

Satsang- Exam Pragna- 1 Paper - 2

**Brahmvidya na Amulya
Grantho**



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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Multiple Choice Questions

For the following choose the correct answer. (More than one answer could be correct)

March 2014

1. The Importance and the necessity of Brahmvidya

- 1) ___ As long as the influence of the gunas (qualities) remain, he will never experience unhappiness.
- 2) ___ When he behaves as the Astma, then he remains unhappy.
- 3) ___ One who possesses these eight characteristics, will never become happy.
- 4) ___ On having Parmatma's darshan the intense fascination can also be destroyed.

2. The Divine Personality of Shriji Maharaj: Realisation of atma-parmatma

- 1) ___ I see that form in the incarnate for before Me at this very moment.
- 2) ___ I am confident that I can never be dislodged from My spiritual status.
- 3) ___ Regardless of the extent of adverse circumstances that I may encounter, in no way will My mind ever be affected.
- 4) ___ I have talked to you having seen it with My own eyes.

3. The peculiar style in Swamini Vaato of explaining things by illustrations/incidents

- 1) ___ One who does even very little, but with agna or command is having achieved too much.
- 2) ___ That pleasure is different.
- 3) ___ What satisfaction can one gain who sits around lazily ?
- 4) ___ This jiva has become enamoured of this world.

Ans.: 1. 4 (5) 2. 1,4 (39-40) 3. 2,4 (111-112)

July 2013

1. The necessity to understand Maharaj as supreme (90)

- 1) ___ Without knowing Maharaj as Purushottam, it is not possible to go to Akshardham.
- 2) ___ Purushottam Sahajanand Swami is the cause of all the incarnations.
- 3) ___ Keep absolute faith in the group, other wise the doubt will not resolve.
- 4) ___ To understand upasana is the supreme spiritual endeavour of all.

2. Clear descriptive picture of self-realisation in Vaato: Disproportionate importance of sources (93)

- 1) ___ To behold Sant within one's atma is better.
- 2) ___ Nothing is better than upasana.
- 3) ___ Understanding is better than continuously saying the rosary.
- 4) ___ Understanding presence of God in everything is the best.

3. Opinions about the Vachanamrut: the opinions of the Gunatit Gurus (17)

- 1) ___ There is knowledge of avatar and avatari in Vachanamrut.
- 2) ___ Shriji Maharaj has arranged the very essence of all the scriptures in Vachanamrut.
- 3) ___ To look for happiness elsewhere is delusion.
- 4) ___ In this Book of Vachanamrut is the very essence of the four Vedas, Khatshastra and eighteen Purans.

Ans.: 1. 1,2,4 (124) 2. 3(128) 3. 4 (18)

March 2013

1. Essence, secrets and principle of all the scriptures in Vachanamrut (14)

- 1) ___ 19000 shlokas of Shrimad Bhagavat
- 2) ___ The essence of the religion is hidden in the vedas.
- 3) ___ Prasangmajaram paashamaatmanah
- 4) ___ This is the very essence of all the scriptures, i.e. the vedas, the Shastras, the Purans, the Itihas etc.

2. The peculiar style in Swamini Vaato of explaining things by illustrations/incidents (80)

- 1) ___ Golito (a tool of potter for inside support) means the spiritual endeavours.
- 2) ___ We should not take the monopoly contract for everyone.
- 3) ___ We have mortgaged our body so cannot worship God.
- 4) ___ If a businessman is powerful he will acquire land.

3. Historical Authenticity

- 1) ___ A.D.
- 2) ___ Date
- 3) ___ Town
- 4) ___ Place

Ans.: 1. 3,4 (16,17) 2. 2,3 (113, 114) 3. 3,4 (55-56)

July 2012

1. Insistance for pure action for the liberation of *jivas*

- 1) ___ If you were to face the calamities of eight consecutive famines, I will protect you from them.
- 2) ___ I will have nothing to do with you in that.
- 3) ___ A person who forsakes dharma under the pretext of glory, should be considered to be demonic.
- 4) ___ Anyone, who even talks of such a lapse in dharma should be called a non-believer.

2. Cloud of intoxication on greatness of attainment in 'Swamini Vaato' (107)

3. The Divine Personality of Shriji Maharaj: Zeal for reunciation (24)

- 1) ___ My mind has never been tempted at any place
- 2) ___ I push them away with my feet
- 3) ___ Why would I leave home if I had expectations of wealth or the ashram ?
- 4) ___ I have not come here to be tied down in your palace or your kingship.

Ans.: 1. 2,4 (43,45) 2. 2,3 (148) 3. 2,3 (29, 30)

March 2012

1. The utterances of persons who have experienced the Vato (59)

2. Clear descriptive picture of self-realisation in Vaato: Clarification of obstacles during Sadhana (103)

- 1) ___ There are many who cause obstacles on the path of salvation. They should be recognised.
- 2) ___ Do things in such a way that no obstacles come in the path of dharma.
- 3) ___ There are four obstacles in worshipping God.
- 4) ___ If one associates with bad company in satsang then even one who is brahmarup, one becomes body-conscious.

3. The Importace of Brahmvidya (5)

- 1) ___ It is the spiritual path leading to the real experience of *Atma* and *Paramatma*.
- 2) ___ To worship Purushottam Narayan with believing one's self to be Brahma.
- 3) ___ Brahmagnan
- 4) ___ By which one gains the true knowledge of Akshar and Purushottam.

Ans: 1. 1,2 (80) 2. 1,4 (141) 3. 2,3 (2)

July 2011

1. Clear descriptive picture of self-realisation in Vaato: Imperfection in proper amalgamation with God and Sadhu.

- 1) ___ The extent to which the jiva is surrendered, is the extent of fulfilment attained, and the extent to which it is not surrendered over, that much is not attained.
- 2) ___ This Jaga Bhakta has firmly attached his jiva to me, but does not trust me.
- 3) ___ This Jala Bhakta has firmly attached his jiva to me, but does not trust me.
- 4) ___ If one is totally honest then the jiva cannot remain without becoming Brahmaroop.

2. Worthy of holding Maharaj in full (71)

- 1) ___ God resides in this sadhu.
- 2) ___ Here, together with this sadhu, Sahjanand Swami himself is manifest.
- 3) ___ God resides in this devotee.
- 4) ___ One cannot recognize when he is in the human-manifest form.

