ego.

died and the gold remained. See the happiness! This is what happens. Thus, that thing (wealth) is bad and wherever it goes, it causes disaster. // 8 //



## 4. COMPANY

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A kingdom can be given in one day, but not knowledge. Even by feeding a prince plenty of food, he does not grow up in one day. He grows slowly. Similarly, knowledge also develops slowly through association with the great Sadhu. //1 //

If all the great sadhus are present, the place is like Shvetdwip, the lifetime is as long as one *kalpa* of Brahma and if one associates with all, learning their virtues, then only *satsang* develops, and worldly desires are overcome. If all these virtues described are found in one Sadhu and one attains close association with him then one attains all virtues and desires are also overcome. We have attained such an association today. //2 //

If one can, associate with a great person, but never associate with an inferior person. //3 //

Of all endeavours for *moksha*, close association with the great Sadhu is the most powerful. It is through such company that all things happen and without such company nothing happens. Thus, in everything, company is the main thing. It is through such company that we progress both on the path of *moksha* and worldly activity. So, nothing equals good company. Of the eight factors which influence, i.e. place, time, etc., company is described as the main. Among the nine forms of devotion, listening is said to be the main. That, too, can only be attained through company. In the Shikshapatri, too, it is said, “Daily, keep the company of sadhus!” In the Vachanamrut, also, the superiority of company has been described in many places. Thus, all scriptures advocate keeping the company of the Satpurush. So, keep that company, since one benefits according

to the type of person whose company one gets. If one obtains the company of an all-knowing person, one attains all knowledge. Such knowledge cannot be attained from the company of one with partial knowledge. Since, from dharma, spiritual knowledge, detachment, devotion, glory of God, etc., whichever aspect is predominant in a person, through his contact only that aspect can be understood. And from the company of one who is complete in all aspects, all aspects can be understood. Thus, to attain the company of one who has all knowledge is rare. So, before keeping his company, check the guru's purity in three ways. The details: first, check his own behaviour; second, check the capability of the one he has served (i.e. his guru); and third, know those who have attained (knowledge) through his company (i.e. his disciples). Inspect in this way. //4 //

In what context should one see the objects of this world, people, etc? They are all a cause of obstacles on the spiritual path. Since, one who under no circumstances is likely to leave Satsang, even he goes; and one who is in no way likely to stay in Satsang, stays – this is due to company. //5 //

One becomes like those whose company one keeps. But how can one gain virtues by keeping the company of one who has no virtues? By associating with those who have embraced God and reduced their worldly enjoyments, their virtues will be acquired – of this there is no doubt. A person will primarily promote a view as per his inclination. Understand this principle. //6 //

There is a big difference between merely keeping company (*sang*) and company based on proper understanding (*satsang*). Many sadhus and householders kept the company of Maharaj, but there are many levels in their understanding of the form of Shriji Maharaj. And there is a big difference between close association and merely staying together; just as fleas reside on the udders of a cow but do not get the taste of milk and the calf stays at a distance, yet still it gets to taste the milk. //7 //

One destined to become enlightened after a hundred births will become so in this birth by the company of the Satpurush; and one destined to become enlightened in this very birth, will have to take a hundred births if he keeps improper company. To explain: if one kilo of wood is bound to ten kilos of stones, even the wood is drowned and if one kilo of stones is bound to ten kilos of wood, even the stones float; similarly, there is a difference in company. //8 //

One day Swami made Shivilal<sup>1</sup> sit in his cart and said, "In your mind you feel, 'I have sponsored the consecration of the *murti* of Shri Harikrishna Maharaj in Gadhada and sponsored Raghuvirji Maharaj's visit to Bhavnagar and that I have done a big job.' But when I look at your *jiva*, only half your *satsang* remains." Then Shivilal folded his hands and said, "Yes Maharaj." Then Swami said, "Leaving this Sadhu and wishing for other pleasures is like the calf who one day entered the cowshed thinking that it will enjoy some milk. There, some bulls had arrived. So, wherever the calf attempted to place its mouth, it received a kick. As a result of these kicks, its mouth became swollen, but it did not get the pleasure of drinking milk. Then, even when its own mother came, it was not able to suck. Similarly, leaving this Sadhu and seeking happiness elsewhere is like receiving kicks. Since, when one lapses in observing God's commands and understanding his true form, one will not be able to sit with such a Sadhu – just as the calf could not go to the mother." Then Swami said, "When I talk like this for two months then once again your *jiva* will join with God as before. That is how much deficiency has set in. And these talks are for uniting with God." //9 //

If the wind blows from the direction of a sinner, then 60,000 years of merits are lost. And if the wind blows from the

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1. Shivilal Sheth of Botad was a very wealthy and respected businessman. He was an ardent disciple of Gunatitanand Swami. He sponsored the *murti-pratishtha* celebrations of Shri Harikrishna Maharaj at Gadhada mandir. However, due to the company of some sadhus and devotees envious of Gunatitanand Swami, Shivilal's devotion towards him suffered a little setback. Realizing this, Gunatitanand Swami talked to him.

direction of a Sadhu, then 60,000 years of sin are burnt away and merits accrue. //10 //

The material pleasures, treasures, stores, money, power, etc. of a city serve only to spoil the *jiva*. //11 //

The difference due to association with the Satpurush is that one who would have become enlightened after a hundred births becomes enlightened in this birth; and (if one does not associate) one destined to become enlightened in this birth may have to take a hundred births. These are the two differences. Then Swami gave an example: wood and metal cause each other to float and sink. //12 //

If one has performed good deeds in past births, but encounters bad company, then the good impressions are destroyed. And one destined to become good only after a hundred births immediately becomes good, if he attains the good company of a Satpurush. //13 //

A person develops qualities according to the company he keeps. Therefore, one should certainly associate with God and his Sadhu. Associate with others as Bhimsen did when he met Dhritrashtra.<sup>2</sup> And taste, etc., in excess, cause misery. Therefore, do not let desires become intense. '*Ati sarvatra varjayet.*'<sup>3</sup> //14 //

People take birth, but because of the company they keep they develop profound association with worldly objects. When they meet one who can remove these attachments then they are removed. Still now, for many, it is the same, since one cannot shed the desire for material pleasures on one's own. Thus, one becomes like the company one keeps. //15 //

An aspirant may develop both spiritual knowledge and affection for the Satpurush. But bad company in *satsang* spoils it.

2. Embrace worldly activities as Bhishma embraced Dhritrashtra (without any love).

3. Give up extremes in all cases.

Therefore recognize it and stay away from it. //16 //

During the spiritual discourse when sadhus with the same names were recalled, someone asked, "Was there anybody else with your name?" Then Swami said, "No, there was only one (myself), but for the other names there were many sadhus and sannyasis (with the same name)." Then someone asked about keeping company (of enlightened souls). For this, (Swami) talked about keeping the company of Jaga Bhakta and also mentioned other names. //17 //

In this Satsang there is happiness, dharma, devotion, spiritual knowledge, detachment and other noble karmas. But everywhere else there is fire (i.e. decay and destruction). Some are like animals who do not know how to speak and do not have any sense of discrimination. Thus, if there is contact with bad company, then *satsang* is eroded, so do not keep bad company. //18 //

There are three types of people in this Satsang: those who convert good people into bad people, those who make inward-focused people into outward-focused people and those who make one who is aloof from worldly matters become attached to them. There are such people even in the mandir. So recognize them and shun them. If someone keeps company of one who is focused on sense gratification or one who is money-oriented, then after six months they would isolate a devotee from Satsang. Recognize them, but do not associate with them. Associating with one who is money-oriented, will lead to disastrous consequences. We have to leave both and become *ātmā*-centred. //19 //

Swami said, "A person is known by the company he keeps. And Maharaj also asked, 'Who does this sadhu sit with and who does that sadhu sit with?' In this way, he asked the names. Then, whoever they sat with were shown, giving their name. Then, when Maharaj found out that there was someone whose company was not worth keeping and yet a good sadhu sat with

him, he would say, ‘He himself is good, but he does not know how to recognize a good sadhu.’ ” Therefore, differences in this company were clearly shown. Keep the best company but do not keep bad company. //20 //

There are many who create obstacles on the path of *moksha*. They should be recognized. //21 //

Swami said, “Read the ‘Personal Preferences’ Vachanamrut (Loya-14). Without a good intention, one cannot stay near God. If one’s intentions are good, the outcome will be good and if they are bad, the results, too, will be bad. And you can see that those with the same intentions sit together and only then is there compatibility. It is just like an opium addict preferring the company of another addict.” In this way he talked about preferences. //22 //



## 5. BASE INSTINCTS – WORLDLY DESIRES – DRAWBACKS – THREE GUNAS OF MĀYĀ – SIN

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One who renounces worldly life and becomes a renunciant overcomes all miseries and becomes happy. But even after becoming a renunciant, the misery associated with base instincts – greed, lust, taste, attachments and ego – remains. As these base instincts are (gradually) overcome, one becomes happier. //1 //

When faults (e.g. greed, anger, etc.) remain and are not overcome does it mean they are merely faults or is there some virtue even in them? That is the question. The answer, “Faults hurt, so one remains meek and humble in Satsang, one retains a need for Satsang and one prays to God. And if one experiences difficulty due to faults, knowledge develops. Without it, such a need does not arise. Therefore, this is a virtue (in a fault).” //2 //

It is said that a diamond cannot be cut in any way, except by using the blood of a bed bug. Similarly, desires cannot be destroyed in any way except by doing what the great (Sadhu) instructs, imbibing his virtues and admiring his actions. Otherwise, what remains to be said about the endeavours of Saubhari<sup>1</sup> and others? Still their desires were not overcome. //3 //

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1. Saubhari rishi performed austerities for 60,000 years by standing in water. One day he saw two fish mating and his latent desire was awakened. He exchanged the fruits of 30,000 years of his austerities for a young, handsome form and then married the 50 daughters of King Mandhata. The other 30,000 years he exchanged for material wealth. Finally, though, he realized that material pleasures were perishable and a cause of misery. Thus, he again began performing austerities and attained *moksha*, with his wives.



When conflict first started between Duryodhan and the Pandavs, all the demons approached Duryodhan and said, “We will influence Kripacharya, Dronacharya, Bhishma Pita and others, so go to war.” The message from this is that when faults such as lust, anger, etc. enter into us, faults are attributed to the great and so improper things may be done. At such times, realize that, “I have been influenced by demons and that (in reality) I am not like this.” // 4 //

Some drawbacks will be cured through renunciation and detachment, some through spiritual knowledge, some through devotion and any defects left will finally be cured through illness. But I want to make you pure and not leave any faults. // 5 //

One may engage in many endeavours and yet die without overcoming desires. They are overcome only by the grace of the great Sadhu. // 6 //

It is said, “Monkeys cannot stay in Vaikunth.”<sup>2</sup> Therefore, we should cultivate our nature in such a way that we can stay with God. This should be done here or after going to Shvetdwip. // 7 //

Complacency can be overcome if we are vigilant or if someone punishes us. // 8 //

One who has surrendered his *jiva* to the great Sadhu may also have some desires remaining. The means to overcome them are understanding his glory and knowledge of the *ātmā*. // 9 //

By our close association with a great Sadhu our desires for worldly pleasures have been overcome, yet we feel that they have not been. Giving the reason for this Swami said, “Spots of rust on a sword are removed by sharpening it, but if the rust has gone too deep, then it cannot be removed; only if the sword is melted and remoulded can it be removed. Similarly, all

2. Lord Ram graced the monkeys with a place in his abode. But, they quarrelled among themselves and misbehaved and so were sent back to earth.

desires will be removed only when, even after one leaves this body, one becomes *brahmarup*.” // 10 //

What can be said about the awkwardness of the *jiva*? A *jiva* is a *jiva*. It has been said, “A camel is crooked in all its limbs.” That is how awkward the *jiva* is. Still, God wants to help the *jiva* by doing good to it, although the *jiva* is like a donkey. // 11 //

Maharaj’s wish is to encourage only spiritual discourses, devotional songs, spiritual discussions and meditation. And man has developed such a nature that he cannot live without doing other mundane things. So, now, what should we do? We have this association (with the great Sadhu), but if a person does not understand and shed his base instincts and join with the great Sadhu, then he will go to Akshardham late. In this, God is in no hurry and these worldly activities will increase daily. // 12 //

“Does this *jiva* ever become old?” Saying this, Swami said, “When the *jiva* attains spiritual knowledge it becomes mature. Without this, it does not become mature.” // 13 //

Now, the householder will become attached to the home and the renunciant will become attached to activities. And just as a lustful person stares at a woman, God is looking at the *jiva* (saying), “Does anyone remember me?” But the *jiva* is so foolish that it looks at other objects, but does not look at God. // 14 //

The multi-storey buildings, good food and honour we get are not the fruits of this human birth. These are also attained by those who do not worship God. Therefore, the fruits of this human birth are the company of good people and that our desires are overcome. That is all. // 15 //

When we examine closely we see that this *jiva* is really devoted only to the material world. What is necessary to live has to be done, however one is not able to control one’s desires. But, one becomes subservient to desires and speaks, listens, sees, eats, travels, sits around, sleeps, etc., and does what one enjoys, but

does not examine all this (worldly enjoyment). Those alert at the doorway in the form of awareness<sup>3</sup> see this, but others do not have a clue. So, on one who controls this and introspects, the great Sadhu bestows his grace. Also, day-by-day, worldly objects (given by the devotees) will pile up; that will not stop. And to stop this is as difficult as trying to cover the (entire) earth with leather. And not to enjoy (worldly objects) is easier – like having shoes sewn<sup>4</sup> and wearing them. There is no other way than this. //16 //

If one has the same insistence on oneself to understand as one has for explaining to others; and if one has the same insistence on overcoming one's own faults as one has for observing the faults of others, then no deficiency will remain. //17 //

Maharaj revealed the focus of the mind of all *jivas*, “The mind of men is on the private organs of women and the mind of women is on the private organs of men.” //18 //

The *jiva* succumbs to its karmas and tolerates pain and miseries, but does not tolerate them for its *moksha*. And if stung by a scorpion, it will stay awake all night.<sup>5</sup> There are many such instances. //19 //

The power of desire is greater than everything else. How? Desires for worldly objects are known as ‘*vāsanā*’, but desires arising while remembering God are all called ‘*swabhāvas*’. //20 //

Lust, anger, etc. are so powerful that they have embarrassed even Shiv, Brahmā, etc. And whoever is plagued by lust, etc., is engulfed by it. But, today, Maharaj and the great Sadhu have controlled them – just as above the universe is the great ocean.

3. Vachanamrut Gadhada III-9.

4. Meaning that one cannot prevent material progress, but by living as per God's commands, one's own spiritual obligation is fulfilled.

5. A sadhu was asked by Gunatitanand Swami to do a particular task. He refused since he did not want to stay up till late. But the sadhu was stung by a scorpion and could not sleep due to the pain, so he had to stay awake all night.

In it the fish are so big that if they come near a universe, they will swallow even the universe. But Pradyumna has been kept as a guard. If they come near a universe to swallow, then he hits them on the head with a mace, such that they go tens of millions of miles away. Similarly, Maharaj and the great Sadhu have suppressed lust, anger, etc. Otherwise, it is not possible to stay (free from them) like this. Then he said, “Do you ever think of uprooting this Girnar mountain?” Someone said, “No, Maharaj.” Then Swami said, “You have not contemplated it in your mind, otherwise you would uproot it. Since, if all the people of the world are assembled together and all the blacksmiths begin to prepare the metal (chisels) and all of us begin to strike and break it up, then in 4-5 years, we can break it into pieces. Similarly, no matter how powerful lust, anger, etc. are, but if we resolve in the mind, we can crush them. Of this, there is no doubt. //21 //

*Adharma sarg jab karat pravesā, sur nar muni mahi nahi sukh leshā:*<sup>6</sup> Reciting this, Swami said, “How does such a path of unrighteousness come into existence? Well, it is when there is mental discord with others that such unrighteousness enters. But if there is unity with each other (in the fellowship), then unrighteousness does not gain entry.” On this, he narrated a story told by Maharaj (Bhagwan Swaminarayan), “A king asked for a quiver of arrows and said, ‘Let the strongest among you, break this quiver.’ Then, the strongest man tried but the quiver of arrows could not be broken. Then, taking a single arrow from the quiver, he told the weakest to break it. And he broke it instantly. Then the king told his senior courtiers, ‘See, if you remain united like this quiver of arrows, then whoever the enemy is, it will not be able to defeat you and the kingdom will remain secure and prosperous.’ ” After narrating this example, Swami said, “If you all – sadhus, *pārshads* and *brahmachāris* – maintain unity like this, then no matter what type of internal enemies you face, they will not be able to defeat you. And if you do not stay united like this, then even the smallest of defects

6. When unrighteousness enters, no happiness remains for gods, men and sages.

will drive you out of Satsang.” Then he continued, “See, some do not even have anyone to make a willing pair and some are hypersensitive like pus-filled boils. They cannot even be told. Therefore, in these ten groups of sadhus, all of you stay with whom you are compatible.” //22 //

Swami looked at a devotee and said, “When God and the great Sadhu become displeased, know that the good deeds of an aspirant are exhausted.” Then he said, “We have stayed together a lot and kept the company of each other for a long time. And now, due to circumstances, we may or may not stay together, but learn to develop your nature in a way that will allow you to stay in Akshardham. Then we are not separate for even a fraction of a second. So understand this.” //23 //

Those of this world, merge with this world. Those not of this world, who are from a higher realm, do not merge with this world. And if they do mix, they believe themselves to be *gunātī* and observe their spiritual disciplines and mix. And here, when they see everything as beyond the *gunas*, what enthusiasm remains? Therefore, prohibit (worldly enjoyments) through spiritual knowledge and detachment. And those who enjoy passion, greed, ego, taste beyond the limits prescribed are possessed by a *brahmarakhsas*.<sup>7</sup> //24 //

When Maharaj talked about overcoming desires, Shuk Muni said, “O Maharaj, we have attained you, so what is the power of desires?” Then Maharaj said, “You have attained me, so I will certainly protect you, but as long as desires remain, your fears will not be eased. Therefore, become desireless.” Then he gave an example, “Just as when a snake slides over a sleeping man and another person protects him, the sleeping man does still experience fear. Similarly, I will certainly protect you, but as long as desires remain, your fears will not be overcome. Therefore, become free of desires.” //25 //

Shackles of iron, wood, stone and gold can at some time be

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7. A Brahmin, who despite his learning, becomes a ghost.

broken and overcome but the net-like shackles of the five material pleasures cannot be overcome. Since, desires have not been burnt by the worldly fire, the fire of the sun, the digestive fire, the fire of world dissolution and the fire at the time of final dissolution. Great rishis have performed austerities for upto sixty thousand years and anthills have covered their bodies, yet their desires have not been burnt. And such innate desires are only burnt by *gnān pralay*, meditation on God’s *murti* and observing his commands. These talks are such that they cannot be described adequately or understood even in a hundred births. //26 //

Innate desires are overcome when all the senior sadhus of our Satsang are gathered together, there is an abode like Shvetdip, and one’s lifespan is equal to a *kalpa* of Brahmā; then one or two virtues can be learnt from everyone. Otherwise, these innate desires can be uprooted if the company of one who has all the qualities of a Sadhu is kept. //27 //

When lust, anger, ego, jealousy and body-consciousness are all overcome, then God and his holy Sadhu will be pleased. //28 //

The devotional song, ‘*Batīyā teri shām sohavaniya re*’<sup>8</sup> was sung by the Nagar singers. Then Swami said, “This hour can be counted as time well spent; the rest of the time has been wasted.” To illustrate, he gave an example, “The lifespans of deceased villagers were written on the memorial stones on the outskirts of a village. Some lived for a month, some two months, some six months and some a year. A Brahmin entered, planning to live in the village. But on reading the memorial stones with brief lifespans he turned back. Then a resident said, “It (the lifespan) is not like that. This is the time these people had spent in worshipping God and listening to the spiritual discourses of God in the village. All such time has been added together and whatever the total is, that is written as the lifespan on the memorial stone. Since, the rest has gone to waste.” Similarly, it is like that for us. Only the time spent for God is of value. And

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8. O Lord, Your talks are pleasing.

whatever deficiencies in lust, anger, greed, etc. remain here will have to be overcome somewhere and then one will be able to go to Akshardham. //29 //

Just as, in Gujarat, from the early morning the *mahudā* flowers begin to drop off and continue to do so all through the day, similarly, the *jīva*, from one night through to the next night, continues to wish for worldly things. But not a single thought of God arises. //30 //

In the three realms of Swarg, Mrutyu and Pātāl, all are engrossed in material enjoyment. The great Sadhu knows what everyone is doing. Nobody is worshipping God, but because people feel offended he does not tell them. So, *satsang* has been attained, but it is wasted. From these three realms find and present before me even one who does not waste his time and takes advantage of *satsang*. //31 //



## 6. MĀYĀ

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Even a *satsangi* who gets a beautiful wife, plentiful wealth and a good house is said to be in the grip of *māyā*. Since, a *jīva* cannot escape from there. Thus, it is good if such things are attained sparingly. //1 //

While work on the guesthouse was in progress Swami said, “If instructed I can build countless such guesthouses, and yet remain unattached. And if one is to be attached, it should be only to God and his Sadhu.” //2 //

The senses and inner faculties are like the people of inner Mumbai and Surat – they will not take to *satsang*. Also, inner strife is extremely burdensome and is known to be obstructive. And like a Madrasi, whose dark skin does not lose its darkness, *māyā* has made an impact on the *jīva* and that is why *satsang* does not have an impact. //3 //

*Māyā* is able to influence only if God allows, otherwise what is its strength? If God merely casts a glance it would be destroyed. This, too, should be understood. //4 //

This *jīva* remains untouched by *māyā* in two ways – one is by spiritual wisdom and the second is by following the commands of God. Another way is through observing moral codes of conduct. If due to circumstances, they are transgressed, then one becomes dejected. //5 //

*Māyā* has the strength to devour even the virtue of detachment and the knowledge of the *ātmā*. Since, a worldly *jīva* attaches to the world. //6 //

The effulgence of ten thousand suns is present in the *sudarshan chakra*. But before the darkness of *māyā*, it is merely like a lighted wick. A droplet of it (darkness) has been put in the *jiva* – that is the state of deep sleep. To conquer it Maharaj has incarnated. #7 //

In Akshardham and with the great God-realized Sadhu in this world there is no *māyā* or quarrelling. Otherwise, everywhere else, there is *māyā* and dispute. #8 //

*Āg lāgi chahu aur avidyāki ati bhāri,  
Adho urdhva aru madhya dash dish bhujā pasāri;  
Vishay bhogvilās karmiko karma dradhāyo.  
Kavi guni pandit jān tāhi le tahā dubāyo;  
Tehi vākjāl dāri vikat narnāri āvruti kiye,  
Jan Mukund madmachhar lāgyo māyā vash kar liye.<sup>1</sup>*

Then Rupshankarbhai said, “Previously I believed that *māyā* came here from elsewhere and now I know that *māyā* lives here.” Then Swami said, “That is, *māyā*’s true nature is recognized here and elsewhere its true nature remains hidden. *Māyā* wants to go everywhere and show its own strength, and I want to reveal my own form. Some think that when (Gunatitanand) Swami is no longer in Junagadh, everything will collapse, but with the grace of Maharaj and the great Sadhu, we want to make this Satsang the best. On seeing the lightning, the donkey began kicking to stop it, but that is not going to stop it. In fact, by its repeated kicking its legs will break. Similarly, through ignorance, one’s *jiva* will be harmed. And the works of Maharaj and the great Sadhu are such that nothing wrong will happen.” #9 //

All these devotees have taken birth just to worship God. They

1. The fire of ignorance rages wildly everywhere. This fire has spread above, below and in the middle; in fact, in all ten directions. Through (worldly) sense pleasures, it overpowers and drowns all people – poets, people of virtue, scholars and all others. The web of *māyā* is so treacherous that all men and women are entangled in it. Mukund says, “*Maya* in the form of ego and jealousy has engulfed everyone.”

are all veterans; none are new and so it is possible to come here. But, that one’s mind is not drawn towards God and his Sadhu and is drawn to women is due to the power of God’s *māyā*. There is nothing else to it. #10 //

Engage in worldly affairs but remain mentally detached. With the body keep attachment for worldly activities like that of Dhritrashtra for Bhim when they embraced.<sup>2</sup> Keep affection like that of a Garasiyo.<sup>3</sup> Remain aloof by mind and soul from worldly affairs and renounce that which tries to enter them. Feelings of happiness and misery in worldly activities is the form of *māyā*. With the body rule even a kingdom, but the *jiva* must be attached to God. ‘I am God’s and God is mine’. In this way attach the *jiva* to God. And in the process if less worship is offered and fewer bhajans are sung there is nothing to worry about. #11 //

There are three obstacles in worshipping God: one is bad worldly company, bad company in Satsang and bad influence due to the senses and inner faculties. Therefore, do not be taken in by their deceit. And if one associates with bad company in Satsang, then even if one is *brahmarup*, one becomes body-conscious. But if good company in Satsang is attained, then one who is body-conscious becomes *brahmarup*. #12 //

Everyone feels that their own body, village and country is good. This is due to the power of God’s *māyā*. #13 //

Everywhere there is the nuisance of *māyā*, except in Akshardham. And here (on earth), there is no *māyā* in the great God-realized Sadhu. Otherwise, everywhere there is *māyā*. #14 //

Maharaj was seated at the workplace of (carpenter) Anandji

2. Dhritrashtra embraced Bhim without any attachment for him and with the intention of crushing him to death.  
3. Superficial affection. A Garasiyo is of the warrior community. He embraces even his enemies. They both hate each other, but exhibit such outward affection and respect that their true, inner feelings are masked.

Sanghedia and he said, “Shall I describe the form of *māyā*?” Anandji replied, “Yes, please describe it.” Then (Maharaj) said, “If the son of a businessman from your town dies, how would you feel?” He replied, “I would feel very bad.” Then he said, “What if the king’s son dies?” So, he said, “I would mourn a lot.” Then he asked, “What if yours dies?” “Then, at that moment this machine would stop and it would be really very bad.” That is how worldly relations are. Then Maharaj said, “Now I will describe the form of attachment. From Brahmā to all, everyone is attached to relatives. But if a woman has pus leaking from her body, then it will not happen. All *jivas* have their sights on women.

*Jem chil chade āsamāne re, najar teni nichī chhe;*

*Joi mārāne man māne re, anya jovā ānkh michi chhe.*<sup>4</sup>

Just as one prepares sandalwood paste and offers it to God, similarly, one grinds the body and offers it to the wife. And this *jiva* is attached to the skin, since if it is born in the family of a leather tanner, even there it is happy – even though the pit (with raw hide) stinks day and night. Similarly, this body is like the pit of a leather tanner and the *jiva* sits in it happily. This body is filled with bones, pus, saliva, faeces, and mucous and waste pours out from the nine gates.<sup>5</sup> It is merely a bag of waste which is covered in skin and is described as perishable. Therefore, it is not of any real value. Break one’s attachment from it and attach to the *ātmā*. Just as that kite, as long as it kept the piece of meat, others pecked at it with their beaks.<sup>6</sup> But when it left the meat, all problems disappeared with it. Similarly, leave this attachment for the body and identify with the *ātmā*. There is happiness in that and with the body one can worship God, that much worth is in this body. //15 //



4. When a hawk flies in the sky with its gaze downwards; it is focused only on seeking out prey to feed on.

5. Nine gates are the nine body openings: mouth, two nostrils, two ears, two eyes, urinary passage and anus.

6. A kite carrying a piece of meat in its beak was chased by others. Only when it dropped the meat did the pursuing flock stop chasing.

## 7. EGO

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In Satsang, do not develop an understanding that all (*satsangis*) are equal and do not try to be equal. Since to understand others as equal is a great drawback. //1 //

Hurting the meek will not be tolerated by God, since God is the destroyer of vanity. He will manifest through anyone to destroy vanity. //2 //



## 8. MATERIAL PLEASURES – DESIRES – ADDICTIONS

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Some overcome greed, some taste, some attachment, some ego but the desire for women remains in the heart. There is nothing as powerful as beauty and this carnal desire resides in all *jivas*. It is overcome only with the blessings of the great Sadhu, otherwise it is not. //1 //

I have analysed and found that the *jiva* has never walked the path of God. This is a totally new venture for it. All *jivas* constantly think only of eating, women and wealth. This is all they think about, talk about, sing about, discuss and meditate on. And wealth is peculiar only to the human race. But eating and females are desired by all species, since God has set the wheel of *māyā* in motion. But one who does not desire this is a god of the gods, he is not human. And for eating, women and sleeping, one does not need a teacher. Rivers flow towards the ocean. Similarly, the *jiva* is inclined towards enjoying the sense pleasures. To turn back from this is the path of a sadhu. //2 //

Material pleasures are condemned in Akshardham, Shvetdwip, Badrikashram<sup>1</sup> and in the presence of a great God-realized Sadhu in this world. Apart from these four places, everywhere else, material pleasures are respected. //3 //

One should understand that the *jiva* is spoilt by enjoying the temptations of a big city, its power and wealth. //4 //

The great Sadhu believes that the body should be tested in many ways and cold, heat, hunger, thirst should be tolerated. But the body should not merely be pampered. //5 //

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1. The abode of Nar-Narayan Dev, located in the Himalayas.

King Nand<sup>2</sup> hoarded all the wealth of the world and finally died from attachment to it. King Chitraketu<sup>3</sup> had ten million wives and finally left them when they brought him misery. This path of attachment to wealth and women is like that. //6 //

All *jivas* are insignificant and worship the material pleasures, otherwise they are unable to survive. What level of creation does this go up to? Upto Vairat they cannot survive without material pleasures. Of them, only the Sanakadiks overcame. But Maharaj has started a new venture. We must have come from some holy realm and so are able to sit here and have attained this company of a great Sadhu; otherwise it is not attainable. Since *jivas* cannot live without material pleasures, freedom to enjoy the material pleasures has been granted, based on the Vedas and moral codes of conduct. Still, the *jiva* does not behave as per the Vedas. Even good people do not follow them since the material pleasures are very powerful. //7 //

Each sense pleasure is like the Girnar mountain. If all the world's carpenters, blacksmiths and masons get together and dig for 500-1000 years then Girnar can be dug. This talk should be understood in this way. //8 //

A powerful noose in the form of material pleasures hangs around the *jiva's* neck. The force of a river is not noticed as long as it is in flow, but if a dam is built then it becomes known. The great, like Saubhari, Parashar and others, conquerors of all

2. A greedy king who gathered all the wealth of the world. He had a bone of Varah, by which he could go to the ocean floor to store his wealth. Naradji told king Nand's queen that it belonged to the previous queen and that he kept it as a reminder of his affection for her. This upset the present queen, who threw the bone in the fire. Hearing this, Nand died instantly of shock.
3. A king of the Yadu lineage. He was childless. Then Angira rishi fed Chitraketu's senior queen, Krutadyuti, sanctified food from Tvashta Dev. Thus, out of the king's ten million queens only one bore a son. All the others were jealous so they poisoned and killed the newborn prince. The king was very upset. By the spiritual discourses of Naradji, the king gained spiritual insight and eventually renounced everything to perform austerities on the banks of the Ganga.

directions, have also been defeated by material pleasures. That desire, which is the causal body, was not burnt even at the time of final dissolution, but today it is burnt through spiritual knowledge. Maharaj has closed all loopholes, so what can the *jiva* do? Just as, to stop a stream of water, bales of grass are placed so that the gaps are filled and no water can pass, similarly, Shriji Maharaj has closed the loopholes for material pleasures. //9 //

Upto Vairat, Pradhan-Purush and Prakruti-Purush all are chasing after material pleasures. But in Akshardham, there are no material pleasures. //10 //

This *jiva* needs five things, without which it cannot remain, and everything else it can do without. They are food, water, clothing, sleep and salt in food (for taste). Apart from these all else is unnecessary. //11 //

The fruits of nectar (in the form of good material pleasures) is poison. What does that mean? To enjoy the material pleasures feels good, but its consequence is misery. Material pleasures, be they good or bad, are all perishable. In the bad there is misery but no faults (in the form of intense attachment) and in the good there is both misery and faults. //12 //

Never hope to free yourself from desires by enjoying the sense pleasures. This is a fact. One who disobeys the commands does not experience happiness in his heart. This is like when grains freeze totally (due to severe frost) – on the outside they appear to be normal, but inside their seed is burnt and so will not grow. Thus it is like that. //13 //

Women can be enjoyed in five ways: by touch, by eyes, by ears, by speech and by the mind. //14 //

In the big festivals, many goods come from many big cities. From this, how much does the *jiva* renounce? Even the good will start to enjoy, and may experience the misery of not

being able to renounce. And from within, the *jiva* will even be defeated. Therefore, it is best to stay as far away as possible from the material pleasures. There are three levels of renunciation: first, if something is distributed, one takes it if it is delivered to one's seat; second, one gets up to get it; and third, if one is not given, one will question, "Why was I not given it?" These are three differences. And to renounce it even if given it is the fourth level of renunciation. Also, the *jiva* prospers only if it has the company of the great Sadhu and no association with the material pleasures. And a simple meal in a city and a rich meal elsewhere are equivalent. //15 //

Even if noble intentions have been developed, one is drawn towards material pleasures, but, if one's intentions are powerful, the defects are overcome. If desires (to enjoy) are more powerful, then (initially) material pleasures are given, but in the end, they are made to renounce them. //16 //

Before contact is made with material pleasures, be fearful like a goat (i.e. run away from them), but if contact is made, become like a lion (i.e. chase them away). //17 //

On the path of sense pleasures, become blind, deaf and lame, but do not become attached to them. //18 //

The example of deadly poison. For whatever reason, if someone says, "Eat (just) a tiny amount," still one does not do so. Similarly, if one understands the true nature of the material pleasures, then one will not indulge in them. //19 //

At least understand this: if there is happiness in material pleasures, then why has Maharaj forbidden them for us? Therefore, there is no happiness in them. Believing them to be a source of happiness is ignorance. Great Sadhus do not walk this path (of indulgence). //20 //

This body has been given to worship God. But the sense



pleasures are like the son of Damghosh<sup>4</sup> – they do not allow one to marry God. That is how bad they are. Then he asked, “Rukmini, on hearing the virtues of God, once said, ‘If I marry, I’ll marry only God. Otherwise I’ll crush my tongue and die but I will not marry Shishupal, the son of Damghosh.’ And today, Maharaj and the great Sadhu continually state this. Yet, why does one leave God and marry the sense pleasures?” Then he said, “We have not taken birth to marry God and Rukmini had taken birth to marry God.” //21 //

Swami looked at a thorn bush (on the sea shore) and said, “This bush has been scraped smooth by the sand, and even if it is (watered) with a hundred thousand kilometre ocean, it will not turn luscious green, since it has been abraded by the sand. Similarly, this *jiva* has been eroded by the material pleasures; but even by being immersed in this Satsang, which is like a great ocean of fresh water, it does not blossom, since other people, worldly pleasures and the body have eroded the *jiva*. This is plainly visible. Also, good virtues are destroyed by contact with the three types of bad company.<sup>5</sup> But the *jiva* does not become happy unless it forsakes attachment to the body, relations and material pleasures.” Then Swami added, “The *jiva* is seated within like a thief, but does not feel the need for God and his great Sadhu. And one does not have knowledge about one’s *jiva*. Just as a Muslim mounted a bullock,<sup>6</sup> took a stick in his hand and shouted, ‘Who should I kill and who should I not kill.’ He boasted thus, but did not consider his own status; for who was he going to kill as he was neither a soldier nor a warrior? Then Swami recited,

4 Shishupal was the son of Damghosh. Rukshmani wanted to marry Shri Krishna, but Shishupal stood in the way and prevented her. Similarly, the *jiva* wants to worship God, the sense pleasures are like the son of Damghosh, and prevent the *jiva* from offering devotion to God.

5. Three types of bad company:

External: company of those who lead one to break the codes of Satsang.

Internal: company within the Satsang-fold by which one’s understanding of God’s glory is diminished.

Within: One’s own base instincts which hinder spiritual progress.

6. A century ago a short-legged bull was used to transport cargo. A Muslim sat on it thinking it was a horse and he was going to fight a war, shouting, “Who should I kill? And who should I not kill?”

*Motā thavānu manmā re dalmā ghanā dod,*

*Tevā gun nathi tanmā re kā kare tu kod.<sup>7</sup>*

In this way, the *jiva* desires much, but if one were to suffer a month of diarrhoea, one would realize (how weak man is). But, today, it behaves carefree (and imposes conditions on the Sadhu). In this way, Swami spoke at great length. //22 //

After talking at length about renouncing material pleasures, Swami said, “Applying the Sāṅkhya philosophy like King Janak and detaching (from the material pleasures) is one path. But for us, the path is of renouncing material pleasures.” //23 //

If one does not enjoy the material pleasures, then one thinks about them. So if the desire becomes too strong, then enjoy. But ultimately, the principle is not to enjoy and to shun them. //24 //

What is the reason that the bliss of God is not experienced? Then Swami said, “Because material pleasures keep one on tenterhooks.” //25 //

Material pleasures have been overcome through the company of the great Sadhu. However, we feel as if they have not been overcome. The reasons: deep grooves on the edge of a sword due to wear and tear can be removed by sharpening with a stone, but deep grooves made by rust cannot be removed like that. But they can be removed when the sword is melted and remoulded. Similarly, the grooves of material pleasures made on the *jiva* will be resolved only when one leaves the body and becomes *brahmarup*. //26 //

The *jiva* is certainly attached to touch and taste. Therefore, for someone who is not attached to them, it is because of favourable past impressions. And this path is as difficult as raising water falling from the roof back onto the roof. //27 //

7. You have strong desires in the mind to become prominent, but you don’t have the required virtues to be great, so why keep such desires?

A shadow cannot be caught, similarly, material desires and endeavours also cannot be fulfilled. It is not likely that one will reach their limit, therefore, happiness is experienced when spiritual wisdom is attained. //28 //

Only Bhagwan Purushottam and his God-realized Sadhu are not defeated by the material pleasures. Apart from them, nobody else stays untouched by the material pleasures. Therefore, stay away from material pleasures, keep the support of God and do not believe the body to be one's true form. By believing the body to be one's true form all miseries are harboured and by not believing the body as one's true form there is no misery. //29 //

The *jivas* cannot separate from material pleasures on their own. And if they attempt to leave them, then they become doubly bound. But with the help of the great Sadhu they can become separate. There, an example was given, "Nobody can separate milk and water. But they are separated by the mythical swan."<sup>8</sup> //30 //

*Upāsanā* is itself devotion. Develop such an understanding that even after seeing the most tempting material pleasures, one is not attracted to them. Below *Prakruti*, know the material pleasures to be like garbage, and in the mind do not believe them to be of any worth. //31 //

When one is free, sit with the *murti* of God. What is that *murti*? The *murti* of God is the spiritual discourses, discussions and meditation of God. Wherever there is a body, there is sleep, desire, taste, greed – since all these accompany the body. So,

<sup>8</sup> The mythical swan is called the *hansa* and is recognized by its ability to separate a mixture of water and milk by merely pecking at the mixture. The *hansa* are said to graze on only pearls. In this Kali-yug false sadhus can be compared to black *hansas*. Those who encourage devotion and live a disciplined life in keeping with the commands of God, the scriptures and the holy Sadhu are true *hansas*. With just a word they cleanly separate the truth from falsity and worldly pleasures from spiritual joy. Those who can destroy our worldly desires and attachment are true *hansas* – true Sadhus.

confine them to the body. Some have addictions to opium, smoking, tasty foods, greed which all appear to give happiness, but they are such that they cause the body misery. //32 //

Do not hoard too many material objects, otherwise depression will arise and strong desires will remain. Objects are for the body, but the body is described as the enemy of the *jiva*, since it does not allow the *jiva* to offer worship to God or to read scriptures. So, by overcoming body-consciousness, all faults are overcome. //33 //

After reading the 'Personal Preferences' Vachanamrut (Loya-14), Swami said, "This is addressed to those who are full of enthusiasm, while those who are not enthusiastic will, if they get a chance, see and enjoy them (worldly pleasures). And the latter is always praying, 'When will I get a chance?' Such people are described by Maharaj in the Vachanamrut (Gadhada II-47) as like a wretched person and a dog. One who has affection will appreciate this talk. Otherwise, even if a hundred thousand talks are given, they are not believed." //34 //

To make efforts for food, a place to sleep, servants and worldly objects is not the path of a sadhu. If the right path of a sadhu is lost, then time is wasted. Therefore, spiritual knowledge should be acquired, since, apart from that nothing will remain at the time of dissolution of the universe. But spiritual knowledge will not be lost even in the final dissolution of all creation and that spiritual knowledge is with us. We are staying here amid all these activities, but even if we stay in the jungle, we will be happy. We need food once (a day) and if we have a cotton blanket then we do not need other clothing, since when we stayed in the forest, we stayed only with this blanket. It protected from the cold, sun and even rain heavy enough to soak a thick blanket. When such an attitude is cultivated what more is needed? //35 //

Even if one has ten million rupees, it will not be of any use. Wherever it is it will be wasted. In Agra a 180 million rupee

tomb has been made, but if grains for that many rupees had been bought, God had been worshipped and spiritual discourses delivered, then how much peace would have been attained? We may increase the ploughs (i.e. farming activities) by a hundredfold but what will that do? It will cause misery. That is not the way of a sadhu. Much good results from spiritual discourses. In the last session of spiritual discourses many (sadhus) gave up their separate kitchens and separate seats of study, thus echoing the power of spiritual talks. Wealth, whether it is accumulated or given to someone else to keep, does not remain. Only that which is in one's destiny remains. Therefore, become free of lust, greed and desire for tasty foods – then God is pleased. //36 //

Maharaj says that Pātāl in the form of sense pleasures has split open and if we begin to fill it with water, it cannot be filled. '*Vairi gharmāhi tere jānat sanehi mere.*'<sup>9</sup> Therefore, the transient and dirt-like material pleasures should be shunned and with this very body they should be negated. And like faeces, they should be known as perishable and insignificant. In this way, the body, world, material pleasures, abodes of minor deities, should all be negated. By this, detachment can be attained and after attaining it, introspect whether there is any worth in this world. //37 //

The details of those who obstruct in the worship of God: the world, other relatives, wife, children, parents, money and the body. But if the spiritual aspirant is powerful they are not taken into account. However *māyā* in the form of these senses and inner faculties is very strong. It will effect change in countless ways. Therefore, when one does not pay attention to them and negates them and develops *ātmā*-realization, then they let one happily worship God. Otherwise, desires will remain and even after a hundred years or a thousand years one will desire women. Therefore do not accept any views of those who obstruct in the worship

9. There are enemies in your home, yet you believe them to be your friends – that is a mistake.

of God. The attraction for those talks of worldly joy is only upto Prakruti-Purush, but is not in Badrikashram and Shvetdip. Otherwise, it can be said that lust, anger, etc. are in Vaikunth; and, also, it can be said that they are not. By anger, Radhikaji fell from Vaikunth. When we introspect, we will find that we have desires only for the material pleasures. And when one stays with Muktanand Swami, Gopalanand Swami, Krupanand Swami and Swarupanand Swami, these four sadhus, until the dissolution of the universe then one can become a *satsangi*. //38 //

By associating with women, will lust decrease? It will increase. By eating, will desire for tasty foods decrease? It will increase. If one keeps a weapon will anger decrease? It will increase. Therefore, by not keeping their contact, one can remain unattached. If sugarcane (i.e. material pleasures) is seen standing and believed to be a cactus (i.e. of no real value) then one can resist, otherwise the mind can make one do as it wishes. 'Sometimes the mind becomes like an ant'<sup>10</sup> and sometimes like a lion. So, what is achieved by merely resisting superficially. Those deep roots of strong desire<sup>11</sup> have to be removed even from within. On this, Swami said, "*Jem uparathi modtā vruksh, lāge patra tenā bijā laksh* – By cutting the branches of a tree from the top, still more branches and leaves will sprout." //39 //

Everyone has affection for this Sadhu and we have his association. If one's faults are not overcome in his presence, then to eat, sleep and eliminate waste will be the three things that remain. Other talks will take place but these types of spiritual talks will not take place. So, there will be regret later. And do not associate with women or wealth, since when association occurs, control does not remain. On this, he described the story of the Brahmin and the daughter

10. That is, of limited strength.

11. When wild growth is cleared in farmland, the soil has to be dug deep to remove all the deep roots. Otherwise, the wild plants will regrow.

of his sponsor.<sup>12</sup> Bhattji<sup>13</sup> sat a young woman on his horse. So another woman said, “He gave his seat to a young woman, but who would give to the old?” Then, he vowed not to walk with them. //40 //

*Tin tāpki jhāl jaryo prāni koi āve;*

*Tāku shital karat turat dil dah bujhāve.*<sup>14</sup>

And ‘*Sādhavo hrudayam mama.*’<sup>15</sup> Associate with such a Sadhu. Now, such a Sadhu and Maharaj have been recognized but deep desires for enjoyment of material pleasures remain and there is deficiency in this aspect. Therefore, purify everything (mind, body, etc.) now. This happens when the material pleasures are believed to be like a thousand rotting dogs, cats and camels lying around. For this, one should learn *ātmā*-realization. //41 //

If one gets food then do not roam around. And if one does roam, then miseries arise. Even if one remains asleep, still Maharaj comes and gives food in bed, otherwise, even that which has been given is taken away. So, eat simple food and offer devotion. The amount spent in enjoyments and addictions by others (non-devotees), is sufficient to cater for a devotee’s subsistence. Know this and do not be pompous. //42 //

This *jiva* has committed many sins. Those sins fill tens of millions of storerooms. From them, God has opened one storeroom

12. A Brahmin was taking the daughter of his sponsor back to her home. She had a child with her. So she gave the ornaments bundle to the Brahmin to carry. On the way, the Brahmin decided to steal the ornaments. So, he sent the woman to a nearby well to get water. She sat the child on the side and began drawing water. The Brahmin stealthily came up behind her and pushed her in. Luckily, she caught hold of a branch on the side of the well and was saved from drowning. So the Brahmin picked up a big stone to throw at her. But, a snake suddenly appeared from below the stone and bit him. The Brahmin died. The woman shouted for help to be rescued from the well but the snake prevented the child from looking in. Meanwhile, a caravan party arrived, rescued her and took her safely home.

13. Mayaram Bhatt was taking a group of pilgrims to Gadhada. On the way, a young woman got tired. So Bhattji gave her his horse to ride.

14. If one who is suffering from the three miseries comes to the Sadhu, one feels peace and one’s heartaches are removed.

15. A sadhu is my heart.

and from one half has given the senses, body, etc. and from the other half he has made the physical organs for enjoyment of material pleasures. Therefore, all organs and objects of pleasure constitute sin. Senses or inner faculties will not allow one to worship God. So, the *jiva* stands alone and only if it becomes strong can it worship God. Otherwise, they do not allow one to worship God. But one day it will have to be done, there is no alternative to it. That is a fact. So introspect, and slowly, the worship of God becomes possible. Without doing this there is no release. //43 //

Now we are free. So, like the bamboo stick for the ghost (to climb up and down continuously),<sup>16</sup> join the mind in the service of God and withdraw from material pleasures. If that is not done then the observance of moral codes will not remain. Eat only one pound or one-and-a-half pounds of food, but do not go up to two pounds. And do not sleep too much, as sleep helps in digesting the food and invigorates the senses. Therefore, control your food and sleep. //44 //

If this *jiva* loses its regular income, how does it feel! Similarly, the income of the body in the form of the sense pleasures is stopped when one practices *satsang*. Then the eyes are not allowed beauty; the tongue is not allowed tasty food; the nose is not allowed to smell fragrances; the skin is not permitted pleasing touch – the income of all is thus ended, so what pleasure remains? Swami repeated this four-five times and then said, “I have never talked like this before.” //45 //

The *jiva* suffers harassment for material pleasures. Each sense pleasure is like Mt. Girnar. They are not uprooted. If all the

16. A man acquired control over a ghost. It would do whatever the man instructed. After a while, the man ran out of jobs to assign to the ghost. So, the ghost threatened, “Give me some work to do or I will harass you.” Worried, the man came up with a solution. He instructed the ghost to plant a long pole vertically in the ground. Then he told it to continue climbing up and down the pole until called to do some work. Then, on completing the work, the ghost was instructed to continue climbing up and down the pole. In this way, it was kept busy all the time so that it did not harass its master.

people of the whole region get involved, then Girnar can be uprooted, but lust cannot be uprooted even by millions of methods! Two male monkeys fought over a female monkey. Then, one monkey ran and bit a tree out of anger. His teeth became so stuck that he died. Such is lust. But, anger is more difficult to control than lust:

*Kāmam dahanti krutino nanu roshadrushtayā,  
Rosham dahantamuta tena dahantyasahyam.  
Soyam yadantaramalam pravishanbibheti  
Kāmam katham nu punarasya manaha shreyata.*<sup>17</sup>

After reciting this *shlok*, Swami said, “Shiv burnt Kamdev, the god of love, but due to anger he has eaten away half of his own lips. Therefore, everything should be balanced. The mind is erratic like the black-faced monkey – it provokes, runs here and there and does not remain still for even a moment.” // 46 //

Do not entertain wishes concerning activities. They are like a monkey. An old monkey was driven away by another from a female monkey. So he screamed repeatedly. Similarly, we, too, encounter misery from material pleasures and scream. Therefore, stay clear of them. // 47 //

This *jiva* has never become free to worship God. Everything is made of dust, yet one is attached to it. And when pleasant, mundane words are heard, then quickly the ears prick up; when tasty food comes, one immediately runs there; when someone beautiful comes, then one quickly takes a look; when there is an opportunity to touch something pleasant, the skin quickly touches it; and when there is a fragrant smell, one quickly smells it. Thus, one quickly indulges oneself in the sense pleasures. But all these pleasures are waste. Then he recited the verse, ‘*Indrāni chandan lagāy ang,*’<sup>18</sup> the sense pleasures are like this. So, without attaining the state of

17. Great (stalwarts like Shivji) can, by their wrathful glances, burn lust yet they cannot be free from the effect of their own anger. Such anger is afraid of entering inside God, so how can lust take shelter in his mind?

- Shrimad Bhagvat 2/7/7

18. Indra’s wife applied sandalwood paste to the body.

Brahman as described in ‘*Nijātmānam brahmarupam*’ there is no release. // 48 //

If the five cognitive senses are controlled then with them the other five conative senses are also controlled. So, do not allow contact with the sense pleasures. And if contact is made, control is unlikely to remain. So, do what is essential otherwise let the rest go. One who sees faults in the sense pleasures is spiritually wise. Many put wool in their ears and when it is appropriate to hear, they take it out. When appropriate, they look but their sight does not go further than five handspans. Similarly, they do not aspire for fragrant smell. Also, for the skin (body), one less mattress is spread out, but more are not used. If one cannot do without, a fate like that of Ekalshrungi<sup>19</sup> will arise. Therefore, be fearful, leave all sins and worship God. Keep this principle. // 49 //

In a village of the Panchal region there lived a Charan. Due to ego he donned a coat covered with oil and while standing, smoking a *hoko*, he burnt to death. Then all said, “Tie his feet so that he does not escape.” Proudly, he said, “Oh, what’s there to run?” In this way he burnt himself to death. Now, would he have suffered only a little pain in this? For those who realize, the same pain resides in the material pleasures. But, if we desire to give up the material pleasures today, they can be given up. Even after a month, two months, a year, a hundred years or a hundred births, they can be given up. So in the end, without giving them up there is no release. Therefore, the clause has been placed: “*Vishayān vishavat tyajet.*”<sup>20</sup> Therefore, be alert. // 50 //

19 Ekalshrungi was the son of Vibhandak Rishi. The rishi was betrayed by his wife and so developed a dislike for females. Therefore, he shielded Ekalshrungi from all contact with women, such that Ekalshrungi did not even know that women existed! Once, however, when Vibhandak rishi was away from the ashram, a woman entered and the fragrance of her flowers attracted Ekalshrungi. In time, relationship developed between the two and Ekalshrungi’s purity was tainted.

20. One should renounce the sense pleasures like one renounces poison.

Material pleasures are so powerful that in the Vachanamrut (Loya-17) it is said, “If material pleasures are condemned, then one is prepared even to cut Muktanand Swami’s head with weapons.” That is the subject of this talk. One may not praise, but if one does not condemn, then it is like praise. On this the ‘Reverence and Condemnation’ Vachanamrut (Loya-17) was read and Swami said, “It is like that. Therefore, eat simple food and worship God, there is value in that.”

*Adharma sarg jab karat pravesā,  
Sur nar munimahi nahi sukh leshā.<sup>21</sup> #51 //*

Aghasur in the form of the material pleasures has consumed this *jiva*. Maharaj says, “If everyone worships God then I will make it rain delicious sweets at lunch time. And whenever they say, on that day, I will make it rain with sweets made of sugar, molasses or whatever they say. But the *jiva* is unable to sit with a rosary.” #52 //

Once it rained very heavily, and the deer became agitated and ran directly into Batva.<sup>22</sup> Now, will they ever come out of there? Similarly, all *jivas* are like the deer in Batva – they are trapped in the material pleasures. #53 //

For this *jiva*, the five types of sense pleasures; sixth, body-consciousness; and seventh, bias for worldly pleasures are all an obstacle on the path of *moksha*. A preoccupation with them has developed and this harms the *jiva*. So do not keep them. #54 //



21. When unrighteousness enters, no happiness remains for gods, men and sages.

22. A village in the Sorath (Saurashtra) district where the Muslim residents killed all stray animals that entered to eat their meat.

## 9. SERVICE

Serve according to one’s own faith, but never do disservice. What is that disservice? To perceive faults in others. #1 //

When the Pandavs performed a *yagna*, God was with them, yet the mongoose did not turn golden. And in the *yagna* by Mudgal Rishi, in which he offered two kilos of parched corn, it turned golden. Thus, this is the fruit of offering service to the deserving.<sup>1</sup> #2 //

There is worth only in the service of God and his devotees. #3 //

A servant does not use the objects to be used by his master. So when Ramchandrajī slept on the floor, Bharatjī dug the earth to a depth of ‘one hand’ and slept. And even Shivjī does not use the objects that are meant for God. Also, the difference in association (between a God-realized Sadhu and worldly people) was described – that one detaches people from worldly objects and the other joins them to worldly objects. #4 //

1. During the Mahabharat era, Mudgal rishi was a pure, devout rishi who possessed the *shilonchh vrutti* – the ability to pick up individual grains from the storage area in the farm and eat them. He fasted for six months, without eating anything. When the crops ripened, he would collect grains from the fields and feed any guests. Once, he fed Durvasa. A mongoose rolled in the grains spilt by Durvasa while eating. Since they had been affectionately served by Mudgal rishi, the mongoose turned half golden. Then, many years later, the Pandavs performed a Rajsuya Yagna and fed 21,000 Brahmins. This mongoose rolled in the grains spilt by these Brahmins, but its remaining half did not become golden. So, the mongoose commented, “Your Rajsuya Yagna does not even carry the merit equal to Mudgal rishi’s few grams of food.” Arjun narrated this to Shri Krishna. He said, “A Chāndāl devotee of mine is meditating on me and is offering worship. He has remained hungry.” So, the Pandavs found him and sitting him at a distance, fed him. But still the conch of victory (success) did not sound. Shri Krishna said, “Feed him with the same feelings you feed me.” When this was done, the conch sounded and by rolling in his spilt grains, the other half of the mongoose turned golden.

## 10. FAITH

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It is said in the scriptures, “*Shreyānsi bahu vighnāni*,” and in the world, people say, “A hundred obstacles arise in doing good deeds.” So, to worship God and understand his form there are many obstacles. One who is determined identifies these obstacles, overcomes them and walks towards God; otherwise it is not possible to walk to him, since there are countless obstacles in this world. //1 //

Many deficiencies remain in understanding and practising *satsang*. Since, when Maharaj was seated, ten to twenty sadhus continuously engaged in darshan and they would not leave for even a moment. And, however tired they may have been, if darshan was available at night, they would stay up for darshan all through the night, while some would sleep peacefully. Thus, there are many differences in understanding. //2 //

What sort of intense desire for *moksha* should one have? It should be like the paupers who came to Bhimnath mandir (in Saurashtra, Gujarat) during the famine of 1879 (1823 CE) to beg for food. They would plead for food and were pushed around, yet they did not go away.<sup>1</sup> This is the type of intense desire one should have for *moksha*. //3 //

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1. During the famine of Vikram Samvat 1879 (1823 CE), an almshouse was in operation at Bhimnath Mahadev mandir in the Bhal region of Saurashtra. The mandir was situated on a hillock near the river Nilka. Poor and hungry people in large numbers climbed the hillock to receive a ladleful of wheat (porridge). There was so much commotion that often the person giving out the alms would become frustrated and push the people. This would set off a cascade and everyone would end up at the bottom. Undeterred, however, they would climb up again to get the ladleful of wheat porridge as there was no other way to survive.

We want to transform this *jiva* from a mere, insignificant fly (i.e. an ordinary *jiva*) into the bright sun (i.e. a *mukta*). It is not possible without effort. For this, the guru and disciple both need strong faith. //4 //

One person asked a question, “The great Sadhu wants to unite the *jiva* eternally with God. But, for some aspirants he insists more and unites them, while with others he just engages in ordinary talks. Why is this? Is it because of laxity in faith?” Then Swami said, “The former’s impressions from the past are strong, hence God inspires the great Sadhu to insist strongly for him. And the latter devotee’s past impressions are less and his faith is also less.” Then someone asked, “How can faith be increased?” So Swami said, “When one realizes that the great Sadhu who is speaking to him is not an ordinary man speaking. He realizes that it is God who is speaking through him and considers him to be God. Also, he performs his service, offers worship to him and respects him. In this way, faith develops. Then he attaches the aspirant with God.” //5 //

See, people come from other regions to listen to these discourses, while those who are from here sit on the first floor balcony and elsewhere. So what do they understand? Nothing. If one becomes sincere and attaches oneself to the Sadhu then the enemies in the form of lust, etc. are destroyed and one becomes united with God. Further, there is nobody as sinful, unrighteous, foolish and ignorant as those who get food to eat and yet do not worship God. Oh! We have attained this Maharaj and yet such deficiencies remain. What other greater misfortunate is there than this? //6 //

On Aso *vad* 8 (a week before the Diwali festival), Swami said, “Those who do not worship God and become engaged in other things have been described as donkeys. And those who worship are described as having true commitment to detachment. Swami said this and then commented, “If anyone has the courage then this is the time to worship God. If anyone has the courage, understand that at this time God is manifest. If anyone has the courage, understand that with him such a Sadhu has

also manifested and, in fact, that is the thing that is to be understood. But, is the *jiva* really interested?” Saying this he laughed. “See, this Sadhu forcefully makes people turn the rosary, observe codes of conduct, and worship God, otherwise the *jiva* just does not want to do anything and so it just does not do anything.” //7 //

Oh! Such a Sadhu also gives atonement like this! And those who have pleased him by renunciation, austerities and other means can do such things. What is the working method of this *jiva*? Maharaj used to say, “There was a member of a warrior community who, while he made a drink of opium talked of fighting and war in such a way that one felt like getting up and fighting. But when he actually drank the opium, he slept and became totally docile. Similarly, when talks take place we are also like that (ready to fight) and then afterwards, we do nothing (we do not want to do anything).” //8 //



## 11. INTROSPECTION

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Untill today we have run workshops to build mandirs, etc. and now we want to give such spiritual knowledge that one will never waver. Then Swami said, “See the happiness of all (animals, man, gods, etc.) and know the form of all different types of happiness; but apart from this God, there is no value in any other god. Learn this spiritual wisdom.” Then Swami said, “We want to uproot the Girnar-like lust, Meru-like ego and Lokalek-like strong worldly desires. We want to give such spiritual wisdom.” //1 //

Look within at the desires in one’s own heart. Introspect to meditate on God since only that has happiness. Apart from introspection there is no greater means to attaining happiness. Therefore, introspect continuously. That is the principle and it has been spoken of by Maharaj many times in the Vachanamrut. So, the great holy Sadhu insists mainly on this. Without introspection, true spiritual knowledge is not attained. //2 //

Introspect to see within one’s heart. Without this, virtues and faults are not completely understood. To introspect is to transcend material nature, and to see only outwardly is to possess material qualities. Also, to look outwardly is said to be devilish and by practising introspection, one gets happiness. Just as a falling spark from a flint may cause a fire, similarly, some day due to the practice of introspection, enlightenment may arise. This is the principle. //3 //

At the time of the spiritual discourses in Vartal, for many days I talked about and had others talk about introspection. In this way if one continues to internally listen to such talks and



practises introspection, then only is this message realized and is one able to walk on that path. But, otherwise it is not possible. //4 //

When the English officers are confused, they retreat into the bungalow and think. Similarly, become free from one's activities, introspect and think. //5 //

When one sits to attain the state of profound tranquility, forget everything except the *murti* of God. //6 //

One should analyse oneself continually, introspect and think that this is still to be done, and what have I come to do and what is happening? //7 //

Do not get involved in big tasks but say, "I cannot do that." People are required in the mandir, so they look after everyone. And in big tasks happiness does not remain and misery occurs. Therefore, look after the iron equipment, axes and shovels; keep locks and keys, give and re-collect them carefully. Such small work should be done. Otherwise go on religious tours in groups and undertake cleaning work, etc. //8 //

There is no greater deficiency than to listen to every talk and act exactly according to it. When somebody talks to Muktanand Swami and other seniors, at first they listen and, then, only if necessary they speak, otherwise they do not even speak. The root of this discipline is introspection. //9 //

This has been purchased and this is to be bought. This has been given and this is to be given; this has been done and this is to be done; this has been seen and this is yet to be seen – all these and other talks are not likely to be exhausted. So, turn back from them and worship Parameshwar (God). //10 //

Repeatedly introspect: what have I come to do and what is happening. //11 //

I like it when one attains profound tranquility and so I become pleased. Whatever activities are essential should be done, but then after completion immediately give them up. //12 //



## 12. SOCIAL DEALINGS AND ACTIVITIES

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Even by spoiling ten million tasks improve your *moksha*. In case ten million tasks are improved, but *moksha* is spoilt, what is achieved? //1 //

Whatever happiness exists in *māyā* is not without misery. This, too, should be kept in mind. //2 //

All the activities of this world should be understood as child's play. Do not believe them to be of any worth. Continuously remember this. //3 //

My opinion is that I will engage people in countless activities, but will not allow them to become absorbed in them, nor allow them to become attached to them and I shall warn against them. If others join people in work, they submerge them in it and even when retired from it, their thoughts are preoccupied with it. My opinion is that one should not become submerged in doing work nor be preoccupied with its thought after stopping it. As we have responsibilities, we have to do the work, but do not feel fulfilled merely by the work. //4 //

Jadbharat did not engage himself in worldly affairs. Why? So that attachment for worshipping Parameshwar (God) develops. For that, he was called foolish. And others work tirelessly in the world and people call them wise. But on the path of worshipping God, they are not wise. //5 //

However much work Maharaj gave to do, he always kept a scripture near at hand and called out, "*Hare! Hare!*" and thus he taught us (not to forget discourses). And Maharaj said, "Some of

the seniors should not be engaged in work, since, previously rishis engaged in work and forgot their daily rituals. Then they learnt from some elder and wrote scriptures." //6 //

Some cook, some fill water, some write, some study, some cut the grass, some graze the cattle and other such activities are being done. These should be understood as bodily activities and are to be performed. But, in reality our task is to do something else. What is that? It is to remember the *murti* of Maharaj; learn *upāsanā* and spiritual knowledge; distinguish between *satsang* and bad company and lay a strong foundation so that we can remain in Satsang. This and whatever else is necessary has to be done. And people are ready to do whatever work we assign them, but are hesitant to do what actually has to be done, as stated above. //7 //

Always introspect during every task and ask yourself, "I want to worship God, and what am I doing?" Keep thinking like this. //8 //

In the Satsang tradition, obeying commands is the main thing. In this, understand that one is, usually, directed (by the Sadhu) as per one's inclination and one is mostly inspired by this. Even if the Sanakadiks are asked to join in activities, they will not join and if Marich and others are made to renounce them (activities), still they would not renounce.<sup>1</sup> //9 //

This *jiva* has become enamoured of this world. When one hears these spiritual talks, it is like disturbing moss on the water surface by hitting it with a stick; the moss is separated initially and then comes back together again. Similarly, it is the tendency of the *jiva* to merge back with this world. //10 //

The worldly path is not difficult. Anybody can master it. But

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1. Sanakadik: The four sons of Brahma born of his mind – Sanak, Sanatan, Sanandan and Sanatkumar. Their physical form was always like that of five-year-olds.

