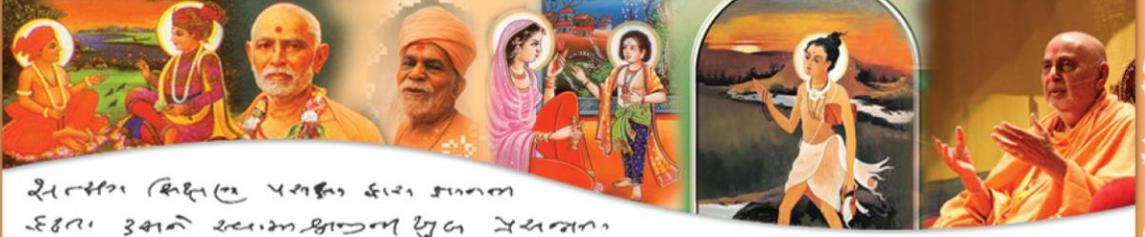
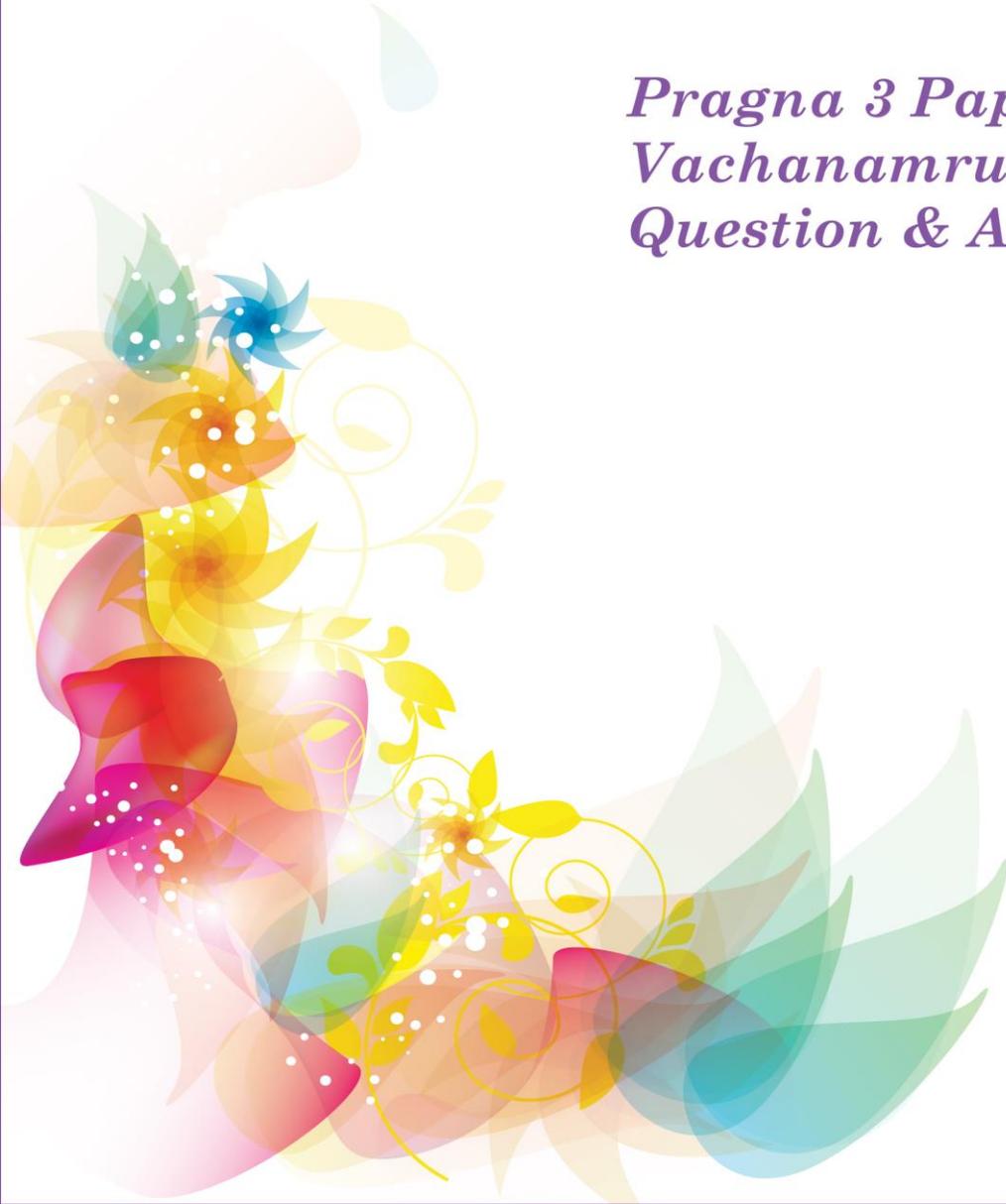


Satsang Exam



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Pragna 3 Paper 1 Vachanamrut Question & Answer



Humble Offering

With the divine inspiration of our Guruhari Pramukh Swami, we have created a reference guide for Pragna Satsang Exam students in English. This effort has been made successful due to the efforts of the London Mandal and N.A. National Karyalay leads and fellow volunteers, who have offered their precious time to do translations. Translations are done using reference of Swamini Vaato, Vachanamrut and other Satsang Exam syllabus books. We sincerely wish that our compiled reading material is of significant help to Satsang Exam students; who will work hard to earn Param Pujya Swamishri's rajipo and strengthen their understanding of Bhagwan Swaminarayan's, Swamishri's and the Sanstha's mahima. We kindly request feedback from Satsang Exam reference users to further improve the content. Please convey your feedback to the satsang exam lead in your center.

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One Line Q & A

July 2015

Q1. In which kind of bhakti all the three virtues of jñān, vairāgya, etc.' are incorporated? (Vartal 3)

If one has extraordinary bhakti, then the other three virtues of jñān, vairāgya, etc., are all incorporated in that bhakti alone.

Q2. Which four types of people is Shreeji Maharaj is afraid of harming? (Vartal 11)

Shreeji Maharaj says that He is afraid of harming any of the following: firstly, God; secondly, a devotee of God; thirdly, a Brahmin; and fourthly, one who is meek.

Q3. What is the main reason for both samskars from previous lives and samskars from the current life? (G.III.2)

The main reason for both samskars from previous lives and the samskars from the current life have been attained through association with the Satpurush.

Q4. According to G.III.11 how can mind be overcome? (G.III.11)

According to G.III.11 mind can be overcome by nine types of bhakti coupled with the knowledge of God's glory.

March 2015

Q1. Whose foundation in Satsang becomes solid? (Loya 5)

A person who has the disposition of imbibing the virtues of a sadhu will have his foundation in Satsang become solid.

Q2. What is the title heading of Vachnamrit Loya 17? (Loya 17)

The title heading of Loya 17 is "Reverence and Condemnation" or "stuti-ninda nu".

Q3. According to G.III.21 what characteristic of a true friend does Shreeji Maharaj show? (G.III.21)

According to G.III.21 Shreeji Maharaj shows that a characteristic of a true friend is he who, who tells of what benefits one, even if it may appear to hurt him.

Q4. By which four means can indriyos be conquered? (G.III.11)

Indriyos can be conquered by vairgya, swadhrma, penance and niyam.

July 2014

Q1. What techniques should be learnt from the Sant? (Loya 5)

From the Sant, one should learn technique for controlling one's indriyas, such as: One's vision should be kept fixed on the nose, and one should not listen to worldly talks.

Q2. When should one maintain conceit? (Loya 6)

One should maintain conceit before a person who has fallen back from Satsang. In fact, one should not become suppressed by him, and in any question-answer exchange, his words should be answered with stern words of one's own.

Q3. One who has taken firm refuge in the manifest form of God which fear should one not harbour in one's mind? (G.III.7)

One who has taken firm refuge in the manifest form of God should not harbor the fear in one's mind that he may become a ghost or an evil spirit, or attain the realm of Indra or the realm of Brahmā after he dies.' One should not harbour such doubts in one's mind.

Q4. In the 11th canto of the Shrimad Bhāgavat, what did Shri Krishna Bhagwān say to Uddhav?. (G.III.2)

In the 11th canto of the Shrimad Bhāgavat, Shri Krishna Bhagwān says to Uddhav, 'I am not as pleased by ashtāng-yoga, thoughts of sāṅkhya, scriptural study, austerities, renunciation, yoga, yagnas, observances, etc., as I am pleased by satsang.'

March 2014

Q1. What is blissful for a person who desires his own liberation? (G.III.7)

For a person who desires his own liberation, nothing is blissful than God and his Sant.

Q2. As per vachnamrit G.III.2 who should be considered to have an extremely dull intellect? (G.III.2)

As per vachnamrit G.III.2 one who has attained the association of a Satpurush, but is still unable to understand matters as they really are should be considered to have an extremely dull intellect.

Q3. As per G.III.8 with which two means should the indriyos be controlled? (G.III.8)

As per G.III.8 the two means by which the Indriyos should be controlled are by dhrad vairagya and extremely dhrad swadharma.

Q4. Who has a firm foundation in Satsang? (Loya 17)

One who has realized the glory of God and the Sant has a firm foundation in Satsang.

July 2013

Q1. Which types of vishays, when indulged in, enlighten the mind?" (loya 6)

When indulging in God-related vishays, the mind is enlightened.

Q2. What are the four types of eminent spiritual people Or mota purush? (Vartal 3)

The four types eminent spiritual are as follows: one is like a small flame, the second is like a torch, the third is like lightning, and the fourth is like the vadvānal fire.