3. Remedy of permanent peace in 'Swamini Vaato' (108)

March 2011

1. The Divine Personality of Shriji Maharaj: Thoughtfulness (28)

- 1) ___ I constantly regard each and every worldly object to be perishable and insignificant.
- 2) ___ When will I leave this body to experience that bliss ?
- 3) ___ The antahkaran becomes extremely sad.
- 4) ___ Just as everyone loses interest in the person on death-bed and the person on death-bed loses interest from worldly life, I constantly regard such loss of self-interest from me and from others.

2. Incarnation of Akshardham Himself (61)

3. Difference between Avatar and Avatari (91)

- 1) ___ The difference should be known to be like that between the gun and his gunman, the stars and the moon.
- 2) ___ All the avatars are like Parasmani.
- 3) ___ The Purushottam is Chintamani.
- 4) ___ Just as on encountering a mountain of magnet, the nails of a ship are attracted.

Ans.: 1. 1,4 (35-36) 2. 2,3 (83-84) 3. 3,4 (125-126)

July 2010

1. The importance and the necessity of Brahmavidya

- 1) ___ As long as the influence of the gunas (qualities) remain, he will never experience unhappiness.
- 2) ___ When he behaves as the Astma, then he remains unhappy.
- 3) ___ One who possesses these eight characteristics, will never become happy.
- 4) ___ On having Parmatma's darshan the intense fascination can also be destroyed.

2. Unique Specialities of the Vachanamrut: Aphorism teaching (49)

- 1) ___ Without the strength of his Ishtadev, no spiritual endeavours can be fulfilled.
- 2) ___ To behave above the influence of worldly desires is the dharma of one who is ekantik.
- 3) ___ Only one who is satsangi has the right to offer bhakti to Purushottam.
- 4) ___ One who aspires for liberation should most certainly develop enmity towards the mind.

3. Other proofs of the authenticity of Vachanamrut: Unique listeners

- 1) ___ Muktanand Swami
- 2) ___ Nityanand Swami
- 3) ___ Atmanand Swami
- 4) ___ Bhagawadanand Swami

Ans.: 1. 4 (5) 2. 1,4 (63,64) 3. 1,2 (47)

Exercise:

1. The editing team of Vachanamrut (40)

- 1) ___ Gopalanand Swami
- 2) ___ Muktanand Swami
- 3) ___ Shukanand Swami
- 4) ___ Nityanand Swami

2. The importance and the necessity of Brahmavidya (6)

- 1) ___ When man shall cover the sky with cloth, then there shall be an end to the mankind's grief without having realisation of God.
- 2) ___ Only by knowing it, can one overcome death.
- 3) ___ Vidyanam aadhyatmavidya.
- 4) ___ Only by knowing it, can one overcome grief.

3. Durlabh vaato na karnaaraa pan durlab (3.4)(58)

4. How many Vachanamruts are there per chapter ?

- (1) __ Sarangpur Chapter -12
- (2) __ Kariyani Chapter -18
- (3) __ Loya Chapter - 18
- (4) __ Amdavad desh additional - 11

5. The utterances about 'Swamini Vaato' (58)

6. Shriji Maharaj's readiness to serve (26)

- (1) __ Vach. G.I 10
- (2) __ Vach G.I 7
- (3) __ Vach G.II 63
- (4) __ Vach G.II 52

7. Original definitions by Shriji Maharaj (48)

- 1) ___ Affection: One who has affection for his beloved God lives as per the will of God, that is the characteristic of affection.
- 2) ___ Maya: Maya is nothing but the sense of I-ness towards the body and my-ness towards anything related to the body.
- 3) ___ Moha (Delusion): The characteristic of delusion is "not being able to perceive one's own flaws.
- 4) ___ Tyagi (Renunciant): A renunciant is one who has renounced worldly life, and accepted the garb of a renunciant, who does not harbour affection for objects other than the form of God.

8. Clarification on Shreeji Maharaj's heart-touching principle in 'Swamini Vaato' (89)

9. Shriji Maharaj: Supreme God and the cause of all the avatars (19)

- 1) ___ The form amidst the divine light is this Maharaj visible before you.
- 2) ___ As for Me, not even the slightest bit of lust, anger, avarice, egotism, matsar, or jealousy enters My heart.
- 3) ___ Whether this principle is understood today, or after a thousand years, there is no option but to understand it.
- 4) ___ There is absolutely no difference between the manifest form of Purushottam Bhagwan visible before you and the form of God residing in Akshardham.

10. Gunatitanand swami's eagerness to obey (67)

11. Shriji Maharaj's eagerness to listen to spiritual discourses (27)

- 1) ___
- 2) ___

- 3) ___ My mind never becomes satiated with spiritual discourses, devotional songs, talks related to God.
- 4) ___ He used to visit different temples in Ayodya to listen to the spiritual discourses being held there.

12. Unique specialites of the Vachanamarut

- 1) ___ Light and efficacious style with full of illustrations
- 2) ___ Question and Answer style
- 3) ___ Written by Shriji Maharaj Himself
- 4) ___ Simple Gujarati style in prose

13. Editors of 'Swamini Vaato' (56)

- 1) ___ Harishankarbhai
- 2) ___ Sadashankar bhai
- 3) ___ Bhagatji Maharaj
- 4) ___ Sadguru Yogeshwardas

14. Importance of the Satpurush in Sadhana (96)

- 1) ___ All the powers can be gained through Sadhu
- 2) ___ All understanding is gained through Sadhu
- 3) ___ Habits can be ended through the Sadhu
- 4) ___ Work quickly accomplished with the direction of Sadhu

15. I think - eagerness to spiritual discourses (27) - Shriji maharaj ne G II 37 pramaane shemiathi trupti thati nathi

- 1) ___ Service
- 2) ___ Discourses related to God
- 3) ___ Meditaton
- 4) ___ Darshan

16. Editors of 'Swamini Vaato'

- 1) ___ Jaga Bhakta
- 2) ___ Krushnaji Ada
- 3) ___ Sadashankar bhai
- 4) ___ Shivshankar Bhai

17. Importance of the Satpurush in Sadhana (96)

18. Aphorism teaching (in Vachanamrut)

19. Editors of 'Swamini Vaato'

- 1) ___ Sadguru Balmukunddas Swami
- 2) ___ Bhagatji Maharaj
- 3) ___ Jaga Bhakta
- 4) ___ Thakkar Narayan Pradhan

20. Original definitions by Shriji Maharaj (48)

- 1) ___ The characteristic of delusion is "not being able to perceive one's own flaws.
- 2) ___ A person who forsakes vanity and worships God, should be known to be an extremely great devotee.
- 3) ___ Not being able to recognize the form of God is Maya.
- 4) ___ Maya is nothing but the sense of I-ness towards the body and my-ness towards anything related to the body.