Marichi and others: Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishtha – these seven rishis were proponents of rituals, etc.

to understand and tread the path of spiritual wisdom is indeed difficult. And that, in fact, is the only thing to be done. //11 //

Maharaj thus described the method of worldly enterprise, “A lion makes three attempts in a day to capture prey and from that eats whatever food is obtained. Jackals keep running around all day for food.” So if one wants to build and run a factory, then, like the lion, do so for one month, then the next one should be established after six months or a year, but do not be like the jackal for all twelve months. //12 //

There is a difference between the great enlightened Sadhu making one perform a task and someone else making one do something. Since, in the work the great Sadhu makes one do, he does not let one become attached to it and does not let it go to one’s head. He continually denounces it. Whereas that which another makes one do accumulates in one’s heart, and when one is free, one still thinks of it (the task). So, within, there is confusion. While one does some tasks everyone shows much affection, but if unknowingly something wrong is done, then the blame is put on one’s head. But the great make one perform tasks in the way a goat is fed while it is kept before a lion, with the result that it does not gain weight.<sup>2</sup> He does this and in this way there is a difference. But this talk is not understood. //13 //

Work has become predominant, so who talks and who listens

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2. Akbar set a challenge to his kingdom’s farmers that they should feed his goats as much grass as possible, but not allow them to gain weight. If they gained weight, the farmers would be punished. Despite their best efforts the farmers could not prevent the goats from gaining weight and so they were punished. They went to Birbal for help. After assessing the situation, Birbal fed the goats and then took them to a ferocious lion which was in a cage. The frightening roar of the lion caused diarrhoea in the goats. So whatever they had eaten was passed out. In this way, the goats were fully fed everyday and then brought before the lion and their weight did not increase. Similarly, the great Sadhu engages people in activities, but watches over them like a lion to ensure they do not become attached to the activities.

about spiritual knowledge, detachment, dharma, glory and *upāsana*? But do what can be done while engaging in spiritual discourses. What is done during that time is done; otherwise if it remains undone do not worry. But that is the main thing to do, otherwise desires increase. And no matter how much of this you do, it will be destroyed during the dissolution of the universe. //14 //

Balmukundanand Swami used to say that others are piling slabs of stone in their heart (i.e. people are becoming attached to the work) and if someone makes them leave it, it is like death for them. I pile them on the outside only and keep Maharaj in the heart. These are the talks of the enlightened. //15 //

Spiritual knowledge is developed when one is free from activities. But one cannot remain free for the whole day. For that reason, I engage people in work, otherwise body-consciousness would develop. //16 //

By being inactive, i.e. abstaining from sense pleasures, both the senses and *jiva* are purified. Such purity is not attained through the path of activity. Therefore, retreat from the various material pleasures. //17 //

After asking someone to read Vachanamruts Kariyani-8 and Gadhada II-17, Swami said, “That one has to understand like this has been forgotten. We have become trapped in the cycle of bricks, stones, wood, money and men (i.e. building activities, etc.). I was disappointed when the building of this mansion was started and thought about when it will finish and when I will be able to deliver talks? Since, if this body perishes, the talks will remain undelivered. I feel that I should sit in a hut, collect some grains and talk to all the people of the world. But Trikamdas is having a ceiling built and painted; and are those liberated souls of Badrikashram, Shvetdwp and Akshardham, and Govardhanbhai so foolish as to waste twenty thousand *koris*? Muktanand Swami said to Maharaj, “It’s bad about what happened to Govardhanbhai.” Then Maharaj said, “He has

attained the state of *Sama-loshtāshma-kānchanah*.<sup>3</sup> Is that very bad?" Then Muktanand Swami understood. After narrating this, he said, "Even if one understands as per these two Vachanamruts, then still one cannot see Akshardham while seated here. But that is not a deficiency, since, seeing the Lord of Akshardham means that Akshardham has certainly been included (in that vision). So, keep looking at this *murti* that has been attained. But one repeatedly goes back home because it has become a habit, just as one becomes addicted to opium." After talking in this way, Swami had the kirtan '*Rāje Gadhpur Mahārāj*' sung. //18 //

Poisoned laddus taste good when eaten, but after a while the throat burns. Worldly activities are like this. //19 //

It is said, "*Chettā mukhi te sadā sukhi*."<sup>4</sup> How many like this should be described? Having said this, when many trees of desires have grown in the heart, what meditation and devotion will be possible? Seeing others meditating, one may sit but it will not be possible to meditate. There was an ascetic called Gulabgar, who, on seeing everyone else in meditation, sat with his head covered. Then thoughts of money, cattle and collections arose. Annoyed, he got up and said, "Get up, get up, why are you seated? There is unfinished work, so let us do it." That is what happens. Therefore, do not allow unnecessary thoughts to arise. //20 //

On Bhadarva *sud* 2 Samvat 1920, after demolishing the old

3. Gordhanbhai, a resident of Mangrol (district: Junagadh, Saurashtra), was a spiritually enlightened devotee of Bhagwan Swaminarayan. He was a businessman, and when someone took anything from his shop on credit, he noted it by writing, for example, "10 kg sugar – On the account of Swaminarayan." In this way, he incurred a loss of 20,000 *koris* (18th century currency). When Muktanand Swami found out about this carefree approach, he told Maharaj. Then, Maharaj quoted this *shlok* to describe Gordhanbhai's elevated spiritual state. "*Sama loshtāshma-kānchanah*..." – He who regards a lump of earth, a stone and (a piece of) gold as equal is said to be *gunātī*.

- Bhagwad Gita 14/24

4. A person who is alert is always happy.

guesthouse, Swami said, "In doing activities, do not let ego, anger and jealousy enter. People engaged in activities become engrossed in what they are doing and forget God. Once, a sadhu passing stones from above, realized that they were falling on someone and immediately, as he was so engrossed in his work, he fell along with the stone. God rescued him. But in this way, one becomes engrossed in actions. //21 //

O *Paramhansas*! Peace is found only at the sacred feet of Narayan. For this, look at him. Those worldly activities in which sleep should come, it does not come. While they cut these rough stones, it (sleep) does not come, but when they sit to tell the rosary, it comes to all. But if they try to remember God while cutting the rough stones then they will remember him. So what if one less stone is cut, but such a nature (to remember God while working) has not been cultivated. Like this, there must be hundreds of thousands to tens of millions of these activities throughout the universe, and what has been achieved by doing them? //22 //

When I was small, I used to throw big stones in the well. The moss on the surface would disperse and the water would become clear. But then the moss would come back together again. Similarly, when I deliver these talks, the moss in the form of *māyā* is dispersed and when the *jiva* rises to act, immediately, like the moss, the *jiva* merges (with *māyā* i.e. in activities). That is the nature of the *jiva*. //23 //

It is also written in the scripture, "Ambrish, Nahush,<sup>5</sup> Bharatji

5. Nahush – a king who saved Chyavan rishi from the hands of fishermen. The rishi blessed the king, "The lustre (i.e. power) of whoever you look at face-to-face, will diminish." Once, the king looked at Indra and attained his throne. He tried to seduce Indra's queen but she sent a message, "Come with the seven great rishis lifting your palanquin." So, Nahush went to the seven rishis and diminished their lustre. But, Bhrgu, who was residing in Agastya's matted hair remained unseen and therefore unaffected. So Bhrgu cursed Nahush to become a snake. Hence, Nahush lived as a snake for 10,000 years and was freed from the curse by Yudhishtir. Then Nahush passed on his kingdom to his seven sons and left to worship God. His seven sons were: Yati, Yayati, Samyati, Rakshayati, Ashvak, Viyati and Mevji.

and Chitraketu all renounced their kingdoms and everything else to worship God. The story of determined devotees is like that. If one gets food one should worship God, slowly reduce one's worldly business and make God the main focus of attention. But, how will one who has kept worldly tasks at the forefront remember God?" //24 //

Then, Swami said, "Once I was seated on the outskirts of Dhoraji town and piles of manure were lying around. Then, there came a bull which ran and stuck its head in the manure and threw one or two baskets of dirt on its own head. In a like manner, no *jiva* can remain without foraging in dirt in the form of material pleasures." //25 //



## 13. AIM – SAINTLINESS – FREEDOM FROM MATERIAL DESIRES

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Our sole wish should be that we want to go to Akshardham. //1 //

Maharaj initiated an all-encompassing path. That is, "He spread the glory of mandirs, and encouraged people to fulfil their worldly duties by erecting buildings, and acquiring horses, carts, etc. But he never lost sight of the principle that he wanted to establish. That principle was to free all aspirants from worldly desires and join everyone in God. So, follow any path – remain a householder or become a sadhu – but in the end this is what is to be done." //2 //

Those who keep their mind concentrated on God are few. But, there are those who can run the administration of the whole mandir with competence. Even if one's mind does not stay focused on God, still engage in spiritual discourses continuously and keep the mind (focused) on the discourses. For that, too, one constantly needs such company; otherwise, that is not possible. For that reason, activities have been promoted and to engage in them while remembering God is also a good path. But the main principle is to keep the mind on God. That has to be done. This is possible only when one is ready to fully dedicate one's life to attain it. //3 //

So what if the body dies? Does the *jiva* die with it? One has to become a sadhu, acquire saintly qualities and overcome base instincts. But do not think that death is the end of it all and there is nothing left to be done. //4 //

Nobody even aspires to go to higher heavenly realms. But, one will not be able to stay here. So, act in a detached manner, as if

one has not even come into this world and make this the last birth. What is the last birth? “To not have any worldly desires. Also, people wish to gain fame in this world, but it will not remain. No matter how many tasks one undertakes, still, one day, they have to be left, base instincts have to be overcome and one has to become a sadhu. For that, one must engage in spiritual discourses, discussions, remembering God and appreciating virtues.” // 5 //

One devotee left worldly life and came (to become a sadhu). Swami called him and said, “There was a woodcutter who used to bring bundles of wood to sell. Then, one day, a piece of special *bāv* sandalwood came from the Hemgopal Forest. Without realizing its value, he burnt it in the stove and its scent was noticed by a rich businessman. Then, the businessman asked, ‘Who is so wealthy in this village that he burns *bāv* sandalwood?’ Then everyone said, ‘A woodcutter lives in this village.’ So the businessman went there and took what little unburnt sandalwood was left in the stove and offered it daily to Shri Vishnu. And when he died he went to the abode of Vishnu. That is the analogy and its principle is that Hemgopal represents this Bharatkhand and the *bāv* sandalwood represents the human body. Without realizing its value, it is burnt up for women, wealth, sons, daughters, the world, pleasures and the body – we should not burn it like this. We should ensure that one attains the goal of life at any cost.” Then Swami said, “*Koti janma lagi ragad hamāri, varu Shambhu ke rahu kumāri.*”<sup>1</sup> // 6 //

To retain only the two – God and his Sadhu – is like giving money on interest and keeping the ornaments as security. Therefore, keep these two and do one’s worldly activities. // 7 //

*Kartā hoy so kijiye aur na kijiye kag,*

*Māthu rahe sevālmā ne uchā rahe pag.*<sup>2</sup>

Let people say anything but do not believe it. Observe one’s

1. For a million lives I shall try; but I’ll either marry Shambhu (God) or remain unmarried.

2. O Crow! Do whatever is appropriate and not anything else. Otherwise

own dharma and worship God. And understand everything else to be for some other worldly purpose. // 8 //

The peace experienced in the presence of a great Sadhu in the mandir is not experienced even at home. Everyone knows this, but, tell me, is it cold in the summer or the monsoon? In the monsoon, obviously. Similarly, there is peace in the presence of the great Sadhu in the mandir. And now that everyone is together, all have resolved in their minds to overcome all defects and surrender at the feet of God. When one insists on this, like one does to further one’s business, horticulture and agriculture, then one will be able to reach Maharaj. One becomes attached to the farm, but there is no worth in it. So then, should this not be done? It should certainly be done, but only as much as is needed to fulfil the body’s basic needs. When one thinks of God by repeatedly waking up during the night – whether it is shortly after midnight, early in the morning, in the middle of the night or late at night – then one will become a sadhu and will be able to reach God. Stay awake like a person on duty, a student and those struggling day and night to earn a living. // 9 //

The main sail of a ship is steered towards the North Star and the pilot continues to look at the North Star. Similarly, we should look only at God, and there is no value in anything else. And whatever we do elsewhere, we do it labouriously as a bonded labourer.

*Pahele puja gor jyu, prit kari man māy,*

*Mukta kahe svārath sare, fer dārat dhro māy.*<sup>3</sup>

So, when one keeps the company of God or his Sadhu, then worldly affairs will seem like hard labour. // 10 //

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your head will remain in moss and legs will be raised in the air.

This saying is based on the story of a crow and a swan. Once they had a swimming contest. The crow was egoistic and felt it, too, could swim like the swan. But, after swimming a little distance it got tired. The bird flipped over and its head got stuck in the mud and feet were suspended in the air. Soon it died of suffocation. Therefore do not be egoistic.

3. When young girls observe the Gauri fast, they grow wheat, etc. They worship the sprouts for the duration of the fast and when it is concluded, they discard the sprouts. Similarly, sustain the body while one lives (like the wheat is cultivated), but keep one’s focus on God only.

Blessings are attained based on the principles of Vachanamrut Gadhada I-19 – engross yourself in obeying commands, *upāsana* and the *murti*. Whether you do that today or after a hundred thousand births, whenever you do it, only then will you be able to remain constantly with Maharaj. And this is the essence of whatever other discourses Maharaj has delivered. This is the essence of his teachings. //11 //



## 14. COMMANDS OF GOD AND HIS HOLY SADHU

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Someone may singlehandedly do the work of two people, but to obey the great Sadhu and sit idle or only do what he says is the best. //1 //

How can one who is overpowered by the material pleasures please the great Sadhu? The answer is to follow and obey the will of the great. //2 //

Attach oneself to the manifest form of Maharaj. The householder should obey the eleven codes of conduct<sup>1</sup> and the renunciant should observe the three scriptures. There is no need to do anything else. //3 //

If a true God-realized Sadhu is attained and one does as he says then the failings that would have taken tens of millions of births to overcome are overcome today and one becomes *brahmarup*. //4 //

Understand the workings of the *jiva* and body to be separate. If this is not understood, then despite this great attainment, one

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1.
    - i. Non-violence
    - ii. Not to commit adultery
    - iii. Not to eat meat
    - iv. Not to drink alcohol
    - v. Not to touch widows
    - vi. Not to commit suicide
    - vii. Not to steal
    - viii. Not to level false charges
    - ix. Not to speak ill of or abuse any deities
    - x. Not to eat onions, garlic and other inedibles
    - xi. Not to listen to even religious discourses from people who oppose God and God-realized Sadhus

feels weak. But if understood, and by God's wish one marries, then still one remains unattached. //5 //

Do as per the commands of seniors. This is like Ganapati<sup>2</sup> circling around a cow. But to do as per one's own liking is like Kartik Swami circumambulating the earth. Therefore, even if only a little is done by the commands of God, much is achieved. And even if one does more by one's own will, little is achieved. And those commands which erode dharma should be followed judiciously. //6 //

If one understands in this way, commands can be obeyed:

*Thar thar dhrujat rahe vachanme Indra Munindrā,*

*Thar thar dhrujat rahe vachanme Avni Ahindrā;*

*Thar thar dhrujat rahe vachanme Shashiyar Surā;*

*Thar thar dhrujat rahe ren din kāl hajura,*

*Hari har Aj ādi sabe rahat bhaktirat jāhiki,*

*Mukund mohvash mudh nar kare na āgnā tāhiki.*<sup>3</sup>

Other seniors, too, act according to commands.

Also, *Sarvatra jantorvyasanāvagatyā*<sup>4</sup> – the *jiva* suffers infinite miseries due to its karmas. This type of thinking enables one to obey the commands. Thus, for a spiritually wise person there are many methods to become free of desires. //7 //

To do as the Sadhu says is best. To do as per one's own wish is worst. And one who does as per his own wish, even though he observes austerities, does the work of the whole mandir and

2. Parvatiji, wife of Shivji, had two sons: Kartikey (elder) and Ganapati. They both selected the same bride. So, the bride laid down a condition that she would marry the first one to circumambulate the earth. Immediately, Kartikey set off on his peacock. However, Ganapati, who himself was large in size, had only his mouse as a vehicle. So, Parvatiji showed him a short cut. She said, "You circumambulate the cow and that will be the same as circling the earth." Faithfully, Ganapati followed his mother's commands and won the race to marry the bride.

3. Indra, the great sages, the earth, Sheshnag, the moon, the sun, the day and night, the gods and Time itself all tremble at the orders of God. Brahmā, Shiv, Vishnu and all others remain engrossed in his devotion. Only man does not follow his commands, out of ignorance of his greatness and attachment for worldly pleasures.

4. All life forms are controlled by their desires and addictions.

introduces many people to Satsang, is still inferior and some day will face an obstacle. While one who eats thrice daily, is lazy, is mostly sleeping and has other such faults, but acts as per the commands of the Sadhu, is superior. To do as per the instructions of the Sadhu is without blemishes and to do as per one's own desire is full of blemishes. Of the renunciants seated here, half will be doing according to their own wishes and many householders also act according to their own wishes. But one who is endorsed by ten others is true, but approval by only one is not enough. //8 //

"For tens of millions of years, this *jiva* has acted as per its own wishes. In fact, it is not possible to state for how many years. But now, with this body, do what God likes. Do not be deceitful in obeying commands. Do not enjoy everything that is offered, but learn to renounce." In this way, Swami told everyone. //9 //

The extent of desires burnt is directly proportional to the commands of God and his holy Sadhu obeyed. Which are these commands? By obeying the Shikshapatri, Nishkam Shuddhi and Dharmamrut one overcomes desires. It is difficult to stop the desires of one's mind but to physically act and obey commands is possible. If there is deviation from this, that is the extent of bad company. //10 //

Obey commands, but never disobey them. The commands, primarily of the three scriptures – Dharmamrut, Shikshapatri and Nishkam Shuddhi – should be followed. And associate with the great. Also, one is told to serve, but out of all, which is the main service? To follow the spoken and unspoken commands of the great God-realized Sadhu by mind, action and speech. There is no service comparable to this. //11 //

One may observe ten million commands, but without resort to manifest God one will not attain *moksha*. And by observing even just one command by the order of this manifest God and manifest Sadhu, *moksha* is attained. And today, bliss is showered and this happiness is priceless. Therefore, observe



the eleven codes of conduct, and understand Maharaj to be Bhagwan Purushottam and the cause of everything. One who realizes this spiritual knowledge has nothing left to do. Do not worry if less worship is offered or fewer pilgrimages are performed. //12 //

By the grace of God, the Pandavs passed through their ocean-like difficulties as easily as if stepping across a cow's hoof-print. Therefore, we must defeat lust and anger which are stronger than the demon Timangal and the army of Duryodhan. But by living by the commands of God, we will be able to swim across. Therefore, have faith in the strength of God's prowess. //13 //

Even if by the wish of God, one were to engage in worldly activities, one may still become attached. But by obeying commands, blessings are attained. An example was given of the soldier who, on the command of the king, fell into the well seven times and emerged wet each time, and still the king gave him a village.<sup>5</sup> //14 //

Offering devotion, etc. as per the whims of one's mind does not bring peace within, but if one does as per the guidance of God and his Sadhu, one attains peace. //15 //

The digestive fire does not burn desires. They are neither burnt by external fire nor by the fire at the time of dissolution. Seeds in the earth are not affected by fire and so sprout again, but if these seeds are roasted in a pan, then they will not grow; similarly, desires are not burnt by any type of fire but are burnt by fire in the form of spiritual knowledge. And what is this fire in the form of spiritual knowledge? It is that, by the *upāsana* of God and by obeying his commands, the desire-dependent causal body

5. The king of a kingdom proclaimed a challenge, "Anyone who dives into this well and emerges dry will be rewarded with a village." All laughed at the task. However, one soldier thought, "The king is wise and so there must be some meaning behind his challenge." So, the soldier jumped into the well seven times and emerged wet each time. But the king was pleased that the soldier had followed his orders and, although he did not remain dry, rewarded him with a village.

is destroyed, but it is not destroyed by any other endeavour. On the topic of how many desires have been destroyed and how many remain, Swami narrated what Shukmuni had said, "The extent to which commands are followed is the extent to which desires are destroyed. And commands include codes of conduct, but by following the instruction in the Shikshapatri, desires are destroyed. Which instruction? That of '*Nijātmānam brahmarupam*'<sup>6</sup> – if this instruction is followed, the causal body is destroyed. But the Shikshapatri is not observed properly – that is the extent of deficiency and misery. //16 //

Greatness lies in knowing Maharaj as Purushottam and observing his commands. When God is manifest everyone follows his will, but when he is at a distance and one still follows his commands properly, then one is a true devotee. //17 //

One who follows the commands and lives far away is still near my seat. While, one who does not follow the commands may be near but is still far away. So, no matter how much knowledge one may have, affection one may have or great one may be, but if commands are transgressed it is not possible to stay in the Satsang for long. Then he gave an example, "The kite may appear to go far away, but as long as the string is in the hand of the flier it is nearby. Similarly, if the string in the form of the commands (of God and his holy Sadhu) is in the hand (i.e. they are observed), then one is near Maharaj." //18 //

When commands are transgressed, one is absolved by offering prayers, but do not let any lapses occur in *upāsana*. And if an extremely difficult command is given, such as, go directly through Mt. Girnar – and this command is not possible to follow – still, respecting the command, go to Mt. Girnar and touch your head to it. Then if a path is created go right through, otherwise touch your head and stay seated so that God is pleased. //19 //

Understand *upāsana*, commands and the Sadhu; these three

6. Shikshapatri 116; see footnote 3, p. 182.

things are certainly necessary. In commands, dharma, codes of conduct, observances, donations, austerities are all included. //20 //

A deep attachment from the heart is described only for women, but for no other object is such deep attachment from the heart described. Thus, the drawback of this is known by the God-realized (Sadhu), while another, one who has become a renunciant, still harbours a feeling that there is happiness in this. And some talks are not to be discussed, because there are obstacles in giving such talks. //21 //

This God we have attained is like:

*Kiyā kidi kari melāp bhelo,  
thāvā bhāre bhed chhe re,  
Kiyā Purna Purushottam āp,  
kiyā jiva jese bahu ked chhe re.<sup>7</sup>*

Therefore, give up one's wishes for a hundred things and do as instructed. 'So mātā jāta re songhā chhogālā.' 'Ek shirke vāste kyu darat he gamār?'<sup>8</sup> Now one must truly attempt. 'Sati nahi kutti kahāve.'<sup>9</sup> After reciting this devotional song, he said, "Can this (firm resolve to obey God's commands) happen if we step backwards? For this, one has to move forwards." //22 //

The bazaar and surroundings encourage the enjoyment of sense objects. So one must be careful or one will be disgraced. A person from Keshod<sup>10</sup> had to pay a fine of sixty thousand, but if he had only married one, then he would not have transgressed dharma. Therefore, such things happen when one transgresses dharma. Therefore, while observing dharma, worship God. When a huge *annakut* was offered at Gadhada,

7. Is it possible for an insignificant ant and a giant elephant to meet? Similarly is the case of you who are Purna Purushottam, and the insignificant *jiva*, which is bound to *māyā*.

8. If one has to die a hundred deaths to attain God, it is still a cheap deal. (So, why be afraid of giving only one life?)

9. A sati who at first announces and prepares to die on her dead husband's pyre and then turns back on seeing the fire is not a true sati.

10. Refers to a person who lived in Keshod at the time and had many extramarital affairs, as a result of which he incurred heavy fines.

Bhaktimata manifested to give darshan. Then the women devotees said, "Maharaj, Bhaktimata has come." So he said, "Keep her there by asking her, 'Will you stay?' " When this was conveyed to her, she replied, "I am a faithful wife, so if you keep dharma I'll stay." Then Maharaj said, "See, if you keep dharma then bhakti will stay." So, if all of us, renunciants and householders, observe dharma then bhakti will stay. That is a fact. //23 //

The extent of commands observed is the extent of desires for worldly pleasures burnt. And commands and *upāsana* both are essential. Krupanand Swami resolved, "How much pain is there when a crowbar is heated and plunged into the neck? Even if there is such pain, do not disobey commands." And some may be eating secretly, keeping objects, sleeping more but are these things hidden from Swaminarayan? Does he not know?

*Hari ke āge kahā durāi, man apne ki ghāt;*

*Hari to sab jānat he, rom romki bāt.<sup>11</sup>*

He knows everything. This reign is not gullible. Those who transgress it should know that spiritual death will come. Do we sadhus have children that they will die? No, but this body itself is the son. Therefore, such a disease will befall that just like a fox's food has no substance,<sup>12</sup> it will make one become like a stick. Do not worry, but if there is any difference between what I say and what actually happens then remember this place." In this way he spoke in the old guesthouse, sitting on his seat. //24 //

People continually roam and scheme to enjoy the five types of sense pleasures. But what is the merit in that? Even animals have desires for physical enjoyment. They are a bundle of ego and keep wandering around. So now, to test them they have been thrown into the midst of material pleasures. And whatever one wants to do can be done, but does one know that it will result in disaster? Since, if sadhus touch children they become

11. How can you hide the thoughts of your mind from God? God knows everything, he knows even the minutest thought of everyone.

12. Foxes eat the leftovers of food eaten by other animals and so get little nutrition from it.

like monkeys.<sup>13</sup> Therefore, make observing the commands the priority. Do not retreat in that. This talk is for those who have determination.

*Kathan vachan kahu chhu re, kadvā kānkachrup;  
Dardine goli dau chhu re, sukh thāvā anup.*<sup>14</sup>

It is like this for those who want to progress. What can be said of others, for they are like animals. If one is a true warrior one will not turn back. And, ‘*Khādā khase pan hādā na hathe, bhāgtā bhalku vāgshe re.*’ (Pits may move but a warrior of the Hadas community does not retreat; if one runs away another true warrior will hit the absconder with a spear.) What is the worth in that? One who takes blows on the chest is a true warrior. //25 //

If one goes to Mumbai, *satsang* is slightly eroded and if one goes to Musambi (Mozambique) it is eroded still further and if one goes to Cape Kuran (Cape Town) it is totally eroded. So, it is better if one gets enough food sitting at home. Do not go far and do not go to live in Patan<sup>15</sup> and other cities, since happiness is only in *satsang*. Then, someone said, “What if we live as per your commands?” So Swami said, “Yes, if one lives as commanded, then one becomes happy and if one steps out of the commands, then misery arises. Only in the commands and the advice of God and his holy Sadhu is there happiness and *moksha*. Jankiji stepped outside, disobeying the instructions and was abducted. A mason went to Karachi and by doing difficult work collected 15,000 rupees. Then I wrote a letter from here, ‘Come back. Do not be greedy for more.’ But he did not and as a result he lost everything and narrowly escaped with his wife and children. Even this happens.” //26 //

13. That is, their minds will flit from one thought to another, just like a monkey is constantly on the move.

14. I give you stern orders, bitter like *kākach* (a bitter ayurvedic preparation); I give this pill to the patient, to give him incomparable spiritual bliss.

- Nishkulanand Swami

15. A prosperous town during the Middle Ages. It was still quite prosperous in Gunatitanand Swami’s lifetime.

If commands are transgressed, misery is encountered. When one gets a fever, the body burns and when commands are transgressed, both the body and *jiva* burn. This has been discovered by Mavabhai. To the awkward, God and the Sadhu are awkward.

*Vankā āge vankadā, tarvanka āge chovanka;  
Shilā āge pādharā, ne rank āge rank.*<sup>16</sup>

“The more lax one is in observing commands, the more awkward one’s nature becomes and the more misery one suffers”. //27 //

The earth may discard its smell (i.e. its basic characteristic) but the fragrance of Bhishma’s vow of *brahmacharya* will never go. In this way, like Bhishma’s unshakeable vow, unflinchingly understand the manifest form and greatness of God. Also, Maharaj has described tens of millions of endeavours, but of them three are main: one is God, second is profound attachment to his devotee and third are his commands. If these three are properly understood then everything is attained. And in obeying his commands, even dharma and all endeavours are included. We have affection for Maharaj’s commands, *upāsanā* and his God-realized Sadhu, so whatever needs to be done, we are doing and now we do not need to do anything else. //28 //



16. Before the deceitful, God and his Sadhu are deceitful; with those who are triply crooked, they are four times as crooked; but with the straight-forward, they are absolutely straightforward and with the meek they are meek.

## 15. RESOLUTE OBSERVANCE OF DHARMA AND CODES OF CONDUCT

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This *jiva* does not distance itself from worldly pleasures, but because we make it offer devotion then it separates (from them) for a while. In this way, by detaching itself the *jiva* becomes pure. In the Vachanamrut, the *jiva* is described as a 'donkey'. But those *jivas* who observe the codes of conduct must be good. //1 //

Maharaj says, "I wish to make everyone like Muktanand Swami, then they do not have to be looked after. Muktanand Swami has spiritual wisdom, with which he overcomes everything. And for Muktanand Swami, words are a part of space, so he knows how to interpret them. Others do not have this spiritual wisdom, so these codes of conduct have been formulated for them: do not see, do not listen, etc.; such codes of conduct have been made." //2 //

To write and study on spiritual subjects is all right, but there is no limit to devotion. So, if one observes moral codes and differentiates between *ātmā* and non-*ātmā* for some time, and in the same way chants for some time, withdraws the mind from worldly objects and offers devotion then it can be said that the *jiva* certainly progresses. And without codes of conduct, it is like pouring a pot of water (which, in a short time, evaporates).<sup>1</sup> //3 //

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1. If a pot of water is emptied all at once, it soon dries up. But if water is emptied in a continuous trickle, it will collect at that place.

It is stated in the Shikshapatri (verse 180): "One should not obey the words of even one's guru if they lead one to break one's vow of *brahmacharya*." From this, understand that one should not follow words of even the guru which lead to association with women, wealth, taste, attachment, ego, etc., or which diminish one's dharma, spiritual knowledge, detachment, etc. //4 //

Do not understand greatness to be due to activities or worldly possessions or buildings; for us, greatness is due to observance of dharma, etc. //5 //

Maharaj talked about what is acceptable and not acceptable in the society, scriptures and in actual experience. "If one marries and keeps a woman, it is acceptable to all three and if one commits adultery, it is not acceptable to society, the heart and the scriptures, and happiness does not prevail in the heart. This talk is based on the Vedas." //6 //

From this world up to Prakruti-Purush there is enjoyment of the material pleasures. What is so special about that? Everyone is like that, but *brahmacharya* is not found anywhere; it is not found in this world or the realm of the deities and rishis, and not even in any other realm. *Brahmacharya* is observed in four places – Akshardham, Shvetdwip, Badrikashram and here (on earth) in the company of the holy Sadhu. //7 //

If one understands Maharaj and this Sadhu as they really are, then one has nothing left to understand or do. Then someone asked, "What is the understanding of one who knows Maharaj and this Sadhu as they are?" Swami replied, "*Yo vetti yugapatsarvam pratyakshena sadā svataha*."<sup>2</sup> After reciting this verse, he said, "If one has this understanding, then one can be said to have known God and the great Sadhu." Then again

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2. God simultaneously sees and knows the intentions of all *jivas* without any aids or support.

- Shri Nath Muni, a scholar of the Ramanuja Sampraday.

someone asked, “If one has this understanding, then why does one behave improperly?” Then Swami said, “One who has this understanding does not even have an improper thought, so how can he behave improperly? And whatever improper behaviour one performs reflects the extent of ignorance one has. And whatever be the level of ignorance, that is the extent of bad company.” //8 //

“Bhagwan Swaminarayan came on this earth and established five pillars. Prove that rejecting them will help the *jiva*? What are the five pillars? *Nishkām, nirlobh, nissvād, nissneh* and *nirmān*. Nobody is capable of uprooting these five. Just as nobody could move the leg planted by Angad<sup>3</sup> in Ravan’s assembly, similarly, the pillars which have been established by him cannot be uprooted by anyone.” //9 //

An ascetic came and said, “O Maharaj! You have done something very bad!” So Maharaj asked, “What bad thing have I done?” Then he said, “You have arranged separate assemblies for men and women, which nobody had done. That is a very bad thing.” Then Maharaj said, “I have come from Anirdesh. That is, I am Purushottam and have come from Akshardham. I dislike mixed assemblies and my dislike is transmitted to others, otherwise men and women are not likely to stay separate.” Since Maharaj has a dislike they will remain separate, otherwise they will get together. Then somebody asked, “Where does the mind of a man dwell?” Then Maharaj said, “Just today I have thought of this, that the mind of a man dwells on the private parts of a woman and the mind of a woman dwells on the private parts of a man.” In this way, he described everyone’s inner thoughts. //10 //

However capable a swimmer may be, but if caught in a

3. To reach a peaceful settlement with Ravan and secure the release of Sita, Ram sent Angad, the son of Vali, to negotiate. Angad stood in Ravan’s assembly hall and challenged, “If anyone can move my leg, even slightly, then believe that Ram has lost Sita.” All of Ravan’s men tried, but nobody could move his leg.

whirlpool, he will drown and he will be unable to escape. A second example: an archer may be capable of splitting a single clove with an arrow, but the wind can deflect the arrow. Similarly, however much knowledge of Sāṅkhya and Yoga a person may have, but the whirlpool in the form of women drowns him and he is unable to escape. Similarly, however introspective a person may be, but the eight factors of place, time, etc. deflect him but do not allow him to introspect. Then, Swami recited a *shlok*:

*Sangam na kuryāt pramadāsu jātu,  
yogasya pāram paramārurukshuhu;  
Matsewayā pratilabdhātmalābho,  
vadanti yā nirayadwāramasya.*<sup>4</sup>

Swami spoke many other such verses and questioned, “Whose mind is not deviated?” The answer:

*Kāmādibhirvihinā ye sāttvatahā kshinavāsanā;  
Teshām tu buddhibhedāy kvāpi kālo na shaknute.*<sup>5</sup>

After reciting this *shlok*, Swami said, “One who has served the pure, becomes free of base instincts, such as, lust, etc. And one whose desires have been subdued, his mind is not deviated, while that of others is surely deviated. Of this, there is no doubt.” //11 //

One devotee asked a question, “Other avatars have not enforced the practice of moral and spiritual codes and have still liberated souls. And today you enforce the observance of codes and liberate the souls. What is the reason for this?” Then Swami said, “Others have liberated, but they have not destroyed the causal body and given final liberation. And if liberation had followed destruction of the causal body, then why do conflicts occur in Golok and Vaikunth? So, Radhikaji quarrelled with

4. Those who by serving me have attained the bliss of *ātmā* and those who wish to gain perfection in Yoga should never associate with women since (scholars) describe them as the gateway to hell.

- Shrimad Bhagvat 3/61/39

5. The devotees of God who are above the influence of lust and other inner enemies are free of desires. Even Time can never destroy their pure thoughts (i.e. the influence of Time does not affect them).

- Vasudev Mahatmya 8/7

Shridama<sup>6</sup> in Golok and Jay-Vijay quarreled with the Sanak<sup>7</sup> sages in Vaikunth. From this, it follows that the causal body must not have been destroyed there. Maharaj has come from Akshardham with his Sadhu and given codes of conduct to destroy the causal body. For this, the Sadhu teaches the *upāsana* of God and through the codes enforces the observance of God's commands. As a result of this, the causal body is destroyed." Then after Vachanamrut Kariyani-12 was read with reference to this topic, Swami said, "In this Vachanamrut, Maharaj has stated his principle. That's why he liberates by enforcing the observance of commands. That is the objective." //12 //

One is troubled by internal agitation and another is not – how should this be understood? Then Swami answered, "If there is a snake in the house, then as long as it gets mice to eat, it does not harm others. But if the mice are driven away, then it will bite everyone else in the house. Similarly, if one allows oneself to be dictated by the mind and senses i.e. one indulges in sense pleasures, then there is no problem, but if they are denied their wishes, then there is agitation since the mind and senses are denied worldly pleasures." //13 //

"How can one know that qualities like those of Akshar have been attained?" Then Swami replied, "If householders observe

6. Once in Golok, Shri Krishna took Virja with him to the *rās*. This upset Radha so she went to scold him. When she arrived there, Krishna disappeared from there with Virja. Radha was jealous of Virja. Again she saw Krishna, Shridama and Virja talking. So she scolded Krishna. He listened quietly but Shridama could not bear to see her insult him like this. So he reprimanded her and cursed her, saying, "You'll be born in the home of a carpenter." Radha also cursed Shridama, "You'll be born as a demon." As a result he was born as the demon Shankhchud (Narad Puran 2/81; Brahmavaivart Puran 2/46).

7. Jay-Vijay were brothers and the doorkeepers of Vaikunth. Once the Sanaks arrived. The two brothers stopped them from entering for darshan of Bhagwan Vishnu and believing them to be mere children insulted them. As a result, the Sanaks cursed them. So, the two brothers had to take three births as demons: Jay was born as Hiranyaksha, Ravan and Shishupal; Vijay was born as Hiranyakashipu, Kumbhakaran and Dantvakra.

the eleven codes of conduct and renunciants observe the three scriptures, then one is known as having qualities like that of Akshar." //14 //

A village has a fort, similarly, we have a fort in the form of the five basic codes of conduct; also the codes represent security guards. So, just as guards protect the fort, codes facilitate observance. Therefore, however many lapses there are in observing codes, that many holes (in the wall of observance) exist. //15 //

Those who have become devotees of God and observe the five basic codes of conduct are already seated above Prakruti-Purush (i.e. in Akshardham). //16 //

As long as one performs spiritual endeavours according to the wishes of the mind, the rule of the mind does not cease. Therefore, act according to what God and his Sadhu say. By observing the eleven codes of conduct, the root of bondage is destroyed and so there are no negative consequences. The mind cannot be won over by force but can be won by technique. On this, he had Vachanamrut Sarangpur-7, 'Naimisharanya Kshetra', read. //17 //

Sadhus should not talk to women. Establishing this rule, Maharaj said, "I am God and will grant women *moksha*. Therefore, a householder should not talk to any other women in private except these four: mother, sister, daughter and wife. Otherwise, someone will accuse him and so he will be excommunicated, resulting in misery." //18 //

What befits a householder is a blemish for renunciants; and what befits a renunciant is a blemish for householders. Understand in the same way for married women and widows. //19 //

If the codes of conduct of Satsang cannot be observed, then do not apply the *tilak*, and say, "I am not a *satsangi*. I cannot

observe the rules, but God and the Sadhu are right.” One who does this will attain *moksha*. But while staying in Satsang, if the Shikshapatri is not observed, then misery will arise and one will not be able to worship God happily. //20 //

These codes are very important. The day there is a lapse in observance of dharma, nothing will remain stable. Therefore, the codes must be observed with utmost care. Swami talked much on this. //21 //

This Gangaji broke through the mountains to merge with the ocean. Gangaji, indeed, can merge since when there is abundant water this is what happens. But these five types of sense pleasures are even tougher. Since, they entice even the likes of Brahmā, Shiv, etc. Indra was cursed and had a thousand boils,<sup>8</sup> and Chandra became tainted. Such greats, and Ravan and others experienced misery. The sense pleasures tricked Saubhari and robbed Parashar, Ekalshrungi and many others of their merits. Therefore, just do not associate with the sense pleasures. Maharaj has manifested and kept a distance from sense pleasures. Nobody else has maintained this distance and even the great avatars made mistakes. But nobody has propagated this path. And Maharaj has said in the *Vedras*,<sup>9</sup> “O *Paramhansas*! A man who has not been destroyed by the sharp blade of the sword in the form of women is a god of even the gods. So, that blade is by no means insignificant, it is very sharp. Therefore, do not let its contact arise.” //22 //

Maharaj had said, “Do not stay with one who pampers (Vachanamrut Loya-6).” Then do as you wish. As for me, Atmanand Swami rebuked me a lot and so I stayed with him. I used to stay with Brahmanand Swami, but left him as he did not rebuke. So, without it being pointed out, the deficiency will

8. Indra was attracted by the beauty of Ahalya, wife of Gautam rishi. So, Indra assumed the form of Gautam rishi and associated with Ahalya. When the rishi found out he cursed Indra to suffer from a thousand ulcers on his body and for Ahalya to become a stone.

9. *Vedras* is a collection of Shriji Maharaj's letters to the *paramhansas*, giving philosophical insight and guidance on how to lead a spiritual life.

not go. And one goes repeatedly to a place where a good meal is available, but if someone invited Kevalatmanand Swami for a full meal, he would say, “We have asked for a permission letter from Swami in Junagadh. If we get it then only we will accept.” He would make excuses in this way, decline the meal and accept only simple food. And then stay two days and leave. But, by eating a sumptuous meal of sweets, oily, spicey, hot food in abundance and then resting, desires and anger will increase. And we sadhus should live as per the three scriptures – Dharmamrut, Nishkam Shuddhi and Shikshapatri. This is what Maharaj has said. And live as per the wish of Maharaj. It is said, ‘*Brahmānand rehano bhalo rukhme.*’<sup>10</sup> If more clothes and objects than permitted in the three scriptures are kept or eaten then it will result in bondage. And the answer to this attitude of having and enjoying will have to be given later to Bhagwan Swaminarayan. //23 //

The scriptures describe ahimsa and *brahmacharya* as dharma. What is ahimsa? If some item is desired (by a sadhu) and he asks for it from a householder who cannot give it, then *himsā* has occurred because the householder feels helpless as he is unable to give. And when no object is required then ahimsa is observed and when others are not grieved that is ahimsa. And *brahmacharya* is observed when the eyes, ears, nose, hands, feet and other organs are controlled. And how can we attain a body like this with hands, feet and other senses. This body is a means to worshipping God and so it should not be wasted. One who uses it properly is wise, otherwise know him to be like an animal. //24 //

One should not stay with women in solitude. And where there is only a woman, one should not go to collect dues, help her to lift heavy loads, etc., since all this will taint one<sup>11</sup> and one's name will be blackened. Also, in the Vachanamrut it is said that even if a person is like Muktanand Swami and he becomes

10. Brahmanand says that to obey the commands of God is in our benefit.

11. In villages, women go to the farm to collect grass. To place the bundle on her head, a woman calls a passer-by to help. In isolated places, one is likely to be tainted even by such innocent acts.

associated with women then it is doubtful whether he will remain even like the lowest. Then what can be said of others? Swami said,

*Jehi mārut giri Meru udai, kaho tul kahā lekhā mai,  
Ho man harnā triya banme nahi charnā.<sup>12</sup>*

Act only after considering this talk on place and time. Where there is a great Sadhu, think after he has spoken to you – otherwise you will be nowhere. And now for the last time, I want to keep the sadhus here in Junagadh upto Diwali and talk to them. Then, whether this body remains or not is not guaranteed but I want to give spiritual knowledge related to the form of God and make them happy. One who renounces is called a renunciant and for even those seniors who have kept objects, such faults have become known and money has been found in their trunks. Therefore, live as per the three scriptures – Dharmamrut, Shikshapatri and Nishkam Shuddhi – and observe them in daily life. Who knows how they have been able to stay – it is that this is good company and also whatever things are needed, they are provided from the mandir stores. Because of this they have remained here. Therefore, to practice renunciation is not easy, it is very difficult. If you want to go to Maharaj, then stay and observe the rules. One sadhu did not observe a fast for a bad dream, then Maharaj slapped him and said, “You broke this rule so you have stepped on my tongue.” Then the Sadhu developed such a fever that he had to observe 30 fasts. And one person did not stay awake on night duty and the next night a scorpion stung him, so he had to stay awake the whole night. That is the way with the observance and non-observance of commands. //25 //

Desires arise because there is attachment within. When desires come to the fore they obstruct spiritual progress. If Kolkata has not been seen, then it does not come in one’s dreams also. Does one get desires to consume poison or opium? To Bhattji,<sup>13</sup> Swami

12. When the wind of (final) destruction blows even mountains like Meru are uprooted. What then can be said of the trees, grass and leaves? So, O mind in the form of a deer! It is not wise to graze in the forest in the form of women.

13. Sadashiv Bhatt.

said, “Do you get a desire to burn the big mansion?” Therefore, stay within the rules and eat, see and talk to the great Sadhu respectfully, then the desires will be slowly overcome. //26 //

Bias and attachment towards one’s own offspring exist even in animals. They serve and feed only their own young. One farmer was walking ahead with the young of a water-buffalo and when a lion came the mother buffalo walked backwards for two miles (to keep a watch on the lion). It is like that. Therefore, we should renounce that bias and attachment and live as per the three scriptures. In that is Maharaj’s blessings, so act like that. //27 //

One sculptor sculpted a *murti* of Maharaj and everyone said that he had a very good hand. Then Swami said, “Yes, his art is very good but I have seen everything and in that I have found that to become lust-free is the most difficult. Nobody can observe it, so observe that.” //28 //

A group gathers on the first floor balcony and criticizes the whole town. And those who do such things will be thrown out. The Dharmamrut has been written for us and despite that if one transgresses it, steals and keeps extra clothes then it is not proper. And if a lapwing raises its legs, it will not be able to support the sky.<sup>14</sup> The transgressors will be thrown out.

*Kaou jhājhā kagordā ne kaou jhājhā kaput,*

*Hakdi to mahidi bhali ne hakdo bhalo saput.<sup>15</sup>*

Therefore, those who keep extra clothes, etc. should leave immediately. For us, we will do whatever is necessary to preserve dharma. That is our resolve. //29 //

14. When rain falls a lapwing raises its leg thinking it can prevent the rain from falling. It does not realize the futility of its actions, since the rain will continue to fall. Similarly, those who break the codes will not be able to prevent their removal from Satsang.

15. Written by Dada Mekan, a saint-poet of Kutch, the original words are:

*Kāou jhājhā kāgordā, kāou jhājhā kaput.*

*Hanso to hek ja bhalo, hakdo bhalo saput.*

What is the point of having many crows and many worthless sons? It is enough to have just one swan and one virtuous son.



Once, Maharaj stood up and said, “Nobody should break the rules and those who want to, do not remain in the Satsang. Be good and do not stain this clean, pure and spotless blanket of character. If one knows me as God and is at present in bad company, still one will attain *moksha*. But if one remains in Satsang and yet breaks the rules, then one will encounter misery.” This is what Maharaj has said and is even said by his sadhus daily. Therefore, if you cannot observe the rules then leave. A mouse and cat were seated in a boat. The cat said, “Do not throw dust.” Then the mouse said, “If you are going to kill then just kill, but do not give excuses.”<sup>16</sup> Similarly, those who are certain to go, leave but do not speak like the cat. //30 //

Everything else can be done, but Maharaj’s eternal blessings are conferred on those who observe the general and specific codes of conduct. What are these general and specific codes? Everything is included in the three scriptures. //31 //

If one sits in the common dinner line with others and eats even rich food, one is still described as being free from taste. Whereas one who eats on his own, even if it is only uncooked millet, is still described as being deeply attached to tasty foods. So, by eating separately progress is spoiled, and who can be described as above taste? Swami answered the question, “If whatever is available for everyone in the line at meal times is mixed and eaten, and if no other special arrangements are made for food and one is not fussy, that is described as being above taste. Only then is God pleased with him. The two means to please God are company of the Sadhu and observance of codes.” Then he had the devotional song, ‘*Garbhvāsmā shu kahine tu āvyo re*’<sup>17</sup> recited and said, “A sword is a sword, but there are different results when it is in the hands of a warrior and a businessman. Similarly, the

16. A cat and mouse were seated in a boat. The cat wanted to kill and eat the mouse. So it started throwing dust at it to incite it and create an argument, thus giving it a reason to kill the mouse. But the mouse realized the intention of the cat.

17. What did you say (to God) in the womb before your birth?

words of the enlightened have great impact but those of others do not.” //32 //

Even if a householder marries again, still he becomes very miserable. //33 //

In the bright half of Ashadh in Samvat 1923, Swami said, “Maharaj does not like it when there is an erosion in observing the vow of celibacy, since his avatar is solely to strengthen that. So, he did not marry and observed the vows of a renunciant. Everyone follows the path taken by the great. It is said, ‘*Yadyadācharati shreshthastattadevetaro janaha*’<sup>18</sup> so be alert and live with purity. Those who have a deficiency in the vow of celibacy will certainly not be able to go to the abode of God. And Maharaj will be very unhappy. An example to explain: a king had an army of a hundred thousand. When they went to fight, those who were cowards thought that among all these many people who will the king recognize and what will he know? Thinking this, they stayed at the back and did not fight the enemy, while others went to the front, ousted the enemy and won. Then the king asked the minister, ‘Now we want to take a test to determine who made the victory possible.’ So he said, ‘Fine, convene the court.’ Then the minister declared, ‘Everyone come, we want to give rewards.’ Saying this, all soldiers were called and then he said, ‘It is necessary to distinguish between those who fought and those who did not. The ones who have fought will come directly to the front of the court looking straight and the others will not be able to look straight at the king and will look down.’ Similarly, if we do not fight the enemy in the form of the five senses then we will be unable to look straight at God and when we go to him we will have to look down. So, please be good and do not do that (i.e. do not avoid the fight with the senses).” //34 //

18. Whatever action a great man performs, other men follow. Whatever standard he sets (by example), the world follows it.

- Bhagvad Gita 3/21

Except in the Uddhav philosophy (i.e. Swaminarayan Sampraday), where is there the vow of celibacy? It is not found anywhere. And even in the Uddhav philosophy, everything is fine as long as the great Sadhu is present. As long as God's commands are observed everything will remain fine. //35 //



## 16. SPIRITUAL ENDEAVOURS

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Above all, to offer worship is better; and compared to that to keep on remembering (God and his holy Sadhu) is better; and compared to that to do meditation is better; and compared to that to behold God within one's *ātmā* is better. //1 //

There are four obstacles which come in the way of practising introspection. They are: women, wealth, worldly status and activities. //2 //

The *jiva* becomes bored of doing just one task, therefore, keep rotating tasks. That is, listen to discourses, read, meditate, chant the name of God, etc. When one becomes tired of these then do something else. Otherwise anxiety arises and the mind is such that it agonizes the *jiva*. //3 //

The path of a *brahmarshi* is better than that of a *rajarshi*, but it is difficult. However, the path of a *rajarshi* is the main one, and for the majority is the one they are most likely to succeed on. There are many types of knowledge, but the one worth learning is *brahmavidya*. Only it has real merit and in the end, there is no alternative but to learn it. But the *jiva* does not tread that path. //4 //

“Always keep the profound association of the great Sadhu, since from it, at any time, some essential talk may arise. Control the mind, but do not act as per its wishes. Do just like when a goat's mouth is filled with barley grains and is then killed.”<sup>1</sup> This is what Maharaj used to say. Also, bow before God and the

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1. Before sheep are killed, the butchers feed them barley. So, they are too busy to realize that they are about to be killed. Similarly, keep the mind busy with thoughts of God so that it does not stray into worldly thoughts.

great Sadhu and give up one's own ideas. They are very merciful and will protect us abundantly. //5 //

Maharaj was greatly pleased with Premanand Swami and told him, "Ask (for blessings)." So Swami requested, "Let your *murti* remain with me continuously." Then Maharaj said, "That blessing is of a different type. If you perform the necessary endeavours<sup>2</sup> then it is possible. Not otherwise." //6 //

There is a keen desire within to offer devotion in the form of work for the mandir. Thoughts of offering this type of devotion arise, but thoughts of God and his glory do not arise. Similarly, thoughts of spiritual knowledge, *upāsanā* and love for God are not entertained, but should be. //7 //

There are four barriers which have to be overcome. Of them, the first is to understand the *upāsanā* of God; second, to know the sadhu; third, to understand the body and *ātmā* as separate; and fourth, to overcome the desire for the best worldly pleasures. The cause of prevailing over all is the great Sadhu. //8 //

Whatever his nature a person can be pleased by offering service or by giving objects. But, Kripanand Swami, Muktanand Swami and Gopalanand Swami are not pleased by giving them gifts. They cannot be pleased in this way, since, they do not want service or any objects. But they can be pleased by one method: be humble before them and fold your hands. There is no other better method. //9 //

In devotion, base instincts increase and in meditation, body-consciousness increases. Identify these two faults in the two virtues (of devotion and meditation) and overcome them. //10 //

Maharaj has delivered countless discourses for the *moksha* of the *jiva*. Of them, four are the life-force of the *jiva*. What are

2. For true blessings the necessary endeavour is to serve the Gunatit Sadhu and to become like him.

they? First, Maharaj's *upāsanā*; second, Maharaj's commands; third, attachment with the great God-realized Sadhu; and fourth, friendship with the devotees. These four principles are the life-force of the *jiva* and they should never be given up. However, if inauspicious place, time, company, actions, scriptures, mantra, initiation and deities are encountered, they will make one believe Maharaj and other avatars as equal, show spiritual commands to be unimportant, equate the great Sadhu with one who is lax in Satsang, and attribute faults to the devout. These unfavourable eight factors of place, time, etc. are found in an unrighteousness person. Therefore, one who wants to maintain the life-force of the *jiva* should recognize the Satpurush and attach one's *jiva* to him. Then, a devotee asked with folded hands, "I have a lot of attachments, so what should I do (to free myself)?" Then Swami said, "I can make you extremely happy, but you will not be able to do what I say. And if you do as I say, you will be rejected from the other side. But without doing what I say, it is not possible to achieve freedom. Then (someone) asked, "How can one who does as you say be excommunicated?" Then Swami said, "These two people (Pragji Bhakta and Shamji Bhakta) do as I say so they are rejected by that diocese.<sup>3</sup> But if Maharaj and the great Sadhu are pleased then everyone is pleased." //11 //

One, *upāsanā*; two, commands of Shriji Maharaj; three, company of the great Sadhu; and four, addiction to the scriptures – these four should be firmly kept. //12 //

If one does not read what is written; then it is as good as not having been written; and if it is read but if no concentration is kept, then it is as good as not having been read. And if concentration is kept but not acted upon, then so what? Therefore, when the states of passion and ignorance are not predominant in one's mind and the state of goodness prevails,

3. Both Pragji Bhakta and Shamji Bhakta openly proclaimed Gunatitanand Swami as the incarnation of Aksharbrahman. Also, Manjibhai, Nathu Patel of Kariyani, and others were from the Gadhada region, but because they were affiliated with the Junagadh mandir, they were considered excommunicated from Gadhada.

become steady and with a focused mind read and contemplate in the mind, then it will give satisfaction. For contemplating in the mind, it is said, “Behold all the words separately in one’s heart and analyse. Do things happen in that way? Analyse and do exactly in that way.” //13 //

Whenever the force of lust, etc. prevails, ignore it. That is, drop all thoughts about it and do some other activity, so that the force of that desire passes off. Then he cited the example of a demon: the most powerful metal could not kill him, so, on the advice of God, Prahlad struck him with the froth of the sea<sup>4</sup> – then he died. Similarly, many methods are described to overcome the desire for lust, etc., but instead of all those methods, just engage in some other activity. As a result, the desire is overcome. //14 //

Having attained God, one must now maintain constant awareness, recognize the Sadhu and not harbour obstinacy, ego or jealousy. //15 //

By attaining the company of manifest God and understanding him to be free of all faults, *moksha* is attained. And if faults remain (in us), then by making an effort to remove them, they are overcome. Otherwise, as long as the body remains, misery will persist. But because one has conviction (in the manifest form) of God, one attains the abode of God. On this, Swami had Vachanamrut Gadhada III-34 read. //16 //

All *jivas* are good, but continual focus on God does not remain because it has not been practiced. But with practice it is possible. //17 //

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4. The chief commander of Hiranyakashipu’s army was a demon called Namuchi. Indra fought with him for a long time but could not defeat him since Namuchi had been given a boon that he would not be killed by earth in any form, dry or wet. Eventually, a voice from the sky directed Indra to kill Namuchi with froth from the sea. So Indra took some froth from the sea and poured it on Namuchi’s head, thus killing him.

- Shrimad Bhagvat 8/11/37-40

One who tries to hide his thoughts from the (omniscient) indweller is a fool. Swami explained what is meant by serving the Satpurush, “Fold your hands, understand his inner wishes and glory, and no deficiencies will remain (in you).” //18 //

This world is like cow-dung stuck to a shoe. So, once one starts walking on stony ground, it will be rubbed off in a short time. //19 //

One should persist until the path of immorality is conquered. And when it cannot be defeated, (pray and) God will help. //20 //

One who wants to worship God cannot please everybody. He can only fulfil the wishes of God. //21 //

After reading Vachanamrut Vartal-1 and Vachanamrut Gadhada II-14, Swami said, “If one understands like this, then a householder and a renunciant attain the same (Akshardham). And a renunciant may stand out while a householder, like Parvatbhai, may not stand out. But he was such that he could advise Maharaj.” //22 //

When *sattvagun* prevails think, “My *moksha* is possible by this Sadhu only. So, however, much misery is encountered, still I do not want to leave his company.” //23 //

When one does as per one’s capacity, God is pleased. Kings donate and the public bathe (the fruits are the same).<sup>5</sup> //24 //

When improper thoughts arise, consider that someone else has entered our body. On this, he gave the example of Janak.<sup>6</sup> //25 //

While worshipping God, miseries of the world, and of unfavourable place and time are encountered, but do not be

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5. This is a Gujarati proverb which means that God is happy with any offering man may give. So, a large donation by a king earns the same merit as a simple holy bath by the public.

6. Sulabha, a *sannyasini*, entered the body of King Janak through her yogic powers. However, Janak immediately realized this.

discouraged. Remain patient. Gradually, all difficulties will be resolved, but do not step backwards. Swami gave the example of Pradyumna,<sup>7</sup> who did not retreat from the battle, so God (Shri Krishna) blew the conch shell and everyone was destroyed. Similarly, the conch shell represents the talks of this Sadhu and by them everything will be destroyed. So, be patient and do not give up. Then Swami talked about *satsangis* who faced many difficulties while practicing *satsang*. //26 //

The happiness and misery of this world are both perishable. And because one has worldly interactions, happiness and misery will be encountered. But the day you do not get food to eat tell me. Those who want food should donate one-tenth of their income to God. //27 //

Speak truthful, beneficial and affectionate words, and speak without contempt, but do not speak with insistence. //28 //

Meditation is superior to dharma, etc. Spiritual knowledge is greater than that and greater than that is to intuitively serve the great and please them. In this one, all other three are incorporated. When the glory of God is known, then affection for him arises spontaneously from within. And when such affection develops, then his wishes are followed. Therefore, this *chintāmani* which has come to hand should not be relinquished. Thus the body must be made God-centred. //29 //

If one truly entrusts the *jiva* (to God) and lives as one of his, then the food of lions (i.e. God) will not be eaten by foxes (i.e. *māyā*). //30 //

To recognize God and his holy Sadhu as they are is difficult; and even if they are so recognized, it is difficult to stay in their

7. While the Rajsuya Yagna was being performed, Salya attacked Shri Krishna to avenge the killing of his friend, Shishupal. Seeing the ferocity of the battle, the Yadav soldiers, led by Pradyumna, were terrified. But he instructed them not to retreat. So, all fought. Then Shri Krishna sounded the conch shell, which caused divisions in the enemy ranks, and eventually Pradyumna won.

company; and if one stays in their company, then to entrust the *jiva* to them and live implicitly by their wish is difficult. Since, even a little attachment to others still remains. //31 //

If there is no way the enemy in the form of the inner faculties can be defeated, then do as the British – in war they first spread white gunpowder and by trickery killed the opposing army (by igniting the gun powder when the opposing army came to the battlefield). Similarly, use trickery to win over the mind and internal enemies. //32 //

Through spiritual talks we remove the desire for wealth, etc. in householders, but we renunciants also have to do this. //33 //

One dresses the body in saffron. But has the *jiva* become saffron? If this is the situation (i.e. the renunciation is superficial), that, too, must be considered seriously and corrections made. //34 //

Even a householder with saintly qualities is considered as a sadhu. One who merely dons saffron coloured clothes cannot be called a sadhu. //35 //

The proverb says, ‘*Shreyānsi bahu vighnāni*’<sup>8</sup> and in this world people say, ‘There are a hundred obstacles in the way of good works.’ *Maya* takes the guise of devotion, inspiring one to sit in meditation in which it appears that one is offering devotion but is actually thinking of worldly enjoyments.<sup>9</sup> In this way, they make one stray from the right path. For this, think about what are described as faults in the *jiva*. In this way attachment develops in devotion. //36 //

Maharaj says, “I like those who are wise, since they know how to discriminate between right and wrong, between what is worth doing and that which is not worth doing, fear and fearlessness,

8. Many obstacles will hinder one’s spiritual progress.

9. Disruptive thoughts arise in the mind whenever one works for a good cause.

attachment, *moksha*, what to do and what not to do, what causes attachment, what leads to *moksha*. And those like Kripanand Swami will examine that this will happen from that.” #37 //

To let go and tolerate even when one is capable of hitting back is a great thing, since, when one has nothing and is told, that is understandable. But if everything worth knowing is known and one is told, “You do not know anything,” then that is tolerated only by God and his Sadhu, but not by others. So what if we are told that we do not know anything? If you are told that you know everything, then again, so what? Just by saying this knowledge will not be lost nor gained. We may do only a little, but do not be egoistic. Such conduct is like undertaking *dhārnā-pārnā* for a month and then eating three times a day without control. There is no value in that kind of behaviour. Eat in the same way throughout the year, otherwise to eat one morsel less is a pious austerity. And when one does *dhārnā-pārnā* for a month, if on the day of eating, even after eating to a full stomach, if one eats another eight morsels that is impious austerity. Therefore, ‘*Ati sarvatra varjayet*’ – one should not sleep excessively, eat excessively or offer excessive devotion. Do everything in moderation and with spiritual knowledge, and it is considered (by God) as a lot. #38 //

Another thing is that one should attach one’s *jiva* to the great Sadhu. Since, when there is no one to tell us of our faults keeping his company will help one to remain happy. Describe one’s own faults to him. And if they are not noticed by oneself, tell him, “Please mercifully tell me all my faults.” Request like this daily, or every eight days, or every fifteen days, but certainly every month. Since, throughout the month some mistakes must have been made. On this, ‘The Merchant’s Balance Sheet’ Vachanamrut (Gadhada I-38) was narrated, “If payment is not made monthly then it accumulates.” (So do not allow faults to accumulate.) God likes it this way. #39 //

An Indra rules for 71 cycles of creation and dissolution. The reign of 14 such Indras equals a day of Vairat

Brahmā. After which Shudra Brahmā, Vishnu and Shiv, all three, come to an end. So, develop dislike towards that, understand the glory of Purushottam Bhagwan, the Lord of Akshardham, and in the *brahmarup* state seek his refuge and maintain the desire to reach there and attach the *jiva* to his Sadhu. This talk narrated here is a fact. If it is not understood, deficiencies will remain and one will regret later. #40 //

If one maintains total concentration while saying the first to the fiftieth rosary, then meditation can be done happily, otherwise desires continually arise during meditation. #41 //

If instructed, *dhārnā-pārnā* and other austerities are done for two months, but the subtle austerity of understanding Maharaj as manifest through the God-realized Sadhu is not practiced. #42 //

Even this one task is difficult. What is that? It is not possible to sit in meditation with eyes closed from morning to evening. In fact a whole lifetime is spent looking outwardly. And if rosaries are turned with outward vision then the mind roams elsewhere, but if turned with eyes closed, God is remembered. In this way (rosaries) can be turned all day, but not even five can be turned while remembering God. Those five are done in a different way. So daily, gradually become attached with God. If that does not happen, then connect with the Sadhu and then naturally one will be able to connect to God. #43 //

In Muktanand Swami’s bhajan it is said, ‘*Sadhu bhelā Bhagwan.*’<sup>10</sup> So become attached to the Sadhu. Then, a sadhu said, “That happens only by God’s grace.” So, Swami said, “On which day have we sat to do that and it has not happened? God and the great Sadhu want to have it done that way only. It is the *jiva*’s deficiency that it has not tried, otherwise his grace is already there. Insist daily on attaching

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10. God is accompanied by his holy Sadhu.

to God. Daily efforts, as stated in the scriptures, will make it happen. There is no alternative but to attach with the Sadhu.” #44 //

On Posh *vad* 1, Swami said, “Here, together with the Sadhu, Sahajanand Swami himself is present. But nobody is interested.”