Q3. What is the fruit of dhrad priti –intense affection for a Sat purush? (Vartal 11)

The fruit of intense love for a Sat purush is atma darshan, the mahima of Sat purush and Bhagwaan's shakshaat darshan.

Q4. When can one's mind will never become perverted – even amidst the most adverse circumstances imaginable?

When a person disregards his body and considers himself as an ātmā, maintains vairāgya towards the panchvishays and has absolute faith in God coupled with the knowledge of his glory, then his mind will never become perverted – even amidst the most adverse circumstances imaginable.

March 2013

Q1. Like to whom should a person have the disposition or swabhav of imbibing the virtues of a sadhu? (Loya 5)

Like to Dattatrai a person should have the disposition or swabhav of imbibing the virtues of a sadhu.

Q2. Which one dharma-related endeavor is such that if practiced, in which all aspects of dharma are included? (Loya 6)

Of the dharma-related endeavors, if one maintains the vow of non-lust, nishkaami vartmaan then in that all aspects of dharma are included.

Q3. According to G. III 11 how can one win over their mind (G.III 11)

According to G.III 11 one can win over the mind by offering the navadha bhakti, nine types of bhakti coupled with the knowledge of God's glory.

Q4. How would a bhakt not deviate from dhrama? (G.III.26)

If I observe dharma, God will be extremely pleased with me, and if I deviate from dharma in any way, then God will be extremely displeased with me.'

July 2012

Q1. Who is said to possess the highest level of nirvikalp faith?

One who worships Purushottam by considering oneself as akshar is said to possess the highest level of 'nirvikalp faith.(L12)

Q2. Which are the four types of persons that Maharaj extremely fears to harm or do their dhroh? (Vartal 12)

Maharaj extremely fears to do the dhroh of following four types of persons:

- a. Bhagwaan
- b. a devotee of Bhagwaan
- c. a Brahmin
- d. a meek

Q3. Why does the affection for objects other than God still remain, even after attaining this satsang, which is rare even for Brahmā and other devos? (G III 2)

Even after attaining this satsang – which is rare for even Brahmā and devos the affection for objects other than God still remains because the person has not developed as firm a conviction for the pragat form of God as he has for the paroksh form of God.

Q4. Accordong to Shreeji Maharaj what is considered to be nivruttt? (G III 21)

According to Shreeji Maharaj no matter how much pravrutti He may have to engage Himself in for the sake of the devotees of God, it is still considered to be nivrutti.

Exercise

- Q1 By what kind of panchvishays does the buddhi enlighten?
- Q2 Which shlok did Shreeji Maharaj utter when explaining the form of aashro or support?
- Q3 What is being Ekantik?
- Q4 Where does shreeji Maharaj like to stay and where does he not like to stay?
- Q5 Which is Bhwaan's maya?
- Q6 What is the great vighna for Bhagwaan's bhakt?
- Q7 By which four means can indriyos be conquered? (G.III.11)
- Q8 According to G.III. 26 whoever desires to attain liberation should do what? (G.III.26)
- Q9 In Vachnarut G.III. 21 why does Maharaji swear by God and the devotees of God? (G.III.21)
- Q10 In the path of kalyaan which obstacle never affects a haribhatk?
- Q11 What is the Bhagwaan related saadhan/ instrument that if it remains then everything follows?
- Q12 Who should be considered to be with vairagya and dharma?
- Q13 What are the types of Bhagwaan's Aashara and which one's are they?
- Q14 How are the forms produced from maya and why?
- Q15 One should not take the avgoon of Bhagwaan and Bhagwaan's bhakt. In Vachnamrut G.III.11 with what kind of example does Shreeji Maharaj explain this vaat?
- Q16 When does a king's servant's service become unreal or unfaithful?
- Q17 Even though being a Bhagwaan's bhakt he might be frightening a Bhagwaan's bhakt. What kind of person should we consider him to be?
- Q18 Through which examples does Shreeji Maharaj explain how the santos perform their bodily activities such as eating, drinking, etc. while staying at the janpanarup darwajo? (G.III.9)
- Q19 For what reason a bhakt is also of three types?
- Q20 What is the title of Vachnamrut Loya 5? (Loya 5)
- Q21 According to G. III 26 which ahankaar or ego does Shreeji Maharaj not like? (G.III.26)
- Q22 What is the title of Vachnamrit Vartal 5 and what year was it written in?
- Q23 With whom, during answering the question one should stand up to his statement and answer back and forth?
- Q24 To Shreeji Maharaj like whom does His life's mode seems like?
- Q25 According to G.III. 11 how can mind be conquered?
- Q26 What is being Ekantik?
- Q27 In G.III.2 Vachnamrut why does Shreeji Maharaj has to swear for the sant sabha in the satsangi's sabha?
- Q28 When was Loya 6 written and what is its title?

Short Q & A

July 2015

1. Which understanding of Jankiji exceeds one with vairagya and dharma? (G III 11/565)

Because Ramchandraji is extremely compassionate, and since he has exiled me to the forest out of fear of public accusation, he must be thinking, "I have sent Sita to the forest without any fault of her own." Knowing this and being compassionate, he must be experiencing severe grief in his mind. So please tell Ramchandraji, "Sita is not distressed; she will go to Valmiki Rishi's hermitage and happily engage in your worship there. So do not feel any remorse on account of Sita's distress." Sitaji sent this message with Lakshmanji, but in no way did she perceive faults in Ramchandraji.

2. It is the best to have the refuge of God than becoming the pundits who read Shastras and Purans. Explain. (Var 11/516)

Though such a person reads the Shastras and Purans, he does not have the refuge of God. Thus, his jiva has been overpowered by lust, anger, avarice, jealousy and matsar; and the inner enemies in the form of lust, anger etc., never allow him to even raise his head. As a result, the pundits perceive God and his Sant to be just like themselves. They think 'Just as the inner enemies of lust, anger, etc., within us are never eradicated, similarly, the same enemies are probably not eradicated from them either.' In this manner, they perceive faults in God and his Sant. So, even though they read the Shastras and Purans, they fail to realize the glory of God and his Sant as it really is.

3. A magical technique that removes obstacles from the path of liberation (G III 12)

After becoming aloof from worldly life and having outgrown love for the holy feet of God, one should continue to engage in the worship of God. One who has retained within one's heart the discourse that I have just delivered will never encounter obstacles on the path of liberation. In fact, this discourse is like a magical technique.

4. Which type of thinking is beneficial if repeatedly altered, and detrimental if not altered?

If one has firmly decided in one's own mind, 'I want to do this,' then that type of thinking should be repeatedly altered on the advice of a sadhu. If he suggests, 'You should not sit here and should not do this,' then one should not sit there and should not do that. If, in this case, one's own decision is altered, it would be beneficial; if it is not altered and one does as one pleases, then that would be detrimental.

March 2015

1. Four types of eminent spiritual people (Var 3/501)

There are four types of eminent spiritual people. One is like a small flame, the second is like a torch, the third is like lightning, and the fourth is like the *vadval* fire. He who is like a small flame is extinguished by the wind in the form of the *vishays*. He who is like a torch is extinguished by stronger gusts of wind in the form of the *vishays*. He who is like lightning is not extinguished even by rainwater in the form of *maya*. The *vadval*

fire, however, stays in the ocean without being extinguished by the ocean water; it drinks the sea water and excretes it in the form of sweet water; in turn, the clouds carry this water and shower it upon the world; and from this many types of tastes are formed. Similarly, the great *Purush*, like the *vadvanal* fire, transforms even the 'salty' jivas who are like the saline sea water, into 'sweet' jivas.

2. What is the result of malignancy according to G III 12? (G III 12/566-567)

If one consumes poison, or falls into the ocean, or falls from a mountain, or is eaten by a demon, then one has to die only once. But one who maligns God or his Bhakta has to continuously die and be reborn for countless millions of years.

3. Who will never become happy, either in this life or even after death? (G III 38/627-628)

Greed for wealth and other things, desire to associate with women, attachment of the tongue to various tastes, the belief that one is the body, affection for kusangis and attachment to one's relatives - one who possesses these six characteristics will never become happy either in this life or even after death.

4. What should one do when different waves of vicious thoughts arise in the mind? (Loya 6/266-267)

When such vicious thoughts arise, one should stop the meditation, and should clap and chant 'Swaminarayan, Swaminarayan' aloud, without shame. One should pray to God, 'O Lord! You are a friend of the meek! You are an ocean of mercy!' Also, one should remember a great sadhu of God, like Muktanand Swami, and pray to him too. As a result of this, all disturbing thoughts will be eradicated and peace will prevail. Apart from this, there is no other method to eradicate such thoughts.

July 2014

1. What are the measures to be happy as per G III 38? (G III 38/628)

One who desires to be happy should eradicate such *svabhavs*, maintain *nivrutti*, and not keep the company of equals. One should also attach one's jiva to the *Bhakta* of God - the great *Sant* - who possesses *vairagya*, and who feels that he has transgressed a major injunction of God even if he has transgressed a minor injunction. One should act according to his command by thought, word and deed.

2. Narrate the understanding of *Sitaji* according to G III 11. (G III 11/565)

(i) When *Jankeji* was exiled to the forest by *Ramchandraj*, she began to lament. *Lakshmanji* was very sorrowful at that time as well. But then *Sitaji* explained to *Lakshmanji*, 'I am not crying because of my own grief; I am crying for the grief of *Ramchandraj*. Because *Raghunathji* is extremely compassionate, and since he has exiled me to the forest without any fault of her own.' Knowing this and being compassionate, he must be experiencing severe grief in his mind. So please tell *Ramchandraj*, 'Sita is not distressed; she will go to *Valmiki Rishi's* hermitage and happily engage in your worship there, so do not feel any remorse on account of *Sita's* distress.' *Sitaji* sent this message with *Lakshmanji*, but in no way did she perceive faults in *Ramchandraj*.