21. Illustrations given by Maharaj in Vachanamrut (45)

22. Other proofs of the authenticity of Vachanamrut: Unique listeners ((37)

23. The Divine Personality of Shriji Maharaj: Readiness to serve (26)

Short Q & A

July 2013

Q1. Which vidyaa has Shri Krishna Bhagwaan considered as his vibhuti in Gita?

- Shri Krishna Bhagwaan has considered aadhyatmik vidya as his vibhuti in Gita.

Q2. What is the main proven subject of Vachnamrit?(13)

- The main established or proven subject of the Vachnamrit is that the Bhagwaan is the only Parbrahm Purshottam Narayan who is both (saadhya) attainable and (saadhan) the means for attaining the Bhagwaan.

Q3. In Shripur which temptations did Nilkant Varni gave up?

- In shripur NilkanthVarni gave up the temptation of being the mahant of a muth of which the yearly income was 100,00 Rupees.

Q4. According to Swamini Vaato what is the meaning of "Satsang"?

- According to Swamini Vaato the meaning of "Satsang" is to keep the hands folded in respect of the mota ekantik and to do what ever he says (obey all the aagnas).

Q5. Give the names of the Paramhansos that assembled the Vachnamrit? (50)

- The names of the Paramhansos that assembled the Vachnamrit are Muktanand Swami, Gopalanand Swami, Nityanand Swami and Shukanand Swami.

March 2013

Q1.Vachnamrit is a shruti granth then what can be said about the Swamini Vaato?

- Vachnamrit is a shruti(hearing) granth then it can be said that Swamini Vaato is a smruti (memory)Granth.

Q2. Write the chief definition of Moh (ignorance/illusion) as explained by shreeji Maharaj.

- The chief definition of Moh as explained by shreeji Maharaj is that one who is not able to recognize his own faults is Moh.

Q3. What message did Gunatitanand Swami sent to the Abhasinh, the Darbaar of Lodhika while he was seated in dhyaan?

- Gutitanand Swami said,"I do not need sweets. Tell the Darbaar that my gnaan (knowledge) is million folds more than your dhyaan.

Q4. What did Swami say after seeing the clear(pure) sky in sharadrutu? (150)

- Swami says that just as the sky becomes very clear in Saradrutu, similarly while doing satsang the antahkaran(atma or soul) becomes pure and the jiva will experiences bliss”.

Q5. Atma Parmatma is fit for what?

- Atma Parmatma is darshaniya (worth doing darshan upon), is shravaniya(worth to be listened upon), is mananiya (worth to be thought upon) and is worth doing nididhyasan (worth to be meditated upon).

July 2012**Q1. What is the best bhaashya (commentary)of the Vachnamrit?**

- The best Bhaashya of Vachnamrit is the Swamini Vaato.

Q2. In which place did Shreeji Maharaj live or survive only on air?

- In Purshottam puri Shreeji Maharaj lived only on air.

Q3. Write the number of Vachnamrits in each section.

- The number of Vachnamrits in each section are as follows:
 - Gadhada section I has 78
 - Sarangpur has 18
 - Karyani has 12
 - Loya has 18
 - Panchala has 7
 - Gadhada section II has 67
 - Vadtal section has 20
 - Amdavaad has 3
 - Gadhada section III has 39
 - Amdavaad has 11 extra

Q4. Where and at what occasion did Shreeji Maharaj place the chhadi on Gunatitanand Swami’s chest and introduced him as Aksharbrahma?

- Shreeji Maharaj placed the chhadi on Gunatitanand Swami’s chest and introduced him as Aksharbrahma in Sarangpur at Rathod Dhadhal’s home during the festival of Holi.

Q5. According to Vachnamrit Vartaal 2 what does Shreeji Maharaj say to one who understands Bhagawaan as per four shashtras or scriptures?

- According to Vachnamrit Vartaal 2 Shreeji Maharaj says that one who understands Bhagawaan as per four shashtras or scriptures is a total or complete gnani.

March 2012

Q.1 Why is there the description of Shreeji Maharaji's murti in the beginning of each Vachnamrit?

- There is the description of the divine murti of Shreeji Maharaji in the beginning of each Vachnamrit so that the person reading or listening the vachnamrit is able to still his mind and concentrate on the murti .

Q2. Saadhak should concentrate on which three thoughts?

- The three thoughts a saadhak should concentrate on are:
 - a. Thought of Bhagwaan's Upaasna
 - b. Thought of atma vichaar
 - c. The thought of jagat(world) as nashvant (perishable)

Q3. In Vachnamrit G.III. 28 what question does Shreeji Maharaji's ask to Brahmanand Swami, Shukmuni and Surakhaachar?

- In Vachnamrit G.III. 28, Maharaj asks to Brahmanand Swami, Shukmuni and Surakhaachar that:
 - a. Which flaw do you have that halts your progress in satsang.
 - b. How has Gunatitanad Swami and Nishkuladand Swami eradicate the roots of pancvishys?(81)
 - c. Gunatiatanand through his vaato and Niskulanand through the creations of his grants or scriptures have eradicated the roots of panchvishays.

Q4. How has Gunatitanad Swami and Nishkuladand Swami eradicate the roots of pancvishys?(81)

- Gunatiatanand through his vaato and Niskulanand through the creations of his grants or scriptures have eradicated the roots of panchvishays.

Q5. To which samarth (capable) sadgurus did Gunatitanad Swami help create the servopari nishchay of Sheeji Maharaj?

- Gunatitanad Swami helped create the sarvopari nishchay of Sheeji Maharaj to Bhayatmanant Swami, Shukanand Swami and Premanand Swami.

July 2011

Q1. Man's jiva or life is attached to what kind of pollution? (4)

- From the eternity a man's jiva is attached to kaam, krodh, maan, irsha, mutsar, laalsa, raag, dhwesh, ahem mamatva and various types of vaasana.

Q2. Name the four Vedas. (6)

- The names of the four Vedas are: Rugved, Yajurved, saamved and atharvaved.

Q3. When shreeji Maharaj asked the elderly santos to share their specialty, then what speciality did Muktanand Swame share?(54)

- Muktanand Swami says, “if some one is approaching forward with anger but if he gets to do my darshan then his anger will calm down.