*Sadguru shabdātīt param prakāsh he;  
Jāke sharane jāy, avidyā nāsh he,  
Deh geh man dām, asiku dijiye,  
Har hā Shrirang sab mat sab jag,  
Joy soy guru kijiye.*<sup>11</sup>

After reciting this and other verses, he said, “When such a *sadguru* is served, the *jiva* becomes pure. He has been attained, but nobody hands over the *jiva* to him. Without handing over the *jiva* how can the enlightened state be attained? The extent to which the *jiva* is handed over (to the *sadguru*), is the extent of fulfillment attained; and the extent to which it is not handed over that much is not attained. So, when it is handed over, then it will happen. And the extent to which people have handed over (the *jiva*) is apparent – i.e. this much has been handed over and this much has not been handed over.” #45 //

On Monday Shravan *vad* 9, at the residence of the *brahmachāris*, he said, “Whatever one begins to do, happens. People think that to perform meditation and offer worship happens on its own, but how can it happen on its own? One remembers God and forgets, and again meditates. In fact, even after forgetting, if one again remembers and offers worship, it is achieved. One who studies, forgets. But what is there to forget for one who has not even touched a page?” #46 //

11. The Sadguru is beyond description and radiates divine light, By taking refuge in him, one's ignorance is destroyed. Dedicate your body, mind, home, and wealth to him. Thus, says Shrirang (Brahmanand Swami), examine all different beliefs and views of the world and then choose a guru.

Those who have big enemies in proximity should not sleep. Those who have performed cruel<sup>12</sup> deeds also cannot sleep. So, as long as lust, anger, greed and other internal enemies are nearby, one should not sleep. And whatever talks have been delivered should not be forgotten. If one sits in solitude and thinks then they can be recalled. #47 //



12. *Agnido garadascheva shastrapānirdhanāpaha;  
Kshetradārāpahāri cha shedete ātatāyinaha.*

There are six types of felons: (1) One who sets fire to the house, (2) One who administers poison, (3) One who attacks with a weapon, (4) One who plunders wealth, (5) One who seizes another's land and (6) One who kidnaps a married woman.

## 17. SPIRITUAL DISCOURSES AND DISCUSSIONS

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The *jiva* is certainly purified through the nine forms of devotion and other endeavours, but not to the extent it is purified by the talks of God's holy Sadhu. There is nothing as powerful as the words of the Satpurush. //1 //

Satsang will grow ten millionfold and there will be ten million times more mandirs, but these talks and discourses will not be attained again and administrative duties will predominate. Therefore, only do that which comes naturally. These workshops (for building mandirs, pilgrim resthouses, etc.) will continue as long as the universe remains. So, cultivate the practice of listening to and giving spiritual discourses. We should aspire for all four spiritual endeavours – dharma, spiritual wisdom, detachment and bhakti – and not keep just one as predominant. //2 //

One can become *brahmarup* through these talks. Then there will be an equal attitude towards young and old women, dust and gold – and one will not even like to look at these. You may say, "We listen to these talks, yet why does this not happen to us?" But if you plant a mango sapling today, how can mangoes grow by tomorrow? But ten years later that mango tree will give mangoes. This is what happens. //3 //

When we set aside all work and become free to listen to these spiritual discourses understand that we are doing tens of millions of tasks. What are they? Through these tasks one's destiny for hell and rebirth is obliterated. But do not think we are sitting idly. //4 //

To attain Satsang is extremely rare, to attain spiritual enlightenment and to attain God is extremely rare. But we have attained all three. To listen to this Sadhu's spiritual talks is better than totally emaciating one's body, shunning food, living in the jungle and renouncing home. These are the words of Purushottam (supreme God) and the talks of Gunatit. By these talks we reach Akshardham. //5 //

These talks are magic – one who listens becomes mad! Mad in what sense? The world ceases to exist and is understood as perishable, then who will call one wise? //6 //

All are drawn to the *māyā* of the gods in the form of wood, stone, bricks and man. But compared to the *murti* of God, they will all perish with time. Spiritual discourses are the body of God. Through them, one's understanding is strengthened. Therefore, they should be studied. //7 //

When free, sit with the *murti* of God. What is that *murti*? Discourses, bhajans, talks and meditation of God are God's *murti*. //8 //

The *jiva* becomes like the words it hears. So, if the *jiva* hears the words of a powerful devotee of God, then it becomes strong. But it does not become strong by the company of an impotent person. //9 //

The talks taking place in Satsang at this time are not possible even in another birth; it is not known even how to deliver them and even if one studies for one's entire life, one cannot learn them. //10 //

Tens of millions of spiritual endeavours may be performed, but they are not equal to delivering and listening to these spiritual talks. And others are not able to deliver such talks amid such activity. //11 //

These talks of Purushottam Bhagwan (Supreme God) clear



infinite doubts. Believing the body to be one's true form harbours all miseries. And not believing in the body to be one's true form has no miseries at all. The scriptures contain many words which cause confusion. And when can we say that real spiritual knowledge has been attained? When, even after listening to the scriptures or hearing somebody's talks, one's understanding of that which is correct does not change – that is called firm spiritual knowledge. //12 //

Instructions were given to talk before the devotees. What are those talks? That, Swaminarayan is God, Swaminarayan is God. Talk like that. //13 //

Spiritual discourses are conducted in four locations: Badrikashram, Shvetdwip, Akshardham and in the presence of the great God-realized Sadhu of this world, and nowhere else are they conducted. And where there are worldly pleasures there are no spiritual discourses. //14 //

Only by postponing tens of millions of worldly tasks can one engage in the discourses and talks of God. And meditation is possible only after that. //15 //

These talks are such that they suppress even those with evil intentions and make their good effects felt. //16 //

If a great sadhu like Muktanand Swami speaks, then even in an assembly of two thousand people, all their inner questions will be answered. Thus, Maharaj's sadhus know people's problems and talk accordingly. //17 //

What are the spiritual discourses of God like? A guard comes and says, "Wake up! Wake up!" We wake up and the fear of thieves is removed. Similarly, spiritual discourses are a security force like this. //18 //

Prepare an ordered sequence of the teachings of the great sadhus. Understand what their essential belief is, what they tell

us to do and how they live. Analyse in this way and tread on that path. //19 //

The subtle but certain progress of the sadhu's talks is like that of Time, in that, they cannot be seen but they remove ignorance. Just as, from a child one becomes a youth and then old, but this cannot be seen. The work achieved in millions of years elsewhere is accomplished here in one day. Therefore, for one who wants to overcome defects there is no company better than this. //20 //

The Portuguese hold daily military training so their people become very alert. Similarly, an individual who studiously engages in spiritual discourses, and listening to, posing and answering questions progresses fast and gains spiritual strength. But without this no strength is gained. And what satisfaction can one who sits around lazily gain? //21 //

Only those who budget at least half their time to listen to spiritual discourses will remain spiritually well. These are big projects (of building mandirs, etc.), so there is no likelihood that this work will come to an end. //22 //

If someone is going to throw himself into a well and thousands of people surround him, they will not allow him to fall in. Similarly, if one has listened to discourses from the Satpurush and scriptures, they protect one from the path of decline in the form of worldly pleasures. And even an awkward person can be controlled if one knows how to do it. If one bows to him, looks after him and asks his opinion he can be controlled. That is not difficult. Since, if we become his, he will become ours. //23 //

As one listens to the spiritual talks of the great Sadhu, one's inner faculties are purified. And as one's inner faculties are purified, the talks are understood and one experiences happiness. //24 //

Maharaj had a letter written from Tera village: "Every year, all

sadhus and *satsangis* should listen to Muktanand Swami's discourses for one month. And all women (devotees) should listen to the talks of the senior women. And those who do not follow this advice will face obstacles; and will be bound to this world." And what is bondage to the world? Sarvanivasanand Swami<sup>1</sup> overcame an infinite times more bondage and associated with a great Sadhu. //25 //

One person spends the whole day building a wall and another throws a stone at the wall and it falls down. Of the two, ultimately, the builder will tire. The message: if one engages in worldly activities all day and listens to the Satpurush's talks for even a short time, then all worldly actions are nullified. //26 //

As we have a body, faults will exist. But what is the burden of these deficiencies for one who lives intuitively as per God's wish? None. Let them be, since what we have to do is being done and we are removing these obstacles. Faults are like a thicket which cannot be instantly removed. By listening to spiritual talks, as the glory of God is realized, faults will be removed. There is a deficiency in understanding the glory of God. Then, after listening to Vachanamrut Gadhada II-13, Swami said, "The focus of the eyes, ears, and in fact, of all the senses resides in the heart. So, nobody's influence remains. This is the essence of spiritual discourses." //27 //

I only consider those who listen to these talks as *satsangis*. Otherwise, even if they wear saffron clothes, they are not considered as *satsangis*. //28 //

1. A sincere sadhu who lived in Ahmedabad. Once Gopalanand Swami visited Ahmedabad. By listening to Gopalanand Swami's talks, Sarvanivasanand Swami realized that the aim of human life was to attain *moksha*. With this resolve, he prepared to leave with Gopalanand Swami. When Acharya Ayodhyaprasadji Maharaj found out, he tried to stop him by offering him 20 sets of Shriji Maharaj's sanctified holy footprints and the post of Mahant (head) of Ahmedabad mandir. But Sarvanivasanand Swami refused, saying, "There is everything here, but no Gopalanand Swami." He had told Gunatitanand Swami, "If I had stayed there, I would not have attained *moksha*." He was able to do this because he regularly listened to spiritual discourses.

In the village of Haliyad, Swami said, "Without listening to discourses, spiritual knowledge is not attained. And without spiritual knowledge, one goes out of control, feels depressed or becomes unrighteous. Therefore, the intellect of those who have served the pious sadhu is not affected. To illustrate this, Swami recited a *shlok*:

*'Kāmādibhir-vihinā ye.'*<sup>2</sup> //29 //

The body is formed by the words of God and his Sadhu. And with this body, God is worshipped. So, one's own understanding should be forsaken and one should live according to the understanding of God and his Sadhu. //30 //

Tens of millions of endeavours may be undertaken but they cannot match the power of these discourses. And others would not be able to deliver such discourses amid all these activities. //31 //

One who has served the great Sadhu does not experience the same happiness when he listens to the talks of others. What should he do? Then Swami said, "One who has heard talks from such a Sadhu should remember them and think deeply about them and also accept whatever is appropriate from others, too, and in this way pass life. Additionally, the great will nourish him." //32 //

*'Jem suthārnū man bāvaliyo'* and *'Jem dublā Vāniyāne ajme hāth.'*<sup>3</sup> Similarly, have a single aim to please God. And now keep worldly activities as secondary and God at the forefront. There is rivalry between spiritual discourses and worldly activities, so both cannot be done together. And if one tries to do both, then one's attention does not remain stable. //33 //

When listening to spiritual discourses and songs in praise of God, meditation should be stopped. Since, when

2. Those who have overcome the desires of lust, etc. are not affected.  
3. We should focus only on God, just as a carpenter has his attention riveted only on the wood of baval trees and a poor merchant who does not have anything else in his shop always offers only *ajmo* as medicine for the treatment of all diseases.

spiritual knowledge is attained from them, meditation is sustained. //34 //

I have written that out of twelve months, one month should be spent in the company of the Sadhu. Without this, deficiencies will not be overcome. One earns money but where will one get these spiritual talks? So, listen to these talks. Some say that they spend repeatedly for religious causes. So what? If one rupee is spent for Satsang then we'll give four thousand, but without listening to this spiritual wisdom, deficiencies will not be cured. But nobody stays here. If someone is prepared to stay and is short of money then do not give donations to the mandir for one month. In fact, if you stay here, I will give you ten rupees a month. Now, how many will stay? Even if four hundred people stay, money will not run out. But you will get much knowledge. In fact, you do not realize it, but if there is a house of gold, it is worth burning it to ashes to listen to these spiritual talks. Since afterwards, these talks will be rare. And Maharaj has talked about donating ten per cent of one's income. If you do not believe this, I will state it and leave it at that. Even if someone donates a hundred thousand rupees, still to me, one who eats this mandir's food and listens to these talks is greater. Where will one get these talks from? That which we were to attain after death – that Sadhu and God – we have attained in this very life. //35 //

When I was young, in the Vikram Samvat year of 1846 (1790 CE), it was very cold. When I went to get water from the waterpot, the water was frozen. It was so cold that people said, "Preserve the body by burning silk clothes for heat." Similarly, burn houses of gold and listen to these talks (to attain *moksha*). //36 //



## 18. SATSANG

God has said, "I am not as pleased by austerities, sacrifices, yoga, observance of vows, donations and other endeavours as I am by *satsang*." What is that *satsang*? "To fold one's hands before the great God-realized Sadhu and to do as he says." //1 //

One can attain Satsang, but without close association, there is no happiness. How? It is like a person having food, but without actually eating there is no happiness. Also, one may have clothes but without wearing them there is no happiness. Similarly, without the association of the great Sadhu, one does not get the bliss of Satsang. //2 //

*Ālodya sarva shāstrāni, vichārya cha punaha punaha,  
Idamekam sunishpannam dhyeyo Narayano Harihi.*

– Lingpuran 7/11/2

"After pondering over all the scriptures, I have distilled one thought from them: God is worthy of our devotion." In this *shlok*, Vyasji has revealed the essence of all the scriptures: "Take refuge in God. Similarly, I have found that the essence of everything is close association with a Sadhu." //3 //

How can Sāṅkhya (understanding that all material things are perishable) be strengthened? The answer, "Observe that man dies and the body becomes old. Think of the *nitya-pralay*, *nimitta-pralay* and *prakrut-pralay*. And the means to perfecting Sāṅkhya and Yoga is this association with the great Sadhu." //4 //

Associate with the great sadhus. Since, some of them will have one virtue, some will have two virtues and some will have three virtues. Thus, by associating with them all, we acquire the particular virtues they have. And if one finds a sadhu who is

complete with all virtues, then there is no worry. But there are not many like that. //5 //

This *satsang* we have attained is the best *chintāmani*. With it, the *jiva* will make great progress. //6 //

Where there is the great Sadhu, moral codes are observed, dharma is practised and spiritual wisdom is attained. Also, where there is the Sadhu there are infinite virtues, and also God. So, as a result, the *jiva* becomes divine. In the Vachanamrut, it is noted that God has said, “I am not as pleased by austerities, renunciation, yoga, observance of vows, donations or other endeavours as I am by the association of a Sadhu of complete inner purity. Having attained this *satsang*, the merits are limitless. Ajamil was a grave sinner, but he met Sanakadik, bowed to them and said, ‘I will not be able to do anything.’ But sadhus are compassionate, so they named his son Narayan, and in this way he attained *moksha*.” //7 //

We do not have spiritual strength like Krupanand Swami and other great sadhus. So, give up trying to copy the endeavours of the great and observe the eleven codes of conduct. By this one can become strong like them. Why? Because in this *satsang* there is *upāsānā*, dharma, and everything else. Nothing is left out. //8 //

Despite staying with God, what is the reason that faults remain? It is due to lack of close association with this Sadhu. //9 //

When *satsang* is imbibed, no miseries remain. What is that *satsang* – it is that only *ātmā* and Paramatma exist for ever. //10 //

During one’s initial endeavours, until complete knowledge is attained, the bliss of *satsang* is not experienced. What is this like? At first when only a little rain falls, new and old water mix in the river with the result that the water is spoilt. Then, later on, when a lot of rain falls, all the water is new. Similarly, by

maintaining close association with the great Sadhu, the bliss of *satsang* is experienced. //11 //

Greatness is of many types and there are different paths of worshipping God. Even if one spends from one up to a hundred thousand rupees, without association of the Satpurush ignorance is not removed. Those who spend for donations, etc. certainly gain its fruits and attain powers. //12 //

“Goats, cows, bulls and camels will all stay in a pen but a tiger cannot be confined in a pen. Similarly, a genuine spiritual aspirant never stays bound to any worldly belief or material pleasures.” Maharaj used to say this. Should those who did not associate with Maharaj when he was present, and those who do not associate with the great Sadhu now, be understood as more wise? True intelligence is only that which is gained by learning from a great Sadhu and is useful in attaining *moksha*, otherwise, the rest is not intelligence.<sup>1</sup> Maharaj used to say, “Nath Bhakta<sup>2</sup> is wise and Diwanji<sup>3</sup> is foolish.” //13 //

One person donated Rs. 500 to a mandir and then left. But with that money if he had remained at the mandir (to gain spiritual knowledge), ate using that money, and associated with sadhus, then he would have gained much more benefit. //14 //

Associating with the great Sadhu is better than staying with God. Since, God will display human traits, and if there is deficiency in understanding, doubts will arise and the opposite will result. Thus, close association with a Sadhu is better. One who eats mandir food and begins to gain spiritual knowledge is better than one who donates ten thousand rupees. Since circumstances will affect the latter, but not the former. //15 //

1. Vachanamrut Gadhada I-50.

2. Nath Bhakta of Kanbha (district: Ahmedabad) was a devotee of Shriji Maharaj. He lived in Vadodara and sold vegetables to make a living.

3. Diwanji (Vitthal Rao Devaji) was the Diwan under three ruling dynasties – Sindhia, Gaekwad and Holkar.

He was needlessly hostile to Maharaj and his followers. And he behaved with great animosity towards Maharaj and his devotees. Therefore, although he was intelligent, he proved to be foolish.

Swami described the method of engaging in close association, “First, attach the *jiva* to the enlightened Sadhu. Then, since he is engrossed in God and the virtues of God are (present) in him, the virtues of the Sadhu enter into one who keeps his company. But if the *jiva* is not sincerely attached (to him) then the virtues are not gained. So, whether this talk is practiced today or after a thousand births, in the end, without doing this there is no alternative.” //16 //

The glory of associating with a great Sadhu was described, “We get food to eat, but if that is not available, we should beg for cooked food to eat and still keep the company of the Sadhu. If necessary, we should eat only raw grains, observe fasts, or eat only neem leaves and keep his company. In fact, this company of the Satpurush is worth keeping even while subsisting only on air. And for an aspirant who has someone to do the work and who gets food to eat, if he does not keep such company then he will suffer a great loss.” //17 //

Maharaj kept the sadhus with him for eight months while at Sarangpur, Kariyani, Loya, Panchala, etc., and talked continuously to them. He also kept the groups of sadhus who returned from their spiritual tours for fifteen days to one month and talked to them. When this is done, then spiritual knowledge is attained, but without this it is not attained. //18 //

Bharatji faced an obstacle, but his recollection of his mistake held him back from engaging in material pleasures. Similarly, if the words of the great have penetrated within, then they help. Sometimes the eyes deceive, sometimes the ears and the tongue deceive, the skin (touch), etc. deceives, but become alert again and do not lose heart. The company of the great Sadhu is both the source of happiness and the window to God. Apart from this, there is no other place for bliss, peace and satisfaction. //19 //

The spiritual aspirant represents the eyes and association with the great Sadhu represents the sun. If sunlight is present, vision is possible with the eyes. No matter what the

impressions from previous births, but without association they are lost. If there is association and no previous impressions, still good impressions are cultivated. Therefore, current actions<sup>4</sup> are powerful. //20 //

It is not possible to engage in worldly affairs without becoming attached to them. But if one gets the continuous association of a good sadhu, one can become detached from the world, otherwise one surely becomes attached. //21 //

No matter how great a place may be, the *jiva* cannot progress by merely residing there. Contentment is possible only with the association of a good sadhu. But without this it is not possible. //22 //

Initially, there was nothing and now many workshops (for building mandirs, etc.) have been set up, are being set up and will continue to be set up. This activity will continue to increase, but the main aim is spiritual discourses, meditation and association of a great Sadhu. These are the only things to do. //23 //

On the whole, the talks delivered in the assembly do not have a lasting effect. It is only when one asks and listens individually that satisfaction is attained. When the company one keeps has an effect on one's life that is known as true association. It is like when the water of Gir is consumed,<sup>5</sup> similarly, when company has an effect, one is transformed. What is the nature of association? Even if one does not want to shed faults such as greed, etc., still they are overcome. And if one wants to overcome base instincts, but if improper company is attained, then, in fact, the faults increase. This is the nature of company. //24 //

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4. Three types of actions:

*kriyamān* – current actions.

*prārabdha* – the fruits of past actions which form one's current destiny.

*sanchit* – stock of karma, for which the consequences/fruits have yet to be experienced.

5. The hard water of the Gir region (near Junagadh), caused an illness in which the stomach becomes bloated and the hands and legs become thin.

Maharaj asked Anand Swami, Muktanand Swami and Swarupanand Swami, “How do you carry out my commands and perform these tasks?” First, Anand Swami replied, “I would do as you say.” Next, Muktanand Swami said, “When I extend out my inward focus by one handspan, then the task is done; and when that focus, which has been extended out one handspan, is drawn back inwards by two handspans then I am happy.” Then he asked Swarupanand Swami, “What would you do?” He said, “When I look at the task to be done, the object disappears and only your *murti* is seen.” Then Maharaj said, “Your statement that the object disappears and the *murti* is seen is not believed by all.” Then Swarupanand Swami said, “It is like placing a lemon at the tip of an arrow, then wherever the arrow is turned, only the lemon is seen. Similarly, God totally resides in my focus and so wherever my focus is directed, there God is seen.” Then Maharaj said, “The inclinations of all three are different. Therefore, Anand Swami should keep the company of Muktanand Swami and Muktanand Swami should keep the company of Swarupanand Swami. If you do this, each other’s deficiencies will be resolved.” Thus, this is the difference between the highest, medium and lowest levels of performing given activities. //25 //

It is very difficult to know *satsang* as it is, and even if somebody knows, it is not practised. If somebody does practise *satsang* then it is not practised as it should be. And if it is practised as it should, then it is difficult to maintain it – either he goes out of control or becomes mad, but is unable to maintain it. So, who can maintain this *satsang*? Only one who has knowledge of the glory of Maharaj and the great Sadhu, coupled with intense love for them. Others are just not able to maintain it. Then he said, “In this Satsang there are countless people who are like Prahlad, Ambrish and Parvatbhai. But without close association with a sadhu, they cannot attain spiritual knowledge; and without spiritual knowledge, the glory of God and his holy Sadhu is not known, and without knowing the glory one cannot become happy. There is no doubt about it.” //26 //

Maharaj used to say, “Others are unfortunate but Yadavs are

eternally unfortunate.”<sup>6</sup> Then, Swami said, “Those who do not understand Maharaj as he is and the Sadhu as he is, are eternally unfortunate like the Yadavs. They are like the famine of 1876 (1820 CE) which occurred despite the torrential rains, and like one who bathes in the Ganga but keeps his head dry. Since, without knowing the glory they stay in this *satsang*. They remain ignorant like children. But they are not able to understand the true glory of God and his Sadhu. The glory of *satsang* is very great. Maharaj used to say that this Satsang is divine and infinite. Saying this, he said,

*“Dhanya dhanya so jan shodhi Satsangati āyo,*

*Tirath vrat jap jog sabanko fal so pāyo;*

*Kiyo vachanme vās bhayo tehi vihad vāsā,*

*Hari harijan rasrup rahat tahā pragat prakāshā;*

*Jehi man vachan par Veda kahe tehi sukhme santat rahe,*

*Jan Mukund so satsangko mahimā ko mukhse kahe?”<sup>7</sup>*

This is how the glory of *satsang* is described. //27 //

When does *satsang* develop? When there are places like Badrikashram and Shvetdwip; the continuous company of great sadhus like Muktanand Swami, Gopalanand Swami and Swarupanand Swami; and a lifespan equal to a *kalpa* of Brahmā during which one engages in learned discussion, then *satsang* develops. But without this, *satsang* does not develop. Then Swami said, “Has one accepted a guru? If a guru has been accepted, his virtues should develop in us, should they not?

*Sarvopanishado gāvo dogdhā Gopālanandanaha*

*Pārtho vatsah sudhirbhoktā*

*dugdham Gitāmrutam mahat.<sup>8</sup>*

6. The Yadavs lived with Shri Krishna Bhagwan, yet did not realize his true glory. So, there is nobody more unfortunate than them.

7. Congratulations to the person who has discovered the importance of *satsang*, for he has received the fruits of performing pilgrimages, austerities, chanting, yoga, etc. One who has faith in the words of the Sadhu attains Akshardham. God and his holy Sadhu are manifest. The Vedas describe God to be beyond description by the mind and speech and in that bliss the devotees reside; Says Muktanand, the glory of *Satsang* is such that it cannot be described in words.

8. The Upanishads are milk-giving cows; the milker is Gopalanandan Shri Krishna; the calf is Arjun; milk is the great (divine) nectar, i.e. Bhagvad Gita, and the intelligent are those who drink it (the Gita).

“Just as God turned the Gita into a cow and Arjun into a calf and fed him milk, have you suckled anyone (as guru) like that? Those who have suckled enthusiastically like this do not retreat from observing moral codes, etc. But, as long as one has not overcome greed, lust, gluttony, attachment and ego, one has not sincerely accepted a guru. And one who has accepted a guru would never retreat from observing austerities, etc. //28 //

One or two pots of water cannot cool a red-hot iron frying pan weighing a hundred thousand kilos. The only way to cool the pan is to throw it into the Ganga. Then for ten to fifteen days waves as high as a tall building will rise and then ultimately the pan will become cool. Similarly, the *jiva* is heated red-hot by desires for the five types of sense pleasures and it cannot be cooled by staying just one or two days in the company of *satsang*. And for one who wants to cool the *jiva* from the effects of the sense pleasures, it takes ten to fifteen days for the desires to calm down and then the talks penetrate within. Then the *jiva* cools. But who comes to the Sadhu? One who comes to the Sadhu will have no deficiencies left. Such *satsang* has been attained, but without close association with the Satpurush nobody realizes it. And as long as one does not have association with the Satpurush, nothing has been achieved. Upon this, he recited a verse by Brahmanand Swami:

*Rāj bhayo kahā kāj saryo,  
Mahārāj bhayo kahā lāj badhāi;  
Shāh bhayo kahā vāt badhi,  
patsāha bhayo kahā ān firai.  
Dev bhayo to kahā bhayo,  
ahamev badhyo trushnā adhikāi;  
Brahmamuni satsang vinā,  
sab aur bhayo to kahā bhayo bhāi.*<sup>9</sup>

Thus, until one has associated with the Satpurush, one has done nothing. //29 //

9. If a person becomes a king, he proclaims that his reputation has increased; if he becomes an emperor he thinks his fame has spread more; when he becomes a deity, his ego increases and the desire for reaching still higher increases; but, Brahmamuni says that without *satsang* all that one attains is worthless.

See, a Satpurush manifested and dispelled darkness within a radius of 500 million *yojans*. Just as night is banished by the rays of the sun, similarly, by the glance of the Satpurush, no ignorance remains anywhere. And without the Satpurush, it is as if:

*Solkalā shashi ugahi tārāgan samudāy,  
Sab giri dāha lagāviye ravi bin rāt na jāy.*<sup>10</sup>

Similarly, without this Sadhu, ignorance will not go, and without removing ignorance, there is no bliss. I want to give much spiritual wisdom and make you *brahmarup*. But what can I do? These workshops (mandir building activities) have kept me so busy that I cannot free myself to reveal this spiritual knowledge. Just as a busy farmer defers his plans for revenge till the next day, but never becomes free and so does not go to take revenge, similarly, use of my knowledge has been postponed. Now, I want to keep sadhus and *satsangis* with me and just talk to them, to make them *brahmarup*. Then he said, “Listen to these spiritual talks! To get such company later will be difficult. Therefore, make sure you keep this company.” Then he said, “*Chetanhārā chetjo kahat hu hāth bajāy.*”<sup>11</sup> I clap my hands to draw your attention and then speak, otherwise people will say that you never told us.” //30 //

One must associate with the Satpurush through mind, deeds and words. Then someone asked, “How should one associate through mind, deeds and words?” To this Swami replied, “With the body, perform deeds as per the commands of the Satpurush. Through speech, praise the countless virtues of the Satpurush. And in the mind, do not lose faith in the powers of the great Sadhu. Thus, one can know that association with the great Sadhu has been made through mind, deeds and words.” After saying this, Swami sang ‘*Sant samāgam kije ho nishdin sant samāgam kije.*’<sup>12</sup> //31 //

10. Even if there is a full moon, all the stars have appeared and all the forests are on fire, still the darkness of the night will not go without the onset of sunrise.

11. Those who are alert, be aware, I proclaim loudly with clapping of hands.

12. Associate closely with the Sadhu, day and night, and remain in his company.

Swami said to Kalyanbhai, “Today, the glory of Satsang cannot be described as it is and if it is described, it is not believed.” Kalyanbhai said, “The glory of Satsang is great.” Then Swami said, “Previously, many great avatars have incarnated. Compared to them, when I look at the children of these *satsangis* I see that they have tens of millions of times greater divinity than them.<sup>13</sup> So, how can the glory of the great devotees, the great sadhus and Maharaj even be described?” And Maharaj says in Vachanamrut Gadhadra II-67, “I myself cannot comprehend the limits of my own greatness, so how will others understand it?” Saying this, he recited:

*Madbhayāt vāti vātoyam suryastapati madbhayāt;*

*Varshatindro dahatyagnirmrutyuscharati madbhayāt.<sup>14</sup>*

After reciting this *shlok*, Swami said, “He (Lord Kapildev) showed much power, but liberated only his mother. Thus, this *shlok* seems to be describing somebody else’s spiritual power, but not his own.” Then he added, “Today in Satsang, even the women devotees can redeem thousands of *jivas*, so what can be said of others?” //32 //

One person spends the whole day building a wall and another breaks it by throwing just a stone. In the end, the builder will tire. What is that small stone? Throughout the day, one builds a wall of desires and then at night comes to the great Sadhu. Then the Sadhu talks to him, “By any means, believe that this body is not yours.” In this way, he nullifies it. This Sadhu, by every means possible, makes one forget worldly desires by calming one from within. And even if one wants to enjoy worldly pleasures, one is made to forget them. And as a last resort he would calm the desires through devotion and not allow anything worldly to be remembered. Thus, this Sadhu can make one *brahmarup* in

13. Gunatitanand Swami said this referring to Dahyabhai, the son of Kalyanbhai of Vanthali, near Junagadh.

14. The wind blows because it fears me, the sun shines out of fear of me; And out of fear of me, Indra rains, fire burns and death stalks on earth.

- Shrimad Bhagvat 3/25/42

countless ways, which one would never know. Just as the mere touch of sharp British steel weapons<sup>15</sup> will cut a person without his realizing it, similarly, the truly enlightened have infinite ways of making one *brahmarup*, without one even realizing it.” //33 //

The meaning of the word *satsang* is ‘the association of the great Sadhu’. Also, one who has pleased the great Sadhu, has also pleased God. //34 //

One who wants to do good for his *jiva*, should come to this Sadhu and listen to his talks. //35 //

In the village of Charkha, Swami said, “We have attained a great benefit. Therefore, collect enough grains to eat and sit near the Sadhu.” //36 //

On the way back from the village of Savar, Swami said, “Without association with the great Sadhu, deficiencies will remain. One who is spiritually powerful will remain stagnant and will not progress. Also without this company, desires will remain. But God cares for us. He will arrange the company of someone great for us and through his association remove our deficiencies. And these talks are not realized at present, but in the future they will bear fruit.” //37 //

When one associates with the great Sadhu, there is less time for meditation and worship; and if one meditates and prays then there is less time for association. So what is to be done? Replying to this question, Swami said, “Associate with the sadhu, since through association worldly desires are overcome. Without association worldly desires cannot be overcome.” //38 //

If one has served the great Sadhu for even one year, he takes care of him. Just as when Aruni and Upmanyu fell

15. Refers to sharp blades and swords.



in the well, their guru searched for them and removed them.<sup>16</sup> //39 //

True *satsang* is one's close association with God and the God-realized Sadhu and the rest is known as just half-*satsang*. //40 //

God is not pleased as much by other endeavours as he is by *satsang*. *Satsang* is the extent of one's goodwill towards God and his Sadhu. To attain it is rare. //41 //

While engaging in *satsang*, first one gains *vivek* – by which one understands right and wrong. Then *vimok*<sup>17</sup> is gained – by which desires for women, etc. are overcome. Then we learn how to do things according to the traditions of Satsang and which are in accordance with all. When one believes one's form to be *brahmarup*, above all else, then God accepts him. Thereafter, just as the *jiva* protects the body and the wife protects the husband, similarly, God protects *satsangis* in all ways. //42 //

At present, God has showered much grace. What is that? That we have met the true Sadhu who compels us to offer devotion, observe our duties and listen to spiritual discourses. By associating with him in this way and overcoming affection for the body and world, one develops affection for God. Then, when spiritual knowledge is attained one becomes detached. //43 //

*Satsang*, the God-realized state and the *murti* of God – all three are rare. But we have attained them. Therefore, be humble, honour others and preserve them. //44 //

16. Aruni was a disciple of Dhaumya rishi. Aruni lay down all night in the farm using his body as a barrier to block a breach in the barrier and prevent the rainwater from flooding the area. His guru came searching for him.

Upmanyu was another disciple of Dhaumya rishi. He was sent to graze the cows and forbidden to consume milk, ghee, etc. Once, when he was very hungry, he ate the leaves of an *akhdo* plant. The white milk of the plant fell in his eyes and he became blind. He then fell into an empty well, where the guru later found him. After rescuing him he restored his eyesight.

17. Becomes above lustful desires.

If a hundred thousand kilo iron pan is heated to red hot, then it cannot be cooled by pouring only a hundred pots of water. It is cooled if it is placed in the flowing Ganga. Similarly this association with the Sadhu is like the forceful flow of water. And the *moksha* attained at present is like when it rains continually for four months the pan does not stay hot – such *moksha* is attained at present. //45 //

Believe that, “I do not belong to the family, the world, the body and that I belong to God. Without this association with the Sadhu, it is possible to go to Golok but not possible to go to Maharaj.” //46 //

By associating with the Sadhu all attain greatness. If someone sits continuously to offer devotion, then it is my responsibility to run his worldly affairs. //47 //

For those who practise *satsang*, the fear of Time, karma and *māyā* has been banished from their minds. God has become their protector. Just as those who harass the citizens are rebuked by the king, similarly, those who observe the instructions of the Vedas cannot be taken to Yampuri, and if they are taken, then the servants of Yama would bow to them and send them back. But, they start beating others from here. And those who fully observe the Vedas go to the abode of God – that is the power of the Vedas. Ajamil was a grave sinner, but he had the darshan of a sadhu, so as a result was freed from the clutches of Yama. And God stays with the great Sadhu; he does not leave him. And to help people live God sends rain. Otherwise, where is the rain? //48 //

Kartik Swami circled the earth. But Ganapati was shown a short cut technique by Parvati, in which he did not have to circumambulate the earth and so won the race for the bride. This is the benefit that one gets from the company of the great. //49 //

Even if one is a son of God, still, without the company of a great Sadhu and without sitting down with the Vachanamrut, the

glory of God and his holy Sadhu is not understood. So, if one does not do this then one does not realize the qualities of the Sadhu as they are. Therefore, only by study like this are deficiencies removed. //50 //

One day, after reading the Vachanamrut, Swami said, “This Vachanamrut contains the essence of the four Vedas, six shastras and eighteen Purans. In it Maharaj has talked about his principles and they should be studied. Oh! What great benefit have we gained? See, out of compassion God has come for us from so far, but this *jiva* has no desire to worship God. He has come all the way from Akshardham. Now, like a woman who becomes a sati by force, similarly, the *jiva* is also forcibly made to worship God. The scriptures also talk only about dharma, wealth and desires. And in them there is only the occasional mention of *moksha*. Therefore, from the scriptures accept whatever is useful for *moksha*. //51 //

The day Swami came from Vartal, he said, ‘*Ākūti-chiti-chāpalyarahitā nishparigrahāhā*.’<sup>18</sup> When someone has these 64 attributes, then one becomes a Sadhu. If one continuously associates, day and night, until the final dissolution of the universe, with sadhus such as Gopalanand Swami, Krupanand Swami, Swarupanand Swami and Muktanand Swami, then one can become a complete sadhu. And without saintliness, happiness is not experienced and ultimate *moksha* is also not attained. So whatever deficiencies remain will have to be overcome.” //52 //

If a landowner is powerful, he will only acquire land and if a businessman is powerful, he will accumulate wealth and if a Brahmin is powerful, he will gather books and if a shepherd is powerful, he will accumulate cattle – but none can become an enlightened sadhu. Thus, there is no worth in all this. So, associate with this Sadhu and attain saintliness. Money and other objects will remain unused and one will pass away. And if one offers devotion or performs meditation at

18. See footnote 9, p. 164.

night thinking, “All these just eat and sleep and only I pray and meditate,” then all merits are burnt away. And even after attaining greatness if one hankers for disciples, what should we say? The water in the pot is the same, but after putting sugar crystals in it, it is secretly fed to a disciple – in this way the master steals, and if the disciple does not do the same, then he himself teaches him by secretly revealing how to steal what he needs. In this way, by trickery, his whole life is wasted. By this technique both the teacher and disciple, together, get their work done. On this he spoke, “*Chhotā chhotā shishya rākhe re*.”<sup>19</sup> //53 //

Whatever is dear to the master, is given to the disciple. A father has a wife in his heart, so he enforces a wife in the son’s heart. Similarly, the Sadhu is fond of God, so he implants him in the *jiva*’s heart. And, just as, without eating hunger is not satisfied, without heat cold is not banished and without the sun darkness is not removed, similarly, without close association with the great Sadhu ignorance is not overcome. A learned can teach but what will an uneducated person teach? Since, at the root he has no knowledge, so how can he give it?

*Guru bin gnān nahi, guru bin dhyān nahi.*

*Guru bin ātmavichār na lahat he.*<sup>20</sup>

Similarly, without a truly great Sadhu, nothing happens. After reciting the verse, “*Tin tāpki jhāl jaryo prani koi āve*,”<sup>21</sup> Swami said, “There is no alternative but to keep the association of such a great Sadhu; do it, but with the aim of attaining one’s goal at any cost. Then he will be pleased. This association makes a great difference. Just as Kartik Swami circled the earth and Ganapati, by the advice of Parvati, circled a cow – and that, too, was considered a circumambulation of the earth. See how much difference association makes? And what does not happen even after ten million births of introspection, will happen in one month with the help of the great Sadhu. Such is the power of this

19. They have young disciples to serve them.

20. Without a guru there is no knowledge, no meditation, and no contemplation on the *ātmā*.

21. See footnote 11, p. 206.

association. Therefore, this is our principle and Maharaj has also said, 'By making some excuse, I wish to be born in the midst of this kind of Sadhu.' And such a birth has been taken by us." //54 //

Believe that this body will die at any moment now. And as this clock chimes, time is eating up the lifespan. But this *jiva* has indeed forgotten. On this he cited, '*Garbhavāsmā tu shu kahine āvyo re*'<sup>22</sup> and said, "Then afterwards, will a stick be taken up to beat the *jiva*?" The *jiva* knows that all this (its miseries) will be on someone's head. But, it does not know that they will be on its head. Gestation, birth and death, and the cycle of rebirth are all awaiting. Therefore, by this close association overcome these, then one becomes fearless. //55 //

This body is a pile of dust. As long as it is well, worship and singing of devotional songs are possible. So, one should proceed slowly on this path. For example, if the king's son is fed a lot in one day he does not grow overnight, but if he is fed daily according to his needs he grows. Similarly, spiritual knowledge is attained slowly, through association. And without the association of appropriate people, meals are not prepared. Similarly, without the association of the God-realized Sadhu God cannot be worshipped. So, whoever listens to these spiritual talks progresses. But overeating makes one feel more sleepy. And have we come together to merely eat and sleep? So, either today or tomorrow, in a month or six months, there is no alternative but to associate with the great Sadhu. //56 //

"Do not consider such a Sadhu to be merely like a human or a deity. He is extremely great. Therefore, associate with him. If this matter is not thought about what is the use? Eat food from the mandir all your life, but associate with the Sadhu. There are a lot of grains, so come and I will give." In this way, to mercifully give spiritual wisdom is the Sadhu's only insistence.

22. You have come out of the womb after promising many things to God.

Then he said, "So what if you sponsor a meal of sweets? In the future we'll give you a thousand kilos for each kilo you donate. But, that will not reduce the inner enemies of lust, etc. On the contrary, they will increase. Therefore, keep this association with the God-realized Sadhu – that is the only principle." //57 //

Even in the month of Bhadarvo, the rains are scarce! And even though this Sadhu is present it is like this, since nobody associates with him. But later, householders and sadhus will all repent. Therefore, both those with and without understanding, should make arrangements for their livelihood and come to this Sadhu. One may perform austerities for tens of millions of years but that will not give one this type of spiritual association. And those who observe fasts will know about the difficulties of observing austerities. However even that is not as fruitful as the association of this Sadhu. After saying this, he had the 'Guru's Inclination' section of the *Brahmavilās* scripture recited and said, "This opportunity is very rare. What does the *jiva* know?" Saying this, he showed his own blanket and said, "If I sit covered in this blanket, I am like a jewel wrapped in rags." //58 //

The *jiva* is caught up in ego, lust, anger, etc. so how can it worship God? Speaking of worldly gossip, he said that three people used to engage in worldly talks. Maharaj said to them, "Do not let them come to me, since they engage in worldly talks. Therefore, only talk as needed for some specific purpose, but why is there a need to talk of politics and business? To talk about anything except God and to eat without remembering God is as useless as dust. Therefore, by keeping the company of the great Sadhu, lust, egotism and anger should be overcome." //59 //

This Sadhu has God and to whoever associates with him spiritually, he gives them God. Therefore, there is benefit in the company of this Sadhu. So, become meek and subservient before him. Bow to him and know his opinion and his principle. Know all this and act in that way. //60 //

The priority given to this material world, one's wife and son, is not given to the spiritual association with this Sadhu and because of that lack of association they (world, wife, etc.) remain predominant. //61 //



## 19. PROFOUND ASSOCIATION – LOVE – DEVOTION – FRIENDSHIP

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After talking on renunciation, detachment, observance of rules and dharma, Swami said, “What is one to do with renunciation and detachment? Whatever the type of *jiva*, only one who has profound association with the enlightened Sadhu of God is a *satsangi*. Without this, what is the use even if one offers much devotion? And so what even if he can, through grace, continuously see the *murti*? Only profound association with the enlightened Sadhu of God is *satsang*. This *satsang* is attained by continuously practicing it until the very end of the entire universe. Then circumstances will not affect. So, do such *satsang*.” //1 //

By sitting with Niranjananand Swami, one experiences total peace within. Thus, sitting with such great sadhus gives happiness. Who experiences this happiness? One who has affection for him. //2 //

If one has love for God and his Sadhu, then one will be loved by everyone. But if one is against them, then all will turn against one. Remember this talk, there is no doubt in it. //3 //

Goodwill towards the great Sadhu is the only way to overcome worldly desires, while enmity towards the great engulfs one in desires to enjoy worldly pleasures. God and his Sadhu have been recognized and understood, so now there is no need to run around. //4 //

These talks cannot be grasped even in a hundred lives, therefore all should keep these talks in mind. And attach the *jiva* (i.e. have close association) with two good sadhus and three

good devotees so that one does not fall from *satsang*. And if traces of lust and greed still remain, do not worry. Maharaj has said in the Vachanamrut, “Even if one has no desires of lust and greed, but if one’s *jiva* is not attached to the enlightened Sadhu of God, what is the use? In the absence of this attachment one will become demonic.” #5 //

Two people with the same inclination are equal to thousands and hundreds of thousands. Without this, know that even if we are thousands and hundreds of thousands, we are alone. #6 //

To attach one’s *jiva* to a great devotee is the very purpose of remaining in the Satsang – but to merely offer devotion is not the aim of staying in Satsang. #7 //

Nobody except the God-realized Sadhu knows how to shower true affection on the *jiva*. And others shower affection that nourishes the senses and this, in fact, has adverse effects. #8 //

If one has attached one’s *jiva* to the great Sadhu, and due to adverse time and place it becomes necessary to leave *satsang*, then still the great Sadhu will himself observe any atonement or will give the devotee the strength to observe the atonement. Ultimately, he will induce some illness in him to free him from worldly desires, but will keep him in *satsang* and will not let him go. #9 //

Maharaj has described how not to fall from Satsang, “If the *jiva* is attached with all sadhus and *satsangis*, it will not fall.” And, gradually reducing the number, he finally said, “If one has attached the *jiva* with two good sadhus and four good *satsangis*, then it will not fall, otherwise due to adverse time and place, it may fall.” #10 //

Establish rapport with God or his Sadhu. Then, someone asked, “How can one who has established rapport with God be recognized? And how can one who has established rapport with the Sadhu be known?” Then Swami said, “One who has rapport

with God cannot live without talking or listening about the physical descriptions, divine actions and natural mannerisms of God, throughout the day and night. And one who has a rapport with the Sadhu cannot live without engaging in his darshan and service or listening to his talks throughout the day and night. Then one knows that one has a rapport with the Sadhu.” Then Swami said, “The extent to which the *jiva* is attached to the Sadhu is the extent of its good company and the extent to which the *jiva* is not attached is the extent of its bad company.” Then someone asked, “Even when the *jiva* is attached to the Sadhu in this way, why does it leave Satsang?” Then Swami said, “The *jiva* is not attached to the Sadhu in this way, since if it was attached, it would not leave. This neem tree was only two hands tall when we were building this mandir (in Junagadh), and could be uprooted by even one person. But, today, even if all these people of the village get together they cannot uproot it. Similarly, if over the course of many days the *jiva* has become strongly attached to *satsang*, it does not fall from *satsang* due to the temptations of the five types of sense pleasures or instincts, such as, lust, etc.” With this, Swami said,

*Prasangamajaram pāshamātmanah kavayo viduhu;  
sa eva sādhusu kruto mokshadvāramapāvṛtam.<sup>1</sup>*

“For one who can live like this, the gateway to *moksha* is open. And if one cannot live like this, then the door to *moksha* is closed, locked and sealed.” #11 //

In Gadhada, Swami said, “We have affection for God, but it is not evident.” To illustrate, Swami gave an example narrated by Maharaj, “Jiva Khachar has affection for his estate but it is not apparent at present. But if somebody comes to seize it, it becomes known. Similarly, when somebody tries to make us leave *satsang*, then our affection becomes known.” #12 //

If five people or two people of the same inclination get together,

1. Kapildev Bhagwan says to his mother, Devhuti, “If a person maintains profound attachment towards the God-realized Sadhu just as resolutely as he maintains profound attachment towards his own relatives, then the gateway to liberation opens for him.”

they are like hundreds of thousands and tens of millions. And without this shared inclination no matter how many get together, they are alone. //13 //

When the *jiva* attaches itself to the great Sadhu, then all faults are overcome and his virtues are imbibed. To illustrate: it is like when a magnifying glass is kept in front of the sun, fire is produced from it. //14 //

Where a security post is established, nobody can enter. The message of this example is that if one has attached the *jiva* with the great Sadhu, knowing his glory, then even if one unwillingly has to separate from him, still one does not enjoy material pleasures and is not tempted by them. //15 //

During an Ashwamedh Yagna the sacrificial horse is taken throughout the ten directions and if somebody seizes it, the *yagna* remains incomplete till the horse is freed. So, the fruits of the sacrifice are not earned until the horse is released. But, if the horse is allowed to roam in one's own compound one can finish the *yagna* and earn the fruits. Since, the fruits are attained by performing the *yagna* and by riding the horse, fame increases. And the horse of the powerful, like Swarupanand Swami, cannot be captured.<sup>2</sup> Even one who remains close to God and may be the son of God still has to attain the 64 qualities. Therefore, ride the horse in the compound and finish the *yagna*. //16 //

If affection for the great is developed, then even one with worldly desires feels joy within and without this affection for the great, even one who is desireless remains miserable. //17 //

Whatever else is said can be done, but it is difficult to become a true devotee. Some do become, but they are unable to stay with the Sadhu. Some do stay with him, but material pleasures are not renounced. Some do renounce, but, they are not able to attach to God. That is extremely difficult. //18 //

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2. 'Capturing the horse' – used as a metaphor to mean that a devotee becomes attached to material pleasures instead of God.

Some attach their *jiva* to cattle so that when they call, the cattle do as they say and follow them. Similarly, if they focus attentively like that on God and join the *jiva* to him how can God remain without being controlled by them? Then, God follows behind him and looks at him because he has affection for his devotees. Therefore, look at God and do not look towards trees and other objects. And if one wants to give the body hardship then at night sit in devotion for some time. //19 //



## 20. SPREAD OF SATSANG

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Satsang is said to be established when the whole universe worships Swaminarayan. And it is going to spread until then. Satsang will grow until there are hundreds of thousands of people following each sadhu (of the Swaminarayan faith). //1 //



## 21. QUALITIES AND GLORY OF A DEVOTEE

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There are four types of *satsangis*: “The first and best of them all is the one with knowledge of *ātmā* and Paramatma. Second is one who meditates and has love. Through his attachment for meditation and love for God and his sadhus in this way, he will succeed in attaining *moksha*. The third is one who follows the commands of God and just about makes it. And if he succeeds that is fine. The fourth is one who attaches himself to some sadhu and as a result somehow survives in Satsang. Swami thus described the nature of the four types of devotees. Then a devotee asked, “Of the four types of devotees described, does the first, the spiritually wise, encounter any difficulties?” The answer, “If someone pushes, one falls and gets up again. In the rain one slips and gets up again. Similarly, obstacles due to adverse time and place are controlled by proper thinking, but obstacles due to difficult place and time do arise. That is the answer.” //1 //

A low caste person who is a devotee of God is greater than even a person who has been a Brahmin for a hundred births and drinks the Soma juice. Understand the glory of a devotee of God in this way – that is Prahladji’s statement. //2 //

One who is truly spiritual is not affected by the influence of the three material qualities of ignorance, passion and goodness, but stands at the doorway of awareness and remains alert. //3 //

Believe that we belong to God and not to *māyā*. //4 //

God resides in his devotees according to their suitability. The greater the devotee, the greater the extent to which he resides in him. //5 //

A devotee is able to maintain one of the three types of meditation: meditation in the form of conviction in God's divine form, in the form of the desire to be in the company of the Sadhu or in the form of the belief that 'I am a devotee of God'. Otherwise, to maintain uninterrupted concentration on the *murti* of God is possible only for sadhus such as Swarupanand Swami and others. //6 //

Just as a cow releases milk for its calf, if a devotee surrenders his mind to his guru, he will free him from the inner faculties of ignorance. But without this it will not be removed. //7 //

Those who learn spiritual knowledge and do service continue to progress; and those who increase their ego continue to regress. //8 //

There are two types of people in the mandir and among the devotees. Of them, one stays of his own accord and one has to be looked after. Of the two, introspect and find out one's own type. //9 //

There are many types of people in this Satsang and mandir. Of them, some are internal enemies, some are like cousins who cause division and demand a share in the property, some are like daily wage earners, some are like working partners, some are like guests, some are like relatives, some are like sons and some are like owners. There are these differences among the people.<sup>1</sup> //10 //

The best devotee understands by reading or listening to the scriptures. The mediocre understands through the talks of

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1. The different types of people who live in the mandir are:
- Like enemies: if the mandir's work is being spoilt he lets it happen; he even spoils good work and attempts to make others act like him.
  - Like distant relatives: they use the facilities of the mandir, cause splits and demand rights.
  - Like labourers: work only for a fixed time. When the time is up, even unfinished work is left behind and they go away.
  - Like companions: help for an extended period, but first take care of their own needs.

the Sadhu. And the lowest understands with the passage of time. Also, there is a difference in the actions of a liberated soul, a spiritual aspirant and a worldly person. So, if one encounters depression while doing some work then one should say, "Give me something else to do." But one should not get depressed. //11 //

In Satsang, some are liberated souls. Even among them, there are some differences. Some are capable of constructing mandirs, buildings and resthouses for pilgrims; some can manage fields, farms and gardens; some can raise and manage funds; and some are able to manage estate and property. There are many liberated souls like these, but there are only a few liberated souls who promote talks on the three topics of *upāsanā*, God's commands and spiritual knowledge. And value lies only in these three talks. Also, dharma and detachment are included in them. So, by keeping these three talks in the forefront, other things are also easily achieved. However, only a few liberated souls propagate them. But only they contain the real substance. After repeatedly thinking about this, I have developed firm conviction in it and spoken. //12 //

Others are born to remove their own deficiencies and to understand the correct form of Purushottam. However, the God-realized Sadhus take birth to make countless *jivas brahmarup* and explain the form of Purushottam. For this, they incarnate on this earth. These talks are dear to Gopalanand Swami, Muktanand Swami and Swarupanand Swami. They have been transmitted to these ordinary *jivas*, who cannot understand them and so are rejected. Just as the Soma juice herbal medicine is digested only by a Brahmin who has been pure for a hundred births, but is not

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- Like guests: not bothered whether the mandir benefits or suffers. They do not participate in any activities of the mandir.
  - Like relatives: are pained to see the damage to the mandir. Will scold others for it, but will not attempt to solve problems through their own initiative.
  - Like sons: will stay awake to help the seniors of the mandir.
  - Like owners: will sacrifice one's life for the mandir's cause.



digested by anyone else, similarly, liberated souls of Akshardham understand this talk and others discard it, but they are not able to understand it. //13 //

When one looks at the *jiva* it appears as if there is no spiritual aspiration for liberation. A genuine spiritual aspirant does not experience happiness or peace without God or his sadhu. Just as a pearl oyster in the ocean remains unaffected by the ocean water, but when drops of water from the *svānt* constellation fall, it enthusiastically accepts them and they will become pearls worth a hundred thousand rupees each. But when the water drops are accepted with subdued faith, they become pearls worth fifty thousand. And one that accepts fallen drops of water develops faulty pearls. Similarly, if an aspirant associates faithfully with this Satpurush, through mind, deed and words, then he becomes *brahmarup*. Then he recited the following:

*Shraddhāvān labhate gnānam*

*tatparah saiyatendriyaha;*

*Gnānam labdhvā parām*

*shāntimachirenādhigachchhati.*<sup>2</sup>

And for one who does not have such faith perfection is attained only after many births. //14 //

As a result of the impressions of previous births, desires are present in seed form (the causal body). It is when one surrenders one's mind to the great and pleases them that, through their grace, desires are destroyed. But they are not destroyed by any other means. //15 //

Among us, renunciation shines out and is highly valued, but there are obstacles in this; devotion also shines out a lot, but there are obstacles in that, too; and there are obstacles even in *ātmā*-realization. But one who has surrendered his mind to the great Sadhu has no difficulties. To illustrate, Swami gave

2. One whose senses are under control, who possesses faith and is intent on it attains spiritual wisdom. Upon attaining that spiritual wisdom, such a person immediately attains the highest state of enlightenment and final peace.

examples of some who had faced difficulties. //16 //

The way in which the company of God is kept is of three types: when there is no desire for material pleasures it is the best; when desires are suppressed and commands are obeyed it is mediocre; and when commands are disobeyed it is the worst. //17 //

One who has overcome attachment for money will not even be able to make efforts to earn money. And when he engages in worldly duties, it is done superficially. To illustrate, Swami gave the example of Mava Bhakta.<sup>3</sup> //18 //

One who highlights the virtues one possesses to others is at the lowest level of spiritual progress; one who does not highlight them, but does not hide them either is at the medium level; and one who hides them is the best person at the highest level. The great give support according to one's conviction and inclination. //19 //

Some are controlled by the mind while some control the mind. This statement is worth contemplating on daily. //20 //

If attachment to one who is free of material desires has been developed, then he will pull one who has material desires along with him. But, how can one with desires know that attachment has developed to one without desires? Swami replied, "If by his wish or due to fate, one with desires has to stay away from one without desires then, still he feels a yearning to stay near him. And how does he pull him along? Well, he (one without desires) criticizes one's desire for material pleasures in many ways." //21 //

Those who are very quiet harbour lust and pride and those who are hyperactive harbour ego. //22 //

3. A native of Thanagalol village in Junagadh district. He came into contact with Gunatitanand Swami and spent much of his time at Junagadh. Gunatitanand Swami used to say, "If a pillar expresses desires, then Mava Bhakta may have desires. His ego (i.e. sense of individual existence) has been dissolved."

The body and senses are material, like the material objects of this world. As they belong to the same category they attract each other. One who has good impressions from previous births is not attached to material objects. //23 //

*Mukta*, *mumukshu*, *vishayi* and *pāmar* are four types of devotees. Of them, a *pāmar* devotee worships God for some material objects; a *vishayi* renounces the pleasures of this world but desires other pleasures (of heaven, etc.); a *mumukshu* wishes for the bliss of a *kaivalyārthi*; and a *mukta* wishes only for the *murti* of God. //24 //

From goats to animals as large as elephants, all stay in an enclosure. But a lion cannot be confined to an enclosure. Similarly, a spiritual aspirant does not remain in the bondage of *māyā*. Therefore, since we have attained this association with the God-realized Sadhu do not consider the devotee of God to be like a mere human being. //25 //

Keep a proper focus in attaining one's own *moksha* and make only simple efforts for the *moksha* of others. //26 //

The characteristic of one who has attached to the Sadhu is that he remains happy in obeying the Sadhu intuitively. And he does only that work which the Sadhu tells him to do and nothing more. The Sadhu remains concerned for him and regularly enquires about him after five days, one month, two months or four months. And if the Sadhu did not look after him, he would be spoiled, therefore he looks after him. But one who is of a lazy and arrogant nature is not able to think of anything, therefore, it is better to let him loose. Since if he is forced, he would become depressed. //27 //

This *jiva* is a bonded servant and serves the body. It even makes God protect it and keeps God in the service of the body. However, Prahlad did not consider the protection of the body as the most important goal and so did not ask for it. //28 //

There are two types of sadhus and *satsangis*. Of them, one is pleased on attaining worldly pleasures and the other is pleased when desires for worldly pleasures are overcome. //29 //

One who is wise is pleased when rebuked by God and his holy Sadhu, while the foolish is pleased when praised. //30 //

Maharaj says, "When one develops detachment like Jadbharat and Shukji, love for God like the Gopis, and servitude like Uddhav and Hanuman then one becomes a true devotee. Otherwise deficiencies are said to remain. So think and see how much deficiency still remains?" //31 //

Without being focused, nothing is achieved. If one gets food to eat, is able to digest it and yet does not perform devotion, then one is an offender of God. And when food is not obtained, what devotion does one perform? But when it is attained and one does not offer devotion, then one is an offender of God. //32 //



## 22. PERCEIVING THE VIRTUES AND FAULTS OF OTHERS

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Vicious natures such as lust, anger, etc. are like pimples and ringworm! They are consequences of having a body. But they will be conquered. And if the great Sadhu showers his blessings, they will be overcome this instant. But to perceive flaws in the great Sadhu is like tuberculosis. #1 #

If a person brings 100,000 rupees daily, but talks ill of *satsang*, I do not like it. And, even if a person only sleeps and eats, yet talks positively about the devotees of God, then I will arrange for his service. That is my nature. #2 #

When a flaw of a devotee is noticed, then think of his virtues so that thoughts of the flaw are eliminated. Just as, if five soldiers have come to fight and if fifty come to oppose them, they will certainly throw out the five. Similarly, there are many virtues and by thinking of them the few faults are discarded. And if a devotee has many faults, he will not be able to stay in Satsang. #3 #

There are faults even in virtues. What are they? That one practises detachment and perceives the flaws of others; and that one sleeps less and sees fault in one who sleeps more, etc. Many such talks were delivered and discussed. They should certainly be understood. #4 #

‘Others are not troubled by lust; and only I am troubled by lust. Others do not have even one fault; only I have faults.’ If one does not understand like this and looks at the faults of others, one will suffer. #5 #

Describe the virtues of the devotees of God. By this, the *jiva* becomes *brahmarup*. And, in this, there is no effort. But, “He is like this and he is like that,” such faults of the devotees of God should not be spoken of. And why do we need to do this anyway? If someone does not understand his faults, then he will understand in the future. What is the hurry for this? He is not going to run away from Satsang. But do not talk about the faults of others. Then he narrated the story of Lava and Badshah.<sup>1</sup> Thus, the main thing is to always describe the virtues of devotees and not their faults. #6 #

By thinking about the defects of a devotee of God the *jiva* is defiled. Therefore, think of his virtues. And the stigma ascribed to Naradji,<sup>2</sup> etc. is due to the effect of place, time and the power of God’s *māyā*. Understand it thus, since all of them were wise, great and liberated many *jivas*; thus, think of their virtues. #7 #

One who sleeps a lot may be a great devotee, but we are not able to recognize him. On this, he talked about Dosabhai of Bhadra, that he would come to the mandir and sleep, and others would stay up half the night. But they did not compare to him<sup>3</sup> in their devotion. #8 #

What can be said of one who stays in this Satsang and does not observe the basic rules. Further, who is worse than one who observes the codes as brightly as a lamp and yet slanders the mandir, *āchārya* and the great Sadhu? He is even worse than the former. #9 #

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1. Lavo was the court minister for the Badshah. Once the Badshah asked him, “If both our beards caught fire at the same time, whose beard would you extinguish first?” Lavo replied, “Sire, first I would quickly douse my beard and then attend to yours.”
  2. Naradji was requested by King Shilnidhi to search for a husband for his daughter, the princess. Naradji looked at her palms and fell in love with her and wanted to marry her himself.
  3. When Dosabhai of Bhadra came to Junagadh, Gunatitanand Swami received him with great affection. He was a great devotee. In Vikram Samvat 1905 (1849 CE), Gopalanand Swami first asked him to narrate the incident in which Shriji Maharaj had described Gunatitanand Swami as Mul Akshar in Bhadra.