(ii) One should only keep the company - with intense love - with one who has an understanding like Jankiji, even though that person's dharma and vairagya may be moderate. One should not keep the company of one who, despite having intense vairagya and dharma, perceives faults in God and his Bhakta.

3. Which scriptures should be heard and studied and which scriptures should not be heard or studied? (Loya 6/268)

Scriptures that do not promote God possessing a form and do not describe God's avatars, but instead discuss pure Vedanta and propound a single, formless entity, should never be studied or heard, even if they have been written by someone very intelligent. Also even though they may be merely devotional songs like those composed by Ranchhod Bhakta, if they describe God's form, they should be sung and heard. Such scriptures should also be studied and heard.

4. If a person is deceitful, and also cunning, how can he be recognized? (Loya 5/260)

His deceitfulness can be recognized by keeping his company, and, while staying with him, by observing him while he eats, drinks, sits, stands, walks and talks. Also, when he is separated from oneself, if another person is asked to secretly observe him, then his deceitful mess would be recognized.

March 2014

1. When can one be considered to be honest?

Any weakness in observing the five religious vows which cannot be overcome by one's own thought process should be disclosed before the *Sant*, who has no such weakness. If one has perceived faults in the *Sant* that should also be disclosed. Furthermore, any doubts in one's conviction of God should also be disclosed. Then one can be considered to be honest.

2. By which means the lowest level of faith can later develop into the highest level of faith? (Loya 12/292).

If the listener possesses extreme *shraddha*; and if he encounters favorable places, times etc., and if he encounters a guru with the highest level of *gnan*, then the highest level of faith will develop. Otherwise, such faith would develop after many lives.

3. When does bhakti, coupled with the knowledge of God's glory develops in a person? (Var 3/501)

If a person serves one who is like lightning or the *vadivanal* fire - by thought, word and deed, while staying within the tenets of one's dharma - then bhakti coupled with the knowledge of God's glory develops in that person.

4. Even a pundit needs the refuge of God. Give reasons and explain. (Var 11/576)

Though a pundit reads the *Shastras* and *Purans*, he does not have the refuge of God. This, his jiva has been overpowered by lust, anger, avarice, jealousy and *matsar*; and the inner enemies in the form of lust, anger, etc.,

never allow him to even raise his head. As a result, the pundits perceive God and his *Sant* to be just like themselves. They think 'Just as the inner enemies of lust, anger, etc., within us are never eradicated, similarly, the same enemies are probably not eradicated from them either.' In this manner, they perceive faults in God and his *Sant*. So even though they read the *Shastras* and *Purans*, they fail to realize the glory of God and his *Sant* as it really is.

July 2013

1. What is the characteristic of one who possesses the highest level of '*nirvikalp* faith'? (Loya 12/292)

One possessing the highest level of '*nirvikalp* faith' realizes that countless millions of *brahmands*, each encircled by the eight barriers, appear like mere atoms before *Aksbar*. Such is the glory of *Aksbar*, the abode of *Purushottam* Narayan. One who worships *Purushottam* realizing oneself to be *aksharrup* can be said to possess the highest level of '*nirvikalp* faith'.

2. What is Maharaj's resolution as per G III 21? (G III 21/578)

When one's *satsang* is firm, regardless of amount of misery that may befall one and however many times one is insulted in *satsang*, one's mind never turns away from *satsang*. Only such staunch *satsangi vaishnavs* are my kith and kin; and I wish to stay in the midst of such *Vaishnavs* during this life and also in *Shri Krishna Bhagvan's* abode. Such is my resolution and all of you should also make the same resolution.

3. Whose foundation in *Satsang* becomes solid and whose does not? (Loya 5/261)

Just as *Dattatreya* imbibes the virtues of the five *bhuts*, the moon, various animals, a prostitute, a virgin, his own body and others, similarly, only if a person has the disposition of imbibing the virtues of a *sadhu* does his foundation in *Satsang* become solid. If a person does not have such a disposition, then even though he remains in *satsang*, his foundation is not firm.

4. Reveal the fruits of the similar service of God and God's *Bhakta*. (Var 5/506)

By performing with extreme affection, such similar service of God and the *Sant* who possesses the highest qualities, even if he is a devotee of the lowest type and was destined to become a devotee of the highest type after two lives, or four lives, or after ten lives, or after a hundred lives, he will become a devotee of the highest caliber in this very life. Such are the fruits of the similar service of God and God's *Bhakta*.

March 2013

1. Why is it despite reading the *Shastras*, the *purans* and other scriptures, the pundits of the world still do not understand the glory of God and the *Sant* as it really is? (Var 11/516)

Though such a person reads the *Shastras* and *Purans*, he does not have the refuge of God. Thus his *jiva* has been overpowered by lust, anger, avarice, jealousy and *matsar*; and the inner enemies in the form of lust, anger etc. never allow him to even raise his head. As a result, the pundits perceive God and his *Sant* to be just like

themselves. They think, 'Just as the inner enemies of lust, anger etc., within us are never eradicated, similarly, the same enemies are probably not eradicated from them either.' In this manner, they perceive faults in God and his *Sant*. So, even though they read the *Shastras* and *Purans*, they fail to realize the glory of God and his *Sant* as it really is.

2. How is the person in the process of God realization and how is the person who is perfectly God-realized? Explain using examples. (Var 3/501)

Of four types of eminent spiritual people just described, if a person serves one who is like lightening or the *vadvanal* fire - by thought, word and deed, while staying within the tenets of one's dharma - then Bhakti coupled with the knowledge of God's glory develops in that person. Also one should realize that the person who is like lightening is known as God's *ekantik* sadhu - who is in the process of God-realization. The person who is like the *vadvanal* fire is known as God's *Param Ekantik Sant* - who is perfectly God-realized.

3. How is Maharaj's nature as per G III 21? (G III 21/585)

I also feel that my inclination is similar to that of *Jadbharat* and *Shukdev*, *Dattatreya* and *Rushabhdev Bhagvan*. As a result, I also prefer to stay only in forests, mountains and jungles; I do not like to stay in large towns or cities. Such is my nature.

4. For which type of devotee, are enemies like lust, anger etc. unable to defeat him?

In no way should one abandon one's loyalty to God and his *Bhakta*, even if while keeping that loyalty one's reputation increases or decreases, or one is honored or insulted, or one lives or dies. In addition, one should not allow an aversion to develop towards them. Furthermore, one should not have as much affection towards one's body or bodily relations as one has towards the *Bhakta* of God. For a devotee who behaves in this manner, even extremely powerful enemies such as lust, anger, etc., are unable to defeat them.

July 2012

1. How are the forms of God and the *Muktas* in *Akshardham* and how are they residing in *Akshardham*?

The form of God in *Akshardham* and the form of the *Muktas* - the attendants of God - are all *satya*, divine and extremely luminous. Also the form of that God and those *Muktas* is two armed like that of a human being, and it is characterized by eternal existence, consciousness and bliss. That God, residing in *Akshardham*, is served by those *Muktas* with various types of divine articles; and he is always present there to bestow supreme bliss upon those *Muktas*.

2. How can one overcome the *indriyas* and the mind? (G III 11/584)

The *indriyas* are overcome by the four means of *vairagya*, *swadharma*, austerities and *niyams*. The mind is overcome by the nine types of Bhakti coupled with the knowledge of God's glory.

3. By what means, a devotee who was destined to become a devotee of the highest type after a

hundred lives, will become a devotee of the highest caliber in this very life? (Var 5/506)

By performing with extreme affection such similar service of God and *Sant* who possesses the highest qualities, even if he is a devotee of the lowest type and was destined to become a devotee of the highest type after two lives, or after four lives, or after ten lives, or after hundred lives, he will become a devotee of the highest caliber in this very life. Such are the fruits of the similar service of God and God's *Bhaktas*.

4. Whom would a devotee never develop the same affection towards, when he has the firm fidelity to God like woman who observes the vow of fidelity to her husband? (G III 16/578)

Like a woman who observed the vow of fidelity, a devotee who has firm fidelity to God, would never develop the same affection towards even other *Mukta sadbus* - however great they may be - as has developed towards whichever form of God he has had *darshan* of - nor does he develop affection for other avatars of his *Ishtadev*.

Exercise

1. What would happen if the jivas become like God by worshipping God? (G III 39)
2. How is this satsang and how are all the satsangis? (G III 21)
3. What is Shriji Maharaj's innermost principle as per G III 7?
4. Who is called an ekantik Bhakta in our Uddhav sampradaya? (Var 3)
5. What is hypocrisy? (G III 26)
6. Who is said to have the lowest level of nirvikalp faith? (Loya 12)
7. How is Shriji Maharaj's nature as per Vartal 11?
8. For a devotee of God, what is the remedy to remain eternally happy? (G III 8)
9. How is one's jiva destroyed? What should one understand by 'the destruction of jiva'? (Vartal 3)
10. How can the indriyas and the antahkaran be completely controlled by the company of the Sant, by reading the scriptures and by applying one's own thought process? (Loya 5)
11. Who can be known to have taken refuge in God and who can be called a staunch devotee of God? (Var 5)
12. Which topic should be understood by all means as per G III 39?
13. What is Maharaj explaining using the example of an iron nail? (G III 7)
14. God possesses innumerable skills. How can one say that by looking at the world? (G III 39)
15. Why is Shriji Maharaj afraid of harming any of the four?
16. What type of firm conviction does, if a devotee has, then he will never falter from dharma anyway? (G III 26)
17. How can a virtuous person remain virtuous and never let his understanding become impaired amidst even the most adverse places, times, actions and company? (Loya 17)
18. Who has transcended maya? (G III 39)
19. By what means are the physical indriyas controlled? (Loya 5)
20. What are the characteristics of a Sant who is worthy of being worshipped on par with God? (G III 20)?
21. For a devotee of God, what is the one greatest obstacle in his Bhakti towards God? (G III 8)
22. What is Shriji Maharaj preaching at the end in G III 16?