Q4. Whenever Gunatitanand swami talked about Maharaji as being Purshottam what did Gopalanand Swami say?(81)

- Gopalanand Swam said, “Oh Swami is the incarnate or the shaakshaat avatar of Aksharbrahm, therefore he is not bound by the restrains of vedas.

Q5. What did Swami say after seeing the clear(pure) sky in sharadrutu?(150)

- Swami says that just as the sky becomes very clear in Saradrutu, similarly while doing satsang the antahkaran(atma or soul) becomes pure and the jiva will experiences bliss”.

March 2011

Question 2: Answer the bellow given questions in one complete sentence.

Q1. How does the spiritual scriptures explain the fact about atma-parmatma? (Gujarati illustration). (5)

- By realization atma- parmatma, all doubts vanish and all karm or deeds become weak.

Q2. Write about the opinions given by Shaatriji Maharaj on the Vachnamrit.(19)

- Shreeji Maharaj has given us the essence of all the scriptures in the form of vachnamrit. Vachnamrit contains sarvopari gnan.

Q3. In Vchanamrit G.II.13 what does Sreeji Maharaj say by clearly stating to do the nischay of His servopari panu (of his supreme being).(24)

- Shreeji Maharaj says that, understand that the form within the divine light is this Maharaj Himself. And if you have difficulty in understading that then at least understand that Maharaj sees the divine form which is within the Aksharrup tej.

Q4. In order to be happy what two supports have Gunatitanand Swami showed?(149)

- People attain happiness through one or the other supports, but one must remain happy through Bhagwaan and Atma, and should let go of all other supports.

Q5. According to Gunatitanand Swami, in sadhana what is ekado #1 and what is minda, zeros.(131)?

- According to Gunatitanad Swami Saadhana which is Bhagwaan is ekado and saadhan(means of attaining Bhagawaan) is minda or zeros

July 2010

Question 2: Answer the bellow given questions in one complete sentence.

Q1. What does Gunatitanand Swami say about Brahmavidyaa?(2)

- About Brahmavidyaa, Gunatitanand Swami says that there are a lot of vidyaas, but Brahmavidyaa is the only vidyaa worthwhile studying and there is no way out without studying it.

Q2. What is the main proven subject of Vachnamrit?(13)

- The main established or proven subject of the Vachnamrit is that the Bhagwaan is the only Parbrahm Purshottam Narayan who is both (saadhya) attainable and (saadhan) the means for attaining the Bhagwaan.

Q3. Why has Shreeji Maharaj done *Sadhana* (efforts to attain moksha)?(27)

- By walking on the difficult path of saadhana with this human body, one can reach to the best state of saadhana.
For that reason Shreeji Maharaj has done saadhana to establish faith in every mumukshu's heart.

Q4. Give the names of the Paramhansos that assembled the Vachnamrit?(50)

- The names of the Paramhansos that assembled the Vachnamrit are Muktanand Swami, Gopalanand Swami, Nityanand Swami and Shukanand Swami.

Q 5. Whenever the hand written copy of the swami ni vaato was read , which words did Gunatitanad Swami utter frequently to give its evidence?(75)

- Whenever the hand written copy of swami vaato was read Gunatitanad Swami frequently said that, " in this vaato not a single word is misplaced."

Exercise:

Q1. What does Swami explain with the illustration of the shadow?

Q2. How should we understand Shreeji Maharaj?

Q3. Explain the sutratmak advise given by Shreeji Maharaj in Vachnamrit G.I. 1

Q4. Which question does Nityanand Swami ask in Vachnamrit Loya 1 ?

Q5. What answer does Nilkant give to the request of the Mahant of Shri pur's muth?

Q6. If one associates with respected elderly(mota no sang) then he has to sacrifice his Dhyaan-Bhajan and if he does dhyaan-bhajan then he has to sacrifice his companionship. So what should bedone in this situation?

Q7. Who lives within the fence and who does not live in the restraints of maya?

Q8. What does Swami say in section 1/231 by explaining the importance of the vaato?

Q9. In Mundkoprishad what does Shaunik Rushi ask Angira Rushi? What was said in his response?

- Q10. While ignoring the request of the king and the queen of Vansipur what did Nilkant Varni say?
- Q11. What does Shreeji Maharaj say in G. II 33 about His passion on tyaag?
- Q12. In section 5/65 what does Gunatitanand Swami say about the aatyantik kalyaan (ultimate kalyaan) of jivas?
- Q13. After giving a little thought what did Swami say about the pando (sweet) that Raghuvirji Maharaj gave it to Him?
- Q14. G.I.73 what question does Nityanand Swami ask?
- Q15. Write the definition of brahmavidya as explained in Mundkopnishad.
- Q16. What does Swami say by giving maulik definition of seva?
- Q17. Kuvaa ma rai na.....karvu chhe. Complete the vaat
- Q18. Nitya laahk rupiama ne nag a me. Complete the vaat
- Q19. How does the questions get resolved?
- Q20. By explaining the great importance of the vaato what has Swami said in vaat 1/131?
- Q21. In Swamini vaat section 6/99 what does swami say to clarify the obstacles that occurs in the path of saadhana?
- Q.22 What does Swami say about the chief definition of divyabhav.
- Q23. Write about the opinions given by Shaatriji Maharaj on the Vachnamrit.
- Q24. What does Swami ask Jaga Bhakt when he was moulding the pots?
- Q25. While explaining Upasna what does Swami say in Swami ni vaat section 2/171
- Q26. Without what one will not attain happiness without?
1. Who is like a pimple (khil) or ringworm (daadar).
 2. Who is # 1(ekdo)? Who are zeros?
 3. What is the established or proven subject of the Vachnamrit?
- Q 27. Who is like sour buttermilk around Pragat Bhagwaan?