If one attributes faults to the great then one experiences extreme misery. And in oneself there are countless faults. One sadhu used to cook vegetables daily for himself. Then, one day, Atmanand Swami, who was ill, requested his attendant, “Cook vegetables.” Then that sadhu made a big fuss about the request of Atmanand Swami in front of everyone. This news reached Maharaj, who said, “Oh! He has done his *jiva* great harm, since he has perceived a fault in a great sadhu.” Muktanand Swami was eating and one person thought, “Why is this senior sadhu eating like this?” Then, in whatever food he looked at, he saw worms. This continued for fifteen days. He humbly bowed to Muktanand Swami and then everything returned to normal. Therefore, do not see faults in any sadhu. #10 #

One should serve and respect such a manifest Sadhu by mind, speech and body. This is not done and instead some gather and say, “He is like this and he is like that.” What is achieved by this? But, does one practice, *Vyārtha kālo na netavyo bhaktim bhagvato vinā*<sup>4</sup>? #11 #

One who sees virtues in this Sadhu progresses like the waxing moon of the second day of the bright half of the month. And if one sees faults, one declines and becomes lifeless like the waning moon. #12 #

Recognize and shun bad company within oneself, bad company external to Satsang and bad company within Satsang. Bad company within oneself are bad thoughts that arise in the mind. Bad company within Satsang is people, the material pleasures and bias. And because of bias one speaks ill of the *āchāryas*, mandir and the great Sadhu. Then someone asked, “If that has happened how can it be overcome?” So Swami said, “It is overcome if one has faith in the great Sadhu, that he is like God and is omniscient like God and so knows that I have spoken ill of him, yet he does not reveal it to others.” #13 #

If one stays a hundred years with such a Sadhu, then one’s

4. Do not waste time being idle, without engaging in devotion to God.

inclination becomes good. Then Swami had the ‘Personal Preferences’ Vachanamrut (Loya-14) read and said, “At present people’s preference is for eating, boosting the ego and material pleasures. When there is a great Sadhu, the sinful are unable to tolerate his greatness. So they malign him and incur misery upon themselves.”

*Sant santāpe jāt he, rāj dharma aru vāsh;*

*Tulsi tran̄ye tile na dithā, Ravan Kaurav ne Kans.*<sup>5</sup>

I have seen many like this. #14 #



5. On the outskirts of the village memorials to the brave people are built; But nowhere are there any memorials to Ravan, Kauravs or Kans.

## 23. MALIGNING GOD AND HIS DEVOTEES

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God overlooks other faults, but takes into account the insults against these four: God, *āchārya*, sadhus and *satsangis*. Therefore do not malign them. //1 //

In Vachanamrut Gadhada III-35, it is stated, “By serving the sadhu who has the six virtues, one gains the merits of serving God; and by insulting him, one incurs the sin of insulting God.” //2 //

To call the great Sadhu as being like others or inferior to others amounts to insulting him. And never before have there been such discourses and understanding as there is today. //3 //

If one does not perceive faults in the great Sadhu but himself has faults, then God will worry about them for him. But if one perceives faults in the great Sadhu, then his sin becomes cast in iron and cannot be redeemed.<sup>1</sup> //4 //

To understand the God-realized Sadhu, who is greater than all, as equal or inferior to other ordinary sadhus is an insult to him. Consider it to be a sin. //5 //

In Samvat 1919, on the outskirts of Sankhdavadar, Swami said, “Society, material pleasures, the body and bias adversely affect the *jiva*. And see only the virtues in these four: Maharaj, *āchāryas*, sadhus and *satsangis* – that is the method to successfully swim across the ocean of life. And if one bears malice towards them then the *jiva* is destroyed.” //6 //

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1. That is, the sin will become irreparable.

The habit of finding flaws is a big sin. There may be many types of vicious nature but finding flaws is the root of sin. As a result, one sees virtues in sins and sees the God-realized Sadhu as not being a Sadhu. Then one bears malice towards him and one's *jiva* is destroyed. This is what it is like. And what is the reason for repeatedly saying this? So that by keeping this point in one's heart one should never tread that path. If one can serve them, then do so, otherwise just fold your hands to them but certainly do not perceive any flaws in them. This is my principle which I have told you:

*Pipā pāp na kijiye, to dharma kiya so vār;*

*Jo kisikā liyā nahi, to diyā vār hajār.<sup>2</sup>*

By serving sadhus, the mandir, *ācharyas* and *satsangis* one can progress, but if they are maligned, then the *jiva* is destroyed. What is that service? ‘*Bhaktyānuvratya*’ – instinctively following their wishes is real service; so live like that. //7 //




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2. The saint-poet Pipa says that not sinning is like have observed dharma, many times over. Just as, if one does not take away anything, it is like having given.

## 24. REFUGE IN GOD

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God is ever ready to protect his devotees. How? Just as eyelids protect the eyes, hands protect the neck, a mother protects her child and a king protects his subjects, God protects us. //1 //

By seeking refuge in God and his Sadhu, even intense miseries that are to befall on one are averted. However, even if one exhausts oneself through endeavours, they are still not averted. //2 //

Just as a mother and children seek refuge of the husband, who cares for them whether he is at home or abroad, similarly, God cares for his followers. //3 //

One may be burnt out by performing austerities, but if one does not have firm refuge in God then he will not come to take when one passes away. And even if one sleeps comfortably on a swing, and eats sweetened milk and rice while others serve him, still, if his refuge is firm, God will seat him in a divine chariot and take him. Therefore, the cause of *moksha* is refuge in God. //4 //

We do not have the spiritual knowledge and do not possess detachment. So, believe 'I am God's and God is mine.' And you have maximum attachment for worldly pleasures and minimum attachment for us. But since you have surrendered at his feet and he is capable, he will ensure your *moksha*. That is his greatness. //5 //

There is no entity like God. We have attained him. He who has given us teeth, will he not give us something to chew? Are we not destined to get food? And have we given up God? (No.) So,

God awakens us hungry, but does not send us to sleep hungry. Anyhow, he will give us food. Also, he has kept us poor so we can worship him. Maybe if he had given us sovereignty over the world, we would have already fallen into hell. Therefore, he has not given it to us. //6 //

If one is able to do only a little, then do little and fold one's hands, but do not be deceitful and evasive. And if one behaves obediently before the great Sadhu, then the great will take care of him – nothing will have to be said about that. In this world there is a tradition that if one takes refuge in another, then he has to take care of him. Similarly, the great Sadhu takes care of his devotees. //7 //

Only when ultimate *moksha* is attained can it be described as (true) *moksha*. And if one attains other abodes, then one will have to take re-birth. So, as long as one has to take re-birth, that cannot be called final *moksha*. Such *moksha* is attained by surrendering to the manifest form of God and God's enlightened Sadhu. Others cannot do it and the Sadhu is as capable as God. //8 //

Some aspirants say that they do not want to go to Devlok, etc. But what is the reason that they are tempted by insignificant objects of pleasure? And will they go to Akshardham or not? Swami replied, "Because of ignorance, one is tempted by worldly pleasures, but, because one has firm refuge in manifest God and this Sadhu, one will certainly go to Akshardham. And one who does not have such firm refuge and yet talks as mentioned above will still not go to Akshardham. And whichever deity one has affection for, one will go to his abode." Then Swami gave the example of the son of the Gaekwad (ruler of Vadodara) – that he may cry for a radish but only he will inherit the kingdom. //9 //

One who seeks refuge of the king is forgiven for his crimes. Similarly, God forgives the *jiva* for its mistakes. But the way of

the *jiva* is improper since it believes itself to be good and does not seek refuge in God. But, God continues to forgive the *jiva* for its mistakes up to a certain limit when it takes refuge in him. //10 //

From its position around the neck of Shivji, the cobra hissed at the eagle. Then the eagle said, "This is not your strength, but that of Shivji. That is why my strength does not work." Similarly, when one faces difficulties cling to God and his Sadhu so that the influence of Time, karma and *māyā* does not affect. //11 //

On the farm, Nathu Patel asked, "How can one give up one's faith from everywhere else and apply it to one place?" Then Swami replied, "Believe every deity to be his form. And be faithful to the one we have attained. What need do we have of the others? For us, the one who we stay with while alive will come to take us (to Akshardham), others will not come. And after death we want to stay with him." //12 //

The activities of a worldly man and a *satsangi* are the same. But *satsangis* are said to belong to God, so they attain *moksha*. //13 //

One who lives as a householder, and delivers and listens to spiritual discourses is relieved of the three miseries, has completed all austerities and has attained the feet of God. In life as a householder there is much work and many obstacles, therefore it is described as superior. And a householder who has the refuge of a sadhu who beholds the *murti* of God is serving at all the places of pilgrimage, even while sitting at home. //14 //

On seeing actions of *rajogun*, *tamogun* and *sattvagun* in devotees and sadhus, do not find faults with them. One who has the shelter of God is in the process of becoming *gunātī*. And if *jivas* of a *rajogun*, *tamogun* or *sattvagun* nature keep the company of God, they will become *gunātī*. //15 //

This *jiva* may do anything – become a deity, an *ishwar* or attain any degree of greatness – but until it seeks refuge at the feet of God, it will not overcome Time, karma, *māyā*, birth and the pits of hell. And as long as it has to stay in the womb, what is the difference between that and the pits of hell? When it seeks refuge at the feet of God, then all misery due to Time, karma, *māyā*, birth and the pits of hell are all removed from its fate. //16 //

In the storeroom, Harishankarbhai asked, "O Maharaj! What is the nature of true refuge?" The answer, "Like the refuge one has in wife and children, and the refuge in money, that one will not die of hunger, similarly, believing that there is no worth in anything except God is the nature of true refuge. For one who has such true refuge, God gives the company of a Sadhu, gives spiritual knowledge and keeps him near him, and for such a devotee, God cares. Just as if a person comes to our mandir today and falls ill tomorrow and remains ill for 20 years, still we have to serve him and worry about him." Then he asked, "Even after attaining God, why does ego remain before a devotee of God?" Then he replied, "In the state of *rajogun* it remains like that (even in a devotee of God)." //17 //

If the great Sadhu casts even a slight glance, lust, etc. cannot harass. And, despite any amount of effort on one's own, lust, etc. will still overpower one. Therefore, take firm refuge at the feet of the great Sadhu. //18 //

We do not have the spiritual knowledge and do not possess detachment. So, believe 'I am God's and God is mine.' And you have maximum attachment for worldly pleasures and minimum attachment for us. But since you have surrendered at his feet and he is capable, he will ensure your *moksha*. That is his greatness. //19 //

The essence of the Satsangijivan has been summarized by Maharaj in the verses of 'Shri Vāsudeva-vimalāmruta-

*dhāma*vāsam<sup>1</sup> and the essence of this is the last *shlok* in ‘*Dharmastyājyo na kaischit*.’<sup>2</sup> If one lives according to this, a lot of good will happen. So, be firm in one’s refuge. Do not offer unfaithful devotion, but become a desireless devotee. The qualities of the highest faithful (devotee) are described as those on whom no gods, goddesses or *ishwars*, etc. have any influence. “Such a devotee,” Maharaj says, “I like a lot.” //20 //

Mava Bhagat used to say, “If something frightening happens, a child will cling to its mother’s neck. Similarly, we, too, should grab hold of God and his Sadhu. They are the only ones who can save us. Without them, everywhere, Time destroys. It is said, ‘*Brahmānand Haricharan binā sabe chavinā kālkā*.’”<sup>3</sup> //21 //

‘*Bhojane chhādane chintā vruthā kurvanti vaishnavāhā*.’<sup>4</sup> We should tell the rosary. God will give us food and has given it to many, but we do not know. And he is still giving to many. //22 //



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1. This is the first *shlok* of a series of 11 *shloks* in the Satsangijivan: section 5, chapter 66, *shloks* 12-22.
  2. This is the last *shlok* of the 55th chapter of the fifth section of the Satsangijivan. Meaning: “Nobody should forsake their dharma as described in the Vedas. Without harbouring even a trace of attachment to any material things, one should identify one’s *atma* with Aksharbrahman and offer devotion to the brilliant and luminous *murti* of God. To offer devotion and understand the glory of Shri Hari keep the close company of sadhus,” says Nilkanth, the son of Dharma, to his devotees.

- Satsangijivan 5/55/28

3. Brahmanand says that apart from service to God, everything else is engulfed by time.
4. Devotees unnecessarily worry about food and shelter.

## 25. WORSHIP AND MEDITATION OF GOD

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In this world, the intelligent do not worship God and one who becomes ‘mad’ does. //1 //

Eat simple food and worship God. There is no need to do anything else. And God and his Sadhu want to give us food, so they will certainly give it. //2 //

Having analysed, we are only able to worship God when we have contact of the sense pleasures, but not in their absence. So, if food, shelter, etc. are convenient, God can be worshipped. //3 //

We will get much benefit from worshipping God. It cannot be described as being equal to possession of one universe nor even a hundred universes. //4 //

If someone remembers God, then I will arrange for his service, have his clothes washed and give him food at home. //5 //

When a young child is afraid, it clings to the neck of its mother. Similarly, in times of misery, we should worship and pray to God. God will protect us. //6 //

To merely speak and listen to spiritual knowledge is not difficult. So, for some time, withdraw one’s focus (from the external world) and remember God. If meditation is not possible, then offer worship. But of what use is it to cook a meal and not eat? Desire for material pleasures will not be reduced merely by spiritual knowledge; that will happen only when we remember God. And one who begins to remember God gains



the blessings of God and the great Sadhu, but one does not walk that path. So what blessings will fall on one? Therefore, keep faith in God and continue one's efforts. //7 //

The nature of association was described: people may stay together but do not associate. The example of the family of Kalyanji Sheth of Una<sup>1</sup> was given – 60 people lived together but (close) association was confined to only the three: husband, wife and child. Whatever happens without remembering God is like eating waste (i.e. useless). If a *satsangi* does not help one to remember (God), what can be said of non-believers making one forget? Nobody should hope that they can finish their work and then worship God. Since, nobody's work has ever been finished nor will it be. When this *jiva* gets the body of a tree, the lifespan is long but God cannot be worshipped; and even in the body of animals, birds, etc. God cannot be worshipped. Only in a human body can God be worshipped – but in that, too, in most situations, he is not worshipped when one does not get food to eat or is suffering from some disease. And there are other such obstacles. But at this time it is convenient in all respects, and if God is not worshipped now, then when will he be worshipped? //8 //

Whatever activities are undertaken, if one does them while remembering God, one is not the doer (i.e. one is not bound by them); but otherwise, even if one is merely seated, still one is the doer (i.e. is bound by the consequences of one's thoughts). While remembering God when one eats, speaks, sees, sleeps, walks and does other such activities, still one is not doing anything – one is not the doer. //9 //

Learn to worship God from within. By doing this the desires for material pleasures will be reduced. //10 //

This *jiva* faces many obstacles in going towards God. The

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1. Kalyanji Sheth had a united and extended family, and he was a staunch *satsangi*.

details: caste, family, mother, father, wife, wealth, senses and inner faculties are all obstacles. //11 //

Maharaj used to say, "Devotees do not become happy in any way; if we give them money then they do not become free to come for darshan and if we keep them poor, they say, 'We do not get food, so why go for darshan?' Thus, both ways, the *jiva* does not worship God. For this, we use four remedies: *sām* – we talk; *dām* – give them God; *bhed* – explain everything as perishable; and *dand* – show them the miseries of hell. This is what we do." //12 //

What is the difference between doing all activities while remembering God and without remembering God? It is like the difference between a wise person and a foolish person; a full cart and an empty cart. Similarly, between devotees and non-devotees, there are differences in their actions, such as, walking, speaking, seeing, listening, eating, etc. (The former perform all duties while remembering God while the latter do not remember God.) //13 //

When five factors are convenient, then God can be worshipped: good company, study of scriptures, faith (in God and his Sadhu), favourable place and favourable time. //14 //

In a stick of sugarcane, its trunk (the lower part) is hard to chew, the upper portion is bland in taste and its centre portion is sweet. Similarly, it is convenient for you to worship God at present since you have the company of the great Sadhu. Formerly, *satsangis* were beaten and did not get food and today there is convenience in every respect – so worship God and do not be lazy. //15 //

Then Swami said, "One should worship God according to the prevailing customs of the time. Thus, the customs at the time of Ram avatar were different, the customs at the time of Krishna avatar were different, the customs at the time of Rishabhdev and Parshuram were different, the customs at the

time of Shukji were different, and today, Maharaj's customs are different. Therefore, worship God according to the methods current at the time." Then a devotee said, "In this human birth, we have recognized you. That is a great thing." Then Swami said, "Yes, the Sadhu has become dearer than one's life." //16 //

*'Kalau kirtanāt.'* The meaning of this is that, in Kali-yug there is a predominance of *tamogun* and *rajogun*, therefore, sing devotional songs and offer worship so that *tamogun* does not enter within. And sing devotional songs in such a way that worldly desires are unable to enter. Just as, when a herd of two thousand horses is passing by, nobody can go through it directly, similarly, offer worship rapidly so that (worldly) desires are not able to enter. //17 //

While offering worship, the body goes to sleep and the senses come to a rest and when one wakes up, one realizes that devotion is being offered. //18 //

In this Kali-yug, the body is not capable of performing severe austerities, therefore it is not stated to perform severe austerities. *'Kalau kirtanāt'* – sins are absolved by singing kirtans. And by chanting the Swaminarayan mantra while moving around, or walking, sins are absolved. This has been written in the *Narayankavach*. //19 //

Sell even your house (i.e. use your body) and worship God, since after leaving the body, who is there to stay in the house (i.e. the body)? //20 //

Brahmins who beg for grains or flour will address ladies in turn as mother, sister, grandmother or aunt – all this to get grains. Similarly, we should remain mentally separate from all worldly objects and relations. When this technique is used, then God can be worshipped. //21 //

To remember God continuously is the best of all. God is seated

in our *jiva* and he is seen at the time of leaving the body. If recollection of God remains then the highest goal of all endeavours has been attained. In this connection, the story of Bharatji was narrated. //22 //

Eating and making the body fat, and sleeping a lot – these two I do not like, since these two are a cause of lust. And even the mind, if it is idle, will commit adultery. So do not let it remain idle. //23 //

Collect grains and then worship God. By pretending your final aim will not be reached. One may have money, but at death it will be left behind and will not be of any use. Earn as much as you really need and worship God. If one has a lot, then it will be spent without discrimination and still desires for material pleasures will remain unfulfilled. //24 //

This human body should be utilized for worshipping God. And a human birth in this Bharatkhand is not attained by merely a few spiritual merits. Even the gods say, "*Aho amishām.*"<sup>2</sup> After reciting this *shlok*, Swami said, "Even the gods wish for this human body. That has been attained by us, and also God and his Sadhu have been attained. This is not a small attainment. See, if someone has one or two million rupees, they will not come with him (when he dies). Even the wealthy cannot eat more than a pound of food. And one who does not have money can also eat only that much. So, earn only as much money as you need." //25 //

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2. *Aho amishām kimkāri shobhanam prasanna eshām sviduta svayam Harihi;*  
*Yairjanma labhdam nrushu Bhāratājire Mukundasevaupayikam spruhā hi nahah.*

Oh, what merits must the people of Bharat have performed? Or God himself must be so pleased with them that they have been blessed with a human birth in the courtyard of Bharat (India). Such a human birth which is used in the service of God is desired even by us (gods).

- Shrimad Bhagvat 5/19/21

The *jiva* has an antagonistic nature and is engrossed in eating, earning money and material pleasures. If one has money, then one should buy and store wheat grains, eat and worship God. By any means – farming, serving or labouring – store enough food but, at least once, they (grains) must be collected. Then do not worry and worship God. And if you do not do that then there is much millet in this mandir that rots. So, come and stay here for four months and worship God. Later, this association will not be attained. So, where there is a speaker with the highest spiritual wisdom, ensure that you keep his company and then remember and contemplate on the things that you have experienced. Maharaj has also said in the Shikshapatri and the Vachanamrut that without association of the Satpurush knowledge is not possible, and among the eight factors of place, time, etc. association (*satsang*) is described as the best. And if the other seven are unfavourable and only company (of the Satpurush) is good, then the great Sadhu makes them favourable. Therefore, maintain association. Everything is included in this. //26 //

Both the body and senses are foolish. So, first offer devotion as Maharaj used to be happy with those who were devout and gave them his sanctified food. Mercilessly punish the senses and body through observances, austerities, fasts, etc. so they will let you worship God. By this God is pleased. //27 //

There is happiness in worshipping God. And whatever happens is due to the consequence of past actions. Shivalal Sheth of Botad could sit in meditation for up to 4½ hours daily and Abhesinh meditated for 6 hours. He resolved to sit in meditation, no matter what work arose. All that is due to past actions and the blessings of some great Sadhu. Thus, in essence, Swami described his own powers. //28 //

Worship God with this body since this body will pass away at any time. This task is like instantly threading a pearl in a flash of lightning. Similarly, achieve your work (i.e. worship God) in the little time you have (i.e. during one's lifetime). And do not

harbour attachment for or bias towards anything. Since, much bad results from that. //29 //

There are two difficulties in keeping God: that food is not received and beatings are suffered. These were in our fate. But now the ignorance that existed has been destroyed. And those who used to beat us now offer respects, while many (who attacked us) have perished, with their families. //30 //

The principle of the great Sadhu is that one should die having lived consistently by dharma, spiritual knowledge and detachment. But do not be '*Kshane rushtā kshane tushtā, rushtā tushtā kshane kshane*.'<sup>3</sup> And in the *trilok*, no one is found who, in the early morning, worships God or attends discourses. People will do other things but not attend discourses. From morning onwards they engage in earning money, building homes, marriage, food and labour. Actually, I do things the way the Portuguese train their soldiers and do this by adjusting many tasks, otherwise how is it possible to do (all this)? The moment discourses finish, people start worldly tasks. We enforce this devotion by blocking their focus (on other activities). This is what has to be done and by doing this the *jiva* continues to progress spiritually. //31 //

True worship is when one repeatedly wakes up at night to pray. 'And yes sir, the mind has been appeased.' But, by appeasing the mind nothing is gained. Still some, when they go to urinate (at night), do not even fully open their eyes, as if they will lose sleep and valuables will be lost. Thus they pass the whole night sleeping and during the day they do not stop gossiping. Does God become happy with him? No. And one feels one has grown up spiritually, but have you become like Ambrish? Still one eats, sleeps and feels fulfilled. After saying this Swami recited the kirtan, '*Karjō satsangni sahāy re, Vā'lā*.'<sup>4</sup> //32 //

3. One whose mind is imbalanced, even if blessed, still experiences great miseries, since he himself alternately feels satisfied and dissatisfied every moment.

4. 'Oh, do help the Satsang'.

First become a sadhu and then offer worship. There is no one like a true Sadhu and even Maharaj pledges on the names of sadhus. So see! Ambrish behaved like a sadhu and so he had no misery. “*Sādhavo dīnvatsalāhā.*”<sup>5</sup> Therefore, there is no choice but to become one. And God’s work is done by the Sadhu and then with (the darshan of) that Sadhu, darshan of God is attained. If such a (Sadhu) is attained then what remains? If such a Sadhu is attained and deficiencies remain then it is like facing famine despite rains – that is, God and such a Sadhu have been attained and (yet the *jiva*’s) deficiencies are not overcome. //33 //

By external worship, the mind’s focus spreads externally. So if *rajogun* or *tamogun* prevails then offer worship out loud but during *sattvagun* offer worship only internally so that God is remembered. So, go deep and offer worship. Then, the stories of many devotees were narrated. //34 //

In Mangrol, Maharaj went to Mulchandbhai’s house for lunch. On the way, there was one Kabo Vanio, who had gone mad because of a big loss in business. Sitting in his shop he would fill the scales with dirt, dung and stones and weigh them. Then he would say, “Buy sugar, buy cardamom.” Then Maharaj asked, “Who is he?” The devotees replied, “He is Kabo Gando.” Then Maharaj said, “I believe all *jivas* who do not worship God to be (mad like) Kaba Gando.” //35 //

Countless tasks may be performed, but the senses and mind cannot be stopped. And what is the use of utilizing eyes for seeing donkeys, dogs, cats, etc.? But we cannot resist. So, while walking, eating, drinking, in all activities, remember God. //36 //

On Posh *sud* Punam, Samvat 1921, in the morning, we went to live in the new pilgrim’s guesthouse. On that day Swami said, “In the Jetalpur *yagna*, the non-believers had decided to cause trouble. So, in advance, Maharaj set up a defensive line of sadhus, *pārshads*, devotees and Kathis. In this way a wall was

5. The Sadhu is the saviour of the meek.

formed and they were not allowed to enter. Just as fiercely as the Kathis did not allow the troublemakers to enter, similarly, we should offer relentless devotion and not allow any bad company to enter. Continuously recite the name of God and with it the name of this Sadhu also. One should carry on doing like this.” //37 //

Compared to the extent to which this *jiva* has acquired knowledge of the world, caste and community, it has not strengthened its knowledge of God. If it positively determines to do so, it can acquire that knowledge. On this, a sadhu asked, “When will such a thought occur?” So Swami said, “If one has such determination and begins to do, it certainly happens.” On this he said, “One day Maharaj said, ‘If one offers continuous worship for a whole day and a whole night, then one will see God.’ Then one day, a devotee offered worship for a whole day and began to do so at night also. As he began to feel sleepy, he ground flour (in order to stay awake) but offered worship all night. Then he saw God.” //38 //

Once, I returned to Junagadh from a festival and wanted to send a letter to Vanthali. But there were few people around and nobody was going there. So I told Ramdasji, “You go to give the letter to Kalyanbhai. And, while going there and returning offer continuous devotion.” He did that, and so he attained the *murti* and was able to continuously offer worship. This is what happens. And it is said, ‘*Ekāgrenaiva manasā patrilekhah sahetukah.*’<sup>6</sup> See, I am not alone in saying this! God, who resides within, is also saying this. Some may think that I alone speak like this. Thus, the essence of Bhagwan Swaminarayan’s teachings was described. //39 //

On Shravan *vad* 6, Swami said, “God will do everything else for you, except offering of devotion and observance of spiritual disciplines – these two are not done for anybody.

6. All my followers should concentrate on the benevolent purpose of writing this Shikshapatri – that it is written for the spiritual welfare of every soul (Shikshapatri: 7). Gunatitanand Swami quotes this *shlok* to highlight the need for concentration while offering devotion.

They have to be done by oneself. And if one does them they are perfected.” //40 //

When the four – God, Sadhu, faith and scriptures are present then God can be worshipped. Of them, everything is present except faith. //41 //

God will drown a universe so that one *jiva* worships God. There is a story about this: There was a sparrow which was perched on a high mountain top offering worship. It said, “If water is brought here where I am sitting then I will drink it.” Then the universe was flooded and filled with water upto where it was perched, so it drank. //42 //

If ten million kilos of string have become entangled how will it be disentangled? Even if someone tries, it cannot be disentangled. But if one makes a wheel the size of the universe then it is easily untangled. Similarly, the *jiva* is entangled in worldly pleasures, but if it worships God it will become disentangled. //43 //



## 26. SPIRITUAL WISDOM – UNDER- STANDING – IGNORANCE

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The strife due to *māyā* in the form of the inner faculties is very burdensome. See, Bharatji had such detachment and renounced his kingdom, yet he encountered difficulties. How great were Saubhari,<sup>1</sup> Parashar<sup>2</sup> and others. Yet, even they suffered. Thus, a Sadhu gives spiritual knowledge and (a new) life. When he prohibits indulgence in material pleasures, strife is resolved, but not otherwise. Even if one lives a whole lifetime with God, without spiritual knowledge, faults are not overcome. // 1 //

Maharaj had said, “Once in Alaiya village, countless *jivas* were sent to Badrikashram by my grace, but none remained there (due to lack of spiritual knowledge).” Thus, that which is achieved through spiritual wisdom is not possible through grace. // 2 //

The devotion of one who is affectionate is (shallow) like water in a tank, while the devotion of one who is spiritually wise is (deep) like the water of an artesian well. God and his Sadhu have to look after the affectionate (to keep them in Satsang), but not the spiritually wise. // 3 //

God’s abode is Gunatit, i.e. above all material qualities. And we want to make all *jivas* *gunātīt*. We have heard this spiritual

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1. see footnote 1, p. 18.

2. Parashar was the son of rishi Shakti and goddess Adrashyanti. He was the guru of 15,000 disciples. He was a master in astrology, mathematics, calculus and boat-making. One full moon night he wanted to cross the Ganga. All the boatmen had stopped for the night. But the daughter of a boatman, Satyavati, agreed to take him across. Parashar was struck by her beauty and was overcome by passion. He married her in the Gandharva tradition. In time, she gave birth to Krishna Dvaipayana Vyasa.

knowledge, which is not possible to get anywhere else, and we will be unable to stay elsewhere. And he whom we have attained is not likely to let us go elsewhere, since he knows how (to keep us with him). And those who listen to today's knowledge and go to his abode are not tempted by Shvetdhip and anything below it. This spiritual knowledge is like the Portuguese canons.<sup>3</sup> Compared to it other knowledge is just like a firecracker. // 4 //

Spiritual wisdom may not develop, even in one who is continually engaged in mandir service. Spiritual knowledge is attained only through close association with sadhus. // 5 //

“When all faults are overcome, one sleeps in peace. But otherwise if someone scolds, it is not tolerated. Without spiritual wisdom, one becomes mad. Therefore, spiritual wisdom is superior to everything else.” // 6 //

Just as one is absolutely convinced of one's community, name and village, similarly, if one repeats, ‘I am *ātmā*, *brahman*, blissful and a devotee of God, but I am not this body,’ then this too can be learnt. And this body daily gives us an experience of hell, so what can be worse than that? But without spiritual knowledge we do not realize this. // 7 //

Even if we become pleased and place two hands on the head (to bless), how is spiritual knowledge attained? That is gained through spiritual talks. And if pleased, we'll give intelligence so that the talks can be understood by you. // 8 //

Those who do not have spiritual wisdom wonder ‘What will we attain and where will we go?’ Those who have spiritual wisdom feel elated, that they have this attainment and now there is nothing more left to do (here on earth). // 9 //

The impressions of tens of millions of years have been made on the soul. At present we try to unite with God, but instead we

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3. It destroys many enemies at a time.

are drawn towards *māyā*. But when spiritual knowledge is attained, even if we try to join with *māyā*, still we'll be drawn towards God. For now, rise above the feelings of the senses and inner faculties and closely associate with the God-realized Sadhu; and he will unite us with God. But if one tries to overcome *māyā* by one's own strength, one becomes increasingly bound to it. // 10 //

Swarupanand Swami attains spiritual wisdom in one word, whereas we require ten million words to attain spiritual wisdom, but we cannot understand instantly. // 11 //

The *murti* of God, the abode of God, the *pārshad* of God and the *jiva* – these four are eternal and everything else is perishable. Of them, the *jiva* is bound. Just as someone who is shackled cannot get out, similarly, the *jiva* is shackled to Prakruti in the form of women, and women are shackled to men. Thus they are mutually bound, and this cannot be broken by any means. However, this is broken by spiritual knowledge, but it is not broken by merely physically renouncing. On this, the example of a eunuch and bullock was given, “They renounce physically but desires are not overcome.” // 12 //

Developing an elevated spiritual state through knowledge is greater than seeing God during meditation. Parvatbhai, Krupanand Swami and Muktanand Swami did not experience samadhi, but they could continuously see the *murti* of God. And Parvatbhai understood as we understand now.<sup>4</sup> Therefore, to believe oneself as *brahmarup* and that God resides within, is the state of spiritual wisdom; that is superior to samadhi and it is free of obstacles. // 13 //

A shadow cannot be caught, similarly, material desires and endeavours also cannot be fulfilled. And it is not likely that one will reach their limit, therefore, happiness is experienced when spiritual wisdom is attained. // 14 //

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4. That Shriji Maharaj is supreme God and Gunatitanand Swami is the incarnation of Aksharbrahman.

We have attained God and his holy Sadhu, so *moksha* is assured, but without spiritual wisdom, inner peace is not attained. //15 //

Some experience the bliss of the association of God and his holy Sadhu. Like whom and in what way should one understand to experience this bliss? The answer to this question, “If one develops saintliness then one experiences it (bliss). Without this, our faults trouble us; so we do not experience bliss.” A question was asked, “Some experience this bliss in their dreams. How is this?” The answer, “That is not certain, since in dreams God may be seen and other things may also be seen. And only that bliss which is experienced by spiritual wisdom is true.” //16 //

If we have done some good work and we become proud of it, the great Sadhu says, “You have ruined the work.” Still, we should remain happy. Since, we do not know the context, and the great Sadhu has foresight – he can see what is to happen in the future. //17 //

Understanding the form and greatness of God and his holy Sadhu is greater than continuously saying the rosary. So keep this as the main thought. //18 //

When one is at peace within and someone speaks harshly, thus causing one intense anger within, the solution lies in spiritual wisdom. //19 //

If one attains spiritual knowledge, one is able to rule the world and not become attached. And without it, one may go to the forest and still become attached, like Bharatji. Therefore, acquisition of spiritual knowledge is the best solution. //20 //

Continually remember the message of this kirtan:

*Udho sant sukhi sansārme, rājā bhi dukhiyā,  
rank bhi dukhiyā, dhanpati dukhit vikārme,*

*Vinā vivek bhekh sab dukhiyā,*

*juthā tan ahamkārme...Udho<sup>5</sup>*

One with such understanding is called a sadhu. Thus, though Ambrish, Prahlad and Janak, etc. were kings they have been described as sadhus. //21 //

Knowledge is of different types. For instance a stick raised before a horse from the Gujarat region will frighten it and it runs away. In the case of a trained horse from the Kathiawad region it is not frightened by swords, spears and gunshots. Similarly, spiritual knowledge is of different levels. //22 //

Mere devotion does not control the body or reduce its strength. For this, both spiritual wisdom and thought are needed. //23 //

Even one who has surrendered his *jiva* to God and the great Sadhu has to acquire spiritual knowledge, since without acquiring it, it is not possible to know. And that is Maharaj's belief – to become spiritually wise. Otherwise, other activities take place and will continue to do so. But this knowledge must be acquired. No object will satisfy this *jiva*, but if spiritual wisdom is attained, nothing remains to be acquired. //24 //

When one applies a *chāndlo* to the forehead and looks in the mirror, it can be seen. Similarly, whatever one understands now will be useful after shedding this body. //25 //

Even if one learns how to turn a rosary, what is attained? There is no wealth comparable to spiritual wisdom. And without spiritual wisdom, everything is incomplete. //26 //

“There can be no happiness without spiritual knowledge. The great Sadhu garlands or gives sanctified food to those who offer

5. Uddhav! The only person happy in this world is a sadhu; kings are unhappy, paupers are unhappy, and even the rich are unhappy because of their (unlimited) desires; If they have no sense of discrimination, even renunciants of all types are unhappy. Oh Uddhav! People possess ego due to ignorance.

devotion. But these do not reduce one's desires. Therefore, understanding is definitely needed." //27 //

Methods for overcoming worries: know the nature of time, think about the miseries of birth and death, and the glory of God. Remember, nobody is ours and we are nobody's. Also, the *ātmā* is separate from the three bodies. Such a spiritually wise person has infinite eyes.<sup>6</sup> There are many ways of overcoming worries, since there are many reasons for worries. //28 //

True knowledge of God's form is never likely to be destroyed. Even by the fire of digestion, lightning or the Vadvanal fire, the knowledge of God is not likely to be destroyed. This knowledge is eternal and immortal. Just as Purushottam, Akshar and the liberated souls of Akshardham are eternal, similarly, this knowledge is also eternal. //29 //

How much loss do we suffer? Well, we do not understand the glory, as it is, of the God whom we have attained. And the gain we have made is also not known. Just as the son of the Gaekwad,<sup>7</sup> the powerful ruler of Vadodara, cries for an insignificant thing like a radish – that is the extent of loss. //30 //

Initially, while endeavouring, complete spiritual knowledge is not attained. And until complete spiritual knowledge is attained, happiness is not experienced. To illustrate this, Swami gave an example, "When it rains only a little, the new and old water in the river mix and the water is spoilt. Then, when there is heavy rain, all the water is renewed; similarly, when complete spiritual knowledge is obtained, then happiness is attained." //31 //

One has to understand that all of creation is perishable. And

6. Their vast experience gives them wide-ranging vision which enables them to maintain equanimity in all situations.

7. King Sayajirao of Vadodara. His young son will inherit the kingdom, but, out of ignorance, the prince cries when not given insignificant things, forgetting that everything is his.

when one closely associates with someone (i.e. Satpurush) who has attained such knowledge, then it is attained. //32 //

In the context of ultimate spiritual wisdom, this world and its mundane activities do not exist. This world raises obstacles (for devotees) in countless ways. //33 //

If God is seated in the dark, and we go there, and are able to have his darshan due to the light emanating from us, still clearly understand, "Everything has been given to me by him." Then this is proper understanding. So realize this fact. //34 //

Thakkar Naran Pradhan of Gadhada asked, "If the defects of the worldly pleasures have not been contemplated, how can the desire for worldly pleasures be overcome?" Then Swami answered, "The water in the oceans is not likely to dry up, but it dries up at the time of final dissolution. Similarly, when one attains ultimate spiritual wisdom, the desires for worldly pleasures are overcome. Ultimate spiritual wisdom is merely to recognize this Sadhu, and by this desires for worldly pleasures are overcome. And without this wisdom, merely by contemplating on the faults (of worldly pleasures), they are overcome only after a long time. Then he gave the example of the eagle – the eagle was left behind at the entrance and the sparrow reached Vaikunth.<sup>8</sup> //35 //

When we saw Maharaj, he was always talking about spiritual matters. And spiritual knowledge, affection and servitude are three inclinations. Of them, spiritual knowledge is the best. On this, he had the Vachanamrut titled 'Reverence and Condemnation' (Vachanamrut Loya-17) read. //36 //

Harishankarbhai asked, "Can one remain unaffected (by

8. An eagle and sparrow were friends. One day, the eagle prepared to go to Vaikunth. The sparrow requested to be taken along also. The eagle agreed and so the sparrow sat on its back. As the eagle flew towards Vaikunth, it became full of pride because it was enabling the sparrow to attain heaven. When they reached the entrance gate to Vaikunth, the sparrow darted in, but the door shut in the face of the eagle because of its pride.



material objects) through spiritual wisdom? Or is it by not enjoying the material objects that one remains unaffected?” Swami said, “By spiritual wisdom one can remain unaffected, but fidelity (towards God) is lost in three ways – through the mind, senses and body. Of them the first two are difficult to observe. But observe with the body and it is like observing with all three. //37 //

Vagha Khachar asked, “When can one be said to be truly fulfilled?” Then Swami replied, “When the knowledge of both *ātmā* and Paramatma is attained, and the sixth (highest) level of conviction in which there are no doubts in any action of God – good, bad or indifferent – as described in Vachanamrut Loya-12 is attained, then one can be said to be fulfilled. This state is attained if the speaker is fault-free and one has trust in him. Otherwise, while trying (to be fulfilled), if God grants grace then, in time, it is understood. //38 //

Spiritual wisdom is to understand that Maharaj is the controller of Vairat Purush, Mahapurush and Akshar. //39 //

Good people do not act differently but they have a different understanding (regarding the form of God and his holy Sadhu). //40 //

Vyasji made the worm take three to four births, but liberated it; similarly, we have the company of the great Sadhu and he will lead us to Akshardham and nowhere else. Then Harishankarbhai asked, “Instead of making the worm take so many births, why did he not accomplish it in one birth?” Then Swami replied, “Without spiritual knowledge it cannot be accomplished. And the great give spiritual knowledge in one birth only, but we do not believe in what they say.” Then he gave an example, “I had as much affection for one devotee as I have for you, but he did not listen to me and remarried.” //41 //

The body (really) does not belong to us but it is believed as our own; this is ignorance. This ignorance is not overcome for

aeons, but, those on whom God and the great Sadhu confer their grace, their ignorance is overcome. //42 //

When can spiritual wisdom be said to have been attained? When, even after listening to scriptures or somebody's talks or through someone's company, one does not waver in one's understanding, that is called true spiritual wisdom. //43 //

This company has been attained due to many spiritual merits. And all of us live together, but everyone enjoys bliss according to his understanding. Whether one is old or new is of no importance. //44 //

If there was continuous happiness in this (human) body and in this world, then is there any day the *jīva* would feel miserable and withdraw from worldly pleasures? So, that some difficult circumstances arise is alright. //45 //

Please be sensible and do not wish for powers, and if they are attained, then one is likely to do anything. So, there is no value in this. What is meant by remaining poised in times of adverse circumstances? Swami said, “When wealth is lost, one's son dies or food to eat is not obtained, then at such times understanding helps. Once, a businessman went abroad and returned with a ship full of ten million gold coins. When he placed his foot on the plank leading to the shore to disembark, the ship sank. Then the businessman said, ‘Oh! What a misfortune.’ But then he reasoned, ‘When I was born did I have the gold?’ Similarly, a mendicant found a rope while walking on the road. He kept it on his shoulder, but it fell again. Then, after he had walked a little distance he realized. Then he said, ‘Never mind. *Mujku rasā pāyā ja no'tā* – I never had the rope in the first place.’ Thus, think in this way and remain happy. Also, in the Kakabhai Vachanamrut (Gadhada I-70) it is said that if there are ten people in the house and all of them are destined to die, but then if one of them is saved is that too little? Thus, understand in this way.” //46 //

It is certain that we will die one day, but that we have forgotten this is total ignorance. It is not enough merely to visualise the *ātmā* and be engrossed in meditation. '*Ākūti chiti chāpalyarahitā nishpari-grahā*'<sup>9</sup> – when one lives like this, one becomes a sadhu. And he is called a complete sadhu. Even after hundreds of millions of years this is what has to be done. Only then is the end attained. //47 //

Even if one has only a little spiritual wisdom, but if one lives consistently throughout life, it is good. //48 //



9. *Akutichitichāpalyarahitā nishparigrahā;*  
*Bodhane nipurnā ātmanishthā sarvopakārena.*

- Satsangijivan 5/22/29

Free from innate desires to enjoy worldly objects, free from the desire to possess worldly wealth; expert in communicating spiritual knowledge, self-realized, naturally helpful to all people.

## 27. THE KNOWLEDGE OF SĀṆKHYA

In our fellowship a person renounces worldly ties and becomes a renunciant because he has love for God and so is drawn to him. This is Yoga, but not Sāṅkhya. There may be much love for God but that is not Sāṅkhya. And if a practitioner of Sāṅkhya comes to become a sadhu and is told that he will only be made a sadhu if he goes and burns his family who is at home, then it is not difficult for him to do so. But one with mere Yoga cannot do this. //1 //

The resthouse for pilgrims was knocked down and has been rebuilt, so now the original cannot be seen. Similarly, to demolish all the works of Prakruti (i.e. to believe that no worldly, physical object is permanent, including one's own body) is called Sāṅkhya. //2 //

Are these merely talks? They are the talks of Akshardham. But without the knowledge of Sāṅkhya drawbacks remain. And to followers of the Sāṅkhya school of philosophy this world appears hellish. They do not believe it to have any value. In fact, to them all these workshops are of dust, therefore, they do not attach any importance to them. //3 //

This is our last birth. What understanding makes this the last birth? To believe that the work of Prakruti has no worth, that is the last birth. //4 //

The greatness of God and his sadhu is not understood properly – some understand 10% worth, some 25% worth and some 50% – but they do not understand it as it is. Also, we do not have knowledge of Sāṅkhya, and without it, our deficiencies are not removed. //5 //

Swami talked at length about engaging in the thoughts of Sāṅkhya: Engage in Sāṅkhya thoughts on a regular, daily basis as a rule. And *satsang* is said to be only half complete without Sāṅkhya thoughts. Without Sāṅkhya there is no happiness, since Sāṅkhya is like the eyes. With it everything can be seen. Dattatreya practised Sāṅkhya and he knew how to be happy. Therefore, if one slowly practises Sāṅkhya, it can be attained. So what is Sāṅkhya? That this world and objects of pleasure are all false (perishable); and the *ātmā* is real and unaffected like the sky, and is not influenced by the body, senses and inner faculties. //6 //

Worldly life appears to be pleasurable, but it is full of misery – just as a worm which falls among sugarcane sticks believes itself to be happy, but it will be crushed by the juice-extracting machine. And a crow is happy for the sixteen days of *shrāddh*, but then has to face gunshots.<sup>1</sup> //7 //

In Satsang there are many who renounce women. But only a few shun money and inspire others to do so. Generally, it will always be promoted, since all sense pleasures are latent in it. Money is needed for all the activities of Satsang. Thus, one will not find anyone to inspire one to shun money, but one should do so. So, always think that one day even this too will have to be given up. //8 //

This world is of no significance to God. Everything is of dust. Whether an object is gained or lost, comes or goes, something is improved or spoilt, or some work is done or not done – all this is not even noted. The wise do not place any value on dirt. Similarly, in God's vision, this world and its objects are all like dirt. And this is also the understanding of the great Sadhu. //9 //

1. As per Hindu tradition, during the dark half of the month of Bhādrapad, *shrāddh* (a ceremony for the *moksha* of deceased ancestors) is observed. In this, to appease one's ancestors sweets like *dudhpāk*, *khir*, etc. are offered to crows. During this period the crows are welcomed, but for the rest of the year they are chased away.

There is a mausoleum in Agra<sup>2</sup> built at a cost of tens of millions of rupees. And there are tens of millions of rupees in the homes of fishermen in Mumbai. Therefore, to gain wealth is not of any significance to the great Sadhu. So do not believe it to have any value. //10 //

When someone dies, one becomes fearful of death. Afterwards, on seeing the pleasures, people, money, etc. in the world, the fear is forgotten again. But a spiritually wise person always remains in that state of fear. //11 //

The mind is not attracted to an ugly woman but it is attracted to a beautiful woman. That is the nature of the *jiva*, but basically both the women have the same value. However, an ugly woman is not as much a cause of attachment as a beautiful woman is. Similarly, the misery attached to a small horse is not as much as with a big one; since, if one falls from a short horse, one is only slightly hurt, only a little millet and hay are needed for it and there is little need to protect it. Similarly, there are many types of good food, good clothes and many other such sense pleasures. But, the attachment to inferior objects is not as much as for superior objects. However, as long as this *jiva* has desires to enjoy superior objects and is deficient in spiritual wisdom, this knowledge is not understood. So, think of the origin and end of all objects, but do not see only the middle phase. In the mid-phase there is attachment, and that is ignorance. //12 //

One day Swami asked Shivalal Sheth of Botad, "Where did you go today?" Shivalal replied with folded hands, "Today, I went to the city." Then he added, "I've sponsored a meal." Swami enquired, "How?" Then Shivalal said, "I bought some gold from one place and sold it at another place – from this I earned a profit of 150 rupees. I sponsored the meal with that amount." Then Swami said, "It is proper that you thought of trading in gold. But have you ever thought of taking 1000 million kilos of agricultural waste and making some money?" Then he said, "No Maharaj."

2. Taj Mahal

Then Swami said, “According to the understanding of the great Sadhu, except for the *murti* of Maharaj, everything upto Prakruti-Purush is just waste, and is of no value. By leaving the darshan and discourses of such a Sadhu, what have you earned?” Saying this, Swami destroyed the intellectual ego (of Shivilal). //13 //

In Satya-yug man has a lifespan of 100,000 years, a deathbed of 1,000 years, and after a hundred years of terminal illness the *jiva* leaves the body; and today, one can go to Akshardham with the third gasp for breath, that is how easy it has been made. But as long as there is ignorance, happiness is believed to be in women, wealth, sons, daughters, homes, mansions, regal prosperity and royal wealth. Just as children build dirt houses, cows of broken mud pots and horses out of hollow stones and coconut shells, and feel happy about it, similarly, people attribute happiness to the above mentioned things. But when one acquires true spiritual knowledge, everything is negated. In the arid and flat region of Bhal, a Brahmin was walking along and he met a cowherd, who asked, “O Brahmin, how come you are happy?” Then the Brahmin said, “Why should I not be happy? I have walked twenty miles and finally found some water, so I will wash and bathe and have a snack.” Then the cowherd said, “Do not have such a heartbreaking expectation. I have just walked from there wearing these shoes and the appearance of water there is due to a mirage.” Then all the plans of the Brahmin collapsed. Similarly, when spiritual knowledge is attained everything is negated. The *jivas*, who are like deer, believe the material pleasures to be true and keep chasing after them – just as a deer sees the water mirage and runs after it. Man also sees the mirage, but knows that it is an optical illusion. And one seated in the chariot of the Sun does not see the mirage of water; similarly, one with knowledge does not attach any importance to worldly objects. //14 //

What I know cannot be told to anyone, but today I will tell you a little. Then Swami said, “Without explaining it, spiritual knowledge cannot be gained and without gaining spiritual knowledge, infatuation is not overcome. And for one who has

attained understanding like the great Sadhu, except for the *murti* of Maharaj and Akshardham, everything from here to Prakruti-Purush appears like waste! How can one become infatuated with that? This is how Sarvanivasanand Swami understood, so his focus remained unattached to material objects. One day, he asked me, “With what (worldly materials) should I perform the worship and service of Maharaj?” Then I replied, “Just keep looking at the *murti*.” So, Sarvanivasanand Swami said, “That is exactly what I am doing, but if I tell this to anyone, they will pick up my bed and throw it in the waste dump. That is how hard they would find it.” But without the *murti* of Maharaj food is like faeces and drink is like urine. So, as long as there is infatuation for worldly objects, this talk is not understood. Such is the understanding of the great. //15 //

In the village of Chadiya, Swami said, “Live in the home, like a guest.”<sup>3</sup> //16 //

When an expert actor disguises himself and acts like a woman, the foolish believes he is a woman. But one who is wise sees him as a man. Similarly, this world is an illusion and is perishable. //17 //

One devotee was given the juice of neem leaves as a cure for an illness. As a result, he was cured of the illness, but he became addicted to the juice of neem leaves and when he did not drink it he got a fever. Then, by daily drinking smaller portions the addiction was overcome. Similarly, we are addicted to this world and it can be overcome by coming to the mandir, going home and letting the sons handle the family affairs. By such actions, it is overcome. //18 //

If one says that place and time affect even those who have developed knowledge of Sāṅkhya, they would become mad. And those who are spiritually wise or have developed Sāṅkhya,

3. When guests visit a place they know that the place does not belong to them and so do not develop attachment for it. Similarly, the body is a temporary home for the soul, so do not become attached to it.

would never believe this world to be true and others would never believe it to be an illusion. //19 //

To defeat all worldly desires with the knowledge of Sāṅkhya is equal to developing single-minded focus on the *murti*. By continually looking at this *murti*, desires cease to exist. //20 //

Never harbour any hope that the senses and mind will become *satsangis*, for they will never become. Holy people teach and guide one how to trick them and win over them. By observing austerities physical strength is reduced and so the power of the senses does not work. There are three methods of defeating them. Those, like Muktanand Swami, when they hear words understand them to be a part of space (so they never get perturbed or feel insulted). In this way, by spiritual knowledge, they remain aloof. Those like Govindram are unaffected due to their state of profound tranquility. And those like Mayaram Bhatt reflect on the drawbacks of worldly activities and remain aloof. Thus, by the thoughts of Sāṅkhya, the senses and mind are brought under control. //21 //

One who has developed the thoughts of Sāṅkhya understands all things to be made of the five gross elements (earth, water, light, wind and space) and to be perishable. With this, the *murti* of God is also negated (as they believe it is made from gross elements). Therefore, learn Sāṅkhya together with Yoga, which propounds the worship of God's *murti* for *moksha*, and become *brahmarup*. But, one is unable to declare that the material pleasures are illusory (since everyone enjoys them); that can only be said by the grace of the great Sadhu (who really shuns all worldly objects and pleasures). //22 //

What is the happiness of this world like? It is like the joy for crows during the sixteen days of *shrāddh* when they are offered good food and then they face the bullets of the rifle. //23 //

A specially decorated seat is put only on an elephant, but not on a donkey. Similarly, the *jiva* is like the elephant (in which a

seat for God can be arranged) and the body is like the donkey, therefore do not believe that it has any worth. //24 //

"If at this time one contracted an illness like diarrhoea, colic or worms then one would have to stay awake all night. But one does not sit even for a short time in meditation and sleeps the whole night." On the night of Ashadh *vad* 6, he talked in this way. "Anyway, the body is an enemy and will make one do as per its wishes. It will make one clean everything, including faeces, but will not allow one to meditate." //25 //

Satya-yug, Dwapar, Treta and Kali – these four form one cycle. Indra rules for 71 such cycles. When 14 such Indras fall (complete their rule in heaven) that makes one day of Vairat Narayan. And so 30 such days make a month and 12 such months make a year. After a 100 such years, the reign of Vairat Narayan is complete. So tell me, what is our lifespan before it? And why does the *jiva* continue to chant 'mine, mine'?" Since, there is nothing permanent upto Prakruti-Purush. Therefore, achieve your work in this short time. And work in such a way that the goal is attained at any cost. //26 //

The *māyā* of the gods has caused attachment, such that, bullock carts, books, servants and homes are all considered to be of great value. But what will be achieved by possessing them? Only attachment will arise. Therefore, there is no worth in them.

*Rāj bhayo kahā kāj saryo,  
Mahārāj bhayo kahā lāj badhāi,  
Shāh bhayo kahā bāt badi,  
patsāh bhayo kahā ān firāi;  
Dev bhayo to kahā bhayo,  
ahamev badhyo trushnā adhikāi,  
Brahmamuni satsang vinā sab,  
aur bhayo to kahā bhayo bhāi?*<sup>4</sup>

4. What is accomplished even if a kingdom is attained? What is achieved even if one becomes a ruler or an emperor? Does it spread his fame? If one becomes a deity, then still his ego and desires increase. Brahmanand says, "O dear brother, without *satsang*, everything one attains is worthless."

Is the proper way of life for a sadhu to live like Bharatji, who gave up the kingdom but became attached to the dear? And for the sake of a seat, bed, disciple, cart and similar insignificant objects do not suffer a big loss by leaving Satsang. There is value only in becoming free of all drawbacks, serving a good Sadhu and learning saintliness. Otherwise what is the point if, for establishing status and pride, one does not get a cart or horse and becomes miserable? Saying this, he said,

*Motā thāvānu manmā re, dalmā ghano dod;*

*Tevā guna nathi tanmā re, kā kare to kod.*

*Bhunda ghat uthe chhe bhitare re, je na kahevāy bā'r.<sup>5</sup>*

It is like that. Therefore, acquire spiritual knowledge, so that no expectations for anything else remain. //27 //

What is the affection of this world like? Saying this, Swami gave the example of a Patel in detail, “His family had such affection for him that they would die for him. Yet, on the advice of a Sadhu he pretended to fall ill and the Sadhu prepared milk (with an invoked mantra that the Patel will live and whoever drank it will die), but nobody drank it. Thus the Sadhu showed that everyone is self-centred and said,

*Kāne jāy te adhiku rade, āngane jaine bhus pade;*

*Te sārū lāge te mātē, het hoy to pade nahi vātē?<sup>6</sup>*

“Such is the false show of love. And when a son does not obey him, the father becomes miserable. But each person will do as per his own wisdom. Therefore, those who are old should sit in the mandirs, which have been built in many villages, and offer devotion, go home twice to eat simple food and return to the mandir to worship and serve.

5. There is much desire in your mind to become great, But you do not have the necessary virtues, so why entertain such wishes? You have such evil desires in your mind which cannot be revealed to others.

6. When a person dies, relatives hold a mourning session at the house of the deceased, in which they cry loudly; But this is only to show that they feel concerned and to make it look as if they are genuinely pained. If they really felt pain for the deceased why don't they cry and fall over on the way to the deceased's home as well?

*‘Jese budhe belku, khedu na devat khān,*

*Mukta kahe yu vruddhko, sabahi karat apmān.’<sup>7</sup>*

“So, those who want to live happily should shed their ego of youth, otherwise they will be beaten.” On this, he said, “Stay as a humble disciple, a son, and a daughter-in-law who stay with a teacher, a father and a mother-in-law respectively. And ‘*Dāsnā dushman Hari kedi hoy nahi, jem karshe tem sukh thāshe.*’ (God is not an enemy of his devotee. Whatever he does will bring happiness). Who knows, perhaps this happens because we have intense desires and they have to be overcome? Know this and live happily.” //28 //

In Ahmedabad an 80-year-old merchant got a son and became mad with pleasure, but could not worship God. Therefore, to worship God requires hundreds of thoughts. In life, when one does business, there may be loss or there may be profit; marriage may occur and *shrāddh* may also take place. All these should be thought of, but whatever happens, neither celebrate nor mourn. Since if one mourns, spiritual knowledge is lost and one falls back from *satsang*; the intellect becomes insensitive and ignorance increases. And by quarrels, the water in the pot dries up.<sup>8</sup> Therefore, whatever business one does, remember that one does not remain here on earth forever and so it will perish. In fact, there is a *shlok* for wealth:

*Bhumiryātu rasāṭalam*

*gunganastasyāpyadho gachhatu*

*Shilam shailatatātpatatvabhijanaha*

*sandahyatām vahninā,*

7. Just as an old buffalo is not given proper fodder, Muktanand Swami says, in this world all insult the old.

Here Gunatitanand Swami advises old people to give up the ego they had in youth in order to be happy. Otherwise they will suffer. They should behave with humility, just as a disciple behaves with a teacher, a son with a father and a daughter-in-law with a mother-in-law. He further states that God can't be an enemy of his own follower. Whatever he does is good for a devotee.

8. Two or more brothers may live with their wives as an extended family in one house. But if there is a dispute between them, none will fill the common drinking water pot – and so it will dry up.

*Shaurye vairini vajramāshu*

*nipatatvarthostu naha kevalam,*

*Yenaiken vinā gunāstrunavaprāyāhā samastā ime.<sup>9</sup>*

Therefore, do not think: 'Let the earth be destroyed but let me have wealth.' //29 //

So what if this farm has been bought? It is stones and thorns and we do not see any value in it. But they are better than the thorns of this bazaar. Since by living in the city the mind is corrupted. And a village is better than a city, since, in a village Holi comes only once, while in a city Holi is for all twelve months and Diwali is also for all twelve months. So, in a village there are occasional weddings, while in the city there are weddings all year round – but there is no worth in it (the city). //30 //

After purifying one's inner faculties, one should think that whatever important talks take place are due to this Sadhu. And that this Satsang, God and his Sadhu have been recognized is described as the gateway to *moksha*. After reciting the *shlok*, '*Prasangamajaram pāsham...*'<sup>10</sup> he said, "Without a door, even if the head is banged against the wall, it is not possible to enter. So, attach the *jiva* with such a Sadhu; since without attachment it is not possible to come together. And one with such attachment beholds God continuously. So, if one has this union (with God and his Sadhu) then it is fine, and when it is not present, then one needs Sāṅkhya. And when one realizes the perishable nature of everything up to Prakruti then one can live without hindrance." On this, the Vachanamrut entitled 'Sāṅkhya and Yoga' (Panchala-2) was read (in which Shriji Maharaj states that both the doctrines of Sāṅkhya and Yoga are good and accepted by the great, but each has its deficiency. So, one

9. Let the earth go to the nether world; let the collection of virtues go even lower than that; let character take a deep plunge from a mountain; let nobility be burnt; let weapons hit the brave enemies; but we just want money, since without money all virtues are as insignificant as a blade of grass.

10. See footnote 1, p. 124.

should employ certain methods of interpretation to remove these deficiencies). Then Swami said, "For this reason, learn this." Then someone asked, "Such words are heard, but why is their meaning not retained?" So Swami said, "Since time immemorial, one has made mistakes and more mistakes and even now, on the whole, that is what is happening. Some have done a little and others have done more of this work, so slowly these words of inspiration will accumulate. '*Sarvatra jantorvyasanāvagatyā*.'<sup>11</sup> See everything – that many do not get food to eat, and many suffer from piles, dropsy, splenomegaly, etc. And see the misery of the bullocks from Vanthali, camels from Marvad, donkeys from Peshawar; the cattle endure four months of austerities in the summer. There are thousands of miseries like birth and death, gestation, cycle of rebirths, hell and '*Janmamrutyu jarāvvyādhidukh-doshānu-darshanam*.'<sup>12</sup> See all this and consider that, at present, the body is well so in this short period get the work of *moksha* done." //31 //

There was one farmer who farmed only for six hours since he thought, "I will die in a short time so why work all day?" Even non-*satsangis* think like this. And we have become *satsangis* and have tilled for many days, so now associate with this Sadhu, whose company is rare. But, do not over-exert like the bullocks of Meman pulling the yoke. //32 //

This *jiva* is engrossed in the home, family, society, material pleasures and the body like the blind *chakad* (a type of reptile in the Gir jungle). But in the end we will not remain here and will have to leave everything behind and go. //33 //

Nothing is as beloved as this body. It is taken to a corner and allowed to enter deep sleep, then someone may take money, clothes and other objects; in fact, they may even cut the head and go away and still it is not noticed. This is what is done for

11. Realize that everywhere life is miserable for all living beings.

- Shrimad Bhagvat 5/5/10

12. Reflect upon the miseries of birth, death, old age, tension, pain, faults, etc. Therefore do the needful at present when health is good.

the body. Then how is it possible to prevent attachment towards those who nourish the body and serve the body? Realize that the body will die tomorrow, so separate from it. Then:

*Jenu re man vānchhtu, atī rahetā udāsji.*

*Te re tākyā vastiye vasvā, bāndhi sau sange āshji.*

*Jene re gamti jiran kanthā, jenu tenu jal thāmji.*

*Tene rangya rudā tambolā, gamtā māne vastra gāmogāmji.*<sup>13</sup>

Swami recited this (devotional song). For the disciple it is also similar:

*Potāno parivār parhari, chālyo eklo āpji;*

*Tene re karyo sneh shishya shu, lidho parno santāpji.*<sup>14</sup>

That a guru hankers after a disciple and when the disciple leaves he experiences misery. Therefore, acquire spiritual knowledge. //34 //

This *jiva* sees trees, stones, dust and bricks, but is there any value in them? In fact, the scriptures advise, “See what comes before the eyes but do not look in the distance.” That is the path of the sadhu. But frequently, one praises, “It was like this and this will happen.” So, it is stated in the scriptures that if one eats as per the rules of sadhus then one is eternally fasting and if one keeps clothes only as per the rules, then one is a renunciant. Therefore abide by the codes of conduct. //35 //

This body is made of bones, the wife’s body is of bones and even the children’s bodies are made of bones. There is no worth at all in any of them. And lime is white dust, while this other is ordinary dust. Also, the body is of dust, money is of dust, family is of dust, food is of dust and homes are of dust. Yet the *jiva* is still attached to them believing them to be of great value, but Time will consume them. Therefore, worship God, otherwise everything else is of dust. //36 //

13. One whose mind craved for the forests and remained aloof from the world, such a renunciant today lives with the people and is bound to them with strings of hope. One who used to wear old plain clothes and made do with a simple vessel to drink water now has colourful wooden *tumbdis* (drinking vessels) and roams the villages asking for clothes.

14. Having renounced his own family, he moved alone, but now he is attached to his disciple, and carries others’ miseries on his head.