23. Whose pretence can be recognized when his prestige is offended? (Loya 5)
24. What type of Bhakti does if one have, he will never fall from dharma and he always abides by the niyams prescribed by God? (Var 3)
25. What would happen if the jivas become like God by worshipping God? (G III 39)
26. How does vadvanal fire turns salty jivas into sweet jivas? (Var 3)
27. What is the fruit of the similar service of God and the Sant who possesses the highest qualities? (Var 5)
28. Which type of speech should be viewed as amrut even though it is harsh? (Loya 6)?

Example & Principle

July 2015

1. An Iron Nail (V. G. III - 7/558)

Example: Just as an iron nail that is firmly affixed to an iron surface can never be separated, similarly, one's mind should be fixed firmly at the holy feet of God. When the devotee has kept his mind at the holy feet of God in this manner, he does not have to die to attain the abode of God - he has attained it while still alive.

Principle: We should firmly keep our mind at the holy feet of God that even if God sends maya and vishays our way, our mind will not falter and shake but will remain planted firmly in God.

2. Governor of Mumbai (V. Loya - 17/311)

Example: If the British Governor of Mumbai were seated in an assembly, and if at that time a poor man were to enter that assembly but was not given a seat or welcomed in anyway, would the poor man become angry with the Governor? Would he feel like swearing at the Governor? Not at all. Why? Because the poor man has realized the eminence of the British official; that is, 'He is the ruler of the land, and I am a mere pauper.' Hence, he does not become upset.

Principle: When one realizes the greatness of the governor then one does not become upset. In the same way, one must realize and understand the greatness of God and his Sant. If one comes to understand this, then one never becomes upset with God or his Sant.

3. Wife who observes vow of fidelity (V. G. III - 16/578)

Example: A wife who observes the vow of fidelity, even if her husband is poor, ugly, ill or old, is not even slightly impressed in her mind on seeing other men - even if they happen to be rich, handsome or young. If she does happen to affectionately look at or laugh with other men, then she loses her fidelity. If some guests were to come to the house of that faithful wife, she would offer them food and water. If she offers food and water to some male relative of her husband, she does so knowing him to be related to her husband, but the affection she has for all other men does not even come close to the affection she has for her husband. Nor does she see virtues in other men as she sees in her own husband. Moreover, she acts according to the wishes of her own husband. Such is the firm fidelity that a faithful wife has towards her husband.

Principle: In the same way like the faithful wife, we should have firm fidelity towards the form of God he has had darshan of. In the same way that Tulsidas had firm faith towards Ramji that even when Shri Krishna came to give darshan, he said, "kaha kahu chabi aapki, bhale bhirajo naath, Tushi mastak tab name dhanushya-ban liyo haath." (meaning: Thank you for coming but my head will only bow if you have a bow an arrow like my Ram).

1. **Example of Mayaram Bhatt, Mulji Brahmachari, and Nishkulananad Swami as renunciant of women, wealth, etc.**

Example: One who performs pious or impious karmas in this realm will undoubtedly receive the respective fruits of those karmas in the realm beyond; and if he, having such firm beliefs, is concerned about his own reputation by thinking, 'If I do something immoral, what will people think of me?', then he will not become bound by any object - women or others - wherever he goes. For example, Mayārām Bhatt, Mulji Brahmachāri, Nishkulānand Swāmi and those of that calibre will never falter even if they encounter women, wealth, etc. **(V. G. III - 26/598)**

Principle: One receives the fruits of pious or impious karma they perform. One who believes that does not perform any misdeeds in the world nor does women and wealth come in their way.

2. **Assembly of satsangis to be far greater than the assemblies in Shwetdwip, Golok, Vaikunth and Badrikāshram**

Example: "As for Me, I consider this assembly of satsangis to be far greater than the assemblies in Shwetdwip, Golok, Vaikunth and Badrikāshram; and I see all of these devotees as being extremely luminous. Indeed, I swear by this assembly of sādhus that there is not even the slightest untruth in this matter. Why do I have to swear in this manner? Because not everyone understands such divinity, nor can they see it; that is why I have to swear." **(V. G. III - 2/546)**

Principle: Of all the assemblies of Gods, the assembly of devotees of Purushottam Narayan is by far the greatest because in this assembly, Purushottam Narayan, the ruler of Akshardham, himself is present in these assemblies. That is why the assembly of the satsangis is far greater than any other assembly. However, it is misfortune of the jiva that it cannot see what is in Akshardham and it does not believe what is present in front of it.

3. **Realization of the atma through the example of ant**

Example: The atma is radiant like the sun and fire; but it is also full of consciousness. The flames of fire and the rays of the sun are jad because they do not move when touched by the finger. However, when an ant is touched by a finger, it moves and turns back. This implies that the ātmā is full of consciousness. It is said to be similar to the sun or to fire, but that is merely because its form is similar in radiance. **(V. G. III - 39/629)**

Principle: Maharaj has given the understanding of atmas in 116th shlok of the shikshapatri stating, "Nijatmanam Brahmarupam..." Therefore we too should understand our true form to be atma and not the body.

1. **Through the example of Uddhavji's bhakti through sevant master relationship (V. Loya - 17/310-311)**

Example: Uddhav, for example, was very learned, but because he had understood the greatness of God, he did not become conceited due to his intelligence. On the contrary, he yearned for the dust from the feet

of the gopis and thus asked to be reborn as a vine.

Principle: Behave as a servant of a servant in satsang. Believe bhakti to be of greatness, remain in his colors. Yogiji Maharaj always used to call everyone by saying Guru. He used to do seva even of the youngest haribhakta. We too should do seva like him of the youngest haribhakta and understand the greatness of god's haribhaktas.

2. The destruction of jiv through the example of tuberculosis (V. G. III - 12/566)

Example: just as tuberculosis is never cured by any medicine, similarly, the demonic attitude of one who has perceived faults in God or His Bhakta is never eradicated from the perceiver's heart.

Principle: Tuberculosis is a lifethreatening disease. It is not cured by any medicine. In the same way, anyone who perceives fault in God or his Bhakta, is not rid of the demonic thinking. Ravan was a Bhakta of Mahadevji but by perceiving faults in Ram, his demonic attitude did not stop.

3. Dog and khir (V. G. III - 39/632)

Example: There is no better meal that is considered as good as khir, but it does not remain in a dog's stomach, let alone, pervade its body. On the other hand, if a man were to eat khir, it would indeed pervade every pore of his body, and it would be extremely enjoyable. Likewise, these talks do not enter into the hearts of dog-like, demonic people; rather, these talks enter and pervade totally only in the hearts of godly people.

Principle: Just like the khir, only godly souls like to listen to the talks of God and his Sant. Doglike demon souls do not like it.

March 2014

1. Arjun did not cut off Ashwatthama's head (V. Loya - 6/266)

Example: "If I were to give an order which seems to be full of adharma, then one should be hesitant in following it; that is, one should take some time and not accept it immediately. For example, Shri Krishna Bhagwān ordered Arjun, 'Cut off Ashwatthāma's head.' But Arjun did not follow that command. Likewise, even if I am pleased by it, that type of instruction should not be followed. Also, an instruction by which the prescribed niyams of the five religious vows are transgressed should not be followed. If by not obeying these two types of commands, God is displeased, then one should definitely let Him be displeased; in those cases, one should not attempt to please Him."

Principle: Ashwatthama was a brahmin and a son of a Guru. Killing him would have been the cause of two major sins. It was adharma. That's why Arjun did not cut off Ashwatthama's head. If God or Sant gives an order that is full of adharma, then one must become hesitant to follow in following it; one should take some time and not accept it immediately. Just like Dada Kachar was ordered to cut off the head of a lady but he did not follow Maharaj's order, and instead made Maharaj happy. We should do the same.

2. The gateway in the form of awareness (V. G. III - 9/560-561)

Example: (1) A king's guards, while standing at the entrance of the king's palace, do not allow any thieves or robbers to come near the king. They courageously believe, 'If anyone comes near the king to cause problems, we will cut them to pieces, but in no way will we let them reach the king.' With such courage,

they wait, armed with shields and swords. Similarly, all of these sādhus are standing at the gateway of the abode of God in the form of awareness. (2) One who wishes to keep one's bhakti free from obstacles and to attain the holy feet of God, should remain constantly vigilant at the gateway of the abode of God in the form of awareness, and should not allow any objects except God to enter.

Principle: In order to attain the holy feet of God, one should not let the panchvishays enter the heart. If wealth and women take the place of God, then the bhakti becomes faulty. In same way that the sant is standing at the gateway of the abode of God in the form of awareness and does not allow any object to enter, in the same way, we should also wait at the gateway in the form of awareness.

3. A woman who goes to a well to draw water (V. G. III - 39/630)

Example: one can realize the eminence of an emperor of the world, even though his villages can be counted. But the eminence of God is much greater because even those countless brahmānds are insignificant to Him. So then, of what significance can the beings of those brahmānds be before God? Of no significance at all; they are utterly insignificant.