July 2013

1. Whether one chooses to eat only a Neem tree or live off of only air, the association with the sadhu is worth doing.
 - (Phrases shared by Gunatitanand Swami regarding the importance of the talks (vato)): The value of listening to these talks
2. I and the great sadhu are on your side; we will help you and you shall succeed. (145)
 - Strength enforcing advise from 'Swami ni Vato'
3. Only God and the sadhu can lead to redemption.
 - "Swami ni Vato" is the ultimate discussion of the 'Vachnamrut':) It is the essence of numerous vachnamruts.
4. " In the four months of the monsoon, I will do dharna-parna then" (2)
 - Shreeji Maharaj's divine personality: Fierce penance without looking after his body
5. "Even if he donates one lakh rupees daily, but he talks ill of the satsang, then I do not like that." (138)

March 2013

1. "Yenaksharam purusham veda satyam provach taam tatvato brahmavidyama" (2)
 - Significance of Brahmavidya
2. "Despite countless efforts one can not get rid of all the desires. They can only be eliminated by the mercy of the sant."
 - By the grace of the sant, ones habits, desires, and imperfections can be eliminated
3. " If a well were to be filled with mustard seeds, and as high as an arrow flies up, that is how many souls I want to redeem. " (98)
 - Desire for eternal redemption of the souls
4. "When God assumes a form for the purpose of redeeming souls, he arrives with his divine above, Akshardham, divine parshads, and his full opulence and glory." (82-83)
 - Gunatitand Swami: the exact form of Aksharbrahma
5. " The Vachnamrut includes all the words. No talk is left incomplete." (18-19)
 - The opinions of the Gunatit Gurus

July 2012

1. "Here with the sant, Shreeji Maharaj resides himself presently." (97)
 - To Become worthy of experiencing Sheeji Maharaj in all his glory.
2. " Veda, Shastra, Puran, and History all equate to this...This talk that I have shared with you is the hidden truth from all the scriptures." (17)
 - Vachnamrut contains the essence-hidden truth-principles from all the scriptures.
3. "The murti that is present amidst the divine light is this very present form of Shreeji Maharaj; know that."
 - Shreeji Maharaj: Is the creator of all the creators, the supreme God.
4. The Vachnamrut text contains the essence of the four Veda, Khatashastra, and the eighteen Purans. (18)
 - Opinions of the Gunatit Gurus
5. "Swalpamasya Dharmasya trayate mahato bhayata" (62)
 - Chief BBB

March 2012

Question 3: Provide the Title from the sub-heading provided below (Points 5)

1. 'Dve vide veditvye para cha apara cha' (3)
 - The importance and Necessity of Brahmavidya
2. "Shreeji Maharaj has given us the essence of all the scriptures, the Vachnamrut, it contains the ultimate wisdom." (18)
 - The opinions of the Gunatit Gurus.
3. "Only one who follows the agna of the ekantik satpurush is considered to have truly mastered separating himself from this body and behaving as atma." (63)
 - Pearls of Wisdom

4. "Without a present guru/Bhagwan, even after observing a million niyams one does not obtain redemption. But one can obtain redemption by simply following just one niyam if it is the wish of this pragat Bhagwan and Sant." (130)
 - The importance of discipline for the attainment of moksha- Sadhana
5. "Routinely examine oneself during each activity; I want to worship God, and so what exactly am I doing? Keep oneself in check this way." (139)
 - Awareness for inner discipline for the attainment of moksha

July 2011

1. Shloka: "Yenaksharam purusham veda satyam provach taam tatvato brahmavidyama" (Mundak Upanishad) (2)
 - Conclusion of Brahma knowledge.
2. "I have concluded the essence of Vedas, Puran, history, Smruti and all scriptures : which is that Jeev, Ishwar, Maya, Brahma, and God are all eternal."
 - The Vachnamrut- : The ultimate essence of all scriptures and their deep values and principles.
3. "Not realizing one's own fault is the root cause of endearment." – Gadhda-II-53 (62)
 - Radical meanings, Definitions and aphoristic discourses: Radical Definitions
4. "I want to go to Akshardham, that should be the ultimate goal in life." (128)
 - Clear picture of spiritual meditation in Gunatitanand Swami's talks: Elaboration on spiritual goals.
5. "I do not desire for clothes, I do not own a single pair of blanket, and I eat for the betterment of someone else." (Gunatitanand Swami's talks 6/152) (87)
 - Gunatitanand Swami- the master of Brahma knowledge: One detached from worldly desires such as food, and clothing.

March 2011

1. "The essence of Four Vedas, 18-Puran, Bharat, Ramayan, and all our scriptures is this." (18)
 - The Vachnamrut- : Essence and summary of all scriptures and their deep values.
2. "I never get satisfaction from listening to spiritual discourses and devotional songs over and over." (34)
 - Attachment to listening spiritual discourses.
3. "One must understand these talks in either first attempt, or thousand attempts, either today or thousands of years later, but one has to understand this eventually." (65)
 - Definite and very clear teachings.

4. "One should listen to these spiritual discourses even if they have to let go their expensive house on fire." (80)
 - Ans. The price/value of Gunatitanand Swami's talks.
5. The principle is to become Brahma like and worship Parabrahma.
 - Ans. The details and clarification of Shreeji Maharaj's core principle in Swami's talks.

July 2010

1. Quote Gadhda III- 38- "Supreme God, the Purushottam is compassionate is ever present in the human form on this earth to bless all beings and is always present for the welfare of society, is your own God."
 - Shreeji Maharaj: Creator of all creators- The Supreme God of all.
2. Quote Kariyani-6- "I like to sacrifice everything for my devotees who devote their mind, actions, and expression."
 - (The purpose of Shreeji Maharaj's life) Shreeji Maharaj's divine life.
3. Quote Vartal-2- Quote Vartal- II- "One who understands the reality of God through four scriptures is a real intellect person." .
 - Knowledge of Spiritual Philosophy and Spiritual Meditation.
4. "Today Purushottam, Akshar, and Mukta all three have come together." (Gunatitanand Swami's talk -3/41)
 - Gunatitanand Swami, the present form of Aksharbrahma.
5. "If someone receives proposal from Vadodara city (a wealthy city in India), one feels very fortunate, similarly, we have attained a proposal of Purushottam Narayan, so we must be proud of it (Gunatitanand Swami's talk - 2/77)
 - "Gunatitanand Swami's talk"- Importance and Pride (of who we have attained as God).

For the below given topics write only the sub topics.