Here we go. Will we be able to stay permanently in this body? This body contains hell. This body is full of unclean matter and it is fed good food. If you give to relatives they will speak good of you. Otherwise, even the true love of a sister is revealed when she is not given even a single rupee. Everything is self-centred. //37 //

On Vaishakh *vad* 11, on the way to this village, Shankarprasad contracted the plague and died. After having this story narrated by a devotee, Swami said, “Similarly, a spiritual aspirant always harbours the fear that the body will die anytime now. And Maharaj has also said, ‘I always feel that at this very moment and this very second the body will die.’ Therefore worship God.” //38 //





## 28. THE JIVA

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The *jiva* is very powerful. When it is in the body of a lion, how much strength does it have? But when in the body of a sheep, the same *jiva* becomes meek. //1 //

This opportunity of meeting God and his holy Sadhu has come after millions of years. But the king, community, relations and family members do not like it. Even the senses and inner faculties do not like it. Only the *jiva* likes it. And *māyā* is lamenting that 'he (the *jiva*) has slipped out of my hands'. //2 //

There are only two places where the *jiva* becomes attached. Either to God or to *māyā*. But how is it possible to exist without support? //3 //

Along with the *jiva*, in our body there is the glow of tens of millions of suns. If we could see that now, we would not recognize the importance of anybody. Such glory was revealed. //4 //

Without a controller overlooking this *jiva*, and if left on its own, the *jiva* is likely to become totally subservient to the body and helpless like a worm. //5 //

Can all those who are lax in observing dharma remain under the control of the great (Sadhu) or not? Swami replied, "One who is pure at heart is obedient, while one who is of demonic nature is not obedient." //6 //



## 29. ĀTMANISHTHĀ – BRAHMARUP

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One who does things with his body and offers devotion to God with the understanding that his true form is different from the body (i.e. *ātmā*) progresses a lot. But if he becomes one with his actions, that is not proper. //1 //

In this universe there is no man who does not desire a woman and no woman who does not desire a man. To separate each from the other, Maharaj has written one *shlok*: '*Nijātmānam brahmarupam...*' i.e. believe one's true self as *ātmā*, not the body. Just as there are no stones when one digs (the soil) of Gujarat deep down into the earth, similarly, there are no faults in one who is *brahmarup*. //2 //

For one who performs (an Ashwamedh) *yagna* and rides a horse throughout the world it is very difficult, since if someone captures the horse the *yagna* will remain incomplete. While another, who rides the horse in the compound, completes the *yagna*. The meaning of this is, "Controlling the senses and inner faculties is like riding the horse throughout the world. While, believing oneself as *brahmarup* is like riding the horse in the compound. Also, imbibing the 64 qualities of a sadhu is like riding the horse throughout the world. But, associating with a sadhu who has the 64 qualities is convenient, like riding the horse in the compound." //3 //

Perform worldly duties physically, but remain mentally aloof. And if they try to merge with the mind, use spiritual wisdom to renounce them. //4 //

The impressions of having enjoyed the material pleasures for tens of millions of years have been engraved on the mind. To

overcome them, the Shikshapatri reveals one *shlok*: ‘*Nijātmānam brahmarupam...*’ i.e. believe one’s true self as *ātmā*, not the body. #5 //

We should believe our true form to be *akshar*. If that cannot be believed, even then we should not believe the physical body as our true form. And Maharaj’s view was not to believe in the three bodies (as our own) and to believe ourselves as *akshar*. This is like a person born to a Brahmin family is a Brahmin, similarly, as we have attained God, we should believe ourself as *akshar*. #6 //

Swami said, “We have met God and so should believe ourself as *akshar*.” Hearing this someone asked a question, “Worldly pleasures defeat us so how can we believe ourselves as *akshar*?” Swami answered, “The body needs worldly objects to survive, but that is only one aspect. So believe oneself as *akshar*, but do not believe the *ātmā* to be a worm from hell. Then, just as the stick grew with Vamanji,<sup>1</sup> we will grow.” #7 //

God has called the spiritually wise his *ātmā*. Uddhav was spiritually wise. God will certainly care for those with affection, but without spiritual knowledge one is incomplete. When Sachchidanand Swami was thirsty, Maharaj’s thirst could not be quenched. Then, when Sachchidanand Swami was served water Maharaj’s thirst was quenched. Still Maharaj’s opinion is that one should believe one’s *ātmā* as *brahmarup*. #8 //

God wants to make his devotees *brahmarup*, by any means. #9 //

An aspirant engages in discourses, sings bhajans and talks about God, but does not believe, “I am not this body.” Therefore, 24 hours-a-day remember, “I am not the body, but I am the *ātmā*, who lives in the body. I am *brahman*, *akshar* and within me Paramatma Parameshwar Purushottam himself is

1. When Vamanji was granted three steps of land by King Bali, Vamanji grew in size, and the stick he held in his hand also grew with him. Similarly, as our knowledge of *atma* and Paramatma increases we will grow spiritually.

eternally present.” What is he like? He is the cause of all avatars, the cause of all causes and is above all. And his manifest form is the one I have attained. In this statement, both Sāṅkhya and Yoga are incorporated. #10 //

Maharaj used to say, “In a herd of buffaloes, cows, goats, etc., even if only one cowherd is present, he believes, ‘All these are animals and I am a human.’ Similarly, a devotee of God should understand, ‘All those who are atheists are like animals and I, a devotee of God, am human.’” #11 //

This *jiva* behaves as the three bodies of *vishvābhimāni*, *taijasābhimāni* and *pragnābhimāni*<sup>2</sup> with the three *gunas*. But behave above them as *gunātīti*. One who walks on the path of becoming *brahmarup* gradually experiences increasing happiness – just as one who comes in burning from the hot sun experiences comfort by sitting under the shade of a tree; and just as one who is feeling cold experiences warmth by sitting before a fire; and just as one who is hungry becomes satisfied when he eats to relieve his hunger and thirst. Similarly, there is bliss in becoming *brahmarup*. #12 //

When one chews, the bottom teeth are the pestle and the upper teeth are the mortar. But without keen observation this is not understood. Similarly, the body and *ātmā* are separate, but without thinking (deeply), it is not understood. And if one observes, one realizes that 100 years ago nobody from our present community was alive and in a 100 years time nobody will remain. #13 //

To gain true spiritual wisdom, Swami advised, “If two, four or five people with the same motive (to attain true spiritual

2. *Vishvābhimāni* – to believe the world, whatever happens in the waking state of life and the gross or physical body to be one’s form.  
*Taijasābhimāni* – to believe the subtle body and the dream state to be one’s form.  
*Pragnābhimāni* – to believe the causal body and state of deep sleep to be one’s form.  
 The first occurs in *sattvagun*, the second in *rajogun* and the third in *tamogun*.

wisdom) stay two, four or five years in isolation and continually engage in discussion, then knowledge of *ātmā* and Paramātmā is acquired.” //14 //

That we are not (really) this body is manifestly seen, but that we believe ourselves to be this body is ignorance. //15 //

When somebody praises or insults, believe oneself to be *akshar*; that is, “Nobody is greater than me.” So, from whom do we expect praises and insults? //16 //

A devotee read five Vachanamruts, namely, Gadhada I-23, Gadhada II-30, Gadhada II-45, Ahmedabad-2 and Ahmedabad-3. Then, Swami sat up and said, “It is as if I had never heard these Vachanamruts.” With this, he said, “Read them again.” Then he (the devotee) read them again. Then Swami said, “Listening to these Vachanamruts, I have concluded that even after millions of years, without behaving in this way there is no final release. So, for us, there is no alternative but to do that way. Also, even if one is an *āchārya*, a son of God, an *ishwar* or some small or big deity, still there is no release without behaving in that way. Since, that is Maharaj’s belief.” Based on this, Swami recited some *shloks* quoted by Maharaj:

*Nijātmānam brahmarupam dehatrayavilakshanam;  
Vibhāvya tena kartavyā bhakti Krishnasya sarvadā.<sup>3</sup>  
Brahmabhutah prasannātmā na shochati na kankshati;  
Samaha sarveshu bhuteshu, madbhaktim labhate parām.<sup>4</sup>  
Parinishthitopi nairgunye uttamashlokalilayā;  
Gruhitachetā rājarshe ākhyānām yadadhitavān.<sup>5</sup>*

3. Identifying one’s self with Brahman, separate from the three bodies (gross, subtle and causal), one should offer devotion to God.

- Shikshapatri 116

4. One who has attained the state of *brahman* is always happy, does not grieve or have any desires; he views everyone with equanimity and attains my supreme devotion.

- Bhagvad Gita 18.54

5. Shukdevji says to Parikshit, “O king! I have attained the perfect state of *nirgun brahman*, yet my mind is drawn towards the divine episodes of God and so I have studied the epic Shrimad Bhagvat.”

- Shrimad Bhagvat 2/1/9

*Atmāramāshcha munayo nirgranthā apyurukrame;  
Kurvantyahaitukim bhaktimittham bhutaguno Harihi.<sup>6</sup>*

After reciting many such *shloks*, he said, “When one becomes like this, then God resides in one’s heart.” Then, looking at a devotee, he said, “You do have a *murti*, but without a mandir where will you install it? So, if you want to install God, then learn to prepare a mandir as described here, then God will stay.” Then he continued, “When the sadhus went to get the *murtis* for this mandir (Junagadh), the sculptor asked, ‘What type of *murtis* shall I make for you?’ Then the sadhus said, ‘Make them according to these designs.’ Then the sculptor said, ‘These *murtis* are suitable only for a mandir worth hundreds of thousands of rupees.’ Then the sadhus said, ‘We’ve come to take *murtis* in accordance with such a mandir.’ So the sculptor said, ‘Then I’ll make them.’ Then the sculptor sculpted the *murtis*. Similarly, without becoming *brahmarup* where will we install Purushottam? So, if you want to install Purushottam, you have to become *brahmarup*.” Having said this, he got up. Then he held a devotee’s wrist and while walking told him, “Beware, never have any (worldly) desires.” Then that devotee’s desires stopped. And Swami said, “If one can remain like this all the time, doubts, strong attachments to one’s karma, desires, affection for worldly relations, body-consciousness, etc. and countless other strong material bonds are destroyed and one can continually stay focused on God.”<sup>7</sup> //17 //

In Satsang there is talk that the *jiva* becomes *brahmarup*. Then someone asked, “There is such talk in Satsang, yet why does the *jiva* not become *brahmarup*?” Then Swami said, “Because the *jiva* has not become attached to the Satpurush with affection. And even if the *jiva* has become attached to the Satpurush, it does not trust him.” Then someone asked, “If the

6. Sut Purani tells Shaunak Rishi, “Even the sages who have overcome all attachments and experience the bliss of *ātmā* offer selfless devotion to God, since God is the source of all divine virtues.”

7. This talk was delivered near the shrine of Shivji in Ghoghavadar, a village near Gondal.

*jiva* has been attached with affection, why does trust not develop?" Then Swami said, "This Jala Bhakta<sup>8</sup> has firmly attached his *jiva* to me but does not trust me." Then he added, "There may be trust, but one does not honestly confess. And if one is totally honest then the *jiva* cannot remain without becoming *brahmarup*. That is a fact." #18 //

Gopalanand Swami asked all the sadhus, "How do you perform meditation and *mānsi*?" All of them said, "In *mānsi puja* we meditate remembering where Maharaj used to sit, and offer food at the place he sat to eat." Then Swami said, "Has anyone learnt meditation which is performed after overcoming the three bodies?" Then all asked, "How can the three bodies be won over?" Swami replied, "When one sits in meditation and an insect bites, if the physical body is not allowed to move, then know that the physical body has been controlled; and if the meditation is performed without worldly thoughts, desires and wishes, know then that the subtle body has been controlled; and when sleep and laziness are not allowed to interfere in meditation then know that the causal body has been controlled. In this way, control the three bodies and meditate." At that time Siddhanand Swami said, "The causal body is hard like the black rock mountain and only by much effort can it be controlled. It is like when one wants to cut away stones from a well and one digs using a hammer and chisel, then by evening (only) a basketful of chippings will be removed – that is how difficult it is." Then Swami said, "If we explode them then 200 cartloads of stones are removed. That is, we drill holes in the form of spiritual discourses and fill them with gunpowder in the form of absolute faith in God and then ignite them with fire in the form of the knowledge of the greatness and glory of God and his holy Sadhu. As a result ignorance in the form of the causal body, which is like the black mountain, is shattered. Thus, after making one *brahmarup*, we keep one in the service of Maharaj in Akshardham. This is not difficult." #19 //

8. Jala Bhakta was a *pārshad* who stayed at Junagadh mandir. He had deep love for Gunatitanand Swami and served according to Gunatitanand Swami's instructions. Yet when Swami gave directions on matters of *upāsana* or administration, he did not believe them.

To become *brahmarup*, one has to talk like one with the knowledge of *brahman*.<sup>9</sup> So, anybody can rob them. And first, belief in the *ātmā*<sup>10</sup> arises and then one can behave as *ātmārup*.<sup>11</sup> #20 //

Maharaj has shown countless (spiritual) endeavours and codes of conduct. Of them the main is *brahmacharya*. Maharaj's incarnation was to destroy the root of ignorance and so he would explain this knowledge in various ways. What is the root of ignorance? It is to offer devotion without believing one's true form to be separate from the three bodies. And this fact cannot be understood even if we take ten million births – but we can easily understand when the great Sadhu explains. #21 //

Just as a *chintāmani* may be buried in somebody's house, but until he digs it out he will remain poor, similar is the case with the knowledge of *ātmā*-Paramatma (without which an aspirant remains spiritually poor). #22 //

Believing oneself as the *jiva* leaves some deficiencies (for *moksha*); but in believing oneself as *aksharrup* there are no deficiencies. And one feels that one wants to go to Akshar. But, by believing oneself as *akshar*, where is the need to go? #23 //

We are born to accomplish two things. One, to become *aksharrup* – in this, the body is a hindrance; and two, to join with God – in this, company (of worldly people) is a hindrance in many ways. These two faults must be removed. #24 //

Eat ladoos and throw away the leaf dish in the form of the body.<sup>12</sup> #25 //

9. Talks which describe merely the theory of *ātmā* without detailing their practical application. Such incomplete knowledge may divert one from the true path.

10. That the manifest Satpurush is my *ātmā*. By contemplating on this thought one becomes like him.

11. The qualities of one who behaves as *ātmārup*: equanimity in happiness-misery, honour-insult, etc. and lives as per the instructions of the Satpurush (Vachanamrut Gadhada II-51).

12. Meaning, use the body for attaining God, before one dies.

The mind and senses have a habit of provoking (desires) without any reason, so know this and remain separate from them. //26 //

All day long believe that ‘I am not this body’. And when Sāṅkhya and Yoga are attained or *gnān pralay* is attained then the causal body is destroyed and one will become a complete *mukta*. Therefore, study the ultimate spiritual wisdom. //27 //

By these three things desires are eradicated: *ātmā*-realization, that I am different from the body and the actions of the body do not affect me; the greatness of God; and his company. //28 //

The *jiva* becomes (stronger or weaker) as per the words it hears. *Rajogun*, *tamogun* and *sattvagun* are attributes of the body and they are expected. One feels hungry and thirsty, and experiences misery and happiness – these are traits of the body. Also, the mind is like a mischievous monkey; it keeps on flitting. And our true form is the soul, which is above the mind. Therefore, do not believe the characteristics of the body, senses and inner faculties to be our own; we are (the *ātmā*) separate from them. Therefore, do not let them defeat you; continue to fight against them. //29 //

Do not let the inner faculties become like the house of Shekhchalli.<sup>13</sup> Keep only one support in the form of God, but do not keep many supports. And for *moksha*, firm refuge in and profound affection for God are the only two things. Only one

13. Once a servant named Shekhchalli was carrying a pot of ghee for his master. Shekhchalli began daydreaming about what he would do with the one rupee he would earn for this service. He thought that with the money, he will buy a goat and sell its milk. This will earn him more money and so he will expand his business. Then he'll buy a shop and move into a big house. Then at lunchtime his children will call him and he will be so busy that he'll shake his head and say, "Not now." As he dreamt like this, Shekhchalli really shook his head and the pot of ghee fell off his head. The master shouted at him, "Fool, you've spilt my ghee." Shekhchalli replied, "Only your pot of ghee has been broken, but, for me, all my dreams have been shattered."

The message here is that one should keep a single focus on God and not allow one's mind to continually wander.

who follows his commands and observes the codes of conduct has *ātmā*-realization. So, do not understand one who does not observe the injunctions to have *ātmā*-realization. //30 //

After listening to all these talks, only this needs to be understood, "I am *ātmā*, I am *akshar*, I am ever blissful and the body, senses, inner faculties and family are not mine and I am not theirs. I am God's and God is mine." //31 //

There is nothing greater than to attain the ultimate knowledge (*gnān pralay*) that all of creation is perishable, therefore, attain this ultimate spiritual knowledge. The extent to which this knowledge develops is the extent to which *māyā* is overcome. And without doing this, greatness may be attained but *māyā* is not overcome. What is this ultimate spiritual wisdom? It is to remove all the works of Prakruti from the heart, to become *brahmarup* and *gunātīt*. Then nothing remains to be done. And that is Maharaj's principle also. //32 //

The bottomless pit to enjoy material pleasures has been formed over tens of millions of years and is not likely to be filled. To fill it, all the scriptures describe only one solution. That is, '*Nijātmānam brahmarupam*.' It is the only *shlok* (which explains the solution). //33 //

*Satsangis* and *sadhus* are not understood as they really are. One is not even aware of one's own real self and how powerful is the one whom we have attained. And what is gained if one renounces and then still seeks power and fame? The essence of (the principles of) God and the great Sadhu is not understood. The essence is to become *brahmarup* and then offer devotion with deep affection. This is because one is carried away on the spur of the moment. On the spur of the moment, one renounces, enjoys desires and indulges in idle talks. But until the essence is understood, what is attained? And one thinks, "I will do good for myself." But that will happen only if the great (Sadhu) makes it happen. His glory is such that the five grave sins are burnt (to ashes) and the poison from the bite of a black

cobra has no effect – if one has true faith in him. //34 //

God has opened a storeroom of karmas and from half the store he has made material objects and from the other half he has made the senses. Therefore, since they are of similar nature they unite, while the *jiva* alone is separate and different from both of them, and does not mix with them. //35 //

Everyone has worked hard to overcome the five types of sense objects, but they cannot be overcome. But when can they be overcome? Only when one's form is believed as *brahman*, above the three bodies. Then one experiences the joy of being *ātmā*, eternal and imperishable, and one is not affected by anything. Just as, actions performed on the earth do not affect the sky, and just as when digging in the soil of Gujarat no stones are encountered, similarly, they are not affected. And not all the words of the scriptures are the same. There are some referring to one thing and others referring to something else. But the words are not all the same. //36 //

To become spiritually pure there are two means: austerities and intuitively following the wishes of God. Of them, intuitively following the wishes is better. And better than that is to keep (focus on) only the two – *ātmā* and Paramatma. //37 //

Believe oneself to be *brahmarup*. If one does not do this today then when the body perishes one will have to do so. But as long as the body is believed as the self, how will ego and other faults be overcome? Therefore, do not believe oneself to be this body. That is Shriji Maharaj's principle. And there are many types of people; explain to them as per their understanding. Consider this at least once a day. Maharaj told Gopal Swami, "For those who do not have an *upāsana* their situation is different. But we have an *upāsana* and we want to do this for it. Therefore it is necessary to think of the *ātmā*. //38 //

The *ātmā* is extremely luminous. Believe it to be separate

from the gross, subtle and causal bodies, and contemplate that 'I am *ātmā* and this manifest Purushottam Bhagwan is ever present within me.' And all these talks are stated in the 'Vishalyakarni Herbal Medicine' Vachanamrut (Gadhada III-39). Such talks are, to some extent, in all the Vachanamruts and they may be absent only in some. The contemplation of the *ātmā* in the mind should continue, 'I am *ātmā*, *akshar*.' And if this is continually done, one attains the state of *akshar*. An example was given on this, Maharaj asked a *dhedh* boy, "Who are you?" Then he said, "I am a *dhedh*." So Maharaj said, "You say 'I am *ātmā*' ten times." So he repeated it ten times. Then Maharaj asked, "Who are you?" He once again replied, "I am a *dhedh*." Then Maharaj said, "Say 'I am *ātmā*' a hundred times." So he said this a hundred times. Then Maharaj asked, "Who are you?" Again he said, "I am a *dhedh*." Then Maharaj said, "See how much he has become identified with the body." Saying this, Maharaj said, "If one continually contemplates in the mind on the *ātmā*, one becomes *aksharup*." And in the Shikshapatri this is written in the *shlok* '*Nijātmānam brahmarupam*'. And also it is said in the *Purushottampatri*, "Only one who believes the *ātmā* as *aksharup* is a (true) *satsangi*." Therefore, there is no alternative but to emphasize this view. In this way, Swami talked in the middle of the night. //39 //

There are four barriers for the *jiva* to overcome that I have thought of. The first is to know Purushottam; second is to recognize the Sadhu; third is to remove one's attachment for the five types of sense objects; and fourth, this body and *jiva* have become one, so the *ātmā* must be understood as separate. These four obstacles are tough. Two of them are particularly so. One is to remove one's affection for the five types of sense objects and second, to know the *jiva* as separate from the body. //40 //

When *ātmā*-realization develops, everything is attained. On this, he said,

*Marne ātaskā varse mehā re,  
toy navya dajhe merā dehā re,  
Marne bāre megh āvi jhume re,  
toy navya bhinje merā rume re.*<sup>14</sup>

Such *ātmā*-realization is needed. Swami had Vachanamrut Gadhada I-26 read and said, “This, too, is one that can enable one to transcend all material qualities and limitations.” *‘Udho soi sāche man dās he.’*<sup>15</sup> One who lives according to these four bhajans is a true devotee. //41 //

There is no talk like that of *ātmā*-realization. One should continually think, “I am *akshar* and Purushottam is seated within me.” Maharaj has said this in many places. This is subtle devotion, through which ultimate liberation will be attained. But the previously described devotion is the physical path and by it – *‘Ātyantiki yatra na mrutyuhāsaha’*<sup>16</sup> – such liberation in which the fear of death is eliminated is not attained. And due to ego, one offers such physical devotion, singlehandedly, that would be offered by four people. One performs service, lifts stones and cooks food, but all this devotion is offered since praise is received. One does this but perfection is not attained by this. *‘Kiyā bālpanāni ramat, kiyā pāmvo siddhono mat.’*<sup>17</sup> Therefore, only when, someday, this talk is practiced will there be final *moksha*. //42 //

“By spiritual wisdom, one should realize that I am not this inanimate, painful and perishable body. I am *sachchidānand*,

14. Even if it rains fire, my body will not be burnt; even if it pours with rain, not even a strand of my hair will become wet.

15. O Uddhav! Such a devotee is my true devotee.

16. The complete *shlok* is as follows:

*Yadā na yogopachitāsu cheto mājāsū siddhasya vishangatena;*

*Ananya hetushvatha megatihi syādātyāntiki yatra na mrutyuhāsaha.*

When a perfect yogi’s attention is no longer attached to the byproducts of *māyā*’s powers (which are manifestations of the external energy) his progress towards me becomes unlimited and the power of death cannot overcome him. He reaches final *moksha* where there is no fear of death.

- Shrimad Bhagvat 3/27/30

17. How can we compare child’s play with the goal of a Siddha (liberated soul)?

*ātmānand* and *akhandānand*.” Swami said this and then said, “Do not merge with *rajogun*, *tamogun*, but become *nirgun*.” On this, he recited the *shlok*, *‘Parinishthitopi nairgunye uttamashlokalilayā’*<sup>18</sup> and said, “One habitually talks (about *ātmā*), but when contact is made (with worldly objects) then one argues for a seat or food. That is not proper.” //43 //

One should develop *ātmā*-realization so that nothing is required. On this path, no misery is encountered. //44 //

The words of spiritual wisdom should be followed. Since, through words the body is formed. Even a sheep, name Katri (by its owners), responds when called by that name. And people are such that they turn a cow into a tiger. On this, Swami narrated a story, “Four thieves saw a decorated cow and decided to plunder it. Then one thief said to the Brahmin, ‘Has your father died that someone has given you a tiger?’ To this, the Brahmin said, ‘This is a cow.’ Going a little further, the second said, ‘Oh! Where are you going with this tiger?’ Then he (the Brahmin) had a doubt. Then, going further from there, the third also repeated this and then he (the Brahmin) had great doubts and started walking at a distance from the cow. Further on, the fourth also told him. Then he said, ‘Yes brother, everyone is saying this. So it must be a tiger.’ Then he left it.” Similarly, if someone tells us for a month, “Somebody is speaking ill of you,” then it is believed as true. Therefore, know words to be a part of space and that they merge into space. Develop *ātmā*-realization, then they do not hurt. Thus, the wise should cultivate such discrimination. If someone describes us as like the (great) Sanakadiks, do we become like them? And if someone describes us as a donkey, do we become like a donkey? So what? That is the nature of the individual. He may say anything. But if things are believed like that, how can the causal body of a yogi be destroyed? Therefore, act separate to these three bodies and offer worship within the *jiva*, since by that, the causal body is destroyed. Also, workshops (for building mandirs, etc.) are still

18. See footnote 5, p. 182.

in operation, and one or other social dealings are also awaiting. They should be kept secondary and acquiring spiritual wisdom should be kept as the main objective. //45 //

Maharaj used to say, “When Indra killed a Brahmin, he incurred the sin of killing four Brahmins. Then he asked Naradji how he could atone for it. Naradji said, ‘Know your brother, Vamanji, to be god and offer worship to him, then you will be freed.’ Then he offered worship and was freed.” Thus, the physical body is destroyed, but the subtle and causal, these two bodies, are burdened by Brahmicides. But by asking the Sadhu to show the way, and thinking about the *ātmā* and contemplating on it they are destroyed. Otherwise, wherever one goes they stay together with the *ātmā*. This avatar of Maharaj is to destroy the root of ignorance and make one *brahmarup*, while elsewhere everything has been spoilt. //46 //

Become *ātmārūp*. In this, desires for the best material pleasures are also an obstacle. There is no alternative but to practice detachment, dharma, devotion with an understanding of God’s glory and *ātmā*-realization. And Maharaj says one should offer worship after bathing and washing<sup>19</sup> but not when one is unclean. But we do not understand this. On this, he had Vachanamrut Ahmedabad-2 read and said, “Do like that and in all the Vachanamruts Maharaj has talked of the Sadhu, Purushottam and *ātmā*-realization. Just as a thread follows the needle, similarly, he has described the essence. Understand in the way he has explained and on top of this chant ‘Swaminarayan, Swaminarayan’ with deep devotion. Wherever it can be chanted, chant it and keep looking at God and you will see him. Just as when two stones are rubbed and the fire within them lights the string.” //47 //

One person asked, “What is loved the most, above all?” Swami answered, “I think it is the body. And Maharaj also said to a

19. ‘Offer worship after bathing and washing’ means that one should offer devotion to God, free from the dirt of material desires (Vachanamrut Ahmedabad-2).

sadhu, “The *jiva* has filled tens of millions of storehouses with sin.” This talk was narrated in detail and then he said, “Therefore, the *jiva* is also full of sin and has become one with the body. But, actually, the *jiva* is separate from the body. Strengthen it and live with it (the body) but do not become one with it. And do not keep any objects or material pleasures. So, instead of having to do this again in the next birth, why not attain freedom in this birth?” //48 //

*Tyaja dharmamadharmam cha ubhe satyānrute tyaja,  
Ubhe satyānrute tyaktvā yena tyajasi tatttyaja.*<sup>20</sup>

It is said that one should renounce both bad desires and good desires. If efforts are made it can be done. So, do as is described. //49 //

Once, Maharaj asked Anand Swami, “When I instruct you to do a task, how do you do it?” Then he said, “I do as you say.” Then Maharaj asked Muktanand Swami, “How do you do it?” Then he said, “I would extend my focus by one handspan outwards and then only when it is withdrawn (inwards) by two handspans, I feel happy.” Then Maharaj asked Swarupanand Swami, “How is it with you?” Then he said, “Whatever task I do, that object disappears and your *murti* is seen.” Then Maharaj said, “I do not understand that.” So he explained, “Just as when a lemon is fixed to the tip of an arrow it is seen in whichever direction the arrow is pointed, but the target is not seen. In this way your *murti* is seen.” That is the state to be reached. So develop a state in which the *murti* is seen. And do as per the *shlok*, ‘*Nijātmānam brahmarupam...*’<sup>21</sup> //50 //

“I have thought that of all the faults, if one is not present then all are overcome. Which is that? If the one, body-consciousness (i.e. identifying oneself with the physical body

20. When a spiritual aspirant prepares to contemplate on his *ātmā*, he should renounce all thoughts of righteousness and unrighteousness, truth and falsehood that disturb him. In fact, he should also renounce the very thought by which he renounces these other thoughts. In this way, he should behave as *brahmarup*.

21. See footnote 3, page 182.



and believing it to be one's real form), is overcome then all other faults will exit with it and be overcome. And if one virtue is cultivated, all others will be gained. Which is that virtue? If one has *ātmā*-realization then all virtues are attained (Vachanamrut Loya-6)." //51 //



### 30. GLORY OF THE SADHU

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If one has served the great Sadhu and acquired his virtues then adverse circumstances will have no effect on one. This is like the darkness which disappears in the presence of the Sun, but is unable to exist there. // 1 //

One should attach one's *jiva* to a sadhu who is attached to God, obeys God's commands and knows God's wishes. From such a sadhu one can acquire all the virtues of dharma, spiritual knowledge, detachment, devotion and *upāsana* along with the knowledge of God's glory. Apart from him, where else can they be acquired? A person acquires the virtues of the sadhu he serves; even if he is a genuine spiritual aspirant if he is not attached to a God-realized Sadhu, he may regress; and even an evil person may progress if he associates with a genuine Sadhu. Thus, the cause of everything is the company of a great Sadhu. // 2 //

One who is controlled by his senses can be suppressed, but one who is controlled by his *ātmā* is not. The former is suppressed by serving him or giving him things. But why should the latter be suppressed? For, he does not desire anything. And he can control countless others but he himself is not controlled. // 3 //

The senses and inner faculties are all bad company. Since, they become engrossed in the sense pleasures they come into contact with. That is also the nature of the *jiva*. Such a *jiva* is given all the virtues of dharma, spiritual knowledge, detachment, devotion, glory of God and *upāsana* by God's holy Sadhu. // 4 //

Only, God and his holy Sadhu, can grant *moksha*. Detachment cultivates enmity towards material pleasures but does not do the

job of God; *ātmā*-realization breaks attachment from everything but does not do the job of God; and by dharma one remains happy but it also does not do the job of God. Thus, only God and his holy Sadhu give *moksha*. Therefore, do not find faults in them. // 5 //

A person bought wisdom for 100,000 rupees.<sup>1</sup> Similarly, wisdom of the many ways for *moksha* can be learnt from the God-realized Sadhu. // 6 //

Remembering this Sadhu in the mind destroys the sins of the mind; listening to his talks destroys the sins of the ears; and engaging in his darshan destroys the sins of the eyes. Understand his glory in this way. // 7 //

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1. A prince and a minister's son, who were friends, left for another village. On the way they spent the night in a jungle. Both were hungry in the morning. The prince told his friend to get some food from the nearby town. The minister's son went to the town but the gates of the town were closed. It so happened that the town's king had died, childless. The subjects had decided that whoever entered first on opening the gates of the town should be made the king. When the gates opened, the minister's son entered first and thus he was proclaimed king.

Meanwhile, the prince who was tired of the long wait, set out in search of his friend. He came to the town where he read a board in a shop front, 'For Sale – Intellect'. Out of curiosity, he entered the shop and asked the price of intellect. The shop owner replied, "It ranges from one rupee to one hundred thousand rupees." The prince then gave a jewelled ring valued at one hundred thousand rupees and asked for wisdom (intellect). "One should bow even to one's junior in case he is raised to a position of power." The shop owner wrote this on a piece of paper and handed it over to the prince. The prince learnt the wise statement by heart and continued his search.

A king's procession was passing by so he stood aside. When the procession came near, the prince saw that the king sitting on the elephant was none other than his friend, the minister's son. At first he felt angry with him, but on remembering the words on the note, he bowed down and saluted the new king.

The minister's son noted that his friend was paying obeisance to him. On returning to the royal palace he summoned the court and declared to the assembly, "Now that I am the king, I can act according to my wishes." So, he called for his friend, the prince, and handed over the royal throne to him.

The prince was thus counselled at the cost of one hundred thousand rupees and acquired the royal throne. Similarly, from the holy Sadhu we gain the wisdom by which *moksha* can be attained. For this, we should keep close contact of a God-realized Sadhu. Then only can we succeed in attaining the divine abode, just as the prince succeeded in getting the kingdom.

Many difficult atonements for sins have been described in the scriptures. But they all become redundant in the company and darshan of such a Sadhu. Such is the importance of his darshan. // 8 //

Such a Sadhu may hit devotees with boots, but will still take them to Akshardham. Others may give devotees comfortable beds to sleep on but will send them to hell. // 9 //

This world is a place for action. Thus, one fast here equals a hundred observed in Badrikashram and a thousand in Shvetdwp. And this moment and this Sadhu are rarely attained even after millions of years. But his glory is not fully understood, since he is in human form. // 10 //

The *chintāmani* is not necessarily beautiful to look at. Similarly, God and his holy Sadhu may look like humans but they are divine and give *moksha*. And this human body is rare, like a *chintāmani*. // 11 //

Observe only God and his holy Sadhu. Only these two are worth observing. There is no worth in anything else. // 12 //

"*Mohā moh mile nij Pritam, kaun patiya kare patiyāse.*" Meaning, when one meets the author of the letter himself, what need is there for the letter? Similarly, we have attained the manifest Sadhu, who is God in human form, so what else remains to be achieved? // 13 //

God's abode cannot be obtained even after tens of millions of years, but is attained by merely folding one's hands to such a God-realized Sadhu. // 14 //

Darshan of this Sadhu destroys even the five grave sins,<sup>2</sup> but such glory is not realized. If one has realized such glory, fountains of joy will erupt from within. // 15 //

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2. The five grave sins are killing a Brahmin, drinking alcohol, stealing gold (or money), having illicit relations with the wife of one's guru, company of one who engages in the any of the previous sins.

Those who stay with us and yet place their faith elsewhere will not know. This darshan is due to the merits of many births, otherwise this darshan is not possible. This darshan is very rare. When it rains, we do not appreciate its importance, but when it does not rain we do. If it does not rain, there will be physical difficulty and if this association is not made, the *jiva* experiences spiritual misery. And those who do not associate with this Sadhu will have to cry later. // 16 //

If one had attained God, but not such a Sadhu, who would have put in such efforts and explained the glory and greatness of God? Therefore, the devotees of this Sadhu are more fortunate than even the devotees of Maharaj. // 17 //

Everything is gained through the Sadhu. Therefore, keep him as the main. But do not let him become secondary and knowledge become the main aim. // 18 //

Bhaktimata told Maharaj, "I am a woman and so I do not understand much. Therefore, explain in brief." Then Maharaj explained to her the 64 qualities of a true Sadhu and said, "For one who has profound attachment to such a Sadhu, everything is gained." And Maharaj said, "Even I wish for his darshan," and other such talks of his glory. // 19 //

This Sadhu always stays in the service of God and is not away from him even for a moment. He stays apart from God only for the *moksha* of *jivas*. // 20 //

The Sadhu has come here from Akshardham. If such glory is understood continuously, one experiences great joy. But this Sadhu is not understood as he is. // 21 //

Just as there is a difference between a non-*satsangi* and a *satsangi*, similarly, there is a difference between an ordinary devotee and an enlightened devotee. One who is enlightened is free of worldly desires and constantly concentrates upon God.

Others who are full of desires continually ask for worldly possessions from God. // 22 //

The fetters of women and wealth are stronger and bigger than those of wood or metal. If these two can be overcome, then the chains of the senses and inner faculties are bigger. And one who is not bound by them has come from above *māyā*. Anyone else would be enchained. So, one who is not suppressed by the senses or inner faculties is a released soul and cannot be called merely a deity or a human being. // 23 //

Maharaj stayed in Satsang for 30 years and now He'll stay in the form of a Sadhu for ten to twenty generations. // 24 //

Vachanamrut Vartal-3 was read. It describes the difference between the four types of devotees. Of them, one is like a small earthen lamp, the second like a torch, the third is like a flash of lightning and the fourth is like the *vadvanal* (submarine volcanic) fire. After the reading of this Vachanamrut was over, Swami said, "Today in Satsang the *vadvanal*-like sadhu is present. // 25 //

This Sadhu is like God, but that we are unable to stay with him is our great loss. // 26 //

At present Maharaj gives darshan and discourses through the Sadhu, and gives darshan through the *murti*. // 27 //

I have been observing for tens of millions of years, but there is no Sadhu like this one on the whole of this huge earth. // 28 //

After the great Satpurush becomes *paroksh* (i.e. leaves his body and returns to Akshardham), will he continue to take care of his followers like today or not? Swami replied, "Is the great likely to become *paroksh* at all? He may not be seen as he is seen today, but he will take care as usual. And if he does not take care, how will the universe continue to function?" // 29 //

That God and Sadhu we wanted to attain through endless austerities, chanting the name of God tens of millions of times, observances, donations and sacrifices, we have attained today. // 30 //

Swami talked at length about the Sadhu and the glory of his company. Then he said, “No talks can describe him further. And just as there is no limit to the virtues of God, similarly, the virtues of the Sadhu are limitless.” // 31 //

If this Sadhu is known as he really is, then one will not be able to leave him and go elsewhere. And if he shows some miracles, like Vyapkanand Swami, it will only result in bondage for us.<sup>3</sup> So, it is appropriate that he does not show such miracles. // 32 //

The efforts of those who teach are greater than those who learn. Similarly, when the guru puts in more effort than the devotee to give spiritual knowledge, then spiritual knowledge is attained, but otherwise spiritual knowledge is not attained. // 33 //

Describing the glory of the Sadhu, Swami said, “The darshan of this Sadhu gives fruits equivalent to the darshan of God. By serving him, one gets the fruits of serving God.<sup>4</sup> As we have affection for such a Sadhu there is no limit to our merits.”<sup>5</sup> // 34 //

Spiritual aspirants constantly need someone to keep them alert. Only then are they able to worship God. Otherwise, it's like a tiger in the form of *māyā* capturing a goat (a *jiva*) from a pen. // 35 //

3. Vyapakanand Swami was a very powerful sadhu of the Swaminarayan Sampraday. In Botad, the mare of the local ruler, Hamir Khachar, had died and everyone was upset. Seeing this Vyapakanand Swami used his powers to revive the dead mare by taking the *jiva* of a mosquito and placing it in the mare. When Shriji Maharaj heard about this he said, “It is not our job to perform miracles. People will bring the dead and ask us to revive them and distract us from our spiritual task.” Thus, Maharaj explained that spiritual wisdom is more important than miracles.

4. Vachanamrut Gadhada I-27.

5. Vachanamrut Gadhada II-59.

Women are like the sting of a scorpion and money is like the bite of a snake.<sup>6</sup> In the scriptures, such esoteric talks are stated in ‘seed’ form (i.e. very briefly). But their full knowledge is only understood from the guru. // 36 //

The scriptures describe several types of faith: *rājasi*, *tāmasi* and *sāttviki*. Building forts and stores and doing countless such tasks also represent faith. But what is the use of it? Therefore, even from the scriptures it is not possible to understand by oneself. That is why the Satpurush is superior for imparting knowledge. // 37 //

Whatever inner happiness, food and clothing this *jiva* gets are all due to the grace of the great Sadhu. But the *jiva* believes itself to be important and thinks it is obliging the *āchāryas* and great Sadhu, but it does not realize that it is obliged to them. But if the great Sadhu's blessings change even slightly then one's mind becomes like an outcaste and happiness does not remain. // 38 //

A father has a wife in his heart (as the most important person), so he marries off his son; and the Sadhu has God in his heart (as the most important person), whom he instils in the heart of the *jiva*. // 39 //

The Sadhu is greater than all. His glory was narrated. The details: bigger than all is earth and then from water, fire, wind, space, *ahamkār*, *mahatattva*, Pradhan-Purush, Mul Prakruti-Purush upto Akshar, each one is bigger than the preceding one. And God is the support of all. The Sadhu continually beholds this great God in his heart. Therefore, he is greater. // 40 //

To feed a devotee of God is superior than feeding all the *jivas* of this universe. // 41 //

6. A scorpion bite is extremely painful and makes the victim scream so that everyone comes to know that he has been bitten. However, the poison of a snake bite spreads slowly and may not become known to others. Similarly, adultery cannot be concealed – it becomes public knowledge. But, immoral financial transactions, etc. may not become known openly, yet, are deadly.

There are many benefits in confessing one's sins and faults before the great Sadhu. One person saw a woman and her form became fixed in his mind. He revealed this to the great Sadhu who prayed to Maharaj and erased it from his heart and mind. // 42 //

It is difficult for the *jiva* to understand the glory of the great Sadhu. Since, even a universe is of no significance to the great Sadhu and yet he looks after the insignificant objects of this world. How can such behaviour be understood? // 43 //

Small streams of water merge with a big river and rivers merge with the ocean. The principle: even if the helpless *jiva* attaches to the great Sadhu, it also reaches God. That is the power of the great Sadhu. // 44 //

A senior devotee called Swami and requested, "Come onto the cart." So Swami sat in the cart. Then the devotee asked, "How can peace be experienced in the heart?" Swami replied, "Peace is experienced if one sees the great Sadhu just as one sees God." Then Swami said, "The heifer of a cow does not get the joy of drinking milk by sucking any random part of the cow's body, but only gets the pleasure of drinking milk when it sucks from the udder. That is an example and its message is that this entire Satsang is the body of Maharaj, but Maharaj eternally resides through the manifest human form of the God-realized Sadhu. When one attaches to him, one gets the bliss of Maharaj. Just as the joy of drinking milk is obtained from the cow's udder." // 45 //

Today, those who have taken birth in human form have one foot in Akshardham and those who have recognized this Sadhu have both feet in Akshardham. But, those who do not have knowledge of these talks will not understand them. // 46 //

A devotee asked a question, "Distinctions from a mosquito up to an eagle have been described (regarding liberated souls).<sup>7</sup> How can a mosquito attain the state of an eagle? Such doubts

7. Vachanamrut Sarangpur-17.

remain." Then Swami said, "If an eagle has come to land and a mosquito sits in its wings, then how much effort is needed by the mosquito to fly?" The devotee replied, "No effort is needed." Then Swami said, "Gopalanand Swami and Muktanand Swami are like eagles. We have sat in their wings, so do not have any worries." Then the devotee asked, "What should we understand the wings to be?" So Swami said, "Obeying God's commands and *upāsana* are the two wings, never let go of them. Then, one can easily go to Akshardham. Of that there is no doubt." Then Swami said, "There are three types of birds. Of them, some birds nurture their eggs through their mental focus on them, some birds nurture them by sight, and some birds nurture them by keeping them under their wings. Of them, if an egg being nurtured by mental focus is kept in sight, will it become dirty?" The devotee said, "No, it will not." Then Swami said, "If that egg comes under the wings, will it remain dirty? No it will not. That is the analogy, and its principle is that Gopalanand Swami and Kripaanand Swami nurture the disciples by their mental focus. We have put ourselves under their wings, so know that no deficiencies will remain." // 47 //

Our God (Shriji Maharaj) is at present on this earth. There is much hidden meaning in this talk which is known to those who understand. And these talks and such a Sadhu have never come on this earth and indeed will not come hereafter. // 48 //

Women, wealth, body-consciousness and innate instincts – learn how to deal with these four<sup>8</sup> from one who knows how. If there is one person who has all four virtues, then learn the virtues from him. // 49 //

God has become pleased and gifted us with his Akshardham. He is so generous that he gifts his abode to anyone he is pleased with. Satsang will later multiply ten thousandfold but this Sadhu and these talks of his will not be available. And it is because Maharaj incarnated that this Sadhu has been seen. Otherwise, this Sadhu would not be anywhere else, except Akshardham. // 50 //

8. How to curb desire for them.

In the village of Maliya, Swami said, “This Sadhu is like God. He is not an ordinary sadhu or ascetic.” // 51 //

In the village of Oliya (Alaiya), Swami said, “That this Sadhu has been properly recognized is a great thing, since this Sadhu is not easily recognizable. This Sadhu is from a higher realm (Akshardham). That he has been recognized is like a miracle.” // 52 //

In Gadhadra, Swami spoke, “The Satpurush knows how to keep others engaged in activity, but does not let them become affected by it. And another would so immerse others in work that they would never be able to get out of it. For us, it is not a matter of the distant past, but we do not want to give up mundane work totally. However, the Sadhu we have met is not likely to let any deficiencies remain in us. We have a need for such a Sadhu. Since we have met him, we have nothing to worry about.” // 53 //

Scriptures are the effects and the great Sadhu is their cause. // 54 //

It is difficult to attain God. Similarly, it is difficult to attain this Sadhu. And, similarly, it is difficult to give up these material pleasures. // 55 //

Even if God is attained, some deficiency may remain. But if this Sadhu is attained, he will not allow any deficiency to remain. // 56 //

Faults like lust, etc. are weakened the more one observes the commands of God. But they remain in the form of a seed. And when the grace of the great Sadhu is attained, then the seed is also destroyed. The grace of the great Sadhu is attained through imbibing his virtues and rendering service. // 57 //

Swami described the glory of the great Sadhu: “He is great, has realized God, lives according to the commands of God, tolerates hardships; God is under his control, God does as he says, God

travels to wherever he says; he has won over God, he knows the opinions of God, he grants *moksha*, by his darshan one has the darshan of God, by worshipping him one worships God; he frees us from having to stay in the womb, hell and the cycle of births and deaths and helps us attain the limitless Akshardham of God; he helps us attain similarity to God – that is how great he is. “God cannot live without him and by his darshan the five grave sins are burnt away. By the actions of his senses the universe is enlivened, and Time, karma and *māyā* tremble before him. Just as by worshipping the body, the *jiva* is worshipped, similarly, by worshipping this Sadhu, God is worshipped. He is the provider of food; the indweller, omniscient, all-doer, and he appears to be like a human but is not human, God continuously stays with him, he helps one attain the eternal abode; he is the doer, yet is the non-doer; like a tree his body is for the benefit of others, he possesses the qualities of the genuine Sadhu which have been described in the scriptures; he is ‘*kāmil, kābil sub hunar tere hāth.*’<sup>9</sup> One should understand his glory in this way.” // 58 //

Swami said that the effort to turn a fly (an insignificant person) into the sun (a powerful person)<sup>10</sup> can be done by one who is like God, but not by others. // 59 //

After a guru is attained, if the miseries of rebirth, etc. are not removed, then he is not a true guru. // 60 //

Whosoever’s house the enlightened Sadhu of God goes to for begging alms that house becomes a place of pilgrimage. Also, the giver of alms earns the merits of having been to every pilgrim place. And if in that time he were to die, he would attain the abode of God. Such is the glory of the God-realized Sadhu. That God we have attained, so we ourselves have become places of pilgrimage. And, the power which the devotees and sadhus have today is not found in the other

9. He is pure and perfect and has mastered all the arts.

10. To transform a worldly *jiva* into a divine one which is in rapport with God.

past avatars. On this, Swami narrated the story of the old woman of Ghanla: the old woman told her husband, “I have massaged the legs of God, so my hands have been sanctified. So, anyone who has drunk water from my pot or has eaten food made by me will be liberated. So, is there any doubt about your liberation?” // 61 //

To attain the company of the God-realized Sadhu is rare. All the work that God can do, can be done by him. And not all have the company of God. Therefore, understand the qualities of the God-realized Sadhu.

*“Tin tāpki jhāl jaryo prāni koi āve;  
Tāku shital karat turat dildāha bujhāve.  
Kahi kahi sundar ben ren agnān nikāse;  
Pragat hot pahichān gnān ur bhānu prakāshe.  
Vairāg tyāg rājat vimal bhav dukh kātāt jant ko;  
Kahe Brahmamuni ā jagatme sang anopam sant ko.”*<sup>11</sup>

Swami recited these verses and then said, “At present you have the association of this Sadhu and so you do not realize the pain of separation. But when there is no association and famine-like difficulties arise, the *jiva* will be pained so much that tears will flow from the eyes (Swami described the pain suffered by Vasudev and Devki). And that we have attained this association is due to the merits earned in the past.” // 62 //

On enquiry by Harishankarbhai, Swami said, “God is omniscient, and others know only a little. Therefore, faithfully offer loyal devotion and meditate on God. If one meditates on the very great Sadhu, he will connect you to God. And if you meditate on whatever form of God you have attained, then that form will lead you to God.” // 63 //

11. If one who is suffering from the three miseries comes to the Sadhu, one feels peace and one's heartaches are removed. The Sadhu gives great spiritual guidance and removes the darkness of ignorance; one recognizes the manifest form of God and the sun of knowledge shines in one's heart. Such a Sadhu, who is pure and radiates with detachment, removes the worldly miseries of people; Brahmamuni says that the best company in the world is that of the Sadhu.

Knowing that there is no value in anything else except God and his holy Sadhu is described as having attached the *jiva* to *satsang*. And the company of others is kept only physically (i.e. superficially). // 64 //

Maharaj used to sit like this. He inspected (all) eight abodes but nowhere is there a Sadhu like this. Even God desires his darshan. And God resides in this Sadhu. // 65 //

If a sadhu with all five virtues<sup>12</sup> is not attained, then learn one virtue at a time from different sadhus. And if one attains a Sadhu with all five virtues, then there is an end to all endeavours. // 66 //

A devotee of Gondal said, “What sins have I committed that I did not have the darshan of Maharaj?” Then Swami said, “You must have performed holy deeds that today you have this darshan. Otherwise you would have committed many sins.” // 67 //

After having Vachanamrut Gadhada II-28 read, Swami said, “A *jiva* may make mistakes, but by any means, to keep it on the path of God and not allow it to fall is the greatness of the great Sadhu. // 68 //

The nature of both God and the God-realized Sadhu in this world is that there is no hypocrisy in their speech and actions. While others are hypocrites, that is actually seen. // 69 //

Only the great Sadhu can instil divinity in the *murti*. But the three – *murtis*, scriptures and pilgrim places – together do not equal a Sadhu. And such a great Sadhu is able to make all three – *murtis*, scriptures and pilgrim places. Therefore, such a Sadhu, in whom God fully resides, is the manifest form of God. // 70 //

12. Five virtues: dharma, spiritual wisdom, detachment, devotion and understanding of the glory of God that he is the all-doer.

After instructing a devotee to sing the devotional song ‘*Santjan soi sada*’, Swami said, “In these devotional songs, the four Vedas, the six systems of philosophy and eighteen Purans are all included, that is how miraculous they are.” // 71 //

Maharaj says, “Even I desire to have darshan of the Sadhu who is full of the 64 virtues.” So, if even God wishes to have his darshan, then what is to be said of others? We have attained such a Sadhu, but we do not feel truly elated.

“*Sāche sant mile kami kāhu rahi,  
sāchi shikhve Ramki ritkuji.*”<sup>13</sup>

// 72 //

The eyes of devotees have the darshan of this Sadhu, the skin gets to touch his feet, the nose is able to smell flowers offered to him and the tongue sings prayers to him. These are the only benefits of the senses. // 73 //

Whenever it happens, *moksha* is attained and spiritual knowledge is gained only through the Sadhu. Anything that has happened, has happened because of him. And whatever will happen will also be due to him. Therefore, the gateway to *moksha* is this Sadhu. If anyone brought something for Maharaj then at first it came to Chaitanyanand Swami then the devotees could take it to Maharaj – it was like that. But when Balmukund Swami and Gopalanand Swami talked to him he renounced everything and sat in the common dinner line, ate simple food and talked with folded hands. This happened due to the sadhu. Then he (Chaitanyanand Swami) said in the assembly, “I have been a *sadguru* for 12 years and a guru for 12 years but only today have I become a true *satsangi*.” And I spoke to Ghanshyamdas in such a way that all his base instincts were removed. Even with Maharaj he never walked without a horse and the same applied for clothes and other things. And now he has become a sadhu. That is what happens. Therefore, attach the *jiva* to a Sadhu. // 74 //

13. One who surrenders to the true Sadhu has no deficiencies, since he shows the true path to God.

This body should be sacrificed for God, just as some *tulsi* is placed on an object and presented to God. Without this, *moksha* is not attained and peace is also not attained. So, one person said, “Yes, peace is not attained.” Then Swami said, “How can it be attained? Peace is in a Sadhu like this – when he is served it is attained. And God himself has given peace to this Sadhu, so whoever keeps the company of this Sadhu will attain peace.” // 75 //

By the mere darshan of this Sadhu, the five grave sins are washed away; but has his true glory been understood? // 76 //

Everyone keenly observes these pillars of the pilgrims’ resthouse. But nobody does darshan of the Sadhu. And out of the tens of millions of talks, the one main talk is that the day one bows to God and this Sadhu is the day one will become liberated. And the day one offers continual worship and overcomes one’s faults, that day one will be able to stay in God’s abode. // 77 //

There is nothing left for us to do as our eyes have been opened due to *satsang*. Thus, while they are open, we get the darshan of this Sadhu and God and when they close (at death), then also this Sadhu and God will be seen. Therefore, ‘Alive we’re worth a lot and dead we’re worth even more.’ So there is nothing to worry about. And ‘God is never the enemy of his devotees, whatever he does will be for the best.’ // 78 //

This body-consciousness will be worn away slowly by the axe in the form of listening to discourses. Therefore, continually listen to spiritual discourses, devotional songs, etc. Indeed, for listening to spiritual discourses, King Pruthu asked for ten thousand ears. After having Vachanamrut Gadhada I-54 read, Swami said, “Oh! I feel like listening to this Vachanamrut all day long and still do not feel it is enough, since it describes the gateway to *moksha*.” Saying this, he had it read three times and said, “Those whose karmas are barren will not understand this talk. For them, fundamentally, they see the great Sadhu as an



enemy. That is described as destructive spiritual knowledge. So now, attach only with this Sadhu. That such a time has come and still one does not stay with God or with this great Sadhu, but listens to worldly talks is the *jiva's* perversity. And if at this moment one is told to spend a thousand rupees, one will, but *satsang* is not done. Moreover, wife, children, home and business all interfere in this *satsang*. One person even said to Maharaj, "I'll spend money but I cannot stay with you." Only Harji Thakkar came from his village to Gadhada to worship God and stay with Maharaj. But, today, nobody stays with this Sadhu. Then he said:

*"Jā gher harikathā kirtan nahi, sant nahi mijmānā;  
Tā gher jamrā derā deve sāj padye masānā."*<sup>14</sup>

It is like that. And later one will repent, so regularly worship God. // 79 //

Vachanamrut Gadhada III-2 was read and in it the subject described was *satsang*, "I am not as pleased by austerities, renunciation, yoga and sacrifices as I am by *satsang*." This is what Shri Krishna said to Uddhav. When this topic came up Swami said, "Listen to this talk. Now, whatever essence there is comes in this talk." It was read again and then he said, "God is not pleased as much by austerities, renunciation, yoga and sacrifices as he is by *satsang*. That *satsang* we have attained but we are unaware of its value. To attain the Sadhu is rare and in this assembly seated here, there are those who know this talk. But not all understand it. Such association has been attained, yet one attaches to someone else – they do not understand the Satpurush. Raghuvirji Maharaj and some senior sadhus were seated on the outskirts of Kovaiya. But leaving them, three hundred people ran off to look at the sea. So, the sea is placed above even the likes of Raghuvirji Maharaj and others, is it not? Where is the spiritual knowledge? What will one gain by leaving them and attaching to someone

14. Houses where no discourses or devotional singing of God take place and which are never visited by sadhus are like the camps of Yama and at twilight they are like graveyards.

else? Where is the Sadhu likely to be attained? So, it has been said:

*Pattharki jāti hirā chintāmani pārsahu;  
Moti pukhrāj lāl shāl fer dārie.  
Kāmdhenu Kalpataru ādi de anek nidhi;  
Sakal vināshvant antar vichārie.  
Sabahi jahānmehi dusaro upāy nāhi;  
Charanume shish meli dintā uchchāriye.  
Kahat he Brahmānand kāy man bāni kari;  
Kun esi bhet gururāj āge dhārie.  
He to so anant sab kahat he sant puni;  
Bhomī rajkan huko hot nirdhār he.  
Vanvruksh huke pāt kāhuse ti nā likhāt;  
So puni kahāt jug bhār jyu adhār he.  
Udadhi asankhya nir tāku kahe jyu dhir;  
Megh bund aganit kou ganit kari dār he.  
Kahat he Brahmānand ham urme vichār dekhyo;  
Aur sab hi ko pār gurugun apār he.*<sup>15</sup>

This describes a sadhu, in general. But what is a true Sadhu like:

*Tin tāpki jhāl jaryo prāni koi āve;  
Tāku shital karat turat dildāha bujhāve.  
Kahi kahi sundar ben ren agnān nikāse;  
Pragat hot pahichān gnān ur bhānu prakāshe.  
Vairāg tyāg rājat vimal bhav dukh kātāt jant ko;  
Kahe Brahmamuni ā jagatme sang anopam sant ko.*<sup>16</sup>

He (the Sadhu) is like that. But the *jiva* does not even know how

15. Diamonds, *chintāmani*, *pārasmani*, pearls, topaz, rubies and rich clothes may all be thrown away or put aside; Kamdhenu (the wish-fulfilling cow), Kalpataru (the wish-fulfilling tree) all give countless treasures. But think within and realize that everything in this world ultimately perishes. There is no other way throughout all worlds, except to bow one's head at the feet of God and become humble. Says Brahmanand Swami, gift your body, mind and speech to the guru for what else is there that we can give to the guru.

One may be able to count the sandgrains on this earth, count the leaves of all the trees in the forests, know the volume of water on the earth; count the number of raindrops that fall; says Brahmanand, after thinking deeply, there is a limit to all these, but the virtues of the guru are limitless.

16. See footnote 11, p. 206.

to recognize the Sadhu. They stay together and yet do not recognize him. And see, if he is truly recognized, one becomes mad (with joy). But he is not truly recognized so deficiencies remain. Just as, where there is ample rain is there the misery of famine? Similarly, in Junagadh there are lots of sadhus. They rain and rain (in the form of showering spiritual discourses), but when there is no rain, then there will be much misery. Here, there is the torrential rain of V.S. 1876 (1820 CE), but elsewhere, without rain, it is like a famine. So, people are drawn here from hundreds of miles away and come for this darshan. But the devotees of Junagadh here think that they will go later, and they think about what will they do if they lose their job (by going for darshan)! Jobs will remain but one will pass away, and will this Sadhu remain forever? This darshan is rare and then tears will flow. This darshan is not likely to be attained again. Then he said, "There are countless virtues in our guru."

*Sadhu chandan bāvnā, shital chhāy vishāl;*

*Mukta kahe tehi parasse, nirvish hot vishvayāl.<sup>17</sup>*

He (the Sadhu) is like that. 'Rāj milyo kahā kāj saryo'<sup>18</sup> after reciting this verse, he said, "You have attained this company, so if you want to, keep it."

*Sāche sant mile kami kāhu rahi,*

*sāchi shikhve Rāmki ritkuji;*

*Parāpār soi Paribrahma he,*

*tāme thaharāve jivke chittkuji.<sup>19</sup>*

He is like that. How much more should I say! Without the association of such a Sadhu, *moksha* will not be attained. So the talks narrated in Vachanamrut Gadhada II-21 have to be practised and understood. That we have attained such a Sadhu means that a rare thing has been attained and those who have accumulated previous merits did so by the company of such a Sadhu. And those who are attaining merits at present

17. The Sadhu is like the best type of (*bāvnā*) sandalwood that gives abundant coolness and shade; Muktanand Swami says that by its close contact even a venomous snake becomes non-poisonous.

18. Even by obtaining a kingdom, what purpose has been really served?

19. When the true Sadhu is attained, no deficiencies will remain since he will teach one the true path to God; beyond all is Parabrahman and the Sadhu makes one's mind focus on him.

do so due to the association of such a Sadhu. So, associate with him. Search the whole universe, but where will you find such a Sadhu? And who will make you sit like this and talk! Apart from the Sadhu nobody will tell you." // 80 //

One person asked a question, "There are many deficiencies in the *jiva*, so ultimate *moksha* will not be attained. When the deficiencies are overcome it will be attained. Where will it (the *jiva*) be kept to remove the deficiencies? If God places it in another abode, then there are more material pleasures there than here, so how can it stay there and remain detached? It does not seem that it can. And at present we have the company of this Sadhu, but due to inadequate faith deficiencies are not overcome. And after leaving this body, if the company of such a Sadhu is attained then deficiencies are overcome. So, will such company be attained or not? What will happen?" Then Swami replied, "It (the *jiva*) will be kept where there is such a Sadhu and the remaining deficiencies will be removed. It is not apparent at present, but, after leaving the body, the *jiva* will become very powerful. God is the giver of its fruits, so he will arrange for such company. We have nothing more left to do. Recognizing him means we have done everything." // 81 //

On Jeth *vad* 6 of Samvat 1922 (4 July 1866), Swami arrived from Vartal. After this he said, "There is nothing as valuable as the God-realized Sadhu. And in the *Harigita*, Maharaj has shown the mother-like sadhu as the means to liberation and he (Maharaj) even takes oaths on the sadhus. Even in the Shikshapatri, he has highlighted the God-realized Sadhu, not the sadhu who has merely coloured his clothes with ochre dust.<sup>20</sup> In fact, in Rampara village all the people have saffron clothes.<sup>21</sup> What does that mean? Nothing. When one develops the 64 virtues described, then one is called a sadhu.<sup>22</sup> We have met one like that." // 82 //

20. Refers to the reddish ground powder used to colour the clothes of renunciants.

21. The soil in this village is red. So, the residents' clothes become stained with the reddish dust.

22. The *Harigita* comprises of sections 32-36 in chapter 1 of the Satsangijivan by Shatanand Muni. In it the 64 qualities of the Sadhu have been described.

To become a sadhu is the ultimate. If one becomes a sadhu, then one is seated in the lap of God. It is said, “*Sādhavo hrudayam mama.*”<sup>23</sup> God always remains in the Sadhu. How can one who has only a piece of turmeric call himself a grocer?<sup>24</sup>  
 // 83 //

A sadhu had a dream, in which Maharaj slapped him and said, “Go to Junagadh. The darshan of this Sadhu is such that the five grave sins are burnt away. He will not be attained later and then later, even if you spend tens of millions of rupees, he will still not be attained. Thus, if one has food then the time to associate with him has arrived. Otherwise there will be regret later. Therefore, I am telling you clearly.” // 84 //



23. True sadhus are my heart.

- Shrimad Bhagvat 9/4/38

24. A person with only a single piece of turmeric can't be called a grocer. Similarly, one with only a virtue or two cannot be called a Sadhu.