Principle: As the ruler of a kingdom does not count all his little towns that are under his control; in the same way, God also does not count his brahmānds. The brahmānds are like the little towns of the king. If we use that to count the happiness of God then we can understand the greatness of God and overcome the weakness of the panchvishays and remain engrossed in God so that we can attain God.

July 2013

1. Vishalyakarani Herbal Medicine (V. G. III - 39/631)

Example: when Hanumānji brought the vishalyakarani herbal medicine for Rāmchandra and gave it to him to drink, all of the arrows from Rāmchandraji's body fell out by themselves. Similarly, all of the 'arrows' in the form of the indriyas' desires to indulge in the vishays are removed when these two points have been imbedded in a person's mind. That is to say, the vruttis of his indriyas withdraw from the pleasures of the vishays and become rooted only in God. Only he is a satsangi, because only he who associates with his own satya ātmā and satya God can be called a satsangi.

Principle: If one attains the gnān of one's jivātmā and the gnān of God's greatness as mentioned earlier, then even if one has somehow become attached to any sort of pleasures of the panchvishays, one would not remain bound by them, but would, in fact, break that bondage and withdraw from them and attaches itself only to God.

2. Horseman (V. G. III - 9/560-561)

Example: A man who has mounted a horse is aware of his feet in the horse's stirrups and is also aware of the reins in his hand. While riding, he is also mindful of the trees, ditches, and stones that come along the path. In the same way, all of these sādhus, while introspecting, remain in the service of God and also perform their bodily activities - but they are not deflected from their state.

Principle: A horseman while riding the horse is mindful of his surroundings around him. In the same, all of these sadhus while performing all their bodily activities remain in the service of God while introspecting and are not deflected from their state.

3. Destruction of the jiv through example of mountain (Vartal 11/515)

Example: "My nature is such that I feel extremely afraid of harming any of the following: firstly, God; secondly, a devotee of God; thirdly, a Brāhmin; and fourthly, one who is meek. Other than these four, I am afraid of no one. This is because even if one were to harm anyone else, one's body would be destroyed; the jiva would not be destroyed. However, if a person harms one of these four, then his jiva is also destroyed."

Principle: The jiv cannot be destroyed. However, if it harms of the four described above, He would attain the body of a mountain or any other similar object that has a jad form. Hence, that jiva never attains liberation. This should be understood as the 'destruction' of that jiva. Thus, anyone who aspires for his own liberation should never harm any of these four.

March 2013

1. Leftover piece of rotlo (V. G. III - 39/630)

Example: God has given the countless jivas of the brahmānds the pleasures of the panchvishays. But they are inferior like the piece of rotlo thrown to the dog, whereas the bliss of God Himself is far superior.

Principle: God has given countless jivas countless pleasure of the panchvishays. The bliss of God himself is far superior.

2. Saliva of a rabid dog (V. G. III - 12/566)

Example: even though he may be called a satsangi, a person who has perceived faults in God or His Bhakta should be known to be like a rabid dog. Just as one who is touched by the saliva of a rabid dog also becomes rabid, similarly, if one listens to the talks of or keeps affection for one who has perceived faults in God or His Bhakta, then both the person who keeps the affection as well as the listener become like a non-believer.

Principle: Just as one who is touched by the saliva of a rabid dog also becomes rabid, similarly, if one listens to the talks of or keeps affection for one who has perceived faults in God or His Bhakta, and if we develop affection for that person, then we too will perceive faults in God or His Bhakta, and fall from satsang. Therefore, we should not keep affection with such people.

3. A woman who goes to a well to draw water (V. G. III - 9/560-561)

Example: Consider a woman who goes to a well to draw water. There, she places her feet on the edge of the well. On the one hand, she stays cautious of this, lest she falls into the well. However, her vrutti is also fixed upon drawing water from the well. In the same way, all of these sādhus, while introspecting, remain in the service of God and also perform their bodily activities - but they are not deflected from their state."

Principle: Janak Raja ruled the kingdom but he was not even a bit shaken when the kingdom of Mithya was burning. Janak Raja was known as videhi because even while running the affairs of the kingdom, he kept his vrutti constantly on God. In the same way, God's ekantik sant also performs their bodily activities but is not deflected from their state.

1. **Vadvanal fire (Vartal 3/501)**

Example: He who is like a small flame is extinguished by the wind in the form of the vishays. He who is like a torch is extinguished by stronger gusts of wind in the form of the vishays. He who is like lightning is not extinguished even by rainwater in the form of māyā. The vadvānal fire, however, stays in the ocean without being extinguished by the ocean water; it drinks the sea water and excretes it in the form of sweet water; in turn, the clouds carry this water and shower it upon the world; and from this many types of tastes are formed. Similarly, the great Purush, like the vadvānal fire, transforms even the 'salty' jivas who are like the saline sea water, into 'sweet' jivas.

Principle: Fire is extinguished by water. But vadvanal fire is in the middle of the ocean. It is not extinguished by the water but makes the water in the ocean sweet. The ekantik Sadhu who is like the vadvanal fire comes into the world but does not get caught in the gust of wind in the form of the vishays or maya but rather frees the jivas who are caught in it.

2. **An Iron Nail (V. G. III - 7/558)**

Example: Moreover, that devotee should firmly keep his mind at the holy feet of God. Just as an iron nail that is firmly affixed to an iron surface can never be separated, similarly, one's mind should be fixed firmly at the holy feet of God. When the devotee has kept his mind at the holy feet of God in this manner, he does not have to die to attain the abode of God - he has attained it while still alive.

Principle: We should keep our mind firmly planted at the feet of God that not even if God comes in the form of the vishays or in the form of maya, then not even God is able to shake us.

3. **A Golden Thread (V. G. III - 21/587)**

Example: a thread of gold remains the same in all six seasons¹; it does not become limp even during the heat of summer. Similarly, when one's satsang is firm, regardless of the amount of misery that may befall one and however many times one is insulted in Satsang, one's mind never turns away from Satsang. Only such staunch satsangi Vaishnavs are My kith and kin; and I wish to stay in the midst of such Vaishnavs during this life and also in Shri Krishna Bhagwān's abode.

Principle: No matter the amount of misery that may befall a person in satsang, or may even be insulted many times, but one should remain like a golden thread without turning away from satsang or satsangis.

Exercise

1. Dog and khir example and recognition of godly and demonic jiv
2. Important moral through the example of Dattatreya
3. An Iron Nail
4. No escape from bad sins like the example of tuberculosis disease
5. A woman who goes to a well to draw water - well
6. Important moral through the example of Dattatreya

7. Awareness through the example of king's guard
8. Attachment to God through example of parasmani (greatness of God)
9. Destruction of the jiv through the example of mountain
10. Vashistha, Parasar, Vishwamitradik, Rushis are said to be full of good deeds, yet they are still said to be muktas
11. Arjun did not cut off Ashwatthama's head
12. Principle example of snake's venom
13. Dog and khir
14. Pruthviraj's example of simple bhakti and attainment of its fruits
15. Satsang's superiority through the example of one's own mother, sister, or daughter
16. Greatness of the Sant through the example of Mumbai's governor
17. Example of understanding like that of sitaji
18. Example of assembly of satsangis to be far greater than the assemblies in Shwetedwip, Golok, Vaikunth and Badrikāshram
19. Important moral through the example of Dattatreya
20. Destruction of the jiv through the example of vrundalna
21. Faithful wife

Reference & Explanation

July 2015

1. One Haribhakta who came to visit Swamishree had a little girl with him, even though Swamishree didn't touch her, he observed fast (G-III-38/628).

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

Explanation: This Vachnamrut explains the qualities of such a sadhu whose attachment to Jib with thought, word, and deed leads to moksha. If Guru follows niyam dharma properly, his fellows will also follow (If Guru follows 16 Aani, Shishya will follow 1 Aani). Thus, satpurush does not give permission to easy go on following panchvartman.

2. Jene rachyu aa jagat jone jujvi e jatnu re (G-III-39/631).

Reference: Just look at the diverse creation created by God! What ingenuity He has used! Just see, a human is born of a human and an animal from an animal; a tree from a tree and an ant from an ant. Also, no matter how intelligent someone may be, no one is capable of replacing a destroyed part of someone's body exactly as it was before. God possesses innumerable such skills. Therefore, by realizing such greatness of God and realizing Him to be blissful, one develops vairāgya for all things and love for God alone.

Explanation: This kirtan explains how well God has created this universe. With fewer words, the author has described very well God's creation. No matter how many discoveries human makes, no matter how many scientific experiments scientists do, but no one is able to create what God has created.

3. Jogidas Khuman threw red pepper powder in his eyes when he saw a woman with bad intentions (G-III-26/598).

Reference: ‘One who performs pious or impious karmas in this realm will undoubtedly receive the respective fruits of those karmas in the realm beyond’; and if he, having such firm beliefs, is concerned about his own reputation by thinking, ‘If I do something immoral, what will people think of me?’, then he will not become bound by any object – women or others.

Explanation: One who has dharma, is concerned about his reputation, and understands the difference between good and bad, and is worried about fruits of good and bad actions, tries to correct his mistakes so that he does not repeat the same mistake in future.

4. Vasta Khachar lost his faith in Shreeji Maharaj (G-III-8/559).

Reference: “For a devotee of God, the greatest obstacles are that he does not realize his own drawbacks, his mind becomes aloof from God and His Bhakta, and he develops indifference towards the Bhakta of God. These are the greatest obstacles for a devotee.”