Note: For these questions one is advised to learn the full index as listed below:

PART 1 - BRAHMVIDYA

- 1.1 The capacity of the human-brain to learn several kinds of knowledge
- 1.2 The importance of Brahmvidya (Knowledge of atma)
- 1.3 The Imporance and the necessity of Brahmvidya

PART 2 - VACHANAMRUT

- 2.1 The aspects of Vachanamrut and the subjects explained therein
 - 2.1.1 The aspects of Vachanamrut
 - 2.1.2 The topics covered in the Vachanamrut are spirtual, not mundane or worldly
- 2.2 Esence, secrets, and principle of al the scriptures in Vachanamrut
- 2.3 Opinions About The Vachanamrut
 - 2.3.1 The opinions of the Gunati Gurus
 - 2.3.2 The opinions of prominent learned personalites
- 2.4 The Divine Personality of ShrejiMaharaj, the Preacher of the Vachanamrut
 - 2.4.1 ShrejiMaharaj: Supreme God and the cause of al the avatars
 - 2.4.2 ShrejiMaharaj: Experienced and the complete knower of BRAHMVIDYA
 - Acute penance and complete disregard for Body
 - Zeal for enunciation
 - Readines to serve
 - Eagernes to listen to spirtual discourses
 - Thoughtfulnes
 - Becoming fre of worldly desires: Inocence
 - Equality and stable inteligent mind
 - Realisation of atma-parmatma
- 2.5 The purpose of ShrejiMaharj's discourses
 - 2.5.1: ShrejiMaharaj's blissful life
 - 2.5.2 Discourses only for the blis of the jivas
 - 2.5.3 Insistance for pure action for the liberation of jivas
 - 2.5.4 Maharaj's insistence for God's firm convictio n for the liberation of the jivas
- 2.6 Other profs of the authenticity of Vachanamrut
 - 2.6.1 Unique Listeners
 - 2.6.2 Honest editng team
 - 2.6.3 Historical authenticity
- 2.7 Unique Specialites of the Vachanamrut
 - 2.7.1 Simple Gujarati style of prose
 - 2.7.2 Light and eficacious style with ful of ilustrations
 - 2.7.3 Question and Answer style
 - 2.7.4 Original meanings, definitons and aphorism teachings
 - Original Meanings
 - Original definitons
 - Aphorism teaching
 - 2.7.5 Clear, decisive and doubtfree

2.7.6 Systematic sequence of Philosophy and self-realisation

- Systematic sequences of Philosophy
- Systematic sequence-Road to self-realisation..

2.7.7 Clear explanation of the obstacles

PART 3 - SWAMINIVAATO

3.0 Introduction

3.1. The nature of the Bok

3.2 Editors of the Vato

3.3. Publication of diferent editons of the Bok

3.4 Swami's uterances on the importance of 'vato'

- Rare talks:
- Rare are the talks and rare are its spokesman

- The cost of hearing these talks

3.5 The uterances of persons who have experienced the vato

3.6 The divine Character of Gunatianand Swami, the speaker of the vato

3.6.1 Gunatianand Swami: Incarnation of Aksharbrahm Himself

3.6.2 Gunatianand Swami: The Guide to Brhamvidya

- Austerity, renunciation and complete disregard of body
- Natural sacrifce from Childhod
- No desire for eating, drinking and clothing
- Disregard for body
- The conception for service
- Eagernes to obey
- Onenes in honour and insult
- Firmnes in observing the panchvartaman (the five religious vows)
- Direct experience of Atma-Parmatma
- Worthy of holding Maharaj in ful

3.6.3 The moulder of Brahmi Sthiti

- The noble desire for ultimate liberation of jivas
- The moulding of Brahmi sthiti
- Swami's fearles bold talks
- Incidents indicating Swamishre's bold talks
- Some of Swami's Vato indicating his plain speaking
- Swami's plain speaking of Upasana

3.7 The special facets of 'Swamini Vato'

3.7.1. The diference between "Swamini Vato' and other Vatos

- From subject point of view
- The peculiar style in Swamini Vato of explaining things by illustrations/incidents

3.7.2. Swamini Vato is the best commentary on Vachanamrut

- Explanations based on Vachanamrut's context
- The Summary of several Vachanamruts
- Clarifcation of Vachanamruts' absolute truth
- Truth on diferent endeavours in Vachanamrut
- Original definitons of Vachanamrut's wordings

3.7.3. Clarifcation on Shreeji Maharaj's heart-touching principle in 'Swamini Vato.'

- Shreeji Maharaj-Supreme and source of al incarna-tions

- Diference between Avtar and Avatari
- 3.7.5 Clear descriptive picture of self-realisation in Vato
- Clarifcation of the aim
- Disproportionate importance of sources
- Unanimity in Sadhana
- Importance of the Satpurush in Sadhana
- Everything is posible due to Sadhu
- Al understanding is gained through Sadhu
- Habits, Vishayas and deficiencies can be ended through the Sadhu
- Al the virtues are gained through the Sadhu
- Work quickly acomplished with the direction of Sadhu
- Protection by Sadhu during adverse times
- Imperfection remaining in Sadhana
- Imperfection in recognising God and Sadhu
- Imperfection in obeying instructions
- Imperfection in proper amalgamation with God and Sadhu
- Imperfection regarding human traits and faults
- Awarenes for iner eligious rites
- Clarifcation of obstacles during Sadhana
- Answers to questions related to Sadhana
- Endeavours concisely on Sadhana
- 3.7.6 Powerful endeavour in Swami's teachings
- 3.7.7 Cloud of intoxication on greatnes of atainment in 'Swamini Vato'
- 3.7.8 Remedy of permanent peace in 'Swamini Vato'

Short Notes

For the below listed topic write a brief note in about 15 lines:

March 2014

Q1. Vachnamrit's Clear explanation of the obstacles

A1. Anyone who has studied all the religious scriptures and balanced them with the Vachanamrut, is bound to notice this special uniqueness of the Vachanamrut. In addition to philosophical knowledge and clear definitions of 'do's and don't's', but there is also clear explanation of the obstacles in the path of self-realisation. A clear verbal picture has been presented of where, what and which type of obstacles can come in the path of the person beginning from *jiva-dasha* and reaching upto *brahma-dasha*. And after explaining the different type of obstacles, remedies have also been explained of how to overcome them.

Maharaj has insisted on knowing and to escape from it, staying away from outer *kusang*, and internal *kusang*. The greatest obstacles in the path to self-realisation are mainly human trait in *Bhagwan* and *satpurush*, and disliking, defect and betrayal of the devotees. Why, how, and in whom this human trait or disliking occurs, that, and also in order that they do not occur, Maharaj has indicated different remedies according to the state of different aspirants.

Similarly, He has also clearly described the loss to the devotees on spiritual process from habits such as *kam*, anger, greed, pride, vain pride, jealousy, envy, ego, expectations, desire, body consciousness, desire for worldly happiness, intense fascination, equality, offending, enmity towards devotees, attachment etc., He has also explained where, when, whom and how these habits can pollute the process of self-realisation, and has prescribed the remedies according to the different categories of the aspirants to get rid of these habits, the *sanots*-devotees have also, whilst treading on this path, asked questions about where, and what obstacles come in their ways, and asked for remedies to overcome them, and Maharaj has also prescribed to them, at the required time, the required remedies.