## 31. GLORY OF ASSOCIATION

One day Maharaj bathed in the Narmada, then sat in meditation and would not get up. Then Muktanand Swami approached him with folded hands and prayed two to three times, “O Maharaj! It would be good if you take some food.” Then Maharaj said, “I want to eat, but I want to talk first.” Then Swami said, “O Maharaj! Please talk.” Then Maharaj spoke, “This earth is 500 million *yojans*. Water is ten times greater than earth; and ten times greater than water is light, and ten times greater than light is air; and ten times greater than air is space; and ten times greater than space is *ahamkār*; and ten times greater than *ahamkār* is *mahatattva*; and ten times greater than *mahatattva* is Pradhan-Purush; and an infinite times greater than Pradhan-Purush is Prakruti-Purush; and an infinite times greater than Prakruti-Purush is Akshardham. The countless *akshar muktas* residing in that abode have the company of Purushottam, but others do not. Some have the company of Indra, etc., some have the company of Brahmā, etc., some have the company of Vairat, etc., some have the company of Pradhan-Purush, etc., and some have the company of Prakruti-Purush, etc., but not of Purushottam.” Then Muktanand Swami said, “What if someone has the company of Purushottam here?” Then Maharaj said, “That is all there is to understand. Since, only the liberated souls of Akshardham and you have the company of Purushottam, but nobody in between has.”<sup>1</sup> //1 //

Maharaj asked Muktanand Swami, “Whichever abodes I go to, you are praised there. So, what is your greatness that all praise you?” Having said this, he asked, “If this wooden water pot

1. This incident took place in Ashadhi Samvat 1872 (1816 CE) on the way from Dharampur in south Gujarat to Gadhada in Saurashtra.

breaks, can you repair it?" Then Muktanand Swami said, "No Maharaj." So, Maharaj said, "You do not know your own greatness." Having said this, he continued, "Here, I will describe it." Then he said, "This earth is very big and ten times greater than earth is water, and ten times greater than water is light; and ten times greater than light is air, and ten times greater than air is space; and ten times greater than space is *ahamkār*; and ten times greater than *ahamkār* is *mahatattva*; and ten times greater than *mahatattva* is Pradhan-Purush. And an infinite times greater than Pradhan-Purush is Prakruti-Purush. And above this Prakruti-Purush is Akshardham. And from that abode, if we drop a huge iron ball weighing 100,000 tonnes, then by the time it reaches earth, due to erosion from the atmosphere, it becomes a particle of dust. That's how far it is. But if there is an insignificant *jiva* here and if you so wish that this *jiva* goes to Akshardham, transcending the eight barriers, then it will go there immediately. Just as a stone gripped in a sling<sup>2</sup> is thrown away, such is the power in your wrist that you can push a *jiva* to Akshardham, but you do not know it." Continuing, he said, "Listen, I will tell you the reason why you have such greatness. You have association with the manifest human form of God who is seated in Akshardham, which is above all." #2 //

"We have the company of Maharaj and the great Sadhu. And, at present, we find it difficult to stay with God, but later, it will be difficult to leave him – that is the power of *satsang*." Then someone asked, "What will we become when we leave this body?" Then Swami said, "Even if one becomes nothing else, one will become like Swarupanand Swami. That is the power of Maharaj and the great Sadhu." #3 //



2. To scatter the birds, farmers throw stones. To scatter birds that are at a distance, the stone is tied to a sling and the sling is repeatedly revolved and then released to hit the target area.

## 32. GLORY OF ATTAINMENT

Even by spending tens of millions of rupees, such a sadhu is unattainable. Even by giving tens of millions of rupees, such spiritual talks are unattainable. Even by giving tens of millions of rupees this human body cannot be attained. And we, too, have taken tens of millions of births. But never have we had such company of the God-realized Sadhu. Otherwise why would we have to take birth? #1 //

There was much talk regarding the glory of God and his Sadhu. Then a question was asked, "Why is such glory not fully realized?" The answer, "If one gets full realization, one gets carried away. Therefore, spiritual knowledge is given slowly and the glory of God is gradually understood – just as flowers and fruits grow slowly. Thus, God knows what is necessary and does what is appropriate. If he gives everything at once, one will go mad. Thus, whatever God does is proper." #2 //

For us this is a great opportunity, but we let it pass in sleep. How? We are deeply engrossed in the enjoyment of material pleasures, but by the mere darshan of the Sadhu the five grave sins<sup>1</sup> are burnt away. However, we do not know his glory. #3 //

Pray to God, but do not believe oneself to be sinful and inferior. Since, by thinking like that, the *jiva* does not remain strong and its strength declines. And we have attained God, so why should we feel fallen? We should feel fulfilled. #4 //

Do not feel miserable, for we have got what we want. If too

1. Five grave sins: killing a Brahmin, stealing gold (or money), drinking alcohol, illicit relations with wife of one's guru and company of one committing any of the previous four sins.

much wealth is given, one forgets God and does not worship him. Therefore, he does not give it to us. //5 //

This is an incredible opportunity and we have attained ultimate liberation. Today *satsang* is in the peak of its youth. We have received the central (soft and juicy) portion of the sugarcane. There is a lot of juice in it and is convenient to eat. //6 //

If we tell you things as they are nobody would return home; and if they did return home, they would not be able to stay there. With this, Swami said, “*Tāji tikshan dhār adtāmā algu kare; Lesh na rahe sansār, vajra lāgyā koi virnā.*”<sup>2</sup> //7 //

In Vanthali Swami said, “If this Vanthali village is given as a gift to someone he would go mad. So what would be his condition if he is given Vadodara? We have attained tens of millions of Vadodaras<sup>3</sup> – even that is an understatement. So now, as long as we live, eat simple food and worship God. And both God and the Sadhu wants to give us food, so they will give. When we die, we want to sit next to God. Our *ātmā* will go up while our body, like a discarded shirt, will lie here.” //8 //

After reading Vachanamrut Gadhada I-63, Swami talked a lot about the glory of God: “The *jiva* remains weak because the glory of God is not understood as stated here. Lust, greed, taste, attachment and ego are all like the ocean,<sup>4</sup> but, by God’s grace, they will become small like the footprints of a cow.<sup>5</sup> Thus, this is the glory of God, so never allow the *jiva* to become weak. And Lakshmi and God are in our service. Since, parents are naturally in the service of their children. So, whatever we wish will happen. But we have knowingly

2. A freshly sharpened edge cuts an object the instant it touches; No trace of worldly desires remain if the sharp words of a truly powerful Sadhu (which are like a sharpened sword) are heard.

3. Meaning, what we have attained is worth more than possessing millions of Vadodara cities.

4. Meaning, they are difficult to overcome.

5. That is, the base instincts will be easily overcome.

suppressed your powers and this attainment is rare even for great deities. //9 //

One believes it to be a great fortune if an offer of marriage from the king of Vadodara is received. Similarly, we have received an offer from Purushottam Narayan to join him. Therefore, we should feel elated about this. //10 //

We have received a great benefit and a great attainment, but we do not understand their significance. Just as the son of a universal king cries for insignificant objects, similarly, we have the association of Maharaj (God) and the great Sadhu, but are upset when we do not get the ordinary objects of this world or when they are destroyed. This is because one has not understood these talks. //11 //

Once, Swarupanand Swami returned after a preaching tour to one area of the country. Maharaj<sup>6</sup> asked him, “How are the people in the country?” Slowly, Swarupanand Swami replied, “O Maharaj! People are only seen here below the neem tree and elsewhere there are no people.” Then Maharaj said, “You’ve travelled the country and saw no people?” Then all the sadhus asked, “Whom did he liberate?” Then Shriji Maharaj said, “Others give codes of conduct and make people observe their duties to get liberation, but with Swarupanand Swami, his mere darshan confers liberation.”<sup>7</sup> //12 //

If true spiritual knowledge is attained, then one is not trapped in the net of *māyā*. Just as water cannot wet a waterfowl, similarly, if such a person encounters *māyā*, it is unable to taint him. And just as a swordfish cannot be confined to a net because it has sharp edges on both sides – so it cuts the net and gets out – similarly, such a powerful person frees countless *jivas* from *māyā*. You have the target of spreading *satsang* throughout this

6. Shriji Maharaj was seated under a neem tree in the village of Nagadka, which was ruled by Sura Khachar.

7. Swarupanand Swami’s definition of a person was one who knew the manifest form of God, observed his commands and offered devotion to him.

earth. What is that? You have the great fortune that the manifest form of Maharaj and the manifest form of the Sadhu are present. (They will inspire you to spread Satsang throughout.) //13 //

Swami said, “Today, realize that we have received a unique opportunity which is difficult to obtain. Since, the one whom we were to attain after death, we have attained while living. But it is not that we will attain him only after death. And Maharaj has said, ‘Even though there is no reason to take birth, I wish to create some reason and be born in the company of such a Sadhu (Vachanamrut Gadhada II-48).’ This much he has taught us, and such a body has been attained by us. Therefore, keep his company.” //14 //

At present we do not realize it, but we have attained God so we are fulfilled. //15 //

Only this has to be understood, that the one whom we wanted to meet after leaving this body, the one whom we wanted to attain and the one whom other devotees, after leaving their bodies, have attained, that same God we have attained while alive. It is that same God and that same Sadhu. But this attainment, glory, bliss and advantage we have gained is not recognized by us, as we have been bound by the *māyā* of God. And that ignorance causes misery. This talk was repeated five times. After shedding the body, there is nothing left to see. After leaving the body, we want to go to the one whom we have attained here. It is this same God and this same Sadhu. //16 //

There is no limit to the gain from the company of this Sadhu and if drawn away from him, there is no limit to the loss. This is an extremely big gain, such that it cannot be described. //17 //

Householders should fulfil their worldly duties but should not become attached to them. We have attained everything; but previously God had not been attained – now even he has been attained. So now is there anything left to attain? No, nothing is left, everything has been attained. //18 //

In the village of Devrajiya, Swami said, “The one whom we wanted to attain after leaving this body, the one whom we wanted to meet, that God we have met. That God and that Sadhu we wanted to attain after shedding this body, that (very same) God and Sadhu are the ones we have met.” Then Swami banged his hand on the seat and said, “And this Sadhu is the abode of God. You have attained him in this very life. Therefore, observe the Shikshapatri so that we are not faulted by anyone. That is the reason why Maharaj has written it.” //19 //

God is manifest (i.e. within our reach), the Sadhu is manifest and *moksha* is manifest. Therefore, live according to dharma and complete your life. We have attained a very big gain so guard it carefully. Otherwise, just as someone throws dust in the eyes and takes away the *chintāmani*, somebody will snatch it (the gains) away. And the miracle shown by God is that, except for God, others are not able to purify this many *jivas* from within. Only God can capture one from within. And this is a very great gain. What is that? Maharaj has incarnated and in this period, we have been born. Thus we have attained these talks – and this is a big gain. He repeated this statement many times. //20 //

People do not become desireless through samadhi, but they become desireless through spiritual knowledge. Then Chatarbhujaasji asked, “Why are both a sadhu and a householder described as being equally desireless?” Then Swami replied, “If a naked ascetic and a householder with all his possessions want to cross the ocean, then both will need a ship. Even though the ascetic is not even wearing a loincloth, it is not possible for him to swim across the ocean. Therefore, both the ascetic and the householder with all his possessions sit in the ship. The householder has his wife, children, buffalo, spinning wheel with him – and all will cross the ocean safely. But, without this ship, even one who does not touch money, observes eight-fold *brahmacharya*, is a great renunciant, but has not met God,

does not attain liberation and does not cross *māyā*; whereas the householder attains liberation and crosses *māyā*.” Then, after having Vachanamrut Gadhada II-11 read, Swami said, “If all householders understand this Vachanamrut, they will remain at peace within. But this talk is difficult to understand.” Then he gave an example, “On seeing a householder who has a wife, eight children, sixteen ploughs, sixteen buffaloes and other things, one feels that he will not attain liberation, but he has met God so he and everyone with him will attain *moksha*. This talk is just like one who has become ill by eating ghee and is cured by again eating ghee. Others cannot understand it, only Maharaj can understand it. And the answer to this question can only be given by Maharaj, but not by anybody else. The very same qualities of *rajogun*, *tamogun* and *sattvagun* by which one goes to hell are the same qualities by which *moksha* is also attained. To illustrate, he quoted the *shlok*, ‘*Āmayo yena bhutānām!*’”<sup>8</sup> //21 //

Akshardham is very far, but for our sake God has brought it near. He is seated here in human form. That we can understand and deliver these talks like the liberated souls of Akshardham is all due to the grace of God and this Sadhu. That we have attained such company and do not exclaim ‘wow! wow!’ is because we have never delivered these talks. We have only talked about worldly things. //22 //

Then Harishankarbhai asked, “Should we feel fulfilled because we have attained manifest God and this true Sadhu, or only when our material desires are overcome?” Swami replied, “Because conviction has developed, worldly desires will surely be overcome. Therefore, believe oneself to be fulfilled now and

8. 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 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).

harbour a desire to follow the commands of God. And if the commands are transgressed due to adverse place, time, etc. still one faces no obstacles (on the path of *moksha*).” //23 //

The one whose association we have been praying for, his association God has given to us hand-to-hand. //24 //

The scriptures do not prescribe atonement for one who commits the five grave sins. Still, if he has darshan of this assembly his sins are washed away, since in this assembly are God, Sadhu and everyone. //25 //

The merits earned by the darshan of God even once are limitless. And do not listen to talks other than those of God. We have this great opportunity to associate with God. All *jivas* are attracted towards the *murti* of God. For one who is knowledgeable, affection for God remains, while for the ignorant, it is lost. //26 //

We should become humble to preserve what we have. In a village, there lived two Vania brothers. Both of them had a *chintāmani* each. When the king found out he sent his army, which defeated one of the brothers and took away his *chintāmani*. The other brother was clever. He wore torn clothes like a pauper, begged for his food and hid the *chintāmani*. Thus, he pretended to be poor and left the kingdom, keeping the *chintāmani*. Similarly, we should become meek and preserve the *chintāmani* in the form of God and his holy Sadhu. //27 //

Swami talked about Uddhavji and the Gopis, and that one knowledgeable about the present manifest form is described as the best of all. Maharaj has said in Vachanamrut Gadhada I-71 that without talking about the manifest form, people think that God exists only in Badrikashram, Shvetdwp and Golok and not here. But the supreme God manifest here is not understood. Therefore, we talk about manifest God. That such association has been attained (with the supreme God in human form) and

yet one does not feel intense joy and does not go mad has been kept that way by God for the redemption of the *jiva*. Otherwise one would go mad.

*Matya didhe māne nahi, kumatye man kolāy;  
Āvel avle akshare, te savle kem sohāy.*<sup>9</sup> //28 //

Knowing the manifest God, those who offer even one prostration attain ultimate *moksha*, that is, Akshardham. And apart from it, all other abodes are destroyed by Time. After taking birth in the Gaekwad<sup>10</sup> family, a child may cry for a radish or *mogri* but he is going to inherit the throne. Similarly, one who surrenders to the manifest form of God attains Akshardham. //29 //

Many meet God but such joy has not been given by anyone. This association of the sadhu is very rare. This opportunity will not come often. At present, we have the company of God himself and every moment and second that passes is very precious. Therefore, one who keeps interest in anything except God will fall from the path of *moksha*. //30 //

This time will not return. At this time it is worth burning the costly clothes and warming oneself (i.e. it is time to sacrifice everything to serve God and his Sadhu in manifest human form). //31 //

The benefit we have gained is so great that it is indescribable, so now preserve it at any cost. //32 //

Since the month of Magshar in Samvat 1921 (1865 CE), I have been thinking of going to Maharaj. And you do not know at present, but now such company will not remain and even those who have stayed with Maharaj will also cry later. Since, who will talk like this? If someone does, they will talk about birth and death. Here, the faults of the mind and senses are

9. There are many wretched people who do not accept helpful advice, since their mind is clouded with evil. Such people are born with perverted thoughts, so how can they have good thoughts?

10. The Maharaja of Vadodara.

revealed. Who would know about them? And who has seen their faults and shunned them? Thus, such association will not be attained. //33 //

Oh! This association has been attained in Bharatkhand! If this Sadhu, these talks and this dharma, are truly recognized, and if the true form of this Sadhu is recognized then nothing is incomplete. And these talks have not been attained by anyone. //34 //

Last night, the main principle was described: “It is that God has been attained. This Purushottam (Bhagwan Swaminarayan) has been attained, so then what is left? Even the Sadhu who has realized him fully has been attained. That is the main principle, which we possess. Now there is no worry.

*Milno mohā mohako niko,  
Āchho niko lāl hamāro, aur sabe ras fiko;*

*Khāti chhāsh kahā ras māne? Sur khavaiyo gheeko.”*<sup>11</sup>

One who has seen the *ātmā* is like one who drinks sour buttermilk and the *murti* is like ghee. We should live only by the *murti*. What is the value in sour buttermilk? //35 //

If God is believed to be distant then he will always remain distant. However, today he has come and sat in this house. But does one understand this? Today, we have met the manifest God. //36 //



11. The manifest human form of God has been attained; God is good and handsome, everything else is uninteresting and dry. For one who has tasted ghee, will he find joy in sour buttermilk? Surdas is an enjoyer of ghee.



### 33. BEWARE OF FALSE SADHUS

“We should worship God and harbour no worries. What can a wicked person do to one who has patience?” Then he said, “A donkey has never triumphed and will never triumph, since it has been beaten by the evil instincts of lust, anger, etc. Therefore,

*Jenu kāme kāpi lidhu nāk, lobhe lai lāj lidhi re,*

*Jene jibhe roli karyo rānk, māne to fajeti kidhi re.<sup>1</sup>*

Others are like a peacock which spreads its feathers and exposes its ugly back. So, to seek the company of such a person is like moving one’s seat from under the mango tree to a thorny baval tree. ‘*Kāu kan khute vāndra bid khāvo.*’<sup>2</sup> He is such a person. Therefore,

*Dekhi uparno ātātop, rakhe mane motā māno re;*

*E to fogat fulyo chhe fok, samjo e Sant shāno re.”<sup>3</sup>*

// 1 //

I have thought over the matter carefully and concluded that it is not the fault of the *jiva*. It is the fault of the guru that an aspirant does not attain *moksha*. Since, one becomes like one’s guru. // 2 //



1. Due to lust one’s dignity is lost; greed has taken away one’s reputation; Desire for taste has made one a beggar; and ego has left one worthless.
2. This is a saying from the Kutch region. In the grazing fields for cattle wild grass grows in between the normal grass. Cattle like this wild grass and so the shepherd allows them to eat as much as they want, since whatever food is in their destiny will never run out. Similarly, Swami says that he is like the wild grass, so aspirants can take as much bliss from him as they wish, since it will never run out.
3. Just by seeing someone’s external show and appearance, do not believe him to be great; it is all just for show and so do not believe him to be a genuine sadhu.

### 34. TO PLEASE GOD AND HIS HOLY SADHU

Prahladji fought for many days with Narayan, but God was not won over. Then God told Prahlad, “I cannot be won over by such wars. The way to win me over is by singing my bhajans, thinking of me in your mind and cherishing my *murti* in your eyes. In this way, always remember me.” Then, Prahlad tried this method and God was won over within six months. Thus, to please God, learn this method, which is the best. // 1 //

Three things really please God. First, following his wishes; second, understanding the Sadhu’s form; and third, understanding the form of God. Such a person is to be truly commended. Therefore, adopt these three methods. // 2 //

The scriptures and Satpurush say that if the great (Sadhu) is pleased then all tasks are achieved. There are four means of pleasing him. The details: first, if he wants anything, give it to him; second, serve his physical needs; third, fold your hands and show him reverence; and fourth, intuitively follow his wishes – since in this all is encompassed, there is nothing like it. // 3 //

Those in whom *sattvagun* is predominant have good thoughts. If one acts with the mind, body and deeds as per the innermost wishes of the great (Sadhu), his blessings are received and all faults are removed. And man pleases even the king, soldiers, guards and other such obstinate people – while this Sadhu is such that he is instantly pleased. // 4 //

Three qualities should be cultivated above all. Since, other virtues, such as, renunciation, detachment, etc. may be present

to varying degrees, more in some, and less in others. The details: first, *upāsana*; second, obeying commands; and third, friendship with the devout. One should certainly keep these three. And the great (Sadhu) likes those who have all three. // 5 //

When God is pleased with someone, he gives him either a sense of understanding or the association of a great Sadhu. // 6 //

The great Sadhu is pleased with those who have already overcome their base instincts, e.g. ego, lust, greed, envy, etc., are in the process of overcoming them and those who have resolved to overcome them. The great Sadhu's blessings remain on all of them. // 7 //

To understand the innermost principles of Maharaj and the great Sadhu is very difficult. When can they be known? When one serves such great sadhus as Muktanand Swami, Gopalanand Swami and Krupanand Swami for many years, then one comes to know them. But without this, they cannot be known; that is a fundamental fact. And without that, whatever we come to know is due to the grace of Shriji Maharaj and this great Sadhu. And when is this grace earned? When one is firm in dharma, has very firm knowledge of *ātmā* and Paramatma, has intense detachment from the sense pleasures and has single-minded devotion to Bhagwan Purushottam, coupled with knowledge of his glory. Such a person earns grace, but one who is body-conscious does not earn grace. Without the above, what appears to be grace will not last. Of that there is no doubt. // 8 //

By remembering God while performing activities, one remains at peace within. Seeing the peace within the devotee, the great Sadhu is pleased. And when the great Sadhu is pleased, one's *jiva* becomes blissful. And how can he be pleased on seeing one who is burning within? Then Swami said, "God and the Sadhu have become very pleased." Then he said, "If Maharaj is not pleased, how is this association possible?" Maharaj himself has said, "If I am pleased, I give intellect or the company of a benevolent Sadhu. What is this intellect? Such knowledge by

which God is pleased." Then someone asked, "How is God eternally pleased?" Then Swami said, "To keep God always pleased, never disobey his commands. And never wish for happiness anywhere except in the form of God we have attained. Also, the company of a true Sadhu of God should be kept. Then God and the great Sadhu will always remain happy on one. Of that, there is no doubt." // 9 //

One day, Swami looked at the younger sadhus, *pārshads* and *brahmachāris* and said,

*"Desh deshānter bahot firyā, manushyakā bahot sukāl;  
Jāku dekhe chhāti thare, vākā padyā dukāl."*<sup>1</sup>

Then he said, "Just as one enters samadhi on seeing Maharaj and the *jiva* becomes blissful, similarly, on having the darshan of Niranjananand Swami, one experiences samadhi-like bliss – there is a shortage of such people." Then someone asked, "What are the qualities of one, on seeing whom, another feels peace within?" Swami replied, "When one's worldly desires cease on seeing someone then one feels peace within; and if on seeing someone, one's mind becomes excited, i.e. harbours material desires, then one will not feel peace within." Again someone asked, "How does one attain the virtues that cause peace within others?" Then Swami said, "Such virtues are not easily attained; however much an aspirant stays together with or serves (the Satpurush) and however much he does as told, still the virtues of the great are not easily attained." Then again someone asked with folded hands, "O Maharaj, by what means are such virtues attained? And it is said at many places in the Vachanamrut that the virtues of the Satpurush are attained by the aspirant." Then Swami said, "The virtues of the Satpurush are attained only if one understands him as being free of any faults, as all-knowing and if one keeps no distance<sup>2</sup> from him. Then the virtues of the Satpurush develop in the aspirant, but without this, they never develop." // 10 //

1. After travelling throughout the country in many provinces, one notices that there are a large number of people; But where is the population on seeing whom, one feels peace within.

2. That is, does not hide anything from him, i.e. confesses one's shortcomings, sins and lapses to the Satpurush.

Previously, Maharaj was pleased in many ways, such as, meditation, renunciation, spreading Satsang, establishing mandirs and teaching, etc. – all these pleased him. Presently, by what is Maharaj pleased? Well, in the Vachanamrut entitled ‘The Maya of a Magician’ (Panchala-7), God’s form is described as without any faults. Maharaj’s form should be understood in that way and this Sadhu’s form should also be understood like that. Also Maharaj’s commands should be followed and the company of a good sadhu should be kept – with such a person Maharaj is truly, truly, truly pleased. #11 //

Somebody told Swami, “You have given divine powers to this Pragji<sup>3</sup> and he has gone out of control, so do what had been done with Shekhji.”<sup>4</sup> Then Swami said, “This is not a light-hearted matter. This has deep foundations, down to the very core of the earth. The powers have been attained due to true blessings.” #12 //

Maharaj has also spoken of gangrene (Vachanamrut Gadhada I-18). Therefore, renounce such a person<sup>5</sup> and practise discretion, which is described as the tenth treasure,<sup>6</sup> then you will gain

3. Pragji Bhakta of Mahuva was the foremost disciple of Gunatitanand Swami. He had earned the blessings of Swami by serving him diligently and so had been blessed with many divine powers. Others who were jealous of Pragji Bhakta urged Swami to revoke the powers. However, Swami firmly stated that Pragji had been so bestowed because he merited them.

4. Shekhji was a devotee of Bhagwan Swaminarayan who had been instructed by Maharaj to spread Satsang in the Sindh region. He requested Maharaj to grant him some divine powers to make his task easier. So, Maharaj granted that anyone meditating on his beard would attain samadhi. Also, Maharaj told him not to have any contact with women and to keep control in his eating and drinking habits. But Shekhji became proud of his newly given powers and disobeyed Maharaj’s strict instructions. When Maharaj found out, he withdrew the powers he had given. Then Shekhji returned to Maharaj and asked for pardon.

5. Meaning, just as a gangrenous finger, toe, etc. is cut off to save the rest of the body, one who disobeys the codes of Satsang should be excommunicated to help the rest of the Satsang remain healthy.

6. There are nine treasures kept by Kuber, the treasurer of the gods: *kachchap*, Mukund, Nand or *kund*, *varchya*, *makar*, *neel*, *shankh*, *padma* and *maha padma*. They are all subservient to Lakshmi. They are used by humans and the gods in different ways to bring happiness.

happiness. Oh! There is no limit to the *jiva*’s ignorance. It is engrossed in worldly activities, and visiting kings and householders. So what can we say? Just like those engrossed in worldly matters, one struggles to read the two Vachanamruts of the discourse at night and then returns to the same routine. But, God is not pleased by this, so act thoughtfully. #13 //

Serve the great Sadhu with this body and if it is worn away by this he will be happy. But do not serve half-heartedly, as described in, ‘*Marte marte kān halāve.*’<sup>7</sup> #14 //



7. A Gujarati proverb meaning: Do not do things half-heartedly.

## 35. AKSHARBRAHMAN

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Purushottam himself has descended here from Akshardham of his own wish. He liberates countless *jivas* and departs. //1 //

With Purushottam, Akshar himself has come, but he has not been recognized. And in this assembly, if I declare who this (Akshar) is, it will not be believed. Therefore, to say openly is not the proper method. And when his (Akshar's) devotees state that he is Akshar then one is convinced. //2 //

In Vachanamrut Gadhada I-71, it is said that God has come with his Akshardham. On this, Swami talked, "Keep your focus on this *murti* that is talking to you. Understand the entire creation to be the effect and know this *murti* to be the cause. Understand in this way and if this view is likely to appeal to others then, after due thought, talk to them. Only devotion offered after properly knowing the form of God is accepted by God as devotion. And without knowing, it is as if we are trapped and have to perform some work. But service performed without recognizing God is not called devotion." Then he had Vachanamrut Gadhada I-37 read. //3 //

Everyone is here and God is in the Akshardham that is here. Pragji selects very good Vachanamruts and delivers very good talks. I am very pleased with him. //4 //

Keshavjivandasji asked Swami, "Pragji and others describe you as Aksharbrahman, but I do not understand this. And I am trustworthy, so tell me as it is." Then Swami said, "You believe me as Akshar, and if someone else is Akshar, it is for me and him to resolve. But, you keep trust in me." He said this several times. //5 //

Then Swami said, "One whose guru is Akshar will take one to Akshardham and will unite one with Purushottam." //6 //



## 36. SUPREMACY OF AKSHARDHAM

The peace experienced by the released souls of Shvetdwip is like a cool, placid water pool. What, then, can be said of the peace experienced by the liberated souls in Akshardham? And there are many obstacles in this world. Therefore, it is like keeping the face red (apparently healthy) by slapping it (i.e. there is no real happiness in the material world). #1 //

Today, God has come to this earth with his Akshardham (Aksharbrahman incarnate). That the power of his human form cannot be understood is a grave sin. Thus, do not be like the Yadavs who did not understand the glory of Shri Krishna, but become a devotee like Uddhavji. #2 //

Previously, spiritual aspirants used to search for God and now God searches for spiritual aspirants. Just as a gold panner washes the dirty soil to find gold, similarly, God searches for spiritual aspirants from among the *jivas* who are ignorant and indulging in worldly pleasures. And spiritual aspirants continually desire *moksha*:

*Karu re upāy have ehano, doli desh videshji;*

*Koi re ugāre mane kālthi, sopu tene ā shishji.<sup>1</sup>*

Continuing, Swami said, “Kushalkuvarba of Dharampur asked Maharaj a question, ‘O Maharaj, in your letter you have written: *Writing from Anirdesh Sahajanandji Maharaj*. What is this *anirdesh*?’ Maharaj replied, ‘This, your *darbar*, is *nirdesh* (definable), while compared to it your city is *anirdesh*

1. Now I will seek a solution for this (final *moksha*), by travelling throughout the country and abroad; If someone can save me from (the cycles of birth and death), I'll surrender my head to him.

- Nishkulanand Swami

This couplet describes King Gopichand's desire to search for a guru who will free him from the bondage of *māyā*.

(undefinable); earth is definable, while compared to it water is undefinable; water is definable, but compared to it light is undefinable; light is definable, while compared to it wind is undefinable; wind is definable, while compared to it space is undefinable; space is definable and compared to it *ahamkār* is undefinable; *ahamkār* is definable and compared to it *mahatattva* is undefinable; *mahatattva* is definable and compared to it Pradhān-Purush is undefinable; Pradhan-Purush is definable and compared to it Prakruti-Purush is undefinable; Prakruti-Purush is definable, while Akshardham, which is above Prakruti-Purush, is undefinable. Residing from there I am having this letter written.’ While Maharaj spoke all this, she looked at and focused on his *murti* and internalized it. This story was narrated by Maharaj.” #3 //

Yesterday, in reading it came, “The hands and feet of Vairat are so huge that they are not seen and in his stomach is the whole universe.” Considering this fact, how big is Vairat? And around each and every pore of this Akshar tens of millions of universes are flying about. If this is heard new for the first time, then we would think, “What a statement!” So how big does that make Akshar? And since we have heard it many times in discourses, its real glory is not realized. #4 //

The happiness of this world is like this: a mosquito from Akshardham urinated and the droplet fell into the realm of Prakruti. And from there, in turn, a small part of the droplet fell into the realm of Pradhan-Purush and from there, in the same way, it fell into subsequent realms and a slight portion fell into this universe. And how much can we say that was? Therefore, the supreme bliss is in Akshardham and we want to go there. #5 //



## 37. GLORY OF GOD

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One should continuously engage in delivering and listening to talks on the glory of God and his Sadhu. Maharaj has come here (to earth) with his Akshardham, *pārshads* and all his powers. He is exactly the same (today).<sup>1</sup> He whom we wish to attain after death, we have attained during this life; there is nothing more left to attain. If this truth is not understood properly, the *jiva* remains weak. Once this is understood, the *jiva* will no longer consider itself weak and will acquire a different mettle. Also, there is no greater endeavour than to understand the glory of God. Without understanding the glory, even countless other endeavours will not enable the *jiva* to attain spiritual strength. The means to understanding this glory is profound association with such a holy Sadhu, and without it the true glory of God cannot be understood. // 1 //

If one has from within (essentially and earnestly) understood the glory of God, then whatever difficult circumstances<sup>2</sup> arise or whatever ill health arises, one still believes, “Without God’s wish nobody can move even a leaf.” With this understanding, one remains happy. And if one who does not understand this encounters difficult circumstances his *satsang* will be spoiled. // 2 //

The glory of God is understood and again forgotten. However, by reading and listening to it a hundred times it is not forgotten. And many virtuous *jivas* have come into Satsang, who instantly develop love for the Sadhu. // 3 //

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1. Meaning, the human form on earth is the same as the divine form in Akshardham.

2. The eight factors of place, time, action, company, mantra, holy scriptures, initiation and meditation may be adverse and troublesome.

As one’s spiritual knowledge develops, the greater the glory of God one comes to know. To illustrate this Swami gave an example, “A shepherd was walking and he found a diamond, which he tied around his goat’s neck. Then a merchant bought the goat along with the diamond and sold the diamond for 200 rupees to another. This man then sold it for 1000 rupees, and then it was sold for 10,000 rupees. In this way, the diamond’s value increased and was sold for 100,000 rupees. This person then went to a trader and asked, ‘Do you want to buy this diamond?’ After assessing the value of the diamond, the trader said, ‘Bring a hundred labourers and take all the money you can carry away from my treasury between sunrise and sunset.’ The townspeople were stunned that the trader had allowed his treasury to be looted. Then the trader’s father came and asked, ‘What have you bought that you have paid so much?’ The trader replied, ‘I have bought this diamond.’ The father looked at it and commented, ‘You have got it for free! You’ve not paid even one day’s worth of income.’ So, you see, of all these people, the trader can be said to have the most accurate knowledge of the true worth of that diamond. It is the same with the glory of God. As one’s knowledge of God’s glory increases, one’s understanding of his glory increases.” To illustrate this, he had Vachanamrut Sarangpur-17 read. // 4 //

Currently, God is present, the Sadhu is present, and all others are here. That the power and strength of his form is not understood is a grave sin. And, at present, God is here along with his Akshardham. Therefore, do not be like the Yadavs (who did not understand Shri Krishna’s glory) but be a devotee like Uddhavji. God has come here from Akshardham exactly as he is there and if this understanding remains forever then one will experience great elation and excitement. After saying this, Swami said, “The Sadhu has not been truly recognized as he is.” In this way, he narrated many talks of great meaning. // 5 //

After having Vachanamrut Gadhada III-2 read, Swami said, “One who sees worth in anything else except Maharaj and desires to see something else is like one who lights a small

lamp before the sun. And is he a *satsangi*?" When this talk is understood, one will become mad. And that one does not become mad after understanding God's glory is due to God's will. // 6 //

When hundreds of thousands and tens of millions of ants are out, it is difficult to know which of them is small or big. Similarly, when through knowledge of the glory of God, one gains a higher insight, then neither good nor bad worldly pleasures can tempt. But because one has a body, one does use them. // 7 //

Swami cited the example of a potter who while making pots keeps a tool called a *golito* on the inside for support and strikes from the outside using a tool called a *taplo*. Similarly, for us, inner support means the glory of God and the external tool represents spiritual endeavours. // 8 //

When conviction in God, together with an understanding of his glory, is developed then there is nothing left to do. Therefore, even under the pretext of God's glory, sins should not be committed. We do not see progress being made, since everything proceeds slowly; and that is the way for things to happen. Just as, in a millet plant, grains are not seen initially, but when the cob grows the grains become visible. That is how spiritual development occurs. // 9 //



## 38. GRANDEUR OF GOD

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Much greater than the enjoyment of material pleasures is the bliss of the *ātmā* and even better is the bliss of God, which is like the *chintāmani*. // 1 //

Even if we want to become attached to this body and this world, God will not allow us to. Just as Ravji Suthar<sup>1</sup> was allowed to marry but not allowed to enjoy marital life. And then his ties with worldly life were broken and he became a sadhu. Similarly, God will not allow us to become bound to worldly ties. // 2 //

If we set up workshops to build mandirs, etc. for a year, they will run for two. And if we set up for two, they will run for four years. If all try, a road can be built right from Junagadh to Vartal on which we can walk in the shade and not feel the heat, but then these talks and this understanding will remain undone. Without knowing God, *ātmā*-realization, detachment and dharma are of no use, since none of them can give liberation. // 3 //

Know that God in the form of a sadhu has 30 qualities<sup>2</sup> and

1. Ravji Suthar was a staunch devotee of Bhagwan Swaminarayan who lived in Kutch. His wife passed away and Maharaj told him not to remarry. However, Ravji repeatedly requested permission to remarry and eventually Maharaj, reluctantly, gave permission. Then he called Ravji's wife, who was also a devout follower, and said, "Other sinners will suffer the misery of one hell, but you will suffer the misery of two hells because you have attracted my devotee." Ravji's wife asked for pardon and so Maharaj told her what to do. "Do the opposite of whatever Ravji says." So she did and Ravji became very frustrated. Thereafter his wife fell very ill and he spent all his time, money and energy to nurse her, but she died. Bhagwan Swaminarayan thus liberated him from worldly desires and initiated him into the sadhu-fold.
2. Described in the Shrimad Bhagvat 11/11/29-32.

God in the form of a king has 39 qualities.<sup>3</sup> But Godliness is not due to miraculous powers. This, too, must be firmly understood. //4 //

To conduct the activities of the whole universe in this workshop, and yet remain unattached is a feat only Sahajanand Swami can perform. What is this work like? It is like a 1000 kilo weight falling vertically on a lightweight mouse which then ceases to be seen. Thus, Maharaj said, “Well, whether or not even Gopalanand Swami and Muktanand Swami would remain like even a lowly person (by their involvement in worldly activities) is not guaranteed.” Therefore, we should only keep the company of God and his Sadhu. Since, no one is like them. //5 //

Maharaj used to say, “Let me describe my virtues and drawbacks. All the *jivas* of the universe believe in me, yet it has not given rise to ego in me. That is my virtue. And I send countless *jivas* into samadhi, but do not place Muktanand Swami and Gopalanand Swami in samadhi. That is my drawback.” //6 //

A cow is described as the mother of a calf. But the calf can enjoy milk only from one place – the udder – and not from any other part of the body. Similarly, everything is described as devotion, but true happiness is enjoyed from the *murti* of God. Such happiness does not come from anything else. //7 //

It is stated in the Bhagvat: ‘*Yashcha mudhatamo loke.*’<sup>4</sup> One who knows God in this way has nothing left to know. So, one who has known Purushottam (God) has nothing left to know. All virtues will develop in him, just as by drinking nectar all medicines are included in it. Although we are

3. Described in the Shrimad Bhagvat 1/16/26-30.

4. In this world two types of people enjoy the bliss (of God); those who are absolutely ignorant (and have blind faith in God, e.g. Shabri) and those who have reached the highest knowledge (of God i.e. realized his manifest human form). Others in between these two limits suffer.

- Shrimad Bhagvat 3/7/17

learning other virtues, it is not proper that merely detachment or *ātmā*-realization or dharma become predominant. They are all members of the marriage party, but the groom is God himself. Therefore, one who understands God as Purushottam (the supreme God) has nothing left to understand. All virtues will develop in him. We have attained such a great opportunity – it is not possible to describe it or compare it with anything. //8 //

If one has a thousand million rupees and one paisa is lost, it is of no consequence. Similarly, if the glory of God is truly understood, then nothing is of any consequence. //9 //

In the village of Bagad, Swami said, “One who can capture the thoughts of others is known as God.” Then, Harishankarbhai asked, “What is the meaning of ‘capturing the thoughts of others?’” Then Swami replied, “One who draws the *jiva* into his *murti* and knowing its faults talks about them and removes them – that is known as having captured the thoughts of others.” //10 //

Without the source (i.e. the manifest form of God), mere chanting of names do not result in any achievement. The name is the flower and the source is the fruit. //11 //

God represents the number one and endeavours represent zeros. There is no value (in zeros) without the one. //12 //

A wife would give up everything to retain her husband, and avoid widowhood. Similarly, we should give up everything and keep God. //13 //

Muktanand Swami asked Maharaj, “How can peace be attained?” Then Maharaj described his own exploits and resolved, “Those who have my darshan will attain *moksha*. If my darshan is not attained, then one who has the darshan of my sadhus will attain *moksha*. And if their darshan is not possible, then one who has the darshan of my devotees or



drinks the water or eats the food offered by them, will attain *moksha*. That is what I have resolved.” He showed this as the route to peace, but Muktanand Swami did not understand it. And peace is possible only by this method of remembering divine exploits. It is not attained through any other endeavours. Through endeavours, obstacles are not encountered. //14 //

There are many types of sinful *jivas* and only God has the power to explain to them the path of *moksha*. //15 //

The son of a poor ascetic once came to Maharaj. He said, “Swaminarayan, you are said to be God, so give me some food.” Then Maharaj gave him some food and said, “Boy, have a question-answer dialogue with this young devotee.” Then the boy said, “I do not know how to ask questions, since my guru has not taught me.” So, the young devotee, Rathod Kathi, told him, “Here, let me ask. What is the glory of devotion?” But the boy did not know the answer. Then Maharaj put this question to all the sadhus, but nobody could give a proper answer. Then Maharaj said, “Here, let me answer. When Naradji went to Vaikunth, the Lord of Vaikunth asked, ‘These divine chariots are spread everywhere throughout the sky. With what merits have they been attained? And will they fall down or not?’ Then Naradji replied, ‘The devotees have attained them since they have bowed once at the feet of the Sadhu who is the manifest form of God. And afterwards they will go to the abode of God. Such is the glory of devotion.’ Then he recited a *shlok*:

*Ekopi Krishnasya krutaha pranāmo,  
dashāshvamedhāvabhurutena tulyaha;  
Dashāshvamedhi punareti janma,  
Krushnapranāmi na punarbhavāya.”*<sup>5</sup>

5. Even one prostration offered to God with a full understanding of his glory is equal to the fruits of performing ten Ashwamedh Yagnas. And yet even one who performs ten Ashwamedh Yagnas has to take rebirth, but one who bows to God as above is redeemed.

- Mahabharat; Shantiparva, 47/92

Then after some more talks, Swami said, “If one observes the codes of conduct more sincerely than others, then people are surprised. But the glory of God is as great as described.” //16 //



## 39. MERCY – COMPASSION – GRACE OF GOD

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We do not have a desire for God, but God has forced himself on us. Maharaj says, “When a ghost possesses, it does not leave, so why should God leave?” //1 //

God does not look at the faults of the *jivas*. If a *jiva* prays to God and says, “I am at fault,” then God forgives him of his faults. //2 //

Today, Maharaj says, “I want to put everyone in trying situations and make everyone spiritually enlightened. And if worldly desires remain I will take you through the realm of the Sun and burn them.” //3 //

A person of low birth cannot hit a prince. Similarly, Time, karma, *māyā* etc. have no influence over a devotee of God and cannot harass him. //4 //

The great Sadhu gives more happiness to some and less to others. How should this be understood? In reply, he said, “The great are like an ocean, in which there is no shortage of water. The Sadhu does not give less happiness to people, but it appears that way to them due to the suitability of the recipient. Also, senior people have to be looked after – and this is not necessary for the meek. That is the way of the world. Meek people, like Parvatibhai, sit at the back and dignitaries sit at the front of the assembly.” //5 //

There is nothing better for an aspirant than to take firm refuge in God. For such a person, everything has been achieved and he has nothing more left to do. God is the uplifter of the downtrodden, redeemer of the sinful and compassionately cares for all who surrender to him,

“*Jāko jagme koi nahi, tāku tum ho Mahārāj*”.

Meaning, for those who have no one, God is there to protect them. God is known as the shelter for the poor. And,

*Pragatne bhaji bhaji pār pāmyā ghanā,  
gidh ganikā kapivrund koti;  
Vrajtani nār vyabhichārbhāve tari,  
pragat upāsanā sauthi moti.*<sup>1</sup>

Thus, there is nothing comparable to the talks of the manifest form of God. When the sun manifests, light spreads everywhere. And we have taken refuge of the manifest at present, so remain strong by the strength of that refuge. //6 //

Previously, spiritual aspirants sought God and today God searches for the spiritual aspirants. //7 //

People do not forget even the little help given to them by others. So, if we have done or do something for God, how can he forget? God is not the type to forget. The grace of God is limitless and compassion everywhere has come from him. //8 //

The great have cast their glance of grace on us so the intense desire for enjoyment of worldly pleasures has been reduced, otherwise it is not possible to stay without them. //9 //

When God incarnates on earth, he liberates the egotistic, arrogant, pure and sinful. He makes no distinctions. //10 //

We believe that we have love for God, but God and his holy Sadhu have even more love for us. //11 //

Just as a householder turns his face on seeing his mother, sister or daughter undressed, similarly, God does not look at the faults of his devotees. //12 //

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1. By worshipping the manifest human form of God, many have attained liberation e.g., Jatayu, the vulture; Lakshmibai, the prostitute of Jetalpur; the monkeys who helped Ram; and even the Gopis of Vrundavan, despite their adulterous feelings towards Shri Krishna, attained liberation. Thus, worship of the manifest is the best form of veneration.

Dattatreya redeemed two *jivas*,<sup>2</sup> Kapil redeemed one *jiva* (his mother, Devhuti) and Rishabhdev redeemed a hundred *jivas* (his sons). And today this sadhu says, “We will redeem virtuous *jivas* but are unable to redeem evil *jivas*.” At that time Bhagwan Swaminarayan said, “We will grant liberation to the sinful.” Munjo Suru, Manbha, Joban Pagi and Takho Pagi<sup>3</sup> were all called mountains of sin. God can lead them to Satsang, but a sadhu is not able to do so. //13 //

Scriptures describe God as unbiased, but that is not true. Since, God belongs to the devotees, but not to non-devotees. Therefore, he is not unbiased. //14 //

God reduces the punishment of the stake to that of a thorn prick.<sup>4</sup> How can this be known? The answer, “We experience many such occasions and it also happens throughout the universe. By checking thoroughly we come to know that bad times are turned into good and many difficulties have been removed.” //15 //

Maharaj used to say, “One who insults us, is still speaking in our favour. Since, he certainly knows that there is a God, and why does this other one become God? Thus, he is not insulting us.” //16 //

A devotee asked, “What will happen if this type of company with you does not remain and our deficiencies remain?” The answer,

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2. Dattatreya liberated Kartavirya and King Yadu. Kapil Muni liberated his mother. Rishabhdevji liberated his 100 sons by preaching to them about the perishable nature of the world and inspiring them to renounce.

3. Munjo Suru – a notorious dacoit in the Saurashtra region of Gujarat. Manbha – the ruler of Meghni village in Junagadh district. Daily he ate 500g of sparrows’ tongues!

Joban Pagi – a notorious dacoit of Vartal village in the Kheda district of Gujarat.

Takho Pagi – a notorious dacoit of Bamroli village in the Kheda district of Gujarat.

All four were transformed by their association with Bhagwan Swaminarayan and became virtuous devotees.

4. That is, someone is sentenced to death or some other horrendous fate, but then is saved from this fate and is only subjected to minor punishment.

“He who has given this company will cause removal of the drawbacks.” //17 //

Since tens of millions of years, God has been giving food, but that the *jiva* still does not know this is its ignorance. Maharaj used to say, “At least believe me to be the provider of food. And understand my greater glory later.” //18 //

When one encounters worries relating to anything, place them on God’s shoulders. We are not strong, while he is strong and knows how to protect. Just as he protected Prahlad, he protects us in countless ways. //19 //

Whatever we have done and are doing for God, he knows. As we have placed our head in his lap, he will protect us. And God considers our little efforts to be a lot. //20 //

If one has dharma, spiritual wisdom and detachment, these three are for the happiness of the *jiva*. And to remember God is also for the happiness of the *jiva*. But Maharaj considers that it is done for him. //21 //

Maharaj said, “In perilous times perform prostrations to even green grass. I will protect and help you through it.” //22 //

If one’s faults remain and the great Sadhu one has served dies, and such company no longer remains, still, somehow he (the great Sadhu) will help one to overcome one’s faults. He is powerful, so he will protect the aspirant just as Vyāsji did for the worm.<sup>5</sup> //23 //

How extraordinary is God? For those *jivas* which walk towards him (i.e. live as per his wishes), he changes the universe. See, he made Prahlad’s body like a *jiva* (i.e. indestructible). //24 //

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5. Naradji asked Vyasji, “What is the glory of Satsang?” So, Vyasji directed Naradji to put the question to a worm living in some cowdung. By the mere darshan of Naradji, the worm attained a higher birth. In turn, it was born as a parrot, a calf and finally as a prince. Then by the darshan of Naradji the prince was liberated.

Jesangbhai asked Maharaj a question, “Everything happens according to the will of God and if God protects, then what is there that cannot be done?” Then Maharaj said, “God indeed protects a lot and if he did not protect, then Time, karma and *māyā* would not allow anyone to worship him. Since, *mul māyā* had not been chased away by anyone and we have done so. We put it to shame and repeatedly ridicule it. If God was not protecting us it would topple this wall and kill, or fell this tree and kill or split this earth and throw us in the chasm. That is how annoyed *māyā* is.” Then someone asked, “Until when will God protect?” So Maharaj said, “God always protects. Do not think that he protects now but will not do so later.” Then Maharaj continued, “A man coming from the east, encountered hundreds of thousands of palm trees. Seeing them he pushed one tree, which resulted in the toppling of the other hundreds of thousands, and walked on. Similarly, I have come on this earth and pushed Time, karma and *māyā*, so they will not be able to stand up and cause miseries.” //25 //

The experience of inner misery is proportional to the distance one keeps from God. God worries about us. God is protecting us. Just as children do not have to tell their parents to make ornaments for them, but the parents themselves have them made, similarly, we will not have to tell God, since he will protect us of his own accord. You may ask why a devotee of God suffers from disease. Well, it is because he has strong attachment for the body and to remove the attachment God first sends illness – then he purifies. //26 //

One day, a sadhu offered sincere devotion. Seeing this, Maharaj was pleased and then said, “The inner enemies of lust, anger, etc. cannot be conquered by the *jiva* itself. But the great Sadhu and I are on your side and we will help you so that you can conquer. Therefore, continue your efforts with courage.” To illustrate, Swami narrated the story told by Maharaj of the lapwing who filled the entire ocean with the help of the eagle.<sup>6</sup> //27 //

6. Near the ocean a lapwing laid her eggs. During a tide the eggs were drawn into the water. So all the lapwings got together and began to throw stones into the ocean. The eagle saw their efforts and to help then carried big rocks in its wings to throw into the ocean. And so, the cean returned the lapwing's eggs.

When Vachanamrut Sarangpur-11 was being read, a devotee asked, “When death is mere moments away, how should one remember God?” Then Swami replied, “If someone has a strong desire to unite with God, and his life is about to end, then God and his Sadhu will help and protect him so that he can join with God. Therefore, harbour good intentions.” //28 //

In Junagadh, Swami said to Kadva Vania, “As long as one has a body, faults will exist. But God has entered within the soul. So, even though one will die, God is not the type to leave from within the soul.” //29 //

Does one who has worldly desires go to Akshardham or not? Maharaj replied, “If something is tied high up on a neem tree and someone tries hard to untie it but is unable to do so, then someone else will release it for him. Similarly, if one is endeavouring to overcome desires, God will help him.” //30 //

In every talk, speech and activity, whatever clear insight (perception) arises, consider it to be the inspiration of Maharaj. //31 //

When children are afraid, they cling to the necks of their parents, similarly, in difficult times, we have to cling to God and this Sadhu, so they will protect us. Then Nathu Patel asked, “How should one cling to the neck?” Then Swami answered, “Remember them. One who has the company of God and this Sadhu has no obstacles on his head, since God protects him.” Then he gave the example of the mare: while crossing the overflowing river, the rider fell off four times, and each time the mare came back and helped the rider to cross. Thus, she protected him.<sup>7</sup> //32 //

Two years have passed without any rains but we have provided grains. And it seems unlikely to rain. But, for the sake of *satsangis*, we will make it rain. //33 //

7. A horserider fell off his mare four times while trying to cross a river. The mare knew that the rider was dependent on it and had to be saved. Similarly, if a *jiva* surrenders to God, he will save it.

Ajamil attained the company of a sadhu and when told to undertake an observance he said, “I cannot observe it.” But still, the sadhu blessed him and granted him *moksha* by naming his son ‘Narayan’. Thus, we have attained God and so there is nothing left to do. //34 //

When God manifests on earth, he redeems all types of people – the passionate, arrogant, evil, etc. Therefore, this excellent association and opportunity (for moksha) will not be attained again. //35 //

God and this Sadhu are so compassionate that they can grant *moksha* in a very short period, but we are ignorant of this. Therefore, keep good company and inclination. If good company cannot be recognized, then keep trust in God and his holy Sadhu so that they can enable one to understand that *moksha* has been attained in a very short time. Thus, pass the rest of your life engaged in spiritual discourses and devotional songs. //36 //

Swami said, “If someone sits and worships God, then here (on earth) I have to give him food and provide food and clothes to the members of his family. That is my responsibility.” Thus, he said this out of compassion. //37 //

A long lifespan is also troublesome. Previously (in Satya-yug), people were bedridden for a thousand years and impending death loomed for a hundred years. Now, God has granted us such mercy that in a short time we can achieve a big task and live such a life that God’s abode can be attained. Then there is no need to look for any omens like the winds of Akhatrij and the lightning of the fifth day of the month of Ashadh.<sup>8</sup> There is only one thing – the bliss of God. //38 //



8. Farmers observe the wind on Akhatrij (Vaishakh *sud* 3) and predict what the monsoon rains will be like. They also predict by observing the lightning on Ashadh *sud* 5. Gunatitanand Swami says that after reaching the abode of God, all these things will not matter.

## 40. UPĀSANĀ

Innate desires (of the *jiva* to enjoy worldly pleasures) are not burnt even by the fire of the Great Dissolution. Innate desire is *māyā* in the form of the causal body. The means to overcome it is, first, the *upāsana* of God and, second, the observance of God’s commands – that is to act as stated in the Shikshapatri (verse 116): *Nijātmānam brahmarupam*. With these words, Maharaj has made everyone become God-realized. //1 //

By the *upāsana* of Purushottam, the *jiva* becomes like Akshar, and if one associates with the great Sadhu, one attains much greatness. When lice reproduce, they produce tiny eggs and when a female elephant gives birth, the infant is the size of a bull. Based on this, a Vachanamrut was read: one becomes what one believes God to be like (i.e. if one knows God to be free from all blemishes, one also finally becomes free of all blemishes). //2 //

‘Vyavahārena sādhuḥ.’<sup>1</sup> One’s saintliness becomes known when one interacts with others. But without this interaction, saintliness remains unknown. //3 //

Above all, the most important means of *moksha* lies in understanding *upāsana*. And, among all means *upāsana* is the most powerful. One should understand Maharaj to be supreme, the source of all incarnations, the cause of all causes. This is one thing to understand. And second, understand the human form of God to be totally free from all drawbacks and blemishes. Understand the form of God as described in *Swarupnirnay*.<sup>2</sup> Primarily these two things are to be understood. Also, to

1. A sadhu is recognized by his dealings with other people.

2. A book written by Sadguru Uttamanand Swami.

understand the greatness and glory of God is the most important thing. The glory of God is incorporated in understanding *upāsanā* and the manifest human form of God. All spiritual endeavours bear fruit through understanding the glory of God. So, understanding the glory of God is the most powerful of all means of liberation. //4 //

There are many things to understand in the spiritual fellowship. Of these, the main is *upāsanā*. Additionally, observe dharma and study the Vachanamrut and other scriptures. //5 //

One day, Swami talked to a Vedanti scholar. “Those who describe and know the form of God as formless and misinterpret the scriptures will, for countless births – for ten thousand years in Treta-yug; for a thousand years in Dwapar-yug and for a hundred years in Kali-yug – not even be able to cry with relief when they are cut out from the womb.<sup>3</sup> In this way, they will endlessly suffer miseries for an infinite period of time, but they will not get any happiness.” //6 //

We want to turn this *jiva* from a fly into a sun.<sup>4</sup> That cannot happen without great efforts! Then someone asked, “How does the *jiva* turn from a fly into the sun?” Then Swami said, “This sun, at some time, was made from a fly. It has become so because of the power in the *upāsanā* of Purushottam. It is due to the glory of this *upāsanā*, one is able to feel fulfilled and accomplished and without this *upāsanā*, one feels unfulfilled and remains wishful.” Then Swami had the ‘Gangājalio Well’ Vachanamrut (Vachanamrut Gadhada II-67) read and said, “One becomes what one believes Maharaj to be (if one believes that Maharaj is totally free from all blemishes, one also becomes free from all blemishes). Thereafter, how can unfulfillment and wishes remain?” They do not remain. //7 //

If one who has developed true *upāsanā* of God is thrown into hell by someone, then even there he experiences happiness.

3. Sinful *jivas* will suffer tremendously at birth.

4. That is, a spiritually weak person becomes spiritually strong.

Since, even though this body is also a hellish pit, still the *jiva* is attached to it. //8 //

He who has attained the knowledge of the real importance and worth of God and this Sadhu has nothing left to achieve. He is here, yet is already seated in Akshardham. Therefore, there is no worry whether five rosaries more or less are turned; that should be done according to one’s capacity. But keep only God and this Sadhu in the *jiva*. And, for us, greatness is not due to endeavours but due to *upāsanā*. //9 //

In the farm, Manjibhai asked Swami, “Many talks on *upāsanā* have been delivered, but why are they not understood?” Then Swami replied, “*Upāsanā* is attained, dharma is observed, deficiencies are overcome, but we do not realize that all this is happening. And what do those children whose parents are powerful have to fear? An employee whose employer is powerful has vigour.” Then he gave an example, “The Batliboi company gave one of their employees 35,000 rupees as a gift and Karsanji Desai was given 5,000 rupees.” //10 //

In the assembly on the morning of Jeth vad 10, Swami said, “Our greatness is due to *upāsanā*. And even if one falters in observing dharma or other spiritual endeavours, if *upāsanā* is firm, the *jiva* will not flounder.” On this he said, “Indra incurred the sin of four Brahmicides, but, on instruction from Naradji, the strength of his *upāsanā* towards the manifest form of Vamanji helped him to become free of that sin.” Then he said, “The Pandavs were in hiding and the Kauravs came to fight with King Virat. In the fight, Arjun shot very powerful arrows and decimated the whole army. Thus, Arjun was identified. Similarly, here also, understand that one by whom many have developed a firm conviction in *upāsanā* and a dislike for the sense pleasures is great.” //11 //

If there is a lapse in observing the spiritual and moral codes of conduct, one is punished. If there is a lapse in *upāsanā*, one’s final *moksha* is affected. Just as, if one lapses in dharma,

atonement is enforced; and if someone falters in observing the rules of his community, he is made an outcaste – the same is true of *upāsana*. If there is deficiency in *upāsana*, then other worldly pleasures are attained but the misery of rebirth is not overcome. By *upāsana* and *ātmā*-realization, rebirth is banished. Therefore, offer devotion alongwith *upāsana*, *ātmā*-realization, detachment, dharma and close association with a true guru. Then Harishankarbhai asked, “Which of all these endeavours is the greatest?” Then Swami replied, “Close association with the God-realized Sadhu is the best of all. And true association can be said to be of importance for everyone. But just as there is a difference between metal, impure gold and pure gold, even though all are metals, similarly, there is much difference in association with different sadhus.” //12 //

The extent of deficiencies in *upāsana*, observing God’s commands and devotion is the extent to which problems will be encountered. And if someone who gives wealth and children, and cures body illness is met, then *upāsana* is affected. On this he cited the example of the mendicant.<sup>5</sup> //13 //

Whatever is done without proper understanding, does not gain any rewards. And *moksha* is attained only through God. Whatever else one may have done, if *upāsana* is not understood properly, then *moksha* is not attained. Other things lead only to the attainment of dharma, wealth and desires. //14 //

Preserve the two – *upāsana* and observance of God’s commands. In *upāsana* and meditation lies firm conviction in God’s form and in God’s commands lies the firm conviction that one is *brahmarup*, such that the root of ignorance – the causal body – is destroyed. Explain in this way and talk. Nobody has done this, not even in Satya-yug. //15 //

5. In Vadodara, a mendicant buried his money in different places. Then, when someone desiring wealth came to him, he directed them to one of the spots. In this way, he led people to falsely believe that he had such miraculous powers to unearth wealth. Soon, however, he realized that much of his wealth had gone. So he dug up whatever was left and departed.

*Satsang* is of four types. Of them, the first type is the knowledge of Paramatma, knowledge of *ātmā* and knowledge about the perishable nature of the world – this *satsang* of the three aspects of knowledge is superior to the other three types. The second type is that of meditation and fidelity to one’s chosen God. The third is to observe God’s commands and the fourth is to seek refuge and establish rapport with a God-realized Sadhu. These last three types of *satsang* are inferior to the first type consisting of the three aspects of knowledge described above. Then Nathu Patel asked, “How should *upāsana* be understood?” Then Swami said, “*Upāsana* should be understood from the scriptures, one’s own thoughts and the Sadhu.” //16 //

Preserve the two, observance of God’s commands and *upāsana*. Detachment and *ātmā*-realization may be present more in some and less in others. //17 //

When thoughts other than those of God arise, one does not feel pain like that which is experienced when a branding iron is applied. But by the power of *upāsana* all faults are overcome. Therefore, maintain the sentiment that “I am God’s and God is my master.” Preserve this feeling. Also, never try to explain the meaning of ‘the body-soul relationship’, ‘cause-effect’, and the ‘immanent-transcendent aspects of God’ without thoroughly understanding the Vachanamrut, otherwise obstacles will be encountered. Therefore, we should develop firm *upāsana*, together with the master-servant understanding. Consequently all faults will be overcome. //18 //

Select ten, twenty, twenty-five Vachanamruts that focus on *upāsana* and study them; and also pick out those which discuss the glory of the Sadhu and study them. Without doing this, even if one studies grammar, still one will be at a total loss. Since, many words have been filled in one’s heart and so, they cannot be understood in their true sense. //19 //

Even if the divine light of Akshar is seen, do not believe it to be

of any worth. Also, do not place any worth in miracles. The divine light of Akshar is a source of happiness, but it is not like that of the *murti* of Purushottam. Such understanding is called *upāsanā*. //20 //

One person asked Swami, “Throughout the Vachanamrut, in some places the strength of refuge in God is described, in some places that of dharma, in some places that of detachment, in some places that of *ātmā*-realization, and also in some places that of *ātmā*-realization has been excluded. In this way, many spiritual means have been described. Of these, please name one in which all these are included and by which ultimate *moksha* is attained.” So Swami said, “If one has *upāsanā* and the highest level of conviction in the supreme form of God then with these two all spiritual means will come automatically.” Then someone asked, “How does one know that one has *upāsanā*?” So Swami recited, “‘*Tribhuvana-vibhava-hetavepya-kuntha*’<sup>6</sup> – one’s attitude towards the sense pleasures should be as per this *shlok*.” Then he recited three similar *shloks* and said, “If one remains and lives like that and has such virtues, then one is known to have *upāsanā*.” //21 //



6. A person, who, even if he attains the kingdom of the three worlds, yet focuses his mind on God and does not waver even for a moment from the feet of God, and remains totally focused is the best devotee because even gods find this difficult

- Shrimad Bhagvat 11/2/53

## 41. GOD IS THE ALL-DOER

The body is subject to illness and other miseries. They are overcome when God cures them. No one else can do so. Just as one responds to a soldier carrying the king’s orders, but not to an ordinary man of the village. //1 //

Why has God created attraction for the opposite sex? With this thought we analysed and found that it was done purposely. Otherwise the universe would not function. //2 //

God is the all-doer. If we want to sleep now we cannot, and once asleep even if a thief comes and robs us, we are unable to wake up. Thus, God is the all-doer. //3 //

A devotee asked, “If one is about to be executed, what understanding stops one from entertaining a wish that it would be good if God comes to the rescue?” The reply, “He believes God as the all-doer and that except God nobody is able to do anything. Then, no wish will arise and patience will remain. And if one does not have this understanding even small things will cause one to become upset and impatient. On this earth, even Maharaj suffered misery without any reason. This world is like that. Its nature (that it brings misery) should be known.” //4 //

‘*Dāsnā dushman Hari ke’di hoy nahi, jem karshe tem sukh ja thāshe.*’ That is, “God can never be the enemy of his devotees. Whatever he does will result in happiness for the devotees.” //5 //

Lakshmiji trapped an ant in a box and said, “How will Vishnu nourish it?” Then on the third day, she observed that a rice



grain from her *chāndlo* had fallen in and the ant had eaten it. In this way, God sustains all. //6 //

The *jiva* cannot enjoy sense pleasures independently. It can only enjoy those which God, the giver of the fruits of one's deeds, permits it to enjoy. //7 //

Ranchhod Bhakta said, "When adverse conditions of place and time arise, then God is not remembered and worries arise. So, how should we understand that?" Swami replied, "God is the all-doer. In adverse place and time nobody ever remembers God. But do not become attached to this world. If one develops detachment from the world, one will not become attached. For this reason, God has kept us in misery (so that we develop detachment). Therefore, understand God to be the all-doer." In this way, he talked a lot about adverse conditions of place and time. //8 //

If God wants to give us food, he will get it for us from the sky. If he does not want to give it, then it will be burnt even from the house. //9 //

One man did not get any food to eat whereas an ox got sweets which it could not eat. Then the man began performing austerities and he got rancid flour. Then he wondered, "I perform austerities and do not even get simple food, so why does this ox get sweets?" Then he was told, "You have not done anything pious yet and now if you perform austerities then afterwards you will get the fruits. And the ox had done a lot of good, but due to some deeds of past births has attained the body of an ox. It will leave this body and go to God's abode." In this way, due to spiritual knowledge and austerities, there is a gradation in the *moksha* attained. God made Prahlād's body (indestructible) like a *jiva* and so it would not burn, would not rot and could not be hurt even by weapons. When these kinds of events happen know them to be the work of God. This cannot be done by devotion on one's own. And among those who possessed a body, Shri Krishna was injured by an arrow while

arrows did not injure Prahlād – understand this to be the work of God. Also, just as cow dung floats in water, this earth is floating in water. Even a quarter-pound stone sinks, while there are so many mountains (in the middle of the ocean, i.e. islands) but they do not sink – this is all the work of God. //10 //

If any worry for any matter arises within, then place it on the head of God. He has countless skills. On this he talked about how God tricked King Bali and Vrunda<sup>1</sup> by employing his skill. //11 //

In Samvat 1921, in the month of Kartik, Swami said, "Whatever actions are done, keep the fruits of them in mind. So, see what is the consequence of lust? Similarly, of anger, greed, ego, taste and attachment – observe their results. Listen, I will describe them. From lust, Indra developed a thousand pus-oozing ulcers; from anger, Durvasa faced misery; from ego, Daksh encountered unhappiness; from greed, King Nand suffered misery; from taste, Shrungi Rishi suffered; and from affection for someone, Nahush had to become a snake. How many instances shall I recount, since that path is bad. Therefore, somehow maintain your body and keep the company of this Sadhu, since one will certainly not stay in this world." Swami repeated this four times. Then he said, "We do everything as we like and believe there is happiness in it, but when God grabs one's throat food or water will not go down and one will die." //12 //



1. Tricking of Bali: Lord Vishnu in the form of Vaman (a dwarf) asked for three steps of land. When King Bali granted it, Vaman grew enormously in size and with his first two steps covered the heavens and the nether worlds. Then he placed the third step on Bali's head, sending him to Patal (the nether world).