Explanation: When one does not look at his own faults, his mind becomes aloof when satpurush tries to explain him something for his own betterment. One becomes upset towards satpurush. When this happens, one certainly drops from satsang and this is the biggest obstacle for a devotee of a God.

March 2015

1. In his mind, Nirvilkapanand Swami thought, “What’s the big deal about what Muktanand Swami has done? I could have done the same” (Loya 6/267).

Reference: The ego of one's own self is the source of all evils. If that is discarded, all evils fritter away. And the great redeeming virtue of believing and behaving as Atman separate from the body, if imbibed perfectly, brings in all other virtues in its wake.

Explanation: We cannot fully maintain respect for those higher than us when we have the ego of our own self. Because of this virtue, one could even fall out of satsang eventually.

2. Gunatitanand Swami encouraged Raghuvirji Maharaj to give up the pomp and splendor of his position and nurtured both his spiritual and administrative traits; therefore, Raguvirji Maharaj was able to win over his bad virtues (Loya 5-261).

Reference: From the Sant, one should learn techniques for controlling the indriyas, such as: One’s vision should be kept fixed on the nose in this manner, and one should not listen to worldly talks. These and other techniques should be learnt from the Sant. By one’s own thought process, one should look upon the techniques taught by the Sant positively, as being for one’s own liberation.

Explanation: A sant always wants the best for our jiva. He always wants to make one, who has come to his refuge, happy. He tries to get rid of our bad virtues from our jiva. Therefore, we should do as the Satpurush tells us to do. That way, we could also win over our virtues.

3. Yogiji Maharaj’s divine vision on a monkey in one life made him a great devotee in the next life (G-III-2/546).

Reference: The sanskars in previous life were due to blessings of Satpurush and today the sanskars we attain are also due to blessings from satpurush.

Explanation: Today we have obtained this satsang due to Satpurush blessings. Sum of Infinite number of charities one performs, one is blessed with a company of such Satpurush and only due to his blessings, we can please God.

4. Shreeji Maharaj went to Ganika’s house from Jetalpur, yet Muktanand Swami did not doubt him (Loya 12/291).

Reference: One with the highest level of ‘savikalp faith’ would never doubt any action of God, even if God were to behave coarsely like a person of a low caste; or exhibit anger, violence, etc.; or indulge in drinking alcohol, meat-eating or adultery.

Explanation: An ideal devotee of a God always keeps divyabhav and never weakens towards faith in God.

1. Yogiji Maharaj tolerated disrespect, torture, and insults from Vignandas Swami for 17 years despite being innocent. In all this, Yogiji Maharaj never had ill thoughts for Vignandas Swami (Loya 17/ 308).

Reference: 1) “If a person is indifferent to his body, has firmly realized himself to be the ātmā, maintains vairāgya towards the panchvishays and has absolute faith in God coupled with the knowledge of His greatness, then his mind will never become perverted – even amidst the most adverse circumstances imaginable. 2) If a person has same affection towards God and his sant as his own body, never encounters barriers, and never becomes perverted even in the most adverse circumstances..

Explanation: One who believes his moksha to be only attained by God and Sant never becomes perverted from God and Sant.

2. Gunatitanand Swami said, “Mulji brahmchari is Nishkami, but cannot make others the same” (Vartal 3/501).

Reference: He who is like a torch is extinguished by stronger gusts of wind in the form of the vishays. He who is like lightning is not extinguished even by rainwater in the form of māyā. The vadvānal fire, however, stays in the ocean without being extinguished by the ocean water; it drinks the sea water and excretes it in the form of sweet water; in turn, the clouds carry this water and shower it upon the world; and from this many types of tastes are formed. Similarly, the great Purush, like the vadvānal fire, transforms even the ‘salty’ jivas who are like the saline sea water, into ‘sweet’ jivas.

Explanation: In this Vachnamrut, Shreeji Maharaj talks about four types of eminent spiritual people who act according to their capabilities.

3. To the monster women in Lanka, Sita said “ Even if you call Ram poor and without a kingdom, he is only my husband and my Guru (G-III-16-578).

Reference: A devotee should have firm fidelity to God. Specifically, like a woman who observes the vow of fidelity, he would never develop the same affection towards even other mukta sādhus – however great they may be – as he has developed towards whichever form of God he has had the darshan of. Nor does he develop affection for other avatārs of his Ishtadev. He keeps affection only for the form that he has attained, and he acts according to His wishes only.

Explanation: To have firm faith in the form of God is the best instrument of all.

4. “Potana sarkhi karine jane Purushottamni kaya re” (believing God to be like his own self) (Vartal 11/546).

Reference: The pundits perceive God and His Sant to be just like themselves. They think, ‘Just as the inner enemies of lust, anger, etc., within us are never eradicated, similarly, the same enemies are probably not eradicated from them either.’ In this manner, they perceive faults in God and His Sant.

Explanation: One who is ignorant and does not have mahima for God and his sant always sees faults in God and his sant.

1. Muktanand Swami! You didn't understand, Alaiyo is Alaiyo"- Shreeji Maharaj (Loya 17/307).

Reference: one who believes one's self to be the body and does not have an intense aversion for the panchvishays would spite a sādhu if he were to denounce the vishays, even though the sādhu may be senior. Such a person would ultimately spite God as well. Furthermore, if someone has firm faith in God but lacks an extreme aversion towards the vishays and is still attracted to them, then even if a person like Muktānand Swāmi were to denounce those objects, he would go as far as to cut off the person's head with a sword in order to harm that person."

Explanation: One who believes one's self to be body would spite sant and eventually drops from Satsang.

2. "Chandi ke shree Ghanshyam Aur ka japu jo naam, kar lai katari mori jiva kat darie..." (G-III-16/578).

Reference: A devotee should have firm fidelity to God. Specifically, like a woman who observes the vow of fidelity, he would never develop the same affection towards even other mukta sādhus – however great they may be – as he has developed towards whichever form of God he has had the darshan of. Nor does he develop affection for other avatārs of his Ishtadev. He keeps affection only for the form that he has attained, and he acts according to His wishes only.

Explanation: When a jiv takes birth on this land, God or God realized sadhu is always present on this earth. Therefore we should develop affection towards whichever form of God we have attained. When Shree Krishna Bhagwan gave darshan to sant tulsidas, bhagwan said " Kaha khu chabiaapki bhale birajo nath, tulsi mastak tab name, jab dhanushban liyo hath." In a similar way, we have attained Pramukhswami Maharaj in present time, so we do not need to develop affections towards other avatārs.

3. Ganpatrambhai from Bharuch met Ramcharandas in Vartal and he left company of Bhagatji Maharaj forever (G-III-12/566).

Reference: "Even though he may be called a Satsangi, a person who has perceived faults in God or His Bhakta should be known to be like a rabid dog. Just as one who is touched by the saliva of a rabid dog also becomes rabid, similarly, if one listens to the talks of or keeps affection for one who has perceived faults in God or His Bhakta, then both the person who keeps the affection as well as the listener become like a non-believer.

Explanation: Even if one keeps company of a person who perceives faults in God and God realized sadhu, ends up seeing faults in God and sant eventually. As a result, he falls from the path of kalyan and becomes like a non-believer.

4. In our mandirs, we offer same type of vagha and jewelry to Gunatitanand Swami as Shreeji Maharaj despite Gunatitanand Swami being a Sadhu (Vartal 5/506).

Reference: Just as one performs the mānsi pujā of God, if one also performs the mānsi pujā of the ideal Bhakta along with God, by offering him the prasād of God; and just as one prepares a thāl for God, similarly, if one also prepares a thāl for God’s ideal Bhakta and serves it to him; and just as one donates five rupees to God, similarly, if one also donates money to the great Sant – then by performing with extreme affection such similar service of God and the Sant who possesses the highest qualities, even if he is a devotee of the lowest type and was destined to become a devotee of the highest

type after two lives, or after four lives, or after ten lives, or after 100 lives, he will become a devotee of the highest caliber in this very life. Such are the fruits of the similar service of God and God’s Bhakta.”

Explanation: If one worships and serves God and his ideal Bhakta with highest qualities equally, achieves moksha in this life and attains atyantik kalyan.

July 2013

1. PramukhSwami Maharaj believes to be his utmost bhakti to write and read letters from devotees (G-III-21/584-585).

Reference: “Dharma is of two types: One is nivrutti dharma and the other is pravrutti dharma. In turn, these two types of dharma can either be related to God or not related to God. Of these two, the type of dharma that is related to God is the one that was adopted by Nārad, the Sanakādik, Shukji, Dhruv, Prahlād, Ambrish, and other devotees. It is this dharma that is known as bhāgwat dharma or ekāntik dharma. In fact, this type of dharma is not different from bhakti; they are both one.

Explanation: Pramukhswami acts same whether he is crowded by thousands of people or if he is by himself in the jungle. He connects the actions of reading and writing letters to his devotees to God, as a result he believes that action to be his Bhakti and not just an action.

2. Even though Shreeji Maharaj insisted, Dadakhachar did not cut a woman’s head with a sword (Loya 6/266).

Reference: “If I were to give an order which seems to be full of adharma, then one should be hesitant in following it; that is, one should take some time and not accept it immediately. For example, Shri Krishna Bhagwān ordered Arjun, ‘Cut off Ashwatthāmā’s head.’ But Arjun did not follow that command. Likewise, even if I am pleased by it, that type of instruction should not be followed.

Explanation: Shreeji Maharaj has written in Shikshapatri, “Even if the fruits are greater of any action that is considered as adharma, one should not perform that action.” One should always follow Dharma as it's the root cause of all purusharth. That is the essence of all scriptures. To cut someone’s head is adharma, thus even if it was Shreeji Maharaj’s order, Dadakhachar did not follow his order. That woman was doing bhakti of Shreeji Maharaj, how could he hurt her?

3. “Jenu kame kapi lidhu naak, lobhe lao laaj lidhi re, jene jibhe roli karyo rank, mane to fajeti kidhire” (G-III-38/627-628).

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

Explanation: If one wants to stay happy in this life and beyond this life, one should not possess these six characteristics. Nishkulanand Swami in Chosath padi has said, “lust, greed, and affinity towards good taste always fall in life. Only one who eliminates these six characteristics becomes a happy.

4. Tav dasasya dasanam shatsnakhotarasya vaa I

Dasitve nadhikarosti kuth sakshatvaiv hee II

(Das of your Das, I do not have right to be called dasi of more than 100 das, says Shabri to Shree Ram Bhagwan (G-III-26/599).

Reference: Such a person thoroughly understands the greatness of God. He understands his ātmā – which is vyatirek from the body – to be brahmarup. He firmly observes dharma and also staunchly engages in the bhakti of God. Despite having such virtues, if there is some devotee in the Satsang fellowship who does not understand anything yet has faith in God, then the former would consider the latter to be great and him to be insignificant in comparison to that devotee. When speaking, such a person never reveals even the slightest pride of his wisdom. I am extremely pleased with a person who behaves in this manner.”

Explanation: One who has mahima for God and his devotees, believes oneself to be less in front of God and his devotees. How much less does he see himself? Like a tipudi in front of the sea. Shabri is trying to explain the same to Ram Bhagwan.

March 2013

1. When Bhagwandas put on a nice Garment on Yogiji Maharaj, Yogiji Maharaj became troubled by it (Loya 17/309).

Reference: “A person with an aversion for the panchvishays can be recognized by the following characteristics: When he receives sumptuous food, he would eat it, but he would not enjoy it as much as he would enjoy eating simple food. In fact, he would be troubled by it. Also, he would become upset wearing fine clothes; he would not enjoy them as much as he would enjoy wearing tattered, coarse clothes. In fact, his mind becomes troubled by fine clothes.

Explanation: A person who has an aversion for the panchvishayas is troubled when faced with good objects.

2. Bhagatji maharaj was insulted many times in Satsang, yet he stayed very firm in his faith in satsang and never turned away from Satsang (G-III- 21/587).

Reference: Similarly, when one’s satsang is firm, regardless of the amount of misery that may befall one and however many times one is insulted in Satsang, one’s mind never turns away from Satsang.

Explanation: One who has a strong foundation in Satsang will also stay firm in satsang even if hardships come along or gets insulted, one will always stay firm in Satsang like Bhagatji Maharaj.

3. “Ego is superintendent”- Yogiji Maharaj (Loya 6/267).

Reference: If having ego for this body is the root cause of all problems, by getting rid of ego, one is able to eliminate all other problems. And if a thought “I am different that this body, I am Aatma” comes to mind, then all the other good qualities automatically come.

Explanation: “Hu tale hari dhukda te talay dasbhave re...” If we let go our ego, we are able to eliminate all the other problems.

4. One should listen to discourses by PramukhSwami who is very innocent (Loya 12- 292).

Reference: “If the listener possesses extreme shraddhā; and if he encounters favorable places, times, etc.; and if he encounters a guru with the highest level of gnān, then the highest level of faith will develop. Otherwise, such faith would develop after many lives.”

Explanation: To reach immediate faith, one should have a company of ekantik sant and listen to discourses through such a sant. This way, one will develop strong faith in this life itself.

July 2012

1. Ramprataphbai insulted Damodar Sheth, yet he continued to come to Mandir (Loya 6/264-265, G-III 11/564-565).

Reference: 1) if a *sādhū* repeatedly reprimands one, and maintains constant vigilance on any *swabhāṅ* he sees within one; and if he does not cease to denounce that *swabhāṅ* until it is overcome, and does not merely flatter, then even if he is not considered great in public view, one should still keep his company.” 2) If a person is profoundly attached to God and His *Bhakta*, just as he is attached to his body, then he will not be affected by any obstacles. In fact, regardless of the extent of adverse circumstances he may encounter, he will not turn away from God and His *Bhakta*.”

Explanation: 1) When a Sant shows us our swabhavas, we should not take wrong way and should never leave satsang. 2) We have such Aatmabudhdhi towards our body that even if we have to go to bathroom ten times, we do not take avagun of this body. In a similar way, if we have Aatmabudhdhi towards Bhagwana and his devotee, then our Jiv never drops from satsang.

2. Despite having a golden kingdom, Ravan struggled to stay happy during his lifetime (G-III-8/559, G-III-38/626-627).

Reference: 1) “A person who has not controlled his indriyas by vairāgya and swadharma remains miserable, despite staying in the company of God and His Bhakta. 2)“Greed for wealth and other things, desires to associate with women, attachment of the tongue to various tastes, the belief that one is the body, affection for kusangis and attachment to one’s relatives – one who possesses these six characteristics will never become happy, either in this life or even after death.

Explanation: if we do not have vairāgya and swadharma then even if we keep a company of God and his devotee, we will always be unhappy instead of being happy just as Ravan was unhappy. 2) Ravan had a desire for women; as a result he was destroyed and was never happy. Thus, according to “Ek naari sada brahmachari” (keeping a company of only one woman for married man), one should never do a sankalp of other women.

3. Shreeji Maharaj himself tried to test Vajiba’s faith, yet she was firmly convicted towards him (Loya 17/308).

Reference: If a person has absolute faith in God coupled with the knowledge of His greatness, then his mind will never become perverted.

Explanation: If one has firm conviction towards God with utmost mahima, then even if God himself can't try to break that conviction. Thus, we all should keep firm faith and conviction in God with mahima.

4. Pramukhswami Maharaj is a type of Sadhu that should be worshiped just how one would worship God (G-III-26/597-598).

Reference: What are the characteristics of a Sant who is worthy of being worshipped on par with God? Well, such a Sant suppresses the actions of māyā's gunas – the indriyas, the antahkaran, etc.; but he himself does not get suppressed by their actions. In addition to this, he only performs activities related to God; he is staunch in his observance of the five religious vows; and believing himself to be brahmarup, he worships Purushottam Bhagwān. Indeed, even though that Sant appears to be human, he is still worthy of being worshipped on par with God.

Explanation: The present form of God is always on this earth. Where is the form then? Shreeji Maharaj in Vachanamrut explains the characteristics of sant and says that Bhagwan resides in such sant, thus such a sant is qualified to be worshiped as God.

Exercise

1. Rampratapbhai insulted Damodar Sheth, yet he continued to come to Mandir (Loya 6/264-265, G-III 11/564-565).
2. If we stop watching TV, we can win over our antahkaran easily.
3. Parvatbhai always did introspection and did mansi. As a result, he never fell from his level.
4. Shree Krishna rejected Duryodhan's food as he took fault of Paandavs, instead he accepted simple food offerings by Vidurji.
5. Despite Shashtriji Maharaj's harsh words, Jivabhai from Bhayli stayed stable.
6. "Muj vina janjo re, bija mayik sahu aakar; priti todjo re, jutha jani kutumb parivar."
7. "Ego is superintendent"- Yogiji Maharaj (Loya 6/267).
8. "Ham to ek sahjanand gave; hamare man swaminarayan dusro na bhave."
9. "One moment spent with a satpurush is worth spending 100 years of sadhna"- Sant Ibrahim.
10. "He naath! Aham mamata thao santma, je tamne vala dayal re..."
11. "Kaha kahu chabi aapki bhale birajo naath, tushi mastak tab name, jab dhanushban liyo hath".
12. Jenu kame kapi lidhu naak, lobhe lao laaj lidhi re, jene jibhe roli karyo rank, mane to fajeti kidhire" (G-III-38/627-628).
13. According to Shreeji Maharaj, Shravan, Manan, and nidhidhyas means doing Het in Pramukhswami Maharaj.
14. Arjun had faithful friendship with Shree Krishna Bhagwan which lead him to be happy in this life and life after.
15. Muktanand Swami! You didn't understand, Alaiyo is Alaiyo"- Shreeji Maharaj (Loya 17/307).
16. If you control your senses externally, they do not enter your anatahkarn internally.
17. A dog reached by Bhagvatsinh bapu from Gondal. As a result, Bapu punished the Darwan 5Rs.
18. "Kedi Desho ma dehabhiman, jene kari visro Bhagwan..."

19. “ Jene gher rajni tame jagya, kon hati teni jatladi, Brahmanand kahe sanshay thayo nahi, dhanya tamari chataldi.
20. “Kari karuna re swami Sahjanand padharya akhand sukh aapva... Muktanand Swami
21. “ Je barnethi bandh chutie, te bandh na karie barnu; jene aadhare jivie, tenu na karie marnu- Vachanvidhi.
22. When Govindswami saw Rajani Bani coming towards him with valuable ornaments, Govindswami left his clothes and left from that place.
23. Surakhacr was firm in his nishkami vartman, as a result he did not have to work on anything else relating to dharma.
24. If Dhrutrashtra has same love towards Shree Krishna Bhagwan as he has with his own son Duryodhan, he would have certainly attained moksha in his life.
25. Despite Shashtriji Maharaj’s harsh words, Jivabhai from Bhayli stayed stable.
26. Shukdevji did not doubt when Shree Krishna Bhagwan played raas with Gopis.
27. Jene rachyu aa jagat jone jujvi e jatnu re (G-III-39/631).
28. Mirabai had many hardships, but he never lost faith in God.