Tricking of Vrunda: Vrunda was a faithful devotee of Vishnu. Her husband, Jalandhar, was a demon, whom Vishnu wanted to destroy. Therefore, Vishnu assumed Jalandhar's form and tricked Vrunda into breaking her fidelity and killed Jalandhar by trickery.

## 42. SUPREME GOD

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After reading the Vachanamrut, Swami spoke, “Even if one becomes united with the *murti* of God (in samadhi), how much clarity of understanding will one have? So, understanding is superior to all, whether or not one can control one’s pulse by yogic powers. And even greater than Sāṅkhya and Yoga is to understand God as supreme.” //1 //

Who can the Sun be compared with? It is one of a kind. Similarly, God is also one of a kind. And the countless avatars have all attained the powers given by this one God. This opportunity has not arisen on earth before and will not come again. Even this Sadhu has not come on earth and will not come again, and this God has not come and will not come again. There have been infinite avatars and there will be countless more avatars, but this Sadhu and God have not come before and will not come again. //2 //

On this earth the *jivas* are kings, citizens, etc. but if Indra does not send the rains, they will all die. And that Indra is insignificant before Brahmā, Vishnu and Shiv. And they are insignificant before Vairat. That Vairat is insignificant before Pradhan-Purush. And all these pale into insignificance before Akshar. And above that Akshar is Purushottam, whom we have attained in person today. Therefore, be strong due to one’s close association with him. //3 //

After reading Vachanamrut Gadhada II-9, Swami said, “If one knows Maharaj as Purushottam, but, due to circumstances, leaves Satsang, even then one attains Akshardham. And if one does not have this spiritual wisdom to recognize Maharaj as Purushottam but remains in Satsang, then he will attain another abode, but not Akshardham.” //4 //

Acquire understanding as Shriji Maharaj has said in the Vachanamrut: believe oneself as *brahmarup* and remember God – this is what is to be done. The quintessence of *upāsana* is that one becomes as one understands Maharaj to be. One attains that much power and strength. By understanding Maharaj as the source of all avatars and the Lord of Akshardham, one attains Akshardham. Also Maharaj has said in the Vachanamrut, “One becomes as one understands God to be, but God remains limitless.” Therefore, to understand this *upāsana* clearly is the main endeavour. //5 //

All avatars are like magnets. Some of them weigh several kilos, some tens of kilos, some hundreds of kilos and some hundreds of thousands of kilos. Of them, a magnet weighing several kilos attracts the metal of this mandir; a magnet weighing tens of kilos attracts the metal of the entire city; a magnet weighing hundreds of kilos attracts the metal of the whole country; and a magnet weighing hundreds of thousands of kilos attracts metal of an entire region. And today, a whole mountain of magnet has come, otherwise how would the whole universe be attracted? With this, Swami said, “*Jivas* are drawn to previous avatars according to their powers. And today the source of all avatars, the cause of all causes, Purushottam, has come. And seeing him, the lords of countless abodes and the liberated souls in them are drawn to Maharaj’s *murti*; just as on encountering a mountain of magnet, the nails of a ship are attracted. //6 //

There are three grades of snake charmers: *vādi*, *fulvādi* and *gārdi*. Of these, a *vādi* captures meek snakes; a *fulvādi* captures those which are easy to catch, otherwise uses a cloth tie to kill them; and before a *gārdi* all types of snakes, even cobras, dance. Maharaj is like a *gārdi* and before him *jivas*, *ishwars*, Purush and Akshar, etc., all stand with folded hands. //7 //

Maharaj went and sat where Muktanand Swami and Brahmanand Swami were studying. Then he asked Brahmanand Swami, “How is Satsang in the land?” Brahmanand Swami replied, “There is a lot of Satsang.” So,

Maharaj said, “What type of *satsangi* have you become?” So, he replied, “We have become true *satsangis*.” Then, Maharaj said, “You have become *satsangis* of the *gunbuddhi* category (not *ekantik* category) and if you have become true *satsangis* then tell me where I was and from where I have come?” Then Brahmanand Swami said, “No Maharaj, we have not become that type of *satsangi*.” Then Maharaj said, “My true *satsangis* are Gordhanbhai and Parvatbhai, etc. They see me in all the three states.” Then Muktanand Swami asked, “How can we become such *satsangis*?” Then Maharaj replied, “You can become such *satsangis* by overcoming all material qualities, believing one’s *ātmā* as *aksharup* and continuously remembering my *murti*. Then you can become such *satsangis*.” Then Brahmanand Swami asked, “Only with your grace can we become such *satsangis*.” Then Shriji Maharaj said, “Still you want grace? See, I have come here from Akshardham and did not stay in the realm of Prakruti-Purush or Pradhan-Purush and did not stay in the countless other abodes and places. And I have come to stay with you, and you still want grace?” //8 //

Without knowing Maharaj as Purushottam, it is not possible to go to Akshardham. And without becoming *brahmarup*, it is not possible to stay in the service of Maharaj. Then Shivilal asked a question, “How should Maharaj as Purushottam be known? And how can one become *brahmarup*?” Then Swami said, “Know that Maharaj is supreme, the source of all avatars and the cause of all causes.” Based on this, he had Vachanamruts Gadhada II-9 and Gadhada III-38 read and said, “Today, in Satsang, sadhus, *āchāryas*, mandirs and *murtis* are all supreme. So what is there to say in Maharaj being supreme? One should understand that he is supreme. And one can become *brahmarup* by believing this Gunatit Sadhu to be *brahmarup* and associating with him through one’s mind, deeds and speech. Then one becomes *brahmarup*.” Based on this, he had Vachanamrut Vartal-11 read and said, “When one becomes like this (Gunatit Sadhu) then one stays in the service of Purushottam.” //9 //

The *jiva* does not hesitate anywhere, but hesitates in describing Maharaj as Purushottam. Then Raghuvirji Maharaj asked a question, “Why does one who has seen and heard of Maharaj’s divine actions still hesitate to describe and write about them?” Then Swami said, “A horse had a dream in which its leg was broken. When it awoke, it stood as if the leg was really broken, and would not put it on the ground. Then it was shown to the vet, who said, “This horse’s leg is not broken. It is not ill. It has had a dream so it is standing holding its leg up.” Then someone asked, ‘What should be done?’ The vet said, ‘Prepare 200 horses and fire canons and guns. When it is startled, it will forget its dream.’ Similarly, people have been confused by the words of the scriptures, so when we continuously bombard like this, it will clear up the confusion.” This much was said. Then Raghuvirji Maharaj placed three *champa* flowers on his seat and said, “Some have reached upto this first flower and some reach upto this second flower, but nobody reaches this third flower.” Thus he spoke in code. Then Swami gave the third flower to Achintyanand Brahmachari and Raghuvirji Maharaj said, “Has Swami become really pleased?”<sup>1</sup> Then he went to eat. //10 //

With whatever commands I give, I give Maharaj’s *murti*. But those who do not have spiritual wisdom do not understand this point. Maharaj and the great Sadhu have only one principle – that Maharaj wants to give the bliss of his own *murti*, but not the joy of powers. Since, otherwise, the *jiva* continually desires powers. In the same way, the great Sadhu is of the opinion that *jivas* should be united with the *murti* of Maharaj, but not be attached to worldly pleasures or the body. One who joins them to worldly pleasures is not a God-realized Sadhu and one who

1. The first flower represents those who understand Shriji Maharaj to be like Dattatreya, Kapil, etc.  
The second flower represents those who understand Shriji Maharaj to be like Ram, Krishna, etc.  
The third flower represents those who understand Shriji Maharaj’s true glory as the Supreme God.  
Gunatitanand Swami picked up the third and farthest flower and gave it to Achintyanand Brahmachari, telling him to compose a scripture describing the supreme form of Shriji Maharaj. Subsequently he wrote the Harilalalpataru, a scripture comprising 33,000 Sanskrit *shloks*.

joins them to powers is not Bhagwan Purushottam. This principle was well understood by Prahlad – that one who gives worldly pleasures is not God and one who asks for worldly pleasures is not a devotee. Therefore, one who wants to be truly faithful to God should not desire for anything except the *murti* of God. That is the principle. Saying this, Swami said, “Even the yogic powers are not able to assume the form of this God and this Sadhu, since they are not comprehensible. However, the forms of other avatars are assumed by yogic powers, but yogic powers are not able to assume the form of this manifest Maharaj and this manifest Sadhu. Just as an actor cannot impersonate a ruling king.” //11 //

In Vartal, four Patels told Maharaj, “Maharaj, when we look at your holy feet (with the auspicious marks) you appear to be Purushottam and when we look at your body you appear to be human.” Then Maharaj said, “Vairat Brahmā prayed at these holy feet for a period of his 50 years and 4½ hours and then these holy feet have come on this earth. So understand what you can from this.” Then, someone asked, “We have seen assemblies in many places, but how do we understand the fact that here all are looking at you with total concentration?” Maharaj said, “I have incarnated as the sun in the form of a Sadguru<sup>2</sup> and all these lotuses (in the form of devotees), have blossomed and they are looking at me.” Then, after practising *satsang*, they went to their own homes. These are the qualities of a spiritual aspirant. //12 //

The *jiva* does not hesitate in anything else, but hesitates in understanding Maharaj as Purushottam. Just like the horses of Gujarat, which are very tall and well-built, but when they see a stream of water they stop and are afraid to enter. Then, even if you cut them they will not move and if one just threatens them with a shoe, they will run far away. But, if the horses of Alaiya Khachar are mounted and placed in the midst of a group of 200 children surrounding them, even then they would not stop anywhere. Like Samat Patang<sup>3</sup> killed the son of Motera in the

2. Sadguru means Paramatma. Refers to Shriji Maharaj himself.

3. Father of Alaiya Khachar of Jhinhavadar.

presence of 500 armed soldiers and returned. One who is brave like that does not hesitate anywhere. //13 //

Believe one's true form to be separate from the three bodies. Know Maharaj as God, Purushottam, the controller of all, Parabrahman, the doer, the non-doer and the doer of even that which is not destined to happen. Such powers cannot be attributed to anyone else, but only to Maharaj himself. Everyone else is a Purush, while Maharaj is Purushottam. And there are countless millions of Purushes and countless millions of *ishwars* and countless millions of *akshars*.<sup>4</sup> Then Vagha Khachar asked, “Akshar is said to be one and why do you say countless millions?” Then Swami said, “Akshar, in the form of God's abode is only one, while there are countless millions of *akshar muktas*.” Then Harishankarbhai asked, “How does Akshar, the abode of God, have a manifest form?” Then Swami explained, “He has a form just like us and it can also be said to be like God. And the work that can be done by God can be done by him. He is the master of Purush, Prakruti and all *akshar muktas* and is subservient only to Purushottam.” Again, Harishankarbhai asked, “Purushottam has incarnated here, so, has Akshar, the abode, come here with him or not?” Then Swami replied, “He has come here with Purushottam and by the wish of Purushottam has stayed here for liberating countless *jivas*.” Again, Harishankarbhai asked, “How does Akshar, the abode, absorb the other *akshar muktas*?” To this, Swami replied, “He is capable of absorbing them and can absorb them if he wills.” //14 //

In one kirtan it is said that one who has sought refuge in God has nothing left to do. And other avatars are like magnets of five pounds or ten pounds. But, today, a mountain of magnet has come and is pulling all *jivas* towards it. In the view of the spiritually wise, the activities of this world are like child's play – just as children make ladoos out of sand daily and feed everyone, all this is just like that. //15 //

4. Refers to *akshar muktas*, who have attained the state of *aksharrup* (*brahmarup*).

In the Vachanamrut, Maharaj has described his own human behaviour, but it should be understood as that of his liberated souls. And understand both Purushottam and his abode, Akshar, to be above that human behaviour and do not attribute any human traits to them. //16 //

Swami instructed that Vachanamrut Gadhada II-9 be read and then said, “As described in this Vachanamrut, one who knows Maharaj as Purushottam and leaves Satsang will still go to Akshardham. And one who stays in Satsang, observes dharma and is a celibate, but does not know Maharaj as Purushottam, will go to another abode.” //17 //

How can there be a marriage of a person before his birth? Similarly, when Purushottam had not incarnated, how could his story be written in the scriptures? //18 //

One person said, “We should stay where God keeps us. All the abodes of God are the same. Why do you unnecessarily argue?” Then Swami said, “The stars and the moon cannot be described as being the same. And even Maharaj has said that one must understand there is a clear difference between the avatars and the source of all avatars, just as there is a difference between the king and his minister, and there is a difference between the arrow and the archer. The minister may be very powerful and give orders; he may be great, but when he goes to the king, he offers many salutes and only then is he able to take his seat. And the king’s orders prevail over him. That is how the difference is between the avatars and their source.” //19 //

One person asked a question, “How can one reach all the way to Maharaj and you? Then Swami said, “By knowing Maharaj as Purushottam and by following the commands of God one can reach.” //20 //

Swami said, “How should one understand the difference between an avatar and the source of the avatars?” Then someone said, “Like an actor and his role.” Then Swami said,

“The difference between the avatars and their source is not like that. The difference should be known to be like that between the king and a nobleman, an archer and the arrow, and the stars and moon.” //21 //

There are three types of snake charmers. Of them, the ordinary catch a snake if they can; a *fulvādi* will slit open a snake with the sword if he cannot catch it alive; and a *gārdi* will catch even a king Cobra and make it dance. This is the difference. Thus, this one (Shriji Maharaj) is able to make others dance like a *gārdi*. //22 //

In an assembly in Vartal, Maharaj said to the devotees, “Vairat Purush prayed at these holy feet for 50 years and 4½ hours, and then I have come to this universe.” Many such talks were narrated and those who are (*akshar muktas*) from there (Akshardham) would know this fact, but others would not know. //23 //

In Nagadka Swarupanand Swami asked Maharaj, “Gurusaheb, what is the nature of the *moksha* attained by *satsangis* today?” Then Maharaj said, “It is like that of Kapil Dev, Dattatreya and Rishabhdev.” “Oh! Then that is great *moksha*.” //24 //

In the form of Purush, God entered Prakruti and from there entered into Vairat; in this way Purushottam’s presence spread. What is that presence? That Purushottam himself came. Then was he not in his abode at that time? He was also in his abode. And his presence in others was due to his powers. Actually, first Ganesh is described as a god; then Brahmā, Vishnu and Shiv are described; Aniruddh, Pradyumna and Sankarshan are also described as gods, then who out of them should be believed as God? The explanation for this is that there are tens of millions of classes of *jivas*, *ishwars*, Brahmās, and the cause of them all is Maharaj himself. When one understands like this, then an answer can be said to have been given. There are countless Rams, countless Krishnas and countless *akshar muktas*, and

the creator of them all, the supporter of them all, the controller of them all and the cause of them all is Maharaj. If he is understood in this way then spiritual wisdom is attained. //25 //



## 43. FIRM FAITH IN THE DIVINE FORM OF GOD

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One who has resolute faith in God (that he will grant liberation) has completed all endeavours. He has nothing more left to do. //1 //

Even if the great of the past had drawbacks, they should not be talked about. Since, such talks spoil the *jīva*. The example of Chitraketu, who criticized Shivji, illustrates the misery one has to suffer for such talks.<sup>1</sup> A small bird is killed by a small pebble<sup>2</sup> and greatness in Satsang is due to absolute faith in God, but not due to mere endeavours. //2 //

Vachanamrut Gadhada III-13 was read and then Swami talked on the question, “How can one remain God-centred even when circumstances become very bad?” Swami said, “If complete faith remains, that is itself a characteristic of one who is God-centred. Just as, if the *chintāmani* remains and all other wealth is lost, then nothing is lost; but if the *chintāmani* is lost and all wealth remains, then nothing remains; similarly, if firm faith remains then everything remains and in the end only that will remain and is the means of final *moksha*. //3 //

One who has recently joined the Satsang may be enjoying the bliss of Akshardham. And without resolute faith in the manifest

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1. As advised by Naradji, Chitraketu renounced his ten million wives and performed austerities on the banks of the river Yamuna. He attained the kingship of Vidyadhar. Once, Chitraketu was flying in the sky. Below, on Mt. Kailas, he saw Parvatiji seated on Shivji's lap and laughed, thinking that his renunciation and austerities were greater than Shivji's. This infuriated Parvatiji, who cursed Chitraketu to take birth as the demon Vritrasur. Thus, by insulting Shivji, he had to suffer.
  2. Similarly, even by a small insult, Chitraketu had to take birth as a demon.

form of God, one may have met Maharaj, or met Muktanand Swami but will not have the bliss of Akshar. This is the very nature of understanding. //4 //

Resolute faith in the manifest form of God and knowledge of God's greatness is like the bridegroom, that is, it is the main thing. All other spiritual endeavours for *moksha* are like the bridegroom's entourage. And understanding of the manifest form of God and his holy Sadhu is like a force of 200 armed soldiers, and material pleasures are like outlaws. //5 //

Among us, many, such as, Nishkulanand Swami, Krupanand Swami, Mava Bhakta, Ranchhodji of Una town and others may dislike worldly pleasures. And we shine out because of dharma. But the cause of *moksha* is firm faith in God. //6 //

After reading Vachanamrut Kariyani-7 'Vairagya Due to Obsession; Ultimate Liberation', Swami said, "Firm faith in God is itself ultimate liberation and the state of spiritual perfection. To see God is to know the real form of God. Even without this knowledge, he can be seen, but it is inferior. //7 //

If one has firm faith in God and his great Sadhu, one feels fulfilled and has no desire for any other company. For example, one who has 1000 million kilos of grains or a 1000 million rupees, is not afraid of death if famine strikes. Another example, if one is protected by 2000 armed soldiers one is not afraid of being looted. Similarly, one who has firm faith coupled with the knowledge of God's greatness has no fear. //8 //

Whoever one may be, if one associates with a person who craves for sense pleasures, possession of wealth and worldly objects, one is deviated from Satsang. And attainment of detachment is far off, since desires for material pleasures remain. *Ātmā*-realization is also far, since the *jīva* is closely welded with the body. So now, keep resolute faith in, first, dharma and, second, the manifest form of God. Keep these two ideas foremost in one's mind. //9 //

Renounce even a hundred thousand to associate with the One. And Maharaj used to say, "The Pandavs renounced everyone and retained Shri Krishna. One should know it is like this." //10 //

"There is nothing more to understand and this is all that needs to be understood: know Maharaj as Purushottam (supreme God) and this Sadhu as Akshar. All these are *akshar*, but he is Mul Akshar – and he also has assumed a human body and incarnated. These two principles have been described in Vachanamrut Gadhada I-71. For one who has not understood these two things his entire life is futile:

*Pingal purān shikhyo gātā vātā,  
shikhyo shikhyo sarve surme;  
Ek Rām Rām bolvā na shikhyo,  
to shikhyo sarve gayo dhurme.*<sup>3</sup> //11 //

In King Yudhishtir's home, a secret *murti* of Parabrahman in human form<sup>4</sup> resided. Similarly, today the secret *murti* of Parabrahman in human form is also residing in our home as Shriji Maharaj. Think in this way. And think of one's own greatness in this way:

*Tribhuvana-vibhava-hetavepya-kuntha-  
smrutirajitātmāsūrādibhirvimrugyāt  
Na chalati bhagavatpadārvindā-  
lavanimishārdhamapi sa vaishnāvgyah*<sup>5</sup>

Think like this and when we understand God's glory, then we realize what great benefit we have attained. And looking at

3. One may have learnt the art of classical, vocal and instrumental music and the art of composing poetry in different metres. But if one has not learnt to chant the name of God, everything else is useless.

4. Naradji describes the glory of Shri Krishna to Yudhishtir and others *Yuyam nruloke bat bhuribhāgā* – you are among the most fortunate on this earth since Parabrahman Shri Krishna lives in your house like an ordinary human being.

- Shrimad Bhagvat 7/15

5. A person, who, even if he attains the kingdom of the three worlds, yet focuses his mind on God and does not waver even for a moment from the feet of God, and remains totally focused is the best devotee because even gods find this difficult

- Shrimad Bhagvat 11/2/53

the path of a sadhu, our loss is also great. Further, at the time of reading ‘The Iron Nail’ Vachanamrut (Gadhada III-7), Swami said, “Understand the nail (foundation) to be of two types. One is *tribhuvana-vibhava-hetavepya-kuntha*, that is, in the form of unflinching remembrance of God. And the second type is resolute faith in God. Whether one is able to remember God or not, but resolute faith in God should not waver. Since, through resolute faith in God the state of *tribhuvana-vibhava-hetavepya-kuntha* has been attained. Therefore, that is good. And, mostly, people have the nail (firm foundation) of resolute faith in God. //12 //

In the village of Gadhada, Swami said, “One may be full of *sattvagun* but not have firm faith in God; whereas one who is full of *tamogun* may develop firm faith in God.” Then he gave the examples of Alshi (a Muslim devotee) and Mayaram Bhatt.<sup>6</sup> Therefore, there is no correlation between the development of firm faith and the *gunas*. So, it is better to become *gunātīt* – above the three *gunas* of *sattvagun*, *tamogun* and *rajogun*. //13 //

“Whether mandirs are made of gold or the body is emaciated; in fact, whatever endeavours you do, only when you know me as I am do I become pleased.” That is what Maharaj has said. //14 //

Maharaj has said, “There is a difference between getting a child through one’s husband and by another man. Similarly, there is a difference in the strength of God and the strength of human endeavours.” //15 //

6. Alshi of Manavadar: a Muslim devotee of Bhagwan Swaminarayan who had intense love for and total faith in him.  
Mayaram Bhatt of Manavadar: a Brahmin devotee of Bhagwan Swaminarayan who was strict in the observance of spiritual and moral codes. Once Maharaj joked, “Bhattji! I have entered your Lalji (*murti* of God) and eaten.” Bhattji said, “Oh no! You’ve contaminated Lalji.” Bhattji believed Maharaj as God, but felt that Maharaj has broken the codes of a Brahmin – not to eat food prepared by others. Thus, even for one who is predominantly in *sattvagun*, conviction in God’s form that whatever he does is correct, remain incomplete.

The characteristics of those with firm faith in God and the God-realized Sadhu are: Just as, one with a thousand million kilos of grains and rupees has no fear of death even in the worst drought, and just as a person with two thousand armed soldiers has no fear of being robbed, one is free from the fear of adverse Time, karma and *māyā*. One believes oneself to be fulfilled and has no expectations from anyone. //16 //

Sahajanand Swami gave darshan in a dream to Harishankarbhai in Surat and said, “There is deficiency in your resolute faith in God, hence you have been made to take birth. Therefore, consolidate your faith and follow the commands, so that you become fulfilled.” //17 //

All good virtues are attained through practice and the company of good people. However, faith in God and his Sadhu is attained due to the favourable impressions of past births and the consequent grace of the great. So, the time for which one is able to stay in the company of the great should be understood as due to one’s past meritorious deeds and his grace. And a person’s greatness should be understood according to the faith in God he has propagated. //18 //

Not being able to recognize the manifest human form of God is itself *māyā*. Then Harishankarbhai asked, “For some, just by listening to some discourses, conviction develops. What is the reason for this?” Then Swami replied, “That is due to the meritorious impressions of his past births. Otherwise, some stay together and still do not recognize him. And this Sadhu is a part and parcel of God, is great, yet he begs for alms from every house in Junagadh and gives darshan. Those who do not recognize him are unfortunate like the Yadavs (who never recognized the divinity of Bhagwan Shri Krishna).” //19 //

Some people have a quiet nature and some do not; some know how to show respect and some do not. All these should be understood as characteristics of the body. Greatness is due to firm faith in the manifest form of God and all the qualities



described in the scriptures are found only in God, not anyone else. //20 //

Those who have firm faith and knowledge of the full glory of God and his Sadhu do not remain under the influence of *māyā*. And Time, karma, and *māyā* are non-sentient. Therefore, believe God to be the creator and destroyer, eat simple food and offer worship, but do not be engulfed by misery. So, extreme satisfaction on the path of final liberation is an obstacle. //21 //

One who has attained the spiritual knowledge of *ātmā* may still sink and decline spiritually. But, one who firmly believes, “I belong to the manifest God and God is mine,” does not fear anyone. He is freed from the influence of Time, karma, *māyā*, debt to the deities, ancestors and mankind (as described in the scriptures) and is in the process of attaining God. //22 //

Firm faith in the manifest form of God, firm faith in spiritual knowledge, firm faith in knowledge of the *ātmā* and firm faith in dharma – out of these four types of faith, even if only resolute faith in God’s form is present, then the remaining three are included. //23 //

Keep resolute faith in the manifest form of God so that, like a mountain, nobody can shake it even if they try. Indra was burdened with five Brahmicides (i.e. sin of killing Brahmins) which were overcome by beholding the *murti* in the form of firm faith in God. And each sense pleasure is like Mt. Girnar and cannot be overcome. But keep the strength arising out of firm faith in and refuge to God, which, just as the British broke the mountains using dynamite, can similarly shatter desires for the mountain-like sense pleasures. //24 //

To look at the Akshardham of God is a heavenly vision and to observe the work of Prakruti is an earthly vision. In this resolute faith in God lies the divine vision. //25 //

Have a pure and resolute faith in God’s manifest form, otherwise obstacles will not be overcome – even Maharaj has said this. Therefore, this manifest Purushottam, Shriji Maharaj, Sahajanand Swami, is the source of Shri Krishna and other incarnations, and is the cause and the controller of all – of this there is no doubt. Knowing this, remain absolutely faithful and one will go straight to Akshardham. //26 //



## 44. PERCEIVING DIVINE AND HUMAN TRAITS

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How can one check to find out that one perceives no human traits in the great (Sadhu)? The answer, “Seeing no faults in any of his actions is to see divinity.” //1 //

One who understands divine traits and the display of human traits (in God and the God-realized Sadhu) to be equal has overcome *māyā*. Seeing human traits should be known as *māyā*. If this is not known, then, when at first extraordinary powers are displayed (by God or his holy Sadhu), there is joy. But when they show human traits (e.g. crying, etc.), there is dismay. And for one who believes divine traits and the display of human traits to be one, what spiritual endeavours remain for him to do? None. //2 //

By understanding God to be free from all blemishes, *moksha* is attained. And by studious effort, faults can be overcome, otherwise as long as one lives, misery will remain. And the faults that exist are all due to the elements. //3 //

Understand the form of God to be free from all blemishes; and also understand the great God-realized Sadhu to be the same. There is no spiritual endeavour equivalent to this. This is stated in the Vachanamrut, to understand this as per the four systems of philosophy.<sup>1</sup> As stated in the *Swarupnirnay* (a book by Uttamanand Swami), understand God to be unattached and faultless in every respect. One has to understand this until one attains the ultimate spiritual knowledge. This is possible when one attaches oneself to a person who has already attained the ultimate spiritual knowledge. //4 //

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1. Four systems of Indian philosophy: Sankhya, Yoga, Panchratra and Vedant.

On seeing the reflection of the moon fall on the water, the fish become happy and think that it, too, is a fish like them. But the fish do not know the moon as it is – its orb, its lustre, its power and its capability. Also, on seeing a ship sailing in the ocean, a big fish believes that it is a fish like itself, but it does not know that a ship is able to cross the ocean and transport millions and trillions of rupees worth of goods. This is the analogy and its principle is that one is not able to know Maharaj and his Sadhu as they are, and their form, nature, virtues, power and capabilities – just as a fish and large fish believe them (moon and ship) to be like themselves. Similarly, humans believe them (God and his holy Sadhu) to be like themselves, but they do not know them as they really are.” Saying this he had the *shlok* below recited:

*Avajānanti mām mudhā mānushim tanumāshritam;  
Param bhāvamajānanto mama bhutamaheshvaram.<sup>2</sup>*

Such a fool and dull-witted *jiva* considers them as like humans. But they (God and his Sadhu) are able to make countless *jivas* *brahmarup* and take them to Akshardham. Thus a fool does not know them as they are. This is ignorance. //5 //

One day, Swami was sleeping. He got up and asked, “What is the best of all and what is the worst of all?” At that time, nobody spoke. So Swami said, “The best of all is that we have attained the association of this God and this Sadhu. There is nothing better than this and there is nothing better to understand than this. And what is the worst of all? That one attributes human traits to this Sadhu – there is nothing worse than this. And how does this attribution of human traits arise? It is due to desires for worldly possessions, worldly enjoyments, one’s selfish body interests and bias. Of these, the extent to which the *jiva* is maligned by bias does not happen even by the enjoyment of the sense pleasures. Due to such bias, those who have maligned a senior sadhu have been consigned to the realm of ghosts. And if there is someone like this, he, too, will go

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2. Fools deride me as having a human form, but they do not realize my transcendental nature as the supreme Lord of all beings.

- Bhagvad Gita 9/11

there. As a result of this sin he suffers miseries such as having to eat faeces and drink urine. He suffers such misery, but does not get any happiness at all, anywhere.” #6 //

Swami talked at length about becoming deluded by the human traits of God. But human traits cannot be ascribed to God at all. Since, our *jiva* (which is divine) and body (which is material) are separate, but this cannot be said of God (both the body and soul of God are equally divine). #7 //

If the divine and human traits of God are understood as one, then no faults will be seen. Just as by meditating upon a bee, a worm turns into a bee; and by the touch of a *pārasmani*, metal turns to gold; and by the close association of a jeweller, gems can be assessed; and by tolerating the beating of a potter, clay is turned into utensils; similarly, by recognizing the true form of God and the God-realized Sadhu, one becomes *brahmarup*. And after recognizing the God-realized Sadhu, there is nothing left to do. #8 //

God has come here (on earth) with the same form that he has in Akshardham, where he resides permanently. He does not pass through the human stages of childhood, youth and old age. He does not disappear forever.<sup>3</sup> And the human traits that are seen in him are like the magic of a magician.<sup>4</sup> #9 //

When the divine and human characteristics of God and his Sadhu are considered as equally divine, then true bliss in worshipping God is attained. #10 //

The form of God seen in samadhi is the effect and the manifest human form (of God as Bhagwan Swaminarayan) is the cause of it. #11 //

After having Vachanamrut Gadhada III-35 read, Swami said, “If

3. Does not become invisible to the eyes i.e. remains manifest through the God-realized Sadhu.

4. Vachanamrut Panchala-7.

one continues to perceive human traits in God, then final *moksha* is not attained. Therefore, Maharaj has repeatedly talked about understanding divine traits and human traits in God as one. And at present, there are many good talks in what Naranpradhan of Gadhada reads at night. Those who listen to them will gain much satisfaction and others will suffer a great loss.” #12 //

After having Vachanamrut Panchala-7 read, Swami said, “By understanding this manifest God (Bhagwan Swaminarayan) to be free from all blemishes, there is nothing else left to do. By understanding God as fault-free, one also becomes fault-free. The flaws that are experienced are of the material elements and only God is truly fault-free. Also, place and time do not affect God, but they do affect the *jiva*. Since the body is formed from the *prārabdha* karmas, when impure *prārabdha* karmas bear fruit, then place and time have an impact. But by knowing the manifest form of God as fault-free, then one is also in the process of becoming fault-free. #13 //

After having Vachanamruts Gadhada III-2 and Vartal-5 read, Swami said, “Despite practising *ashtang-yoga*, spiritual observances, making donations and performing austerities, spiritual impurity remains within the *jiva*. Then God in the form of a Sadhu purifies the *jiva*. And *māyā* may take birth in oneself, but by understanding that there is no *māyā* in one’s chosen form of God, then one is in the process of attaining *moksha*. #14 //

God behaves like a human and to know him (even when he acts like a human) to be God is samadhi. #15 //

Devotion is understanding the human traits and divine traits of God and his Sadhu as the means for ultimate *moksha*. Also, even if the darshan of God is possible only by the light from our body, then to still understand that the light is given by him is called devotion. And such a devotee has no obstacles. #16 //

At present, dharma, wealth and desires have been kept aside and only *moksha* (as the goal of life) has been kept in view. And those who see no virtues in it and see faults should be known as demons and the present actions (of the manifest form of God and his Sadhu) are such that nobody can find fault. The actions are such that one naturally sees virtues in them. //17 //

The form of God that is in Akshardham and the one which you see (Bhagwan Swaminarayan) are identical. the only difference is that the former shows more light. The only deficiency is in not understanding this *murti*, which one is seeing, to be the same as the *murti* in Akshardham. Therefore, understand divine traits and human traits to be one and the same, and everything is achieved. All other things will be automatically understood afterwards. //18 //

Do not be contented with spiritual discourses and discussions, devotional songs and meditation. To attribute human traits to the manifest form of God is considered to be blasphemy. This statement is more complex and difficult to understand than to know God as being with a definite human form and supreme. So, the characteristics of the three bodies, three *gunas* and the three states, as well as the actions of the senses may be seen in the manifest *murti* of God. Yet they should be understood to be like the acts of a magician. //19 //

The extent to which one sees virtues in this Sadhu, is the extent of one's good nature, and the extent of faults seen is the extent of one's bad nature. Understand in this way. //20 //

We are unable to recognize the true nature and worth of the Satsang, Sadhu and God we have attained as they are and so human characteristics are perceived. The benefit attained is also not grasped fully. And that there is divinity even in the human traits of God and his Sadhu is not believed. And one observes fasts, but does not understand this divinity even in

human traits since, *'Mulam nāsti kutaha shākhā?'*<sup>5</sup> The dull-witted demand miracles. But only Shri Krishna and Nar-Narayan are described as celibates. Like them, today, Mulji Brahmachari and Mayaram Bhatt, even if they eat 500g of ghee, will have no bad thoughts in their mind. And two thousand men were staying together with women, still they did not entertain any lustful desires. The scriptures describe Lakshmanji and Hanumanji as having gained complete mastery over the senses. And during the incarnation of Krishna, three – Uddhav, Arjun and Rukmini – observed all his instructions and three are described as having tolerated all hardships. And, today, everyone in Satsang has the three qualities. That is itself a great miracle. Therefore, understand the true form of Satsang, the Sadhu and God as they are. //21 //

Just like God the great Sadhu also knows everything. And he is like God. Therefore, shed all perceptions of human traits in the Sadhu and pray, since he is omniscient. //22 //

A sadhu asked, "Is God not manifest in the *murtis*?" Then Swami said, "If one attributes human traits to the actions of God and his holy Sadhu then one's spiritual progress vanishes like the new moon; and if one attributes divine traits, then one progresses spiritually like the waxing moon of the second day of the bright half of the lunar month. And what actions do the *murtis* perform that one perceives faults in them and regresses? Therefore, only the talking-walking form of God (i.e. human form) is called manifest." //23 //

Conviction exists but Rishabhdev remained in hellish conditions.<sup>6</sup> Such actions cause doubts. So, like Uddhavji, when doubts do not arise in the appropriate or inappropriate actions (of God and his holy Sadhu), then that is fine. //24 //

Let other people remain in the mandir, but if a person causes

5. Without roots, can there be any branches? In other words, fundamentals are missing. It is like those who fast to attain God, but lack firm faith in him that all his actions are divine. In such cases, fasting is futile.

6. In his own body waste.

trouble and keeps the association of money and women, then, even if he does not go, he should be expelled. Maharaj likes it very much if one lives consistently throughout life; since, then the inner faculties are transformed. Therefore, do not let your feelings towards the Sadhu and God change. Even if you do only a little. //25 //

I can introspect and state that God is like this. And in this world, God and the great Sadhu appear like humans. Therefore, whoever learns to understand this, will recognize the true, divine form of God and his Sadhu. And Maharaj says, “I like those with wisdom, since those with wisdom know more; but others do not know.” //26 //

The same God who is seated resplendently in Akshardham comes here and sits in the same way, but if he displays human traits, then one’s perception changes. However, do not allow one’s perceptions to change. See, when Sundarji Suthar’s daughter grew up, he said to his brother, “Shall we marry her to Maharaj?” Then (the brother) said, “Do not say that, do not say that.” Then Sundarji said, “Why, is he not God compared to a carpenter?” Thus, there is a difference in the understanding of devotees. Otherwise, both Sundarji and his brother knew him as God. Even for us, if God marries someone’s sister or daughter, our firm faith that he is God does not remain. There are thousands of talks like this. How many shall I say? So if, when God displays human traits, equipoise remains and one feels, “Oh! Great divinity has been displayed,” then one is truly convinced about God’s divine form. Even Brahmā became deluded when he saw Shri Krishna’s actions and said, “He is not Parabrahman, but a cowherd.” And when Shri Krishna incarnated, Brahmā himself sang his praises, but seeing his actions, his resolute faith did not remain that way. //27 //

In Bhuj, Maharaj said to Sundarji Suthar, “Hide me, otherwise you will suffer misery.” Saying this, he remained hidden, so when the army came to the house to capture him, directed the canon and asked, “Is Swaminarayan here?” Sundarji said, “No.”

And then Maharaj came out and declared, “Yes, I am here!” See now, did God not know what he had said? Then, the attacker (the minister of Bhuj, Jagjivan Mehta) saw hundreds of thousands of people. So he and his army ran away. Thus his hiding was a human action, and his reappearance and frightening the army were divine actions. It is like that. If one keeps patience and has spiritual knowledge then one does not waver. Otherwise one falters. //28 //

In the divine actions of God there is no doubt. But if even the human actions of God are known as divine, then only is one considered to be a true devotee. Since, God is the doer, non-doer and doer of otherwise impossible actions. So, what is there to doubt about him? When one understands this, it is pure knowledge of his real form. And if there are other deficiencies, they can be overcome, but this deficiency cannot be overcome. If one understands the form of God as described in Vachanamrut Gadhada II-13, then only does one attain liberation. The other means of liberation are like hands and legs, while this knowledge of the form of God is the head.<sup>7</sup> Therefore, to understand all which has been said a capable guru has to be accepted and only such scriptures which strengthen this knowledge should be read. By doing as stated above, knowledge of his form should be attained. //29 //



7. Disobeying God’s commands, etc. is like having one’s hand and legs cut off. But insulting the divine form of God is like having one’s head cut off – fatal.

## 45. VACHANĀMRUT

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In the Vachanamrut, Maharaj has revealed his esoteric teachings, opinions, preferences, principles and many other topics. Focus on them and move forward. That is what needs to be done. //1 //

To believe that there is more worth in anything other than the Vachanamrut is infatuation. //2 //

After reading Vachanamrut Gadhada II-10, Swami spoke, “The meanings in the Vachanamrut are not easy to understand. But if one studies them a lot, they can be understood by oneself – this is Maharaj’s promise. And Maharaj wants to give this spiritual wisdom of the Vachanamrut to all sadhus and *satsangis*.” //3 //



## 46. THE MANIFEST FORM OF GOD

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King Khatvang’s *moksha* was achieved in less than an hour.<sup>1</sup> And the sadhu is very compassionate, however one does not know that. But understand that this is the power (i.e. to grant liberation instantly) of the company of the manifest form of God or his Sadhu as described in the scriptures. //1 //

He (God) whom we want to attain after death is himself manifest in the form of this Sadhu and talking. But not all can understand this. And the talks we give on renunciation and detachment are to get you onto the path of God. Only this much has to be understood – that God is manifest today through this Sadhu. //2 //

The company of the Satpurush leaves impressions on the *jiva*. So, after a birth or two, the *jiva* attains the abode of God – that is the power of the manifest Satpurush. The details of his company: one has his darshan, imbibes his virtues, sides with him, folds one’s hands before him, says that this Sadhu is very good, serves him with food and water and associates with him in many such ways. Additionally, the tree he sits under, the tree from which he eats fruits, the cattle whose milk or yogurt he drinks and eats, etc. – due to such variety of associations the *jiva* has with him, it attains the abode of God. That is how powerful the association with the manifest form is. And the fruits of association with the non-manifest form (i.e. his *murti*) is that one gets food to eat, remains healthy, gains the respect of common people and upholds the dharma of this world. //3 //

1. A powerful king of the Surya dynasty. Fought on the side of the deities in their battle against the demons. When he realized he was soon to die, he sat in one of the heavenly planes of the deities and quickly went to Ayodhya to sit on the banks of the river Saryu. There, he meditated and gave up all attachments to his body, family, kingdom and wealth, and focused on God only.

Today, God is manifest in Satsang through the God-realized Sadhu. Otherwise would 20-year-olds renounce the world and come here to live as celibate sadhus? //4 //

A 1000-year-old *khijdo* tree produces inedible finger-like pods, while a 5-year-old mango tree yields delicious mangoes. That is the example and its principle is that no matter how learned a scholar of the scriptures or an orator of traditions and history may be, if he does not know this manifest God and manifest Sadhu, he is unproductive like the *khijdo* and in his company one will not experience peace or happiness. Whereas one who has not studied much, may be young and may not be of high birth, but if he develops faith in this manifest God (Bhagwan Swaminarayan) and realizes this Sadhu to be a God-realized Sadhu, then he is like a mango tree and in his company one experiences peace and happiness. Therefore, do not associate with one who is like a *khijdo* and associate with one who is like a mango tree. Then, Swami recited a *shlok*<sup>2</sup> to illustrate this point and said, “A Brahmin may possess the twelve holy attributes,<sup>3</sup> but if he does not know the manifest form of God then a devotee of God from the lowest caste is superior to him. This is described in the scriptures. Therefore, recognize a true devotee of God and associate with him, so that this becomes the last birth. And if such a God-realized guru is not met then other gurus will cause you to suffer countless more births. //5 //

We have attained God in manifest human form, so rest assured that perfect *moksha* is guaranteed and do not believe it to be incomplete. And to engage in spiritual endeavours, or become a

2. *Viprad dvi-shad guna-yutad aravinda nabha*

*Padāravinda-vimukha shvapacham varishtham manye tadarpita mano vachanehitārtha pranām punāti sa kulam na tu bhurimānaha*  
According to me a person may be a Brahmin and possess the twelve virtues but compared to him a Chāndāl devotee of God is much superior, since the Chāndāl devotee has surrendered his mind, speech, action, wealth and soul to God. So, such a devotee even purifies his entire family. However, the egotistic Brahmin is not even able to purify himself.

- Shrimad Bhagvat 7/9/10

3. Twelve attributes of a Brahmin: *sām* – to please; *dām* – to persuade; yoga; austerities; donations; truth; purity; compassion; scriptural study; knowledge of warfare; scientific knowledge; and faith in God.

sadhu is so that obstacles do not arise. But by remaining firm in *upāsana*, one reaches the goal. So, in whatever form God is attained at present, offer meditation and devotion to him and he will take you to Purushottam Bhagwan. //6 //

After leaving Haliyad and arriving in Bagasra, Swami spoke, “At any given time, *moksha* is attained from one whom God has entrusted the task of granting *moksha*. Just as, when Parikshit was cursed to die, Vyasji and many other greats were present, but *moksha* was attained only when Shukji came.” //7 //

This Sadhu appears to be like a human but is not. And today, God is manifest, the Sadhu is manifest and dharma is manifest. And those who do not understand this at this time will bitterly regret afterwards. //8 //

In the village of Mota Gokharwala, Swami said, “God (the supreme Godhead) is recognized only through God (the God-realized Sadhu).” //9 //

In Ahmedabad, Swami said, “At present, Maharaj is manifest and is spreading spiritual wisdom, keeping everyone within their spiritual and moral codes, ensuring that dharma is observed and also delivering discourses.” //10 //

At present, the atmosphere experienced and prayers offered are the same as if Maharaj himself is present. //11 //

Even after tens of millions of years there is no happiness, except by worshipping God. And at this time God is present, and the talks are of the present manifest form of God, while others are like a painted sun. And those who have known Swaminarayan as God will be separated from their body at the time of death as easily as a hair is pulled and removed from butter. And this world is a sixteen-day *shrāddh* (i.e. it offers happiness for a very short period and for the rest of the time it is full of misery). //12 //

If one is drowning in a well and one grasps a branch, one has faith that one will not drown. Similarly, with the support of the manifest God or God-realized Sadhu, there is conviction that one will be liberated. On this, he talked about Indra, who, on the advice of Naradji talked to his brother, Vamanji, and accepting him as a deity, meditated on him and so was pardoned of the sin of four Brahmicides. The presence of the real sun brings light, while with real water dirt can be removed and with a real *chintāmani* desire for wealth is satisfied. Similarly, with the real, manifest God liberation is attained. //13 //

One who has taken refuge in the manifest form of God or God-realized Sadhu has attained all principles, has nothing more left to do and is beyond the influence of Time, karma and *māyā*. On this, Swami narrated the story of the goat who had the support of the tiger and so nobody could harass him. Then he quoted the *shlok*:

*Nichāshraya na kartavyah kartavyo mahadāshrayah;*

*Ajā sinhaprasādena ārudhā gaja-mastake.*<sup>4</sup>

Similarly, with the help of manifest God and the manifest Sadhu, Time, karma and *māyā*, cannot cause harassment. //14 //

When an idea is firmly established in one's mind, then even if the Vedas instruct or the guru orders, one does not accept. And the firm beliefs about enjoying the five sense pleasures can be removed only by the realization of the manifest form of God in the form of the guru; then the material boundary is crossed and the unlimited Akshardham is attained. So, if deficiencies remain on this occasion then one will repent. And if there are listeners afterwards, there will be nobody to speak. Therefore, do not go to hell to the accompaniment of beating drums and blaring trumpets. //15 //

4. Do not take refuge at the feet of the lowly, but only of the great; The goat (by sitting at the footprints of the lion), earned the grace of the lion and was seated on the head of an elephant.

A goat sat next to a footprints of a lion. Whenever any predator came to kill it, the goat would point to the footprints saying that it was under the protection of the lion. Thus, the predator would go away for fear of reprisal. When the lion came and saw the goat's faith in his footprints, it was pleased and as a reward for its faith, honoured the goat by seating it on an elephant.

If the writer of a letter himself arrives and sits in front, as we are sitting now, then do not bother about the letter he had written. Compared to the *murti* of the manifest form of God, spiritual knowledge, detachment, *ātmā*-realization and all other means for liberation are like sour buttermilk; they are like the letter. There is no worth in them. But because one has an inclination for them they will remain. '*Khāti chāshmā kā sukh māne, sur khavaiyo gheeko he.*'<sup>5</sup> Thus, without the support of God, everything else is just as worthless as salty water. //16 //

Some say that he (Swami) does not know anything and is unable to do anything. But do they know anything about the person (Bhagwan Swaminarayan) who has placed him on the seat? He (Bhagwan Swaminarayan) knows everything, that is why Swami has been placed on the seat (by him). Here, I have talked about the bad company in the Satsang fellowship. Now I will talk about *moksha*. '*Ekopi Krishnasya krutah pranāmo...*' This *shlok* was explained: if *moksha* is attained by performing only one prostration, then we have offered tens of millions of prostrations, yet we do not feel convinced that *moksha* has been attained and we do not even experience peace. But if after knowing and recognizing the manifest God one offers a single prostration, then one attains the abode of God, and one is convinced that *moksha* has been attained and, also, peace is experienced. //17 //



5. Why try to find joy in sour buttermilk, since the bliss of God is like ghee.



## 47. GRANTING MOKSHA

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Maharaj said, “One huge ship is filled by ten million boats. We want to fill 1000 million such huge ships. To that many *jivas* we want to grant *moksha*. And how can that many *jivas* attain *moksha*? Then I thought that those who have my darshan will get *moksha*. Again I thought, how many *jivas* will get my darshan? So those who have the darshan of my sadhus will also get *moksha*. Again I thought, how many *jivas* will have darshan of my sadhus? Therefore, those who have the darshan of my *satsangis* will also get *moksha*. Also, those who feed *satsangis*, those who eat from them, those who serve them water and those who drink their water, to all, I want to grant *moksha*.” #1 //

Maharaj celebrated the *ekādashī* festival in Dhoraji, under the red banyan tree.<sup>1</sup> At that time, Maharaj revealed his powers to all and established an understanding of the supreme faith in him. Then Atmanand Swami said to Maharaj, “Satsang has spread a lot.” But Maharaj said, “Still Satsang has not spread.” With this, he said, “When hundreds of thousands of people follow each sadhu, then know that the Satsang has spread.” He added, “I have come with 1000 million huge ships (each of which can carry millions of *jivas*), that’s the number of *jivas* I want to liberate. We want to fill the ships first with *chintāmanis*, then *pārasmanis*, followed by diamonds, pearls, ornaments, gold coins, coins, rupees and *koris*<sup>2</sup> and finally, soil. Similarly, there are countless differences in released souls and countless types of *moksha*.” #2 //

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1. Dhoraji is a city in Junagadh district sanctified by Bhagwan Swaminarayan. He held a grand Pushpadolotsav (Holi) festival there in which a lot of red colour was sprayed. As a result, this banyan tree was coated red and hence is known as ‘lal vad’ (red banyan).

2. A currency in use at the time.

The king was not given water, but still, because he had resolved to donate, he gifted a village.<sup>3</sup> Similarly, even though, the *jiva* does not shun its innate natures, God also does not give up his resolve to grant *Moksha* to it. #3 //

However many people there are in Junagadh, I want to, in anyway possible, make them pure and put them beyond *māyā*. So what worry do you have? How many days do you want to live? #4 //

Fill a well with mustard seeds and make a pile as high as an arrow can be shot in the sky – that is the number of *jivas* we want to liberate. #5 //

Maharaj says, “Wood for some ships has been taken; some is being carved; some ships are ready; in some the cargo has been loaded; some have reached halfway; and some have reached the other side.” Similarly, people are at various stages of liberation, like the ships in making. #6 //

Someone asked a sadhu, “What is the reason that Swaminarayan has manifested?” Maharaj has said, “We want to destroy the root of ignorance in the *jivas* and take them to Akshardham.” That is the reason for God’s manifestation. #7 //

We have many faults and if we count them, then we come to know. Try in any way – this way or that – but in the end we want you to do this. So we proceed in giving discourses. We have an ox to which presently we feed everything, but we want to place a cart on its shoulders. In the end, anyhow, we want to transform you from a fly into the sun. #8 //

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3. A king was out hunting and became very thirsty. He saw a villager with a jug of water and resolved in his mind to give a village in exchange for the water. However, the villager poured the water on the ground. Despite this, the king fulfilled his own resolve and gave a village to him. Similarly, even though people do not follow his commands, God is merciful towards them.

## 48. MOKSHA

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What spiritual endeavours will this jiva undertake? Attaining *moksha* through spiritual means can be likened to farming with the aid of bullocks and a labourer to irrigate the field by drawing water from a well. It requires a great deal of effort. The little crop that is raised is eaten by cattle and birds. Attaining *moksha* through the grace of God is like raising a crop when the rainfall is plentiful. Then, even if the cattle and birds eat it or thieves steal it, the crop will never get exhausted. Wells, lakes and rivers may dry, but not oceans. Similarly, liberation through God is like that. This is extremely rare, but its glory is not understood // 1 //

For attaining *moksha*, there is only God and his holy Sadhu. The fruit of other spiritual endeavours is dharma, wealth and fulfilment of desires. // 2 //

*Moksha* is attained through *upāsanā*. Dharma, detachment and *ātmā*-realization cannot earn *moksha*. And such a Sadhu (pointing at himself) cannot be found anywhere and such company is extremely rare. So, the one that deserves to be worshipped is left out and others (ordinary sadhus) are worshipped. And the roots of God are his *murti* and pilgrim places<sup>1</sup> and the roots of a householder are his sons. // 3 //

Just as an ox is bound to a rope,<sup>2</sup> all *jivas* are tied to *māyā* so

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1. The eight types of *murtis* and innumerable pilgrim places sustain people's faith in God. They help in maintaining the theistic tradition. They are the very foundation of belief in God. For a householder, his sons continue his lineage and so are called the foundation of householder's lineage.
  2. It is the usual practice to strap a load on the back of an ox and slap its back to make it move. The ox is conditioned to move whenever someone slaps its back even when there is no load.

that they can neither work for *moksha* nor break free. The only two means of breaking free from this bondage are manifest God and his associate, the holy Sadhu. // 4 //

There is happiness only in the *murti* of God and *moksha* is not attained elsewhere. But, there is *moksha* in the association of such a Sadhu. Two tasks have been successfully completed – Purushottam has been known and the Sadhu recognized. But, one task – to see the virtues of those four<sup>3</sup> and ensure that they are not insulted – remains to be done. // 5 //



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3. God, a devotee of God, Brahmins, the meek (Vachanamrut Vartal-11).

## 49. GLORY OF THE SWAMINARAYAN MANTRA

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We will also have to redeem one who, knowingly or unknowingly, says ‘Swaminarayan, Swaminarayan’ five to ten times. And we want to extend *satsang* throughout the universe. //1 //

Today, there is no mantra more powerful than the Swaminarayan mantra. It makes even the poison of a black cobra ineffective and dispels the desire for material pleasures. With it, one becomes *brahmarup* and is freed from the bondage of Time, karma and *māyā*. That is how powerful this mantra is. Therefore, always chant it. //2 //

What should one do when in difficulty? This question was asked. The answer, chant ‘Swaminarayan, Swaminarayan,’ so that the worry is resolved. //3 //



## 50. GUNATITANAND SWAMI'S IMPRESSIVE PERSONALITY

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Swami said, “I know only how to cure the disease of birth and death, but not anything else.” //1 //

The spiritual wisdom stored in my heart has not yet been fully revealed, since suitable recipients have not been found. And even if that spiritual wisdom is spoken for the period of Brahmā’s lifetime, it will not be exhausted. But time to tell it is not available. //2 //

Maharaj acted as surety for Junagadh twice – once in Vartal and a second time in Gadhada. On this, a sadhu asked, “What should we understand by the statement ‘was a surety’? Then Swami said, “It means he will not allow *māyā* to bind the devotees of Junagadh.” Then again the sadhus asked, “Until when will this surety remain in force?” Then Swami said, “It will certainly remain in force while we are here, but additionally there is Maharaj’s spiritual knowledge. And moreover, Maharaj says, ‘For all those who go to Junagadh to listen to the discourses, I will cure them of the drawbacks of ten million births.’ So, when I came from Gadhada, I had this boon with me.” //3 //

My body has remained for 25 years more than its original lifespan. Why? For the benefit of spiritual aspirants, I have been kept to explain Maharaj’s form. //4 //

Only the *murti* of God, God’s Sadhu and God’s wishes are of permanent value; no other things have such value. And spiritual wisdom, detachment and dharma represent only equipment like a hoe, a spade and scythe. That is the

understanding of the great and we have kept only God and nothing else. //5 //

When Maharaj formed groups of sadhus, he told them all, “Those who are gurus stand up and sit on one side.” Then all the gurus got up and sat on one side. Then Maharaj said, “Whoever one is compatible with, go and sit there with them.” So, everyone sat where they found compatibility.” Then Swami said, “I used to stay with Brahmanand Swami, but I got up and sat near Atmanand Swami. Since Brahmanand Swami would not tell one off. And as he himself was the best of poets so a lot of food was gifted to him. This is not appropriate for the young sadhus. Then Maharaj got up and came to where the groups of sadhus were seated. Inspecting everything, when he came to where Atmanand Swami was seated, he said to me, ‘Were you not previously staying with Brahmanand Swami?’ Then I said, ‘Atmanand Swami is an elderly sadhu, and because there is nobody to serve him I have decided to stay with him.’ Then Maharaj said, ‘OK.’” Then Swami said, “My nature was that I would not keep even one sadhu (in my service). But considering Maharaj’s wish, I have had to care for the whole of Satsang. Otherwise, I need nothing except Maharaj’s *murti*. Then, one day, the Vachanamrut fell out of my hands as I was putting it away after reading it. After that incident, I have not bound it. Since, if the book is bound and put away, when will we remember God (if not by reading about him)?” //6 //

One day, Swami awoke in the middle of the night and said, “Some think that Swami is on our side and some think that Swami is on our side. But even the senior sadhus have not been able to understand my opinion. So, today, what will you know?” Then someone asked, “Can a junior devotee know the views of one who is extremely great?” Then Swami said, “No way can he know! Can a butterfly know the worth of the sun? No. Similarly, the views of the senior sadhus cannot be known. That is a fact.” //7 //

At present, spiritual aspirants have taken birth, so Maharaj has

to come. For this, Maharaj has kept me, even though I do not have any years left to live. So, even I have to give these spiritual aspirants the bliss of Maharaj. And my lifespan was no more than 58 years. That was written in my horoscope. And that this body remains beyond this period is because of Maharaj’s great love for the devotees of Sorath (Saurashtra). Maharaj has kept me to give them his bliss. Why? Because he was not able to give them his bliss. To give them his own bliss, he gave his most precious item (i.e. Gunatitanand Swami) to the sadhus and *satsangis* of Sorath. This is written in Muktanand Swami’s kirtan:

*Aise mere jan ekāntik tehi sam aur na koi;*

*Muktanand kahat yu Mohan mero hi sarvasva soi.<sup>1</sup>*

We have met such a Sadhu, so what deficiency remains? Then he recited a verse on this:

*Sāche sant mile kami kāhu rahi,*

*sāchi shikhve Rāmki ritku ji;*

*Parāpar soi Parabrahman he,*

*tāme therāve jiva ke chittku ji;*

*Dradh āsan sādha ke dhyān dhare,*

*kare gnān Hari gungitku ji;*

*Brahmānand kahe dātā Rāmhuke,*

*Prabhu sāth badhāvat pritku ji.<sup>2</sup>*

God resides in such a Sadhu and gives his darshan, talks, meets and looks intently. Thus, he gives much bliss in many ways. By discoursing in this way, he made everyone happy. //8 //

One day, in my pre-initiation days, Maharaj appeared and asked me, “What are you doing and what have you come to do? The light of Brahman has become diminished.” After saying this, he disappeared. Since that day, whatever I have done has been for the *moksha* of the *jivas*. One day, I asked

1. Such is my God-realized Sadhu, that there is nobody comparable to him; Says Muktanand, O Lord, he are everything for me.

2. After attaining a true Sadhu, no deficiencies remain, he teaches the correct way to God; Parabrahman is beyond everything. And he causes the mind of the *jiva* to be focused on him (Parabrahman); Seated unmovingly, the aspirant meditates, attains the knowledge of God and sings his glory; Says Brahmanand, he (a true sadhu), is the giver of the Lord, and helps one to increase one’s love for God.

Maharaj four questions about which duty I should concentrate on: first, to engage in meditation; second, to behave as *ātmā*; third, to serve the sick; or fourth, to talk about God. Of the four, which is the best for me? Please tell me. Then Maharaj said, “Talks of God are the best.” So from that day, I began to talk. And now, day or night, there is no break, so that the *jivas* become *brahmarup*. #9 //

Swami called a devotee and said, “Have my darshan as this body exists for you, since the god of death is being kept at bay.” Then Swami added, “When one becomes separated from such a Sadhu, one should feel pain comparable to that of having fallen into hell! Since such pain is not felt, has the *jiva* really attached to the Satpurush? No. As long as the *jiva* is not attached to the Satpurush, one becomes engrossed in this world, its material pleasures and the body.” Further, Swami said, “I have to complete thousands of tasks, but if I forget God even for the fraction of a second it takes to blink, then I feel pain like as if my head has been split open.” Then someone asked, “You accomplish thousands of tasks, yet continually remember God like an uninterrupted flow of oil. How is this possible?” Then Swami answered, “Do you ever forget your body?” He replied, “No Maharaj.” Then Swami said, “If you forget your body, then I will forget Maharaj’s *murti*. Since, just as a fish moves, swims and acts in water, I walk, talk and do all tasks immersed in the form of Maharaj. But forgetting Maharaj I never do anything. One who does not know this fact will attribute faults even to the great Sadhu, will himself be harassed and will harass others. Such a faultfinder will not be liberated from the cycle of births and deaths even in tens of millions of years. That is a fundamental truth.” #10 //

While going to Vanthali, Swami said, “Whenever I walk on this path, I remember God. Since, Maharaj and many senior sadhus walked here many times.” Then Kashiram (a devotee) asked, “One who has had Maharaj’s darshan can recall, but what does one who has never had Maharaj’s darshan recall?” Then Swami answered, “For us, Maharaj has not gone away. He is present.