Quotes

1. Any weakness in observing the five religious vows which cannot be overcome by one's own thought process should be disclosed before the Sant who has no such weaknesses. If one has perceived faults in the Sant, that should also be disclosed. Furthermore, any doubts in one's conviction of God should also be disclosed. Then one can be considered to be honest. (Loya 5: Controlling the Indriyas and the Antahkaran)
2. Just as Dattatreya imbibed the virtues of the five bhuts, the moon, various animals, a prostitute, a virgin, his own body and others, similarly, only if a person has the disposition of imbibing the virtues of a sadhu does his foundation in Satsang become solid. If a person does not have such a disposition, then even though he remains in Satsang, his foundation is not firm. (Loya 5)
3. Of the dharma-related endeavours, if one maintains the vow of non-lust, all other endeavours will develop. Of the God-related endeavours, if one keeps the conviction of God, then all of the others will develop. (Loya 6: Purifying the Company One Keeps)
4. All flaws reside in the flaw of identifying one's self with the body. If that is abandoned, all flaws are abandoned. Furthermore, if the sole virtue of ātmā-realization, i.e., realizing oneself as the ātmā, distinct from the body, is developed, then all virtues will develop. (Loya 6)
5. One possessing the highest level of 'nirvikalp faith' realizes that countless millions of brahmānds, each encircled by the eight barriers, appear like mere atoms before Akshar. Such is the glory of Akshar, the abode of Purushottam Nārāyan. One who worships Purushottam realizing oneself to be aksharup can be said to possess the highest level of 'nirvikalp faith'. (Loya 12: The Six Levels of Faith; Savikalp and Nirvikalp Faith)
6. If a person is indifferent to his body, has firmly realized his self to be the ātmā, maintains vairāgya towards the panchvishays and has absolute faith in God coupled with the knowledge of his glory, then his mind will never become perverted – even amidst the most adverse circumstances imaginable. (Loya 17: Reverence and Condemnation)
7. If a person has realized the glory of the Sant, then regardless of how much the Sant scorns him, he would never become upset with the Sant. In fact, if he does find a fault in anyone, he would find it in himself, but in no way would he perceive a flaw in the Sant. (Loya 17)
8. Of the four types of eminent spiritual people just described, if a person serves one who is like lightning or the vadvānal fire – by thought, word and deed, while staying within the tenets of one's dharma – then bhakti coupled with the knowledge of God's glory develops in that person. (Vartal 3: Four Types of Eminent Spiritual People)
9. Then by performing with extreme affection such similar service of God and the Sant who possesses the highest qualities, even if he is a devotee of the lowest type and was destined to become a devotee of the highest type after two lives, or after four lives, or after ten lives, or after a hundred lives, he will become a devotee of the highest calibre in this very life. Such are the fruits of the similar service of God and God's Bhakta. (Vartal 5: One Should Not Perceive Māyā in God; Performing Similar Service)
10. Therefore, intense love for the Satpurush is the only means to realizing one's ātmā; it is the only means to realizing the glory of the Satpurush; and it is also the only means to having the direct realization of God. (Vartal 11: The Destruction of the Jiva; Love for the Satpurush Is the Only Means to Realizing the Ātmā)
11. I consider this assembly of satsangis to be far greater than the assemblies in Shvetdwip, Golok, Vaikunth and Badrikāshram; and I see all of these devotees as being extremely luminous. Indeed, I swear by this assembly of sadhus that there is not even the slightest untruth in this matter. Why do I have to swear in this manner? Because not everyone understands such divinity, nor can they see it; that is why I have to swear. (Gadhada III 2: The Attainment of All Purushārths; Incarnate God in the Form of the Guru)

12. The Shrutis state: 'If a person develops conviction in the guru – who is the manifest form of God – in the same way that he has conviction in the non-manifest devas, then, as a result, he attains all of the arthas which are described as attainable.' (Gadhada III 2)
13. When he attains the company of such a Sant, he has, while still alive, attained he who was to be attained after death. That is to say, he has attained that which is called the highest state of enlightenment, or liberation, while being alive. (Gadhada III 2)
14. For a person who desires his own liberation, nothing in this world is more blissful than God and his Sant. Therefore, just as a person is profoundly attached to his own body, he should be similarly attached to God and his Sant. One should also remain absolutely loyal to the Bhakta of God. (Gadhada III 7: An Iron Nail)
15. Just as an iron nail that is firmly affixed to an iron surface can never be separated, similarly, one's mind should be fixed firmly at the holy feet of God. When the devotee has kept his mind at the holy feet of God in this manner, he does not have to die to attain the abode of God – he has attained it while still alive. (Gadhada III 7)
16. One who wishes to keep one's bhakti free from obstacles and to attain the holy feet of God, - 1 - should remain constantly vigilant at the gateway of the abode of God in the form of awareness, and should not allow any objects except God to enter therein. (Gadhada III 9: The Gateway in the Form of Awareness)
17. The indriyas are overcome by the four means of vairāgya, swadharma, austerities and niyams. The mind is overcome by the nine types of bhakti coupled with the knowledge of God's glory. (Gadhada III 11: Understanding LikeThat of Sitāji)
18. If the devotee has profound attachment and deep love for God and his Bhakta, just like the attachment and love that he has for his own body, then the type of bliss that prevails in nirvikalpsamadhi will continue to remain forever, even without that samadhi. (Gadhada III 11)
19. If a person is profoundly attached to God and his Bhakta, just as he is attached to his body, then he will not be affected by any obstacles. In fact, regardless of the extent of adverse circumstances he may encounter, he will not turn away from God and his Bhakta. (Gadhada III 11)
20. One who desires one's own liberation should not harbour any form of vanity – such as, 'I have been born in an upper-class family,' or 'I am wealthy,' or 'I am handsome,' or 'I am a scholar.' One should not keep any of these types of beliefs. In fact, even with a meek satsangi, one should behave as a servant of servants. (Gadhada III 12: A Magical Technique)
21. Specifically, like a woman who observes the vow of fidelity, he would never develop the same affection towards even other mukta sadhus – however great they may be – as he has developed towards whichever form of God he has had the darshan of. (Gadhada III 16: The Vow of Fidelity)
22. One who does engage in an argument and defeats a devotee of God is a sinner worse than one who has committed the five grave sins. In addition, I do not like even the sight of one who speaks ill of a devotee of God before me. (Gadhada III 21: A Golden Thread; Dharma Possesses the Same Eminence as Bhakti)
23. This Satsang is divine, and all these satsangis are exactly like God's attendants residing in Shvetsdwip, Vaikunth and Golok. I, myself, swear by God and the devotees of God that I realize these satsangis to be the same as the attendants of God residing in the divine, all-transcending Akshardhām. (Gadhada III 21)
24. A thread of gold remains the same in all six seasons; it does not become limp even during the heat of summer. Similarly, when one's satsang is firm, regardless of the amount of misery that may befall one and however many times one is insulted in Satsang, one's mind never turns away from Satsang. Only such staunch satsangi Vaishnavs are my kith and kin. (Gadhada III 21)

25. What are the characteristics of a Sant who is worthy of being worshipped on par with God? Well, such a Sant suppresses the actions of māyā's gunas – the indriyas, the antahkaran, etc.; but he himself does not get suppressed by their actions. In addition to this, he only performs activities related to God; he is staunch in his observance of the five religious vows; and believing himself to be brahmarup, he worships Purushottam Bhagwān. (Gadhada III 26: The Sant Who Suppresses His Mind and Indriyas)
26. This manifest form of Purushottam Bhagwān is the controller of all, including Akshar. He is the Lord of all of the ishwars and the cause of all causes. He reigns supreme, and he is the cause of all of the avatars. Moreover, he is worthy of being worshipped single-mindedly by all of you. The many previous avatars of this God are worthy of being bowed down to and worthy of reverence. (Gadhada III 38: The Sāṅkhya Shastras and Others; Remaining Forever Happy)
27. Greed for wealth and other things, desires to associate with women, attachment of the tongue to various tastes, the belief that one is the body, affection for kusangis and attachment to one's relatives – one who possesses these six characteristics will never become happy, either in this life or even after death. (Gadhada III 38)
28. One should also attach one's jiva to the Bhakta of God – the great Sant – who does not identify his self with the body, who possesses vairāgya, and who feels that he has transgressed a major injunction of God even if he has transgressed a minor injunction. One should act according to his command by thought, word and deed. (Gadhada III 38)
29. The sense of I-ness towards the body and my-ness towards anything related to the body. These should be eradicated. Anyone who eradicates māyā can be said to have transcended māyā. In fact, it is the principle of all of the shastras that one should eradicate māyā and develop love for God. This principle must be understood – either today or sometime in the future. (Gadhada III 39: Vishalyakarani Herbal Medicine)
30. God has given the countless jivas of the brahmānds the pleasures of the panchvishays. But they are inferior like the piece of rotlo thrown to the dog, whereas the bliss of God himself is far superior. (Gadhada III 39)
31. If one attains the jñān of one's jivātmā and the jñān of God's glory as mentioned earlier, then even if one has somehow become attached to any sort of pleasures of the panchvishays, one would not remain bound by them, but would, in fact, break that bondage and withdraw from them. (Gadhada III 39)
32. Similarly, all of the 'arrows' in the form of the indriyas' desires to indulge in the vishays are removed when these two points have been embedded in a person's mind. That is to say, the vruttis of his indriyas withdraw from the pleasures of the vishays and become rooted only in God. Only he is a satsangi. (Gadhada III 39)
33. Only God is like God. Many have attained qualities similar to his by worshipping him, yet they certainly do not become like God. (Gadhada III 39)