He gives us darshan, talks and gives much happiness in this way (through this Sadhu). But while there is ignorance (that he has gone), it is not understood. That is a fact.” #11 //

Swami said, “For me, there is no break from spiritual discourses.” Then, he continued, “*Kyā bālpanāni ramat, kyā pāmvo siddhono mat.*<sup>3</sup> But we do not know about the importance of this talk; what have we come to do and what are we doing?” #12 //

Maharaj promised me a boon, “Your work which would require a thousand births will be done by me for you in one birth.” #13 //

Towards the end of the Vikram Samvat year 1859 (1803 CE), in the village of Alaiya, I had the darshan of Maharaj for the first time and for a short time we looked directly at each other. In that time, the conviction that he is God was established, miseries were removed, pains were healed, glory was understood and everything was accomplished! Therefore, if the *jiva* has the darshan of God, who is Gunatit, it becomes *brahmarup*, but the power of God’s *māyā* is such that nobody even does darshan of God. #14 //

A devotee named Karsan, of the village Kunkavav, declared, “In Junagadh, I do not like to sit with anyone else except you, and do not like to listen to anyone else’s talks except yours. So, I sit alone.” Then Swami said, “All this depends upon one’s liking.” #15 //

In the village of Babapar, Swami said to a devotee, “Whatever there is has come before you and now in Junagadh there is only a mountain.” #16 //

In the village of Pithvajal, Swami said, “Someone may ask what Akshardham is like. Well, we have seen God, seen

3. How can you compare child’s play with acquiring the God-realized state of the spiritually elevated?

those who live in Akshardham, seen the servants of God, seen those who live near God and have talked to them. Now, the only thing left is that we cannot see the divine light of Akshardham. And God resides in this Sadhu, therefore keep trust in him.” //17 //

In Vartal, Swami said, “There is no need to do anything else. Become his devotee and surrender the *jiva* to him. By this everything is being done. In Akshardham, Maharaj is seated like this facing north.” After saying this, he demonstrated by pointing his finger from the toe on his foot to the crown of his head. //18 //

In Surat, Shuk Muni had said, “From Gunatitanand Swami’s talks one gets the same satisfaction as with the talks of Maharaj.” //19 //

All *jivas* are basically good, but continuous focus on God does not remain because it has not been practised. With practice it can be achieved. //20 //

My lifespan ran out 22 years ago. And there is no wish for the body to die. Since, the body dies due to age – there is a limit. But I will live forever and all of you will die in five to ten years. //21 //

First think about the place and time and then talk. Do not walk the path of affection. Then Swami talked about himself, “I had a lot of affection, so I could not stay without talking of Pragji.” On hearing this, Krupanand Swami used to say, “We will make you a guru.” So, I said, “What is my fault?” Then Krupanand Swami said, “Your qualities are such that you will become a guru. How can one who gives so many discourses, does so much service, offers so much devotion, remain without becoming a guru?” Then after a few days, Maharaj called me, made me sit in Muktanand Swami’s lap and said, “We have come to redeem the *jivas*, so form a group of five sadhus and deliver discourses.” Then I said, “Maharaj, how

can I run a group.” Then Maharaj said, “Keep ten sadhus, keep twenty-five.” At that time I did not say anything but Maharaj continued counting and eventually talked about keeping three hundred sadhus. And whatever commands I was given, I thought about them and then did, but, Atmanand Swami, Krupanand Swami, Gopalanand Swami would instantly obey his commands.” So they are known for their instantaneous obedience. This and many other talks were delivered. Based on this, Vachanamrut Gadhada II-48 was read and then Swami said, “After taking birth it is better to live among sadhus.” //22 //

Maharaj and this Sadhu are above all and are powerful, yet they still live by the rules of the Vedas, and do not perform actions contrary to the Vedas. All this is to inspire good virtues in others and for the *moksha* of many *jivas*, but they (Maharaj and Swami) are not tainted in any way. //23 //

If there is a severe famine, then *satsangis* will experience misery and will we be able to eat? No, we’ll not be able to eat. While bathing in the rapids of the river my foot got trapped in the crack and it would have broken, but Maharaj protected me and immediately pulled me out. Also, in the farm, I was about to fall on the rock, but I remained suspended as if I was being held by someone. //24 //

Win over an egotist by honouring him; win over the arrogant by being meek; win over the meek by controlling them and win over the greedy by giving them things – in this way win over everybody. Maharaj told me, “You are the queen of Indra and others are Indras.<sup>4</sup> Many become Indra, but there is only one queen of Indra. Similarly,

4. Here, Gunatitanand Swami reveals his greatness compared to other senior sadhus. According to mythology just as Indra changes but Indra’s queen (Indrani) does not, similarly, other *muktas* may come from and go to earth, but the Gunatit stays forever.

Here, the emphasis is on the use of the term the ‘queen of Indra’ since there are many *akshar muktas* but there is only one Mul (Eternal) Akshar.

many other *akshar muktas* will come and go, but only you are the one and unique Aksharbrahman.” //25 //

Trikamdas Kothari said, “Do not keep any barrier. Reveal your true form.” Then Swami said, “It has already been revealed. No barrier is being kept. Do you want to see the divine light? But remember there is no value in the light. This (human form of Akshardham) is the right thing.” //26 //

Maharaj asked me, “Did you come through the village?” Then I said, “No Maharaj, I came from the back road past the river.” Thus, I spoke considering the prevailing time and place, so Maharaj was pleased.<sup>5</sup> And when Muktanand Swami asked me whether I knew the Brahmasutras I said that the discourses on it were uniquely good. So Maharaj said, “Allow him to come tomorrow as well.” Thus, think about the place and time and then speak.<sup>6</sup> //27 //

On Bhadarva *sud* 1, after the evening *ārti*, a discussion on the names of sadhus took place. There are two-four-five sadhus with identical names even among the seniors. Swami himself would say the name and others would ask. In this the name of Gunatitanand came only once. //28 //

Once, Swami sat in the *mahāpuja* and while introspecting entered into samadhi. For several days he did not wake up. Then he awoke of his own accord, tied a cloth strap to his knees and sat. When everyone came to know that Swami had awoken

5. During the V.S. 1879 (1813 CE) famine Maharaj stayed secretly in Kariyani. At that time, Gunatitanand Swami went there from Surat taking the rarely used route past the river, rather than directly through the village to reach Maharaj, so that nobody would spot him. Hearing this, Maharaj was pleased.

6. In Gadhada, the *Brahmasutra Bhashya* was being read and discussed at night in the presence of Maharaj in the Akshar Ordi. So everyone sat there and there was congestion. So, Maharaj decided that only those who understand the *Bhashya* be allowed to sit. Gunatitanand Swami merely wanted to have Maharaj’s darshan. So, when asked, he replied in Sanskrit that the discourses were unprecedented. So, he was allowed to sit.

from the samadhi, an assembly of all the people in the mandir gathered and everyone looked at Swami intently. Then Swami said, “If your concentration on me remains as steadfast as it is now all your difficulties regarding actions, doubts, attachments, desires and ego and all other difficulties will be dissolved.” //29 //

Once, Maharaj was seated in his residence, Akshar Ordi. I went there for darshan and Shuk Swami began to look for a seat for me. Then Maharaj said, “His greatness is not due to any seat (i.e. external honour). He is eternally great. Others are great or small due to their seat but that is not the case with this Sadhu.” //30 //

Regarding worldly matters, some say that Swami does not understand. And even I say to one who has no idea of the extent of my knowledge of worldly matters that I do not know anything. But then he said that nobody has been able to carry out worldly duties like this Swami has. //31 //

When Maharaj was to return to his abode, he met me in private, just like Shri Krishna and Uddhavji had met in private (when the former was about to leave the world). //32 //

When I was at home in my pre-initiation days, I had a big boil on my shoulder and it caused a lot of pain. At that time, while I was awake in the middle of the night, Maharaj came and gave me darshan. He had worn a yellow dhoti and a red upper garment; on his head he had worn a southern-style headgear; his forehead was adorned with marks of sandalwood paste and a *chāndlo* of red vermilion powder; and he had worn wooden slippers. Seeing such beauty, my mind merged with the *murti* and then the boil burst open and the pain also ceased. Then, Maharaj smiled and disappeared. From that day onwards I have continuously seen that *murti*. Then, when I had the first darshan of Maharaj at Alaiya Mod, the *murti* seen in my heart and this *murti* (in Alaiya Mod) both became one. Observing this, the supreme conviction that Maharaj is the cause of all causes, the source of all avatars and is Purushottam was established. //33 //

Then again Swami said, “When I was young, a mahant of some Margi sadhus was seated in an assembly. I went there and moved straight past the women and asked a question, “What is the effect and what is the cause?” Then he said, “I do not know this sort of thing since nobody has taught me.” Then he said to me, “You answer the question.” So I said, “God is the cause and the whole of creation is the effect. There, everyone was crestfallen and thus I triumphed in the assembly.” //34 //

In Dholera, an ascetic boiled some oil and threw a Shaligram into it. On hearing this story, my hair stood on end and my *jiva* started burning. Just see, in this world there are such renunciants. //35 //

We have to fold our hands in salutation to a person who is worth less than dirt, since we are determined to keep him in the mandir. So what if this is counted as worldly activity? Otherwise, we would not do such activity at all, but we want to please Maharaj. //36 //

Previously, just like an arrow flying out from a bow, sadhus have made tremendous efforts. Now I do not want to do anything. I want to give the fruits of this, describe detachment, dharma, *ātmā*-realization and *upāsana* as they really are and give spiritual wisdom. Since, what can be done if the body does not survive? This ascites that I suffered from, and also in the illnesses I had in Samvat 1919 (1863 CE), all three times, it seemed this body would not remain. In Samvat 1896 (1840 CE) I had developed ascites and from that day I have had no lifespan (yet I live). It is like living forever. Similarly, just as Maharaj during his last eight months kept us near him and gave spiritual wisdom, I also want to keep you for twelve months and arrange spiritual discourses. So, I will arrange discourses on the scripture by Achintyanand Brahmachari (Harililakalpataru) to give spiritual wisdom in this year. //37 //

In the ‘Reverence and Condemnation’ Vachanamrut (Loya-17), it is said that those who have understood God’s glory become

worried when they get good material objects. Then a sadhu asked, “Why does he become depressed on getting good material pleasures?” Swami said, “Like the others become depressed with inferior objects of pleasure, similarly, this Sadhu becomes worried with good material pleasures! I did not want to keep even a seat but I kept it because the sadhus insisted. However, I do not like it and I spread as much as others do for their seats and that, too, because of old age. But I can do it without also. There is no enjoyment like sitting on bare ground. And it is good if transport is not used too much; I sit on whatever I get, but what is the necessity of better facilities? Also I do not like luxury or this guesthouse, but I have been commanded, so what can I do? Otherwise what worth is there in all this? Whatever service can be done is of value, otherwise I really like the forest.” //38 //

At any particular point in time, whatever is God’s wish at that time think properly and act accordingly. At this time, much grace has been granted by God to the *jiva*, providing big mansions, carts and bullocks. All this is narrated because God wants to liberate many *jivas*, otherwise we have stayed outside the city for 25 years. And we would stay with only one blanket and beg for food to eat. Anyhow, we want to please him so think of the circumstances and do as told by him. //39 //

You ask me to speak, so I speak. I say it in the assembly, otherwise, in the end, I narrate a historical story, but I remove the sting from the *jiva*. Therefore, serve the Sadhu and do not speak ill of him. On this he narrated the discourse of Vachanamrut Gadhadra II-28 in detail. //40 //

I have set up a farm and like to go there very much, since I like forests, mountains, grass and trees – it is my preference. That I do the work of this universe is due to the instructions of God, but the focus remains on him. As this mandir administration is like a big kingdom many projects have to be done, but within me there is no desire – that is my nature. Therefore, everyone should keep a wish to do



like that. If one starts to do, it happens, just as if one starts to study, one can really study. This and other tasks can be done if attempted. Waves of desires as high as and higher than Girnar arise within one's heart. For this reason, reduce desires little by little and remember God. //41 //

I do not need any clothes – I do not have even a simple blanket, and this eating is for the good of others. Otherwise, I prefer only simple food and, by Maharaj's grace, in other objects I naturally have no interest. For this, renounce bad innate instincts and worship God. //42 //

One devotee used to come from Khambhat to meet Swami and listen to his discourses, but on the way, someone stopped him from meeting Swami. He narrated this episode to Swami after reaching Junagadh. But Swami said, "Did you not say that in Junagadh there is a person who is *Kāmil kābil murshid sab hunnar tere hāth ve.*" You should have described that he is like that. //43 //

What does one want to do with the physical body? People pamper it and protect it like a bubble. Do not keep it like that. Make it like a shoe. See this, my feet are like metal such that even thorns do not hurt; and they do not burn either. Once I was going to Maharaj, and on the way, the sharp thorns cracked under my feet and I continued walking. Nothing happened. Therefore, if the body is kept very delicately then even if a slight breeze does not blow, the *jiva* feels discomfort from within. Therefore, do not keep the body like this. //44 //

In the month of Magshar, Swami said, "I have never transgressed Maharaj's commands and never made others violate them either. None of the 500 sadhus were prepared to come to Junagadh, then he told me. I came and what has

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7. In Junagadh, there is a sadhu who is a Yogi, a true teacher of worldly knowledge and of spiritual knowledge. Indeed he is a master of everything. He has everything in his hands. He is so powerful that he can do anything.

happened to me? I have had no troubles. Maharaj is the surety for Junagadh (i.e. he took personal responsibility to grant *moksha* to the people of Junagadh), so see, are there opportunities for such discourses elsewhere? Ask these devotees who have come from other regions." Then they said, "No Maharaj. Such divine company exists only here." Then Swami said, "Here, together with this Sadhu, Sahajanand Swami himself is manifest. That is why it is like this. He feels that. Otherwise, how can this bliss and peace remain like this?" //45 //

Later, you will cry to listen to these talks! Oh! Where can we get a God-realized Sadhu like this? Those who attach people to worldly pleasures can be found, but where can one find one who detaches people from worldly pleasures. And everyone has affection for me. Why? Since I do as I am told. If someone says it is like this, then I say, "Yes, it is like this." If he says, "It is like that." Then, I say, "Yes, it is like that." I do not change anyone's wish, so affection for me remains. But when I change what the *jiva* has decided and affection still remains, then it is proper. I will not change anything else, but yes, I change what is related to observance of dharma. In that, I make them act purely. Giving the name of a devotee, he said, "He was very good but he was affected by bad company. So I brought him and kept him here, made him *brahmarup* and sent him to Akshardham." //46 //



## 51. SPECIAL NATURE OF GUNATITANAND SWAMI'S DISCOURSES

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Swami had Vachanamrut Kariyani-8 ('The Sagun-Nirgun Forms of God') read and then said, "Nobody knows how to explain the form of God, since the talks are beyond logic and they do not fit into anybody's system of logic. And previous *āchāryas* of philosophy have described the form of God, but nobody has been able to describe it in the way Maharaj has." Then he said, "Read it again." So, that Vachanamrut was read again and then Swami said, "Maharaj has described *sagun* and *nirgun* as two special divine powers of his own *murti*. And the original form that beholds both of these two forms is the manifest human form which is speaking before you i.e. Shriji Maharaj himself." Then he said, "If ten scriptural scholars from Vadodara, ten scriptural scholars from Surat, ten scriptural scholars from Ahmedabad, ten scriptural scholars from Kashi and thus thousands of such scriptural scholars get together, would such an occasion to discuss these topics (of *sagun* and *nirgun*) arise?" Rupshankar replied, "No, Maharaj. Such an occasion would not be raised by the scriptural scholars." Then Swami said, "That is how it is. But, in the world, the authority of the scriptural scholars counts for a lot. But, only Maharaj or a sadhu like Gopalanand Swami are able to describe the true form of God. But nobody else can. And this fact is superior than ten million meditations, since even Shukji, after emerging from meditation, described the manifest human form of God." At this point, the bell tolled and Swami went for darshan. //1 //

Such talks are not found anywhere else. These talks are from

Akshardham, and are of God, of Narayan. Those who are intelligent recognize the importance of the God-realized Sadhu and Satsang. Therefore, Maharaj has said, "I have affection for the intelligent." //2 //

This sadhu constantly remains in the presence of God. He is not likely to remain distant for even a moment. But he has stayed here, away from God, for the liberation of the *jivas*. At present, people say that such talks cannot be given by another sadhu in his lifetime, since he would not even know how to do it. And even if he studied for an entire lifetime, such talks cannot be learnt. //3 //

These are the talks of Bhagwan Purushottam which can destroy infinite doubts. //4 //

Do not believe that there is any value in money, home, women and the body. Grains are given by God, so store them and pass your life in worshipping God. One who has a servant in the house and has money should eat and listen to the spiritual talks of the Sadhu. Those who have nothing should start watering the crops and begin working for their livelihood and then worship God. This body is made of water, earth and space and will merge with them. And even all the senior sadhus and householders should stay here in Junagadh for one month to listen to the talks. That is an order. //5 //

By dialogue, if one knows how to present the topic, then from a fly one becomes like the sun and from the sun, one becomes like a fly (i.e. a spiritually weak person can become spiritually strong and vice-versa). *Vātanki vāt badi karāmat he.*<sup>1</sup> The Satsang has developed due to spiritual talks. All this development is also due to talks, not anything else. //6 //

"Please do not blame me. I just inform and leave it to you. Since, now I am old and will not live much longer, I am expressing my views. Understand and live a pure life,

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1. The art of expression and communication is a great technique.

otherwise there will be a big difference in your final liberation.” //7 //

On Aso *vad* 10 Samvat 1919 (1863 CE), Swami spoke, “Everyone listen, I will speak. Raghuvirji Maharaj arranged a similar spiritual camp and here I have spoken for two-and-a-half months. And those who come with me to Vartal get my company for three-and-a-half months. So, even now I have talked extensively. Nobody would keep others in the mandir and talk, yet this is what I have done. If God is not worshipped the mind, the senses and the body are enemies on the path of *moksha*. Therefore, keep this talk which I have given in your mind and live according to it. How can such spiritual association be attained? Now this company will not remain. It is difficult to meet a true Sadhu. Therefore, keep this company – that is the principle.” //8 //

Actually, I am giving you frequent breaks, otherwise I would continue with the spiritual discourses day and night. But others would find it difficult. So, offer devotion for a while, sing devotional songs for a while, listen to spiritual discourses, perform meditation, etc. – do all this in turn, so that difficulties do not arise. //9 //

Swami also said, “Because you came, you got darshan. If one performs austerities for ten million births, still one would not get the benefits that arise from these spiritual talks, if one thinks like this. Therefore, there is no alternative but to go to God or his Sadhu. And spiritual knowledge is also not attained without them. Even if one stays a hundred years with God, without close association with the Sadhu, understanding of God’s glory does not develop. mIf someone came to sit a little with Maharaj, then Maharaj would say, ‘Go to Muktanand Swami.’ In this way he used to send everyone to the sadhus. Then Muktanand Swami would talk about the glory of Shriji Maharaj. So one should serve a senior sadhu. Read the qualities of the genuine Sadhu worthy of worship on par with God in Vachanamrut Gadhada III-26.” In this way he instructed and had it read. //10 //

For 24 years, I have had no lifespan and this body has remained only for giving spiritual talks. But 30 years have passed, responsibilities of various types have come one after another so it has not been possible to talk fully about *moksha*. If I insist, I can go into meditation and samadhi but I have not been able to talk with full satisfaction, yet in the mind the wish remains. //11 //

Is this a mere talk? No. This is nectar. The *jiva* goes to the abode of the deities to drink nectar, but does not spare time to drink it here. There is no limit to the attainment if it drinks it here. And for the *jiva* there is no limit to the loss (if it does not drink, i.e. listen to the spiritual talks here). This Maharaj, who is Purushottam, and this Sadhu have never come here on this earth and will not come again. And the powers given by this Purushottam have been received by countless avatars, etc. Everything is included in this statement if it is properly understood. //12 //



## 52. MISCELLANEOUS

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No amount of money can buy eyes, ears and other sense organs, but God has given them free. However, the *jiva* is forever ungrateful. //1 //

I do not speak much about the state of *brahman* or the glory of God since it makes people go mad. So, I talk about the moral and spiritual codes of conduct and personal endeavour, since we want to make infinite *jivas* worship God. //2 //

A speaker of these talks is rare, the human body is rare and for the body to stay healthy is also rare. These three things are rare – therefore worship God, since it is the most suitable time. //3 //

Time and place certainly do have an impact in this world. So, whether people sometimes observe more and sometimes less (is of little consequence), but have pure intentions. In the end, good intentions will help you. //4 //

The *murti* of God is described as a jewel that fulfils all desires. But has it been understood properly? The answer to this question – it is indeed a wish-fulfilling gem, but in the hands of a child (i.e. an ignorant person). //5 //

Everything happens just the way God has ordained. So, as arranged by God, everyone is more drawn towards gold (wealth) and women. For man, there is no definite set of rules for intercourse, while for other animals and birds there is. This and other orders of creation have been established by God and that is how things happen. //6 //

In illness, one who becomes cowardly is not relieved of misery. And Maharaj liked those who kept courage at such times. //7 //

If one gets the bliss of God without acting according to the wishes of Maharaj, still one will not be able to enjoy it. Just as an ill person gets good things (food, etc.) yet is unable to enjoy them, similarly, one who has attained the knowledge of Purushottam will get worldly objects due to material desires, but from them will experience great misery, and will not get happiness from them. The life-expectancy is long so it cannot be terminated. //8 //

Compared to before, the place and time are convenient. Previously, enemy armies raided, winters were severe, famines occurred frequently, locusts swarmed, thieves plundered (repeatedly and suddenly) and plagues afflicted – all these are said to be disasters. //9 //

*Pitvā pitvā punah pitvā, pitvā patanti bhutale.*

*Uthāy cha punah pitvā, punarjanma na vidyate.<sup>1</sup>*

After reciting this *shlok*, Swami said, “This is not the eternal principle of the scriptures. In the opinion of atheists, God does not exist and they believe that *moksha* is due to one’s karmas, but they do not believe that *moksha* is due to God. This is like cutting a newborn child’s neck instead of its umbilical cord. For them it is like zeros without the one, a cradle without a son, a body without a soul and a total mistake.<sup>2</sup> //10 //

Even demons have supernatural powers. For example, one demon rolled up the earth and took it away. Therefore, do not give importance to supernatural powers. //11 //

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1. After drinking repeatedly an alcoholic falls on the ground; after getting up he drinks again and he enjoys it since there is no next life for him. (Charvak)

2. If there is a total mistake, nothing remains. Hence, according to an atheist, there is no God, so there is no *moksha*.

If the great (sadhus) have given happiness in all respects, and if God has given in the past and one has truly understood the glory of God, still one should not go around telling everyone. And if one wants to tell anyone, then say only a little. //12 //

Do not get carried away while attaining spiritual wisdom and also do not be disappointed. Understand as you do but do not reveal (your) greatness outside. Greatness is not attained by merely describing it. And that which exists does not go away by not describing it. In fact, when Maharaj was described as God, he used to sulk. And he had his greatness written in the Vachanamrut only gradually. Do it this way, but do not get carried away. If you're going to believe any words, believe positive talks but not talks that are negative. On this, he described the story of Nityanand Swami who stood firm against Maharaj for seven days. And did not give in despite Maharaj's efforts.<sup>3</sup> Such conviction should be developed. Our talks are correct, but others cannot tolerate our superiority and so cause trouble. Therefore, do not talk outside. Understand as you do but do not get carried away; otherwise every day you will encounter difficulties. We have behaved in a way that nobody could understand us. So, all of you behave as we have and know Maharaj as the all-doer. //13 //

Such talks do not take place anywhere. Due to these talks, worldly desires have been negated. Yet it appears that they remain – but that is natural for those with a body. On this, he gave the examples of Sadashiv's mansion which was burnt and

3. When the Satsangijivan scripture was being written, the senior *paramhansas* discussed how to portray the glory of Shriji Maharaj. Some said that he should be described as being like Dattatreya, Kapil, etc. Some said he should be described as being like Ram, Krishna, etc. However, Nityanand Swami stood firm and said that Shriji Maharaj should be described as Supreme God. Everyone, including Shriji Maharaj, disagreed. Shriji Maharaj excommunicated him. So, Nityanand Swami left. For a week the discussions continued while Nityanand Swami was shunned by all. Then Shriji Maharaj called Nityanand Swami to the assembly and garlanded him for his resolute conviction in his supreme form. Shriji Maharaj thus told everyone that Nityanand Swami's understanding was correct and even in the face of hardships should be perfected.

Bhai Atmanand Swami<sup>4</sup> who developed true conviction in Maharaj's form. //14 //

A king went to perform austerities and he received a full dish; and a poor man went to perform austerities and he received only a piece of millet bread. Then the poor man said, "He does austerities and I also do austerities, so why do I get this only?" Then it was said, "At home you did not get even a piece of millet bread and by the virtue of your austerities you get it. But, the king has left a complete dinner and so we have to give him a full dish. //15 //

Anyone who wants to attain *moksha* and has enough money at home should build two separate mandirs, for men and women. Thus, his *moksha* is being achieved. //16 //

If the basic concepts are described as they are, they are not immediately believed. Therefore, keep the mind engrossed in the Satpurush. Then slowly, as strength is gained, true understanding will develop. //17 //

Some devotees may say, "Tell me exactly what is to be done presently and I will do." However, the great Sadhu knows that even though he is asking me directly, he will not be able to do. Another does not say directly, but the great knows about him –

4. Sadashiv was a respected businessman from the port town of Khambhat in Gujarat. He had a beautiful *haveli* built. For its inauguration he went to Vadodara to invite Gopalanand Swami. Swami asked him to stay with him for 15 days and talked about the perishable nature of the world. In the meantime, a letter arrived informing that the *haveli* had been burnt down. Sadashiv said, "Swami! If I had not stayed here to listen to your spiritual talks, I, too, would have perished along with the *haveli*. That is how attached I was to it. But by listening to your talks, it has been burnt away from within."

Bhai Atmanand Swami was a sadhu of Ramanand Swami. When he was 116 years old, Gunatitanand Swami visited him at Vagad where he was living. Gunatitanand Swami explained that without understanding Shriji Maharaj as Supreme God it is not possible to go to Akshardham. Then he explained the true form of Maharaj to Bhai Atmanand Swami, who then developed faith in the supreme form of Maharaj. As a result he experienced great peace within and then left his mortal body and went to Akshardham.

that even though this one does not say so directly, he will be able to do. //18 //

“Whose hands is it in to shed the body?” Swami spoke in this way. Then someone said, “It is in your hands.” Swami himself said, “It is in the hands of God.” Again someone asked, “If even in such convenient time and place jolts are felt from inside and outside, then how will Satsang remain afterwards?” Swami said, “Satsang will not decline because of place or time.” Again someone asked, “The senses have not been controlled, so worries arise and thoughts of death occur. While you are here you will solve our worries, but who will solve them afterwards? Please finalize it for us. Just as Shri Krishna did for Uddhav, do for us. I cannot think of anything, but so that afterwards I should not feel, ‘This question remained to be asked,’ give me a reply to this.” Then Swami said, “The senses and inner faculties can be controlled slowly over time. Difficulties are like that, but they will slowly resolve. There are many capable of resolving your worries later. There are also many who will remain behind and can teach you what to ask.” Again someone asked, “With what type of renunciants and householders should one attach the *jiva*?” Then Swami said, “Attach one’s *jiva* to Balmukunddasji, Pragji Bhakta, Jaga Bhagat, Lalabhai, Kalyanbhai, Arjan Babario, Junobhai and others.” Then someone said, “When one looks at the *jiva*, it appears that it will not attain *moksha* for tens of millions of years.” Then Swami said, “We do not look at the faults and drawbacks of the *jiva*.” In this way he gave the answer. //19 //

*Molnu bal tyā lagi,*

*jyā lagi nathi khavāno khadajmā;*

*Tem Harijannu bal tyā lagi,*

*jyā lagi nathi āvyo vimukhni vadajmā.<sup>5</sup>*

Swami said that one should think about the prevailing time and place. In this world nobody knows how to improve oneself and if

5. Planted crops will grow until wild grass and weeds encroach; Similarly, a devotee will remain strong until he comes into contact with a *vimukh* (atheist) person.

there is a famine men will kill and eat other people and children – in the famine of Samvat year 1869 (1813 CE) I had seen this with my own eyes. For this, huge mansions or money are of no use. Stock grains in between the two seasons – this has also been stated in the Shikshapatri – and live accordingly. Then there will be no hindrance on the path of *moksha*. Do things as per this method. Since, without food the body does not survive and so God cannot be worshipped. //20 //

In some places where works of dharma are performed, ten million kilos of grains are used. But merits gained are not even equal to 250g. And even the 250g are like that. Just as the rishi in the forest had four servings of porridge for himself, but when the other rishi came to ask for food he gave them. At that time, another rishi ate all four servings and when he washed his hands, the mongoose began to roll over (in the spilt grains) and it turned golden. And that did not happen even when the Pandavs had performed their big sacrifice. Since, their wealth was not undefiled,<sup>6</sup> as they had acquired that money by looting King Marut. And that rishi’s little porridge had been collected with effort and was given with faith. Also the recipient was a holy person. Therefore, look at the recipient and then donate. //21 //

Even though everyone tells me to state it, I have never talked about donating five-ten percent (of one’s total income) to the mandir. But today I am telling you that those who donate five-ten percent will get food. If one does not give, then one will remain weak. Saying this, he said to Dajibhai, “Now that you are grown up, give donations.” //22 //

Five-ten percent donation has been stated. So if God gives money then give, that is fine. But, also, to stay together with this Sadhu and to listen to his talks one has to spare five-ten percent of one’s time. Without this talk spiritual wisdom is not attained. //23 //



6. See footnote 1, p. 45

## GLOSSARY

### A

āchārya	leader of a diocese
adhibhut	physical illness
adhidaiv	floods, famines, earthquakes, plagues and other natural disasters
adhyātma	miseries of the mind
ahamkār	ego
ahimsa	non injury, in mind, action and speech
akhandānand	incessant joy
Akshar	imperishable. Second-highest of the five eternal realities; i.e., transcends everything except Purushottam. Also referred to as Aksharbrahman or Brahman. See also other four eternal realities: <i>jīva</i> , <i>ishwar</i> , <i>māyā</i> , and Parabrahman
akshar mukta	released soul, residing in Akshardham
aksharrup	form of Akshar. That which has qualities similar to those of Akshar. Used to describe the spiritual state of <i>akshar muktas</i> . Highest level of faith or spiritual status is to become <i>aksharrup</i> and worship Purushottam
anirdesh	undefinable
annakut	offering of many food items before the <i>murti</i> of God
antahkaran	‘Inner faculty’. The complete mind which comprises of four aspects, each characterized 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>
ār̥ti	Hindu ritual of waving lighted wicks before the <i>murti</i> of God as an act of worship
ashtāng-yoga	eight-fold yoga

ātmā	the pure <i>jīva</i> distinct from the physical, subtle and causal bodies – i.e., distinct from the senses, the inner faculties, worldly desires, or any other traces of <i>māyā</i>
ātmānand	joy derived from being absorbed in the soul
ātmārūp	one who has realized one’s true self as <i>ātmā</i>
ātyantik pralay	1. ‘Final dissolution’. Destruction of all of the countless millions of universes, when even Prakruti-Purush – the cause of countless Pradhān-Purushes – draws in countless universes within itself, and is then eclipsed by the light of Aksharbrahman. In <i>ātyantik pralay</i> , only Purushottam, Akshar, and the <i>akshar muktas</i> remain 2. On the individual level, also called <i>gnān pralay</i>
<b>B</b>	
bāv	a kind of sandalwood
bhed	explain everything as perishable
Brahman	second-highest of the five eternal realities, i.e., transcends everything except Parabrahman. Also called Akshar, Aksharbrahman or Brahman
brahmachāri	one who practises <i>brahmacharya</i> and whose senses are engrossed in God
brahmacharya	Celibacy. For renunciants <i>brahmacharya</i> has been prescribed as eight-fold abstinence from associating with the opposite gender in the following ways: (1) <i>shravanam</i> – listening to or of (2) <i>kirtanam</i> – talking to or of (3) <i>keli</i> – frolicking with (4) <i>prekshanam</i> – intentionally looking at (5) <i>guhyabhashanam</i> – privately conversing with (6) <i>sankalpa</i> – fantasising about (7) <i>adhyavasāya</i> – thinking of (8) <i>kriyā</i> – intercourse with. For householder males, <i>brahmacharya</i> 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
brahmānd	Individual ‘cosmos’ comprising of a system of 14

	<i>realms</i> , of which there are countless millions on various planes. Each <i>brahmāṇḍ</i> , created and sustained by a Pradhān-Purush pair, contains a trinity of Brahmā, Vishnu, and Shiv as the governing deities. The 14 realms of each <i>brahmāṇḍ</i> are, in descending order: Satyalok, Taplok, Janlok, Maharlok, Swarglok, Bhuvvarlok, Mrutyulok, Atal, Vital, Satal, Talātal, Mahātal, Rasātal, Pātāl
brahmarākhsas	a Brahmin who, despite being learned, becomes a ghost
brahmarshi	Brahmin sage
brahmarup	form of Brahman. Possessing qualities similar to those of Brahman. Synonymous with <i>aksharup</i>
brahmavidyā	science of the supreme spirit
Brahmavilās	a scripture
buddhi	intellect

**C**

chaitanya	‘Consciousness’. The substance of the <i>ātmā</i> . A higher consciousness that transcends the physical realm which is non-sentient and material
chākad	a type of reptile in the Gir jungle
champā	a kind of flower
chāṇḍlo	small, round mark – usually of red vermilion powder or sandalwood paste – applied in the centre of the forehead indicating one’s Hindu affiliation
chintāmani	wish-fulfilling gem
chitt	‘Mind/consciousness’. One of the four aspects of the <i>antahkaran</i> , characterized by its functions of contemplating or pondering and especially focusing. Mental impressions and experiences are recorded and recalled from it. By nature, the entire world inherently resides in a subtle form within it, and it is itself unchanging, luminous, pure, full of pure <i>sattvagun</i> and passive

**D**

dāklā	a kind of drum played by a person who exorcises
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	evil spirits
dām	give them God
dand	show them the miseries of hell
darbar	court of residence belonging to a king or feudal ruler, traditionally with a central courtyard surrounded by rooms with verandas
dhārnā-pārnā	an extremely difficult type of austerity, where one is allowed to eat only once every two days
dhedh	name of so-called untouchable caste in olden times

**E**

ekādashi	a holy day of the lunar-based Hindu calendar which comes twice a month, first on the 11th day of the bright half of the month and then again on the 11th day of the dark half of the same month. On the day of <i>ekādashi</i> people spend more time in devotion and perform austerities such as fasting or eating only certain types of food, such as fruit. Grains are prohibited
ekāntik	one possessing an elevated spiritual state wherein one offers bhakti to God along with dharma, <i>jnan</i> and <i>vairagya</i> , i.e., all four of the attributes of <i>ekāntik dharma</i>

**F**

fulvādi	type of snake charmer
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**G**

gārdi	type of snake charmer
gnān pralay	Dissolution by spiritual wisdom. State of individual understanding whereby Prakruti-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 material influences are dissolved – as if <i>ātyantik pralay</i> has taken place for that particular individual
golito	a tool used by a potter while making pots. It is kept on the inside of the pot for support
guna	quality



gunātit	transcending the <i>gunas</i> . One who transcends the three <i>gunas</i> of <i>māyā</i> – <i>sattvagun</i> , <i>rajogun</i> and <i>tamogun</i> , i.e., has no trace or influence of <i>māyā</i> whatsoever
gunbuddhi	one with material desires

**H**

Harigita	a scripture
himsā	injury – by mind, action or speech
hoko	kind of smoking apparatus

**I**

ishwar	one of the five eternal realities. Infinite in number. Similar to <i>jiva</i> with respect to being bound by <i>māyā</i> – i.e., composed of the 24 elements, 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 as <i>ishwars</i>
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**J**

jal	water
jiva	One of the five eternal realities. Individual, embodied soul still bound by <i>māyā</i> and consequently undergoing the cycle of births and deaths

**K**

kaivalyārthi	one who desires only the bliss of <i>ātmā</i> , devoid of devotion to and understanding of the forms of Parabrahman
kalpa	day of Brahma
khijdo	a kind of tree
kirtan	devotional song of God
kori	an old silver coin of Kutch with a value of one-third of a rupee

**M**

mahāmāyā	see <i>mul māyā</i>
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mahāpuja	elaborate worship rituals of Bhagwan Swaminarayan, Gunatitanand Swami, <i>muktas</i> , incarnations and deities
mahatattva	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 Pradhan-Purush. By nature, the entire world inherently resides within it in a subtle form. It is itself unchanging, luminous, pure, full of pure <i>sattvagun</i> and passive
mahudā	a kind of flower-bearing tree
man	mind
mānsi	form of worship in which one devoutly performs puja, offers <i>ārti</i> , <i>thāl</i> , etc., to God mentally – exactly as one would physically
mānsi puja	puja (worship) offered mentally
manvantar	Of the 14 Manus that reign sequentially during one day of Brahmā, the duration of the reign of one Manu. Duration of time equal to 306,720,000 human years.
māyā	One of the five eternal realities. Anything that deviates one from the worship of God
mayik	of, or pertaining to <i>māyā</i>
mogri	a kind of vegetable
moksha	release from the cycle of births and deaths. Attainment of Akshardham where one offers eternal devotion to Purushottam
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 Badrikashram, Shvetdwip, 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
mul māyā	‘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

mumukshu	Purushes are ‘conceived’ for the creation and sustenance of each <i>brahmānd</i> . Taken to be feminine in nature, she is composed of the three <i>gunas</i> , is both sentient and non-sentient, eternal, <i>nirvishesh</i> , and in her dormant state houses all <i>jivas</i> and all elements
murti	aspirant sacred idol, image or icon of God that is revered and worshipped.

## N

Narayankavach	a scripture
nimitta-pralay	1. ‘Stimulated dissolution’. Destruction of the lower 10 realms of the 14-realm system of a <i>brahmānd</i> including <i>swarg</i> , <i>Mrutyulok</i> and <i>pātāl</i> . This is stimulated by the end of the 14- <i>manvantar</i> day of Virāt-Purush, i.e., when his equally long night falls 2. Brahmā’s deep sleep state – when all of <i>ishwar</i> ’s adjuncts are absorbed – which lasts as long as his day, equivalent to 4,320,000,000 human years
nirdesh	definable
nirgun	without <i>gunas</i> . Not possessing any attributes of the three <i>gunas</i> – <i>sattvagun</i> , <i>rajogun</i> and <i>tamogun</i> – i.e., transcends all <i>mayik</i> qualities. Divine
nirlobh	non-covetousness
nirmān	humility
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.
nishkām	absolute celibacy
nissneh	detachment from bodily relations
nissvād	detachment from the desire for tasty foods
nitya-pralay	1. ‘Constant dissolution’. The day-to-day dying of countless individual deities, demons, humans and others 2. The <i>jiva</i> ’s state of deep sleep – when all of the <i>jiva</i> ’s adjuncts are absorbed

## P

pahor	unit of time – equivalent to three hours
pāmar	meek
paramhansa	A male sadhu of the highest order
parārdh	Duration of time equal to $1 \times 10^{17}$ human years.
pārasmani	philosopher’s stone
pārshad	renunciant wearing white robes
pātāl	Lowest realm in the 14-realm system of a <i>brahmānd</i> , where serpents reside.
pragnābhimāni	to believe the causal body or state of deep sleep to be one’s form
prakut-pralay	‘General dissolution’. Destruction of the body of Virāt-Purush, i.e., of all 14 realms of one <i>brahmānd</i> , and the absorption of Pradhān-Purush and the 24 elements, including <i>mahatattva</i> , into <i>mahāmāyā</i> , i.e., Mul-Prakruti. This occurs when the two- <i>parārdh</i> lifespan of Virāt-Purush has elapsed
prārabdha	one of the three types of karmas
prasād	sanctified food
pruthvi	earth
Purushottampatri	a scripture

## R

rajarshi	king having the character of a rishi
rājasi	endowed with <i>rajogun</i>
rajogun	quality of passion

## S

sachchidānand	Brahman, that is, truth
sadguru	a high ranking sadhu; also a realized sadhu with <i>gunas</i> . Possessing divine qualities and redemptive virtues
sagun	company
sang	<i>sat</i> means truth or good, <i>sang</i> means company or group. <i>Satsang</i> refers to keeping the company of pious and virtuous people. Satsang is also used to describe the entire Swaminarayan Sampraday
satsangi	a devotee who practices the vows of <i>satsang</i>
sattvagun	attribute of clarity and purity of thought, excellence, mental poise

sāttviki	endowed with <i>sattvagun</i>
shlok	verse
shrāddh	obsequies
sthul	physical
sud	the bright half of a month. So ‘Kartik <i>sud</i> ’ means ‘the bright half of the month of Kartik’
sudarshan chakra	a small disc-like revolving weapon used by Shri Krishna
svānt	one type of constellation
swarg	heaven
Swarupnirnay	a scripture of the Swaminarayan Sampraday

**T**

taijasābhimāni	to believe the subtle body or the dream state to be one’s form
tāmasi	endowed with <i>tamogun</i>
tamogun	attribute of inactivity, lethargy and darkness
taplo	potter’s tool
tej	‘fire’ or energy. One of the five gross elements, from which the sthul body of Virat-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 offerings
thāl	food devotionally offered to God as a form of bhakti, which in turn consecrates the food – turning it into <i>prasād</i>
tilak	‘U’-shaped symbol of sandalwood paste applied to forehead, arms and chest
trilok	the three worlds viz. heaven, earth and lower region
tulsi	sacred plant ( <i>Ocimum sanctum</i> , the Holy Basil) revered in Hindu Dharma

**U**

upāsana	‘sitting near’, derived from <i>upa</i> + verb-root <i>as</i> – 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
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God, i.e., how one understands God to be like, and how one worships him. Sometimes synonymous with bhakti – devotion  
To worship God with the belief that he is the all-doer, has a divine form, is supreme and is forever present on earth in human form

**V**

vad	the dark half of a month. So ‘Kartik <i>vad</i> ’ means ‘the dark half of the month of Kartik’
vādi	type of snake charmer
vadvānal	Form of godly fire that resides within the oceans yet remains inextinguishable. Derived from ‘ <i>vadvā</i> ’ – meaning female horse, and ‘ <i>anal</i> ’ – 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
Vedras	a scripture of the Swaminarayan Sampraday
vimok	above lustful desires
vishayi	one who enjoys the sense pleasures
vishvābhimāni	to believe the world as one’s form
vivek	ability to discriminate between truth and untruth

**Y**

yagna	ceremonial ritual performed as a form of worship to seek the good favour and receive the blessings of the deities
yojan	a measure of distance (four miles)



## APPENDIX

In the list below, the number on the left indicates the sequence number of the teaching in the specified chapter, while the number on the right specifies its reference in the original Gujarati version of the Swamini Vato.

### 1. Happiness

1.	1.2
2.	1.55
3.	1.56
4.	1.66
5.	1.100
6.	1.148
7.	1.182
8.	1.303
9.	1.327
10.	2.6
11.	2.87
12.	2.176
13.	3.28
14.	3.70
15.	4.83
16.	4.114
17.	4.126
18.	5.47
19.	5.202
20.	5.348
21.	5.359
22.	6.50

### 2. Misery

1.	1.99
2.	1.145
3.	1.159
4.	1.176
5.	2.67
6.	2.71
7.	2.184
8.	5.150
9.	5.209
10.	5.393

### 3. Wealth

1.	1.23
2.	1.34
3.	2.32
4.	2.126
5.	2.139
6.	2.145
7.	5.78
8.	6.69

### 4. Company

1.	1.132
2.	1.170
3.	1.238
4.	2.1
5.	2.11
6.	2.12
7.	2.34
8.	2.176
9.	3.21
10.	4.50
11.	4.111
12.	4.124
13.	5.39
14.	5.167
15.	5.273
16.	5.345
17.	5.364
18.	6.12
19.	6.56
20.	6.141
21.	6.278
22.	6.289

### 5. Base Instincts-Worldly Desires-Drawbacks-Three Gunās of Māyā-Sin

1.	1.9
2.	1.12
3.	1.28
4.	1.62
5.	1.63
6.	1.70
7.	1.89
8.	1.93
9.	1.133
10.	1.218
11.	1.312
12.	1.323
13.	1.327
14.	2.14
15.	2.19
16.	2.56
17.	2.61
18.	2.134
19.	2.150
20.	2.190
21.	3.40
22.	3.58
23.	3.73
24.	4.33
25.	4.135
26.	5.210
27.	5.228
28.	6.14
29.	6.160
30.	6.272
31.	6.287

### 6. Māyā

1.	1.11
2.	1.64
3.	1.137
4.	1.179

5.	1.227
6.	1.239
7.	1.248
8.	2.160
9.	3.39
10.	5.159
11.	5.256
12.	5.311
13.	5.320
14.	5.407
15.	6.51

### 7. Ego

1.	2.54
2.	3.69

### 8. Material Pleasures-Desires - Additions

1.	1.42
2.	1.43
3.	1.46
4.	1.52
5.	1.67
6.	1.85
7.	1.197
8.	1.199
9.	1.202
10.	1.300
11.	2.3
12.	2.11
13.	2.42
14.	2.53
15.	2.68
16.	2.90
17.	2.113
18.	2.115
19.	2.137
20.	2.163
21.	3.14
22.	3.59
23.	4.17

24.	4.106	3.	2.94	19.	5.336	18.	5.151
25.	4.121	4.	2.133	20.	6.45	19.	5.229
26.	5.19	5.	6.23	21.	6.178	20.	5.330
27.	5.52	6.	6.157	22.	6.181	21.	5.377
28.	5.190	7.	6.182	23.	6.228	22.	6.60
29.	5.234	8.	6.184	24.	6.246	23.	6.71
30.	5.253			25.	6.249	24.	6.112
31.	5.265	<b>11. Introspection</b>		<b>13. Aim Saintliness-Freedom from Material Desires</b>		25.	6.113
32.	5.310	1.	1.320	1.	1.301	26.	6.166
33.	6.9	2.	2.122	2.	2.83	27.	6.237
34.	6.47	3.	2.167	3.	2.136	28.	6.292
35.	6.57	4.	2.168	4.	2.141	<b>15. Resolute Observance of Dharma and Codes of Conduct</b>	
36.	6.64	5.	2.180	5.	2.187	1.	1.141
37.	6.73	6.	4.7	6.	3.30	2.	1.206
38.	6.81	7.	4.103	7.	5.199	3.	2.40
39.	6.94	8.	5.359	8.	5.206	4.	2.69
40.	6.98	9.	5.395	9.	6.87	5.	2.142
41.	6.121	10.	5.405	10.	6.185	6.	2.152
42.	6.142	11.	6.73	11.	6.251	7.	2.174
43.	6.143	12.	6.207	<b>14. Commands of God and His Holy Sadhu</b>		8.	3.15
44.	6.153	<b>12. Social Dealings and Activities</b>		1.	1.109	9.	3.16
45.	6.161	1.	1.14	2.	1.110	10.	3.47
46.	6.168	2.	1.25	3.	1.118	11.	3.51
47.	6.207	3.	1.274	4.	1.119	12.	3.55
48.	6.211	4.	1.317	5.	1.223	13.	5.86
49.	6.214	5.	1.331	6.	2.26	14.	5.87
50.	6.227	6.	2.16	7.	2.42	15.	5.99
51.	6.240	7.	2.22	8.	2.57	16.	5.113
52.	6.248	8.	2.35	9.	2.82	17.	5.169
53.	6.269	9.	2.69	10.	2.98	18.	5.274
54.	6.270	10.	2.97	11.	2.99	19.	5.276
<b>9. Service</b>		11.	2.101	12.	4.36	20.	5.294
1.	2.132	12.	2.121	13.	4.53	21.	6.4
2.	5.313	13.	2.130	14.	5.22	22.	6.15
3.	5.344	14.	2.172	15.	5.45	23.	6.47
4.	6.55	15.	3.18	16.	5.72	24.	6.61
<b>10. Faith</b>		16.	4.118	17.	5.136	25.	6.99
1.	1.336	17.	5.23			26.	6.101
2.	2.36	18.	5.90				

27.	6.133
28.	6.144
29.	6.149
30.	6.156
31.	6.178
32.	6.203
33.	6.261
34.	6.263
35.	6.274

**16. Spiritual Endeavours**

1.	1.200
2.	2.9
3.	2.20
4.	2.38
5.	2.64
6.	2.70
7.	2.83
8.	2.95
9.	2.171
10.	2.175
11.	3.17
12.	4.21
13.	4.90
14.	4.92
15.	5.1
16.	5.24
17.	5.35
18.	5.36
19.	5.43
20.	5.47
21.	5.59
22.	5.89
23.	5.116
24.	5.117
25.	5.123
26.	5.140
27.	5.157
28.	5.163
29.	5.180
30.	5.323

31.	5.325
32.	5.341
33.	5.375
34.	5.382
35.	5.394
36.	6.43
37.	6.62
38.	6.89
39.	6.90
40.	6.93
41.	6.120
42.	6.135
43.	6.138
44.	6.139
45.	6.225
46.	6.252
47.	6.281

**17. Spiritual Discourses and Discussions**

1.	1.15
2.	1.31
3.	1.33
4.	1.50
5.	1.131
6.	1.136
7.	1.154
8.	1.173
9.	1.177
10.	1.219
11.	1.226
12.	1.231
13.	1.269
14.	1.277
15.	1.281
16.	1.302
17.	1.322
18.	1.332
19.	2.7
20.	2.45
21.	2.48

22.	2.51
23.	2.55
24.	2.108
25.	2.109
26.	2.159
27.	4.28
28.	4.35
29.	4.39
30.	5.171
31.	5.339
32.	5.407
33.	6.103
34.	6.167
35.	6.244
36.	6.245

**18. Satsang**

1.	1.17
2.	1.29
3.	1.35
4.	1.97
5.	1.160
6.	1.166
7.	1.181
8.	1.224
9.	1.288
10.	1.295
11.	1.318
12.	2.5
13.	2.23
14.	2.25
15.	2.39
16.	2.41
17.	2.44
18.	2.46
19.	2.69
20.	2.111
21.	2.112
22.	2.151
23.	2.166
24.	2.173

25.	3.7
26.	3.26
27.	3.35
28.	3.45
29.	3.48
30.	3.54
31.	3.60
32.	3.72
33.	4.4
34.	4.16
35.	4.20
36.	4.67
37.	4.75
38.	4.105
39.	4.112
40.	5.4
41.	5.26
42.	5.29
43.	5.46
44.	5.83
45.	5.137
46.	5.160
47.	5.170
48.	5.233
49.	5.245
50.	5.252
51.	6.19
52.	6.30
53.	6.45
54.	6.54
55.	6.62
56.	6.68
57.	6.125
58.	6.171
59.	6.177
60.	6.200
61.	6.288

### 19. Profound Association- Love-Devotion-Friendship

1.	1.32
2.	1.68
3.	1.128
4.	1.151
5.	1.236
6.	1.334
7.	2.8
8.	2.91
9.	2.120
10.	2.155
11.	3.42
12.	4.82
13.	4.104
14.	4.107
15.	5.18
16.	5.227
17.	5.390
18.	6.136
19.	6.164

### 20. Spread of Satsang

1.	1.90
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### 21. Qualities and Glory of a Devotee

1.	1.156
2.	1.185
3.	1.205
4.	1.230
5.	1.252
6.	1.282
7.	2.4
8.	2.65
9.	2.79
10.	2.86
11.	2.103
12.	2.119
13.	3.41
14.	3.60

15.	4.5
16.	4.6
17.	4.76
18.	4.81
19.	4.100
20.	4.119
21.	4.130
22.	4.131
23.	5.49
24.	5.174
25.	5.196
26.	5.257
27.	5.350
28.	5.361
29.	5.378
30.	5.388
31.	6.128
32.	6.236

### 22. Perceiving the Virtues and Faults of Others

1.	1.164
2.	1.237
3.	2.18
4.	2.189
5.	4.39
6.	4.136
7.	5.189
8.	5.356
9.	5.373
10.	6.63
11.	6.115
12.	6.121
13.	6.131
14.	6.239

### 23. Maligning God and His Devotees

1.	1.122
2.	1.204
3.	1.221

4.	4.85
5.	5.61
6.	6.104
7.	6.110

### 24. Refuge in God

1.	1.22
2.	1.114
3.	1.167
4.	1.172
5.	1.210
6.	1.245
7.	2.50
8.	5.5
9.	5.11
10.	5.53
11.	5.57
12.	5.68
13.	5.77
14.	5.97
15.	5.223
16.	5.241
17.	5.242
18.	5.250
19.	5.309
20.	6.76
21.	6.211
22.	5.335

### 25. Worship and Meditation of God

1.	1.125
2.	1.126
3.	1.140
4.	1.143
5.	1.276
6.	1.316
7.	2.12
8.	2.15
9.	2.29
10.	2.30

11.	2.79
12.	2.118
13.	2.128
14.	2.156
15.	3.27
16.	4.45
17.	5.50
18.	5.161
19.	5.232
20.	5.244
21.	5.264
22.	5.306
23.	5.385
24.	6.3
25.	6.16
26.	6.52
27.	6.73
28.	6.74
29.	6.77
30.	6.83
31.	6.84
32.	6.114
33.	6.129
34.	6.135
35.	6.169
36.	6.174
37.	6.196
38.	6.234
39.	6.235
40.	6.255
41.	6.256
42.	6.266
43.	6.271

### 26. Spiritual Wisdom- Understanding-Ignorance

1.	1.38
2.	1.40
3.	1.41
4.	1.47
5.	1.53

6.	1.73
7.	1.98
8.	1.135
9.	1.184
10.	1.189
11.	1.191
12.	1.225
13.	1.228
14.	1.229
15.	1.240
16.	1.243
17.	1.278
18.	1.296
19.	1.313
20.	1.315
21.	1.338
22.	1.339
23.	2.72
24.	2.81
25.	2.102
26.	2.144
27.	2.163
28.	2.166
29.	3.66
30.	4.70
31.	4.93
32.	4.96
33.	4.110
34.	4.127
35.	5.7
36.	5.106
37.	5.149
38.	5.211
39.	5.220
40.	5.246
41.	5.249
42.	5.275
43.	5.278
44.	5.287
45.	5.362
46.	6.28

## 27. The Knowledge of Sāṅkhya

47.	6.146
48.	6.276
1.	1.86
2.	1.108
3.	1.127
4.	1.174
5.	1.242
6.	1.279
7.	2.47
8.	2.58
9.	2.88
10.	2.89
11.	2.99
12.	2.106
13.	3.22
14.	3.44
15.	3.64
16.	4.62
17.	4.129
18.	5.119
19.	5.188
20.	5.220
21.	5.231
22.	5.254
23.	5.263
24.	5.363
25.	6.10
26.	6.18
27.	6.41
28.	6.48
29.	6.70
30.	6.73
31.	6.85
32.	6.140
33.	6.158
34.	6.159
35.	6.162
36.	6.191

37.	6.194
38.	6.206

## 28. The Jiva

1.	1.18
2.	1.69
3.	1.91
4.	1.321
5.	2.43
6.	2.90

## 29. Ātmanishthā-Brahmarup

1.	1.13
2.	1.141
3.	1.171
4.	1.233
5.	1.250
6.	1.256
7.	1.283
8.	1.329
9.	1.335
10.	1.341
11.	2.17
12.	2.77
13.	2.85
14.	2.105
15.	2.135
16.	2.147
17.	3.13
18.	3.33
19.	3.43
20.	4.26
21.	4.84
22.	4.91
23.	4.98
24.	4.99
25.	4.115
26.	5.51
27.	5.54
28.	5.102
29.	5.130

30.	5.156
31.	5.177
32.	5.194
33.	5.207
34.	5.237
35.	5.259
36.	5.267
37.	5.307
38.	5.360
39.	6.22
40.	6.24
41.	6.31
42.	6.40
43.	6.68
44.	6.80
45.	6.82
46.	6.92
47.	6.97
48.	6.173
49.	6.188
50.	6.258
51.	6.275

## 30. Glory of the Sadhu

1.	1.6
2.	1.7
3.	1.8
4.	1.10
5.	1.20
6.	1.27
7.	1.30
8.	1.54
9.	1.57
10.	1.60
11.	1.87
12.	1.101
13.	1.104
14.	1.121
15.	1.127
16.	1.144
17.	1.158



18. 1.168  
 19. 1.183  
 20. 1.219  
 21. 1.222  
 22. 1.241  
 23. 1.257  
 24. 1.270  
 25. 1.287  
 26. 1.289  
 27. 1.290  
 28. 1.291  
 29. 1.292  
 30. 1.294  
 31. 1.310  
 32. 1.324  
 33. 2.11  
 34. 2.21  
 35. 2.37  
 36. 2.59  
 37. 2.60  
 38. 2.66  
 39. 2.74  
 40. 2.110  
 41. 2.116  
 42. 2.127  
 43. 2.129  
 44. 2.178  
 45. 3.20  
 46. 3.26  
 47. 3.31  
 48. 4.13  
 49. 4.32  
 50. 4.51  
 51. 4.65  
 52. 4.70  
 53. 4.79  
 54. 4.102  
 55. 4.123  
 56. 4.133  
 57. 4.134  
 58. 4.139

**31. Glory of Association**

1. 3.2  
 2. 3.3  
 3. 3.14

**32. Glory of Attainment**

1. 1.19  
 2. 1.74  
 3. 1.94  
 4. 1.103  
 5. 1.129  
 6. 1.163  
 7. 1.211  
 8. 1.215

9. 1.305  
 10. 2.76  
 11. 2.157  
 12. 3.8  
 13. 3.27  
 14. 3.69  
 15. 4.9  
 16. 4.29  
 17. 4.43  
 18. 4.57  
 19. 4.58  
 20. 4.59  
 21. 4.60  
 22. 4.61  
 23. 5.10  
 24. 5.30  
 25. 5.31  
 26. 5.42  
 27. 5.84  
 28. 5.90  
 29. 5.114  
 30. 5.182  
 31. 5.351  
 32. 6.17  
 33. 6.186  
 34. 6.190  
 35. 6.213  
 36. 6.277

**33. Beware of False Sadhus**

1. 3.69  
 2. 6.267

**34. To Please God and His Holy Sadhu**

1. 1.3  
 2. 1.165  
 3. 2.62  
 4. 2.80  
 5. 2.125  
 6. 2.138

7. 2.176  
 8. 3.25  
 9. 3.32  
 10. 3.34  
 11. 3.38  
 12. 5.372  
 13. 6.42  
 14. 6.241

**35. Aksharbrahman**

1. 1.162  
 2. 5.32  
 3. 5.181  
 4. 5.193  
 5. 5.370  
 6. 6.264

**36. Supremacy of Akshardhām**

1. 1.84  
 2. 1.221  
 3. 3.62  
 4. 6.284  
 5. 6.289

**37. Glory of God**

1. 1.1  
 2. 1.4  
 3. 1.169  
 4. 3.61  
 5. 5.61  
 6. 5.112  
 7. 5.162  
 8. 5.185  
 9. 5.186

**38. Grandeur of God**

1. 1.26  
 2. 1.44  
 3. 1.146  
 4. 1.147

5.	1.198	27.	4.18
6.	1.275	28.	4.44
7.	2.148	29.	4.54
8.	4.10	30.	4.120
9.	4.117	31.	4.125
10.	5.12	32.	5.6
11.	5.17	33.	5.158
12.	5.191	34.	5.175
13.	5.248	35.	5.178
14.	5.269	36.	5.225
15.	5.342	37.	5.243
16.	6.282	38.	6.107

### 39. Mercy-Compassion-Grace of God

1.	1.76
2.	1.77
3.	1.105
4.	1.106
5.	1.117
6.	1.139
7.	1.142
8.	1.175
9.	1.178
10.	1.186
11.	1.196
12.	1.216
13.	1.247
14.	1.254
15.	1.253
16.	1.262
17.	1.286
18.	1.304
19.	1.309
20.	1.328
21.	2.12
22.	2.153
23.	2.181
24.	2.183
25.	3.6
26.	4.11

### 40. Upāsana

1.	1.130
2.	1.188
3.	1.325
4.	2.2
5.	2.164
6.	3.16
7.	3.66
8.	4.116
9.	5.21
10.	5.62
11.	5.70
12.	5.73
13.	5.104
14.	5.125
15.	5.148
16.	5.166
17.	5.192
18.	5.216
19.	5.251
20.	5.366
21.	6.291

### 41. God is the All-doer

1.	1.45
2.	1.149
3.	1.201
4.	1.235

5.	1.245
6.	2.182
7.	4.25
8.	4.47
9.	4.128
10.	5.240
11.	5.333
12.	6.183

### 42. Supreme God

1.	1.39
2.	1.161
3.	1.217
4.	1.261
5.	2.2
6.	3.4
7.	3.5
8.	3.9
9.	3.12
10.	3.19
11.	3.24
12.	3.46
13.	3.50
14.	5.56
15.	5.63
16.	5.145
17.	5.304
18.	5.399
19.	6.20
20.	6.27
21.	6.33
22.	6.34
23.	6.37
24.	6.38
25.	6.254

### 43. Firm Faith in the Divine Form of God

1.	1.123
2.	1.192
3.	1.203

4.	1.209
5.	1.298
6.	1.306
7.	1.308
8.	1.314
9.	2.13
10.	2.92
11.	3.38
12.	4.1
13.	4.80
14.	4.97
15.	4.101
16.	5.2
17.	5.9
18.	5.38
19.	5.93
20.	5.95
21.	5.126
22.	5.157
23.	5.172
24.	5.203
25.	5.349
26.	6.7

### 44. Perceiving Divine and Human Traits

1.	1.102
2.	1.214
3.	1.232
4.	2.170
5.	3.29
6.	3.36
7.	4.40
8.	5.3
9.	5.66
10.	5.100
11.	5.101
12.	5.115
13.	5.124
14.	5.131
15.	5.203

16.	5.220	<b>47. Granting Moksha</b>	1.	1.72
17.	5.224		2.	3.1
18.	5.255		3.	5.312
19.	5.268		4.	5.347
20.	5.289		5.	5.352
21.	5.317		6.	6.122
22.	5.368		7.	6.171
23.	5.392		8.	6.257
24.	6.88			
25.	6.96	<b>48. Moksha</b>	1.	1.5
26.	6.118		2.	1.152
27.	6.229		3.	5.135
28.	6.232		4.	5.346
29.	6.233		5.	6.111
<b>45. Vachanāmṛt</b>		<b>49. Glory of the</b>		
1.	2.75	<b>Swaminarayan Mantra</b>	1.	1.24
2.	4.132		2.	1.153
3.	5.220		3.	1.272
<b>46. The Manifest Form of</b>		<b>50. Gunatitanand Swami's</b>		
<b>God</b>		<b>Impressive Personality</b>	1.	1.78
1.	1.260		2.	1.115
2.	1.263		3.	1.271
3.	1.299		4.	1.208
4.	3.40		5.	2.188
5.	3.68		6.	3.18
6.	4.15		7.	3.37
7.	4.48		8.	3.53
8.	4.49		9.	3.56
9.	4.71		10.	3.65
10.	4.88		11.	3.70
11.	4.137		12.	3.74
12.	5.64		13.	4.3
13.	5.105		14.	4.22
14.	5.106		15.	4.46
15.	5.138		16.	4.55
16.	5.277			
17.	5.290			

17.	4.66	8.	6.108
18.	4.89	9.	6.125
19.	5.14	10.	6.195
20.	5.35	11.	6.204
21.	5.67	12.	6.218

**52. Miscellaneous**

22.	5.81	1.	1.120
23.	5.134	2.	1.195
24.	5.297	3.	1.246
25.	5.315	4.	1.254
26.	5.355	5.	1.297
27.	5.358	6.	1.307
28.	5.364	7.	2.52
29.	5.365	8.	2.96
30.	5.366	9.	2.185
31.	5.367	10.	3.71
32.	5.371	11.	4.113
33.	6.1	12.	5.40
34.	6.2	13.	5.139
35.	6.6	14.	5.154
36.	6.49	15.	5.239
37.	6.95	16.	5.291
38.	6.126	17.	5.326
39.	6.130	18.	5.327
40.	6.134	19.	5.359
41.	6.147	20.	6.100
42.	6.150	21.	6.197
43.	6.172	22.	6.262
44.	6.177	23.	6.279
45.	6.221		
46.	6.227		

**51. Special Nature of Gunatitanand Swami's Discourses**

1.	3.67
2.	4.34
3.	5.20
4.	5.176
5.	5.293
6.	5.316
7.	6.10