Thus, Maharaj has, given perfect, useful, and obstacles free guidelines for any aspirant treading on the path of self-realisation.

Until now, we have been looking from different angles about the Vachanamrut being an invaluable scripture of **Brahmvidya**. Now, we shall be looking at **Swamini-vaato**, as the invaluable scripture of **Brahmvidya**.

Q2. Vachnamrits Original definitions

A2. In His discourses Maharaj has defined in very short but infallible words the original definitions of words like *maya*, *moha*, *preeti*, *tyag*, *motap*, *dharma*, *gnan*, *vairagya*, *bhakti*, *ekantik bhakta*, *khara bhakta*, *pooro bhakta*, *pakko bhakta*, *yathartha bhakta*, *dradh bhakta*, *sadhu*, *sant*, *sampurna satsang*, *nischay*, *adag nischay*, *paripakva nischay*, *dradh*

nischay, mahamtya-gnane sahit nischay, ashraya, upasana, manushya-bhaav, divya-bhaav, irshya, dosh, droh, etc.,

Let us read the definitions of some of the words as examples:

- **Preeti: (Affection)** *“He who has **affection** for his beloved God, will never disobey the wishes as his beloved. That is the characteristic of affection.”(Vachanamrut Kariyani 11)*
- **Maya:** *“Maya is nothing but the sense of I-ness towards the body and my-ness towards anything related to the body.”(Vach.Gadh.II I/39)*
- **Moh: (Delusion):** *The characteristic of delusion is “not being able to perceive one’s own flaws.”(Vachanamrut Gadhada II/53)*
- **Tyagi: (Renunciant)** *“A renunciant is one who has renounced worldly life, and accepted the garb of a renunciant, who does not harbour affection for asat objects i.e., objects other than the form of God.” (Vachanamrut Gadhada I/36)*
- **Motap: (Greatness)** *“A person who forsakes vanity and worships God, should be known to be an extremely great devotee.” (Vachanamrut Gadhada II/41)*

Even if one goes through the giant ocean of all the scriptures, one may not find such original definitions like Maharaj’s. They are like spiritual pearls and emeralds. Through them aspirants can make their lives prosperous with inner wealth.

Any aspirant, by keeping such useful definitions and understandings before his eyes, and by acting on them and by making necessary adjustments in his life, can achieve the highest level of goals.

Q3. The aspects of Vachanamrut Granth

A3. It is written in Gujarati language in prose. Bhagwan Swaminarayan is not the author of this Book. It is not written in His own handwriting but it is addressed by Him to His disciples, Santos and the devotees in different towns and villages in Gujrat.

The Book contains a collection of certain discourses. He stayed in Gujarat for 30 years (Ashadhi Samvat 1856 to Samvat 1886 that is from BC 1800 to 1830). There are not all the discourses, but only those given by Him during His last 10 years (Ashadhi Samvat 1876 to Ashadhi Samvat 1886 that is during BC 1819 to 1830). And even from these discourses, only 273 discourses have been edited in this Book. The number of discourses in Chapter is as shown below:

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Thus, there are in all 273 discourses addressed in different places.

The heading or title of each Vachanamrut is guidance to the subject matter of the discourse.

In the beginning of each discourse, the first paragraph begins with the name of the town/village, the place, the year, the month, and the time as a proof of its historical authenticity. With that the reader or the listener’s mind remains stable and concentrated; there is also a description of divine Shreeji Maharaj’s dress with ornaments.

The main discourse begins after this brief description. In some Vachanamruts, Shreeji Maharaj Himself has started addressing the gathering on a certain subject, or, in some Vachanamruts Shreeji Maharaj has started by asking questions, and then by answering them. Sometimes, Santos (saints) and devotees question/answer between themselves. Sometimes, they ask questions and discuss with Shreeji Maharaj. This way, discourse with depth in different styles has been given lightly and simply.

Q4. Gunatitanand Swami’s Natural sacrifice from Childhood

A4. Before becoming sadhu, once he was talking to his younger brother Sunderjee whilst swinging him in the cradle. When his mother, Sakarba, asked him about it, he said “Mother, I am going to become a sadhu, but also will I take Sunderjee with me and make him a sadhu. How easily he had renounced home! Once he (Mulji Bhakt) was watering the plants in his field. At that time Maharaj gave him Darshan and said: “What is the purpose of our coming on this earth and what is being done? The Glory of Brahm has completely dried out from the world. Therefore, leave home now. Your time is finished.”

On hearing this, Mulji Bhakt immediately threw away the spade and without going home, he straightaway took the road to Gadhada. What natural sacrifice!

This sacrifice of his was not superficial but was based on firm conviction of detachment. Maharaj sent him back home because of his domestic trouble. But after convincing and quietening everyone at home, he returned and implored Maharaj to initiate him. Maharaj told him: “We will initiate you if you go back, burn the family and then come back.” He again started walking home, but at Muktanand Swami’s instance, Maharaj called him back. At that time Muktanand Swami told Mulji Bhakt: “ What Maharaj

meant by telling you to burn the family, was that you cut the family ties from your heart, not physically burn the family." On hearing this, Mulji Bhakt, replied, smilingly: "There is nothing in my heart except Maharaj, so I don't need to burn anything."

Indeed, his sacrifice was extensive and without attachment, was fully coloured by extensive detachment.

July 2013

Q1. Shreeji Maharaj's Insistence for pure action for the liberation of jivas

A1. Shreeji Maharaj constantly worried for the liberation of his followers. That is why he has always insisted for pure action and behaviour by them. He has continuously advised in Vachnamrut for them to control their indriyas and antahkaran, and to observe the panchvartaman. Let us see some contexts:

- Gadhada I/8: "If the vruttis of the indriyas are directed towards women and other vishyayas, then one's antahkaran becomes polluted and one falls from his path of liberation. Therefore, one should indulge in the vishayas only as prescribed in the scriptures, but one should never indulge in them by transgressing the regulations that are described in the scriptures."
- Gadhada 18: "On the other hand, if one indulges in the panchvishayas thoughtlessly, without distinguishing good from bad, then even if one is as great as Narad and the Sanakadik, one's mind will surely become polluted. What is surprising, then, about the mind of one who believes oneself to be body becoming polluted? Therefore, if one who gives liberty to the five indriyas without applying the discrimination of what is suitable or unsuitable, one's antahkaran will become polluted. On the other hand, if one indulges only in pure vishayas through the five indriyas, then one's antahkaran becomes pure. If the antahkaran becomes purebe wise enough to accept these words of Mine. If you do so, I shall consider it to be equivalent to you having served Me in every way. I will also bless all of you and be extremely pleased with you. Why? Because thereby you will have justified My efforts. Moreover, all of us will dwell together in the abode of God. However, if you do not behave in this manner, we will be greatly distanced. Consequently, you will be reborn as a ghost or a demon, and you will have to suffer. Of course, the fruits of whatever bhakti you may have previously offered to God will be rewarded eventually, but only after much misery. Even then, you will become a mukta and go to the abode of God only by behaving as I have described... imitating Me, believing, that one can remain pure even amidst alluring pleasures is just not possible, even for the likes of Narad and the Sanakadik. So what can be said of others? Countless have become muktas and countless more will become so. Amongst them, none have been able to indulge in pleasures of the senses and yet remain uninfluenced by them, no-one will be able to do so in the future; nor is there anyone like that presently. Even one who has endeavoured for countless millions of years is incapable of remaining uninfluenced amidst temptations. Therefore, if you behave as I have described, you will benefit."
- Gadhada II/35: "Now if you have decided to act according to the discourse which I have just delivered, then come forward one by one, and touch My feet. While doing

- so, take an oath and pledge 'I definitely want to behave accordingly.'
- Jetalpur 3: "O Sadhus! Never allow any lapse in the observance of non-egotism and other vows. Be extremely vigilant."
 - Jetalpur 5: "It is for the liberation of the jivas that I have manifested along with these sadhus. Therefore, if you abide my words, I will take all of you to the above from which I have come. So you should also realise, 'We have already attained liberation.' Furthermore, if you keep firm faith in Me, and do as I say, then even if you were to suffer extreme hardship, or even if you were to face the calamities of seven consecutive famines, I will protect you from them. Even if you were made to suffer miseries from which there seems to be no way out, I will still protect you – but only if you meticulously observe the dharma of My satsang, and only if you continue practicing satsang. However, if you do not, you will suffer terrible miseries and I will have nothing to do with you."

From the above words, one can see the worries, and well wishes of Maharaj, to ensure that His followers don't spoil their liberation by disobeying Niyams.

Sometimes Maharaj awakens His sadhus and followers by harsh words if they disobey the Niyam dharma and commit sins under the pretext of God's glory, gnan, and shelter. For example:

- Gadhada I/77: "A person, who forsakes dharma under the pretext of the gnan of God, should be considered to be demonic. Whoever forsakes dharma in the form of five religious vows-solely advocating strength of bhakti or gnan is a blasphemer of the guru and guru's word. Anyone, who even talks of such a lapse in dharma should be called a non-believer."
- Gadhada II/35: "Though a person has the refuge of the form of God, though he narrates and listens to God's divine incidents and though he chants the name of God, if he does not observe dharma, he would be known as foolish as one who tried to cross the ocean carrying a stone slab upon his head,; he should also be known to be like an outcast."
- Gadhada III/32: "He does not hesitate in committing sins under the pretext of knowing God's greatness. Such a person should be considered wicked and sinful."

Thus, for the good of the jivas, Maharaj has continuously insisted, for them to behave with pure mind.

Q2. . The aspects of Vachanamrut Granth

A2. It written in Gujarati language in prose, Bhagwan Swaminarayan is not the author of this Book. It is not written in His own handwriting but it is addressed by Him to His disciples, Santos and the devotees in different towns and villages in Gujrat.

The Book contains a collection of certain discourses. He stayed in Gujarat for 30 years (Ashadhi Samvat 1856 to Samvat 1886 that is from BC 1800 to 1830). There are not all the discourses, but only those given by Him during His last 10 years (Ashadhi Samvat 1876 to Ashadhi Samvat 1886 that is during BC 1819 to 1830). And even from these discourses, only

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Thus, there are in all 273 discourses addressed in difference places.

The heading or title of each Vachanamrut is guidance to the subject matter of the discourse.

In the beginning of each discourse, the first paragraph begins with the name of the town/village, the place, the year, the month, and the time as a proof of its historical authenticity. With that the reader or the listener’s mind remains stable and concentrated; there is also a description of divine Shreeji Maharaj’s dress with ornaments.

The main discourse begins after this brief description. In some Vachanamruts, Shreeji Maharaj Himself has started addressing the gathering on a certain subject, or, in some Vachanamruts Shreeji Maharaj has started by asking questions, and then by answering them. Sometimes, Santos (saints) and devotees question/answer between themselves. Sometimes, they ask questions and discuss with Shreeji Maharaj. This way, discourse with depth in different styles has been given lightly and simply.

Q3. Awareness for inner religious rites for Sadhana

A3. Sometimes a Sadhak is performing religious rites by material body, but might not be awake to carry on sadhana concurrently with inner subtle Sadhana even then he suffers much more loss in his achievement and state. Inner subtle sadhana has greater value than material sadhana. As such Swami has repeatedly talked to become awake in inner Sadhana in many of his vaatos such as:

- “Maharaj is pleased with devotion, and that is His command, but it is a material way. So keep on offering devotion by this and this body only and doing that continuously of being an atma. There is not talk like that of atma-realisation. 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 - ‘*Atyantiki yatra na Mrutyuhasaha*’ –such liberation in which the fear of death is eliminated is not attained. And due to ego, one offers such physical devotion, single

handedly, 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. *'Kiya balpanani ramat, kiya pamvo siddhono mat.'* Therefore, only when, someday, this talk is practical will there be final salvation." (Swamini Vaat: 6/42)

- "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. atma) progresses a lot. But if he becomes one with his action, that is not proper. (Swamini Vaat: 1/13)
- "One should constantly analyse oneself, introspect and think that there is still more to be done, and what have I come to do and what is happening? (Swamini Vaat: 4/106)
- "Always introspect during every task and ask yourself 'I want to worship God and what am I doing?' Keep thinking like this." (Swamini Vaat: 2/35)
- "There is a keen desire within to offer devotion in the form of work in 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, upasana, and love for God are not entertained, but should be." (Swamini Vaat: 6/85)
- "Work has become predominant, so who talks and who listens about spiritual knowledge, detachment, dharma, glory and upasana? But do what can be done while engaging in spiritual discourses. What is done during this time is done; otherwise if it remains undone, do not worry. But that is the main thing to do, otherwise desire increase." (Swamini Vaat: 2/174)
- "The worldly path is not difficult. Anybody can master it, but to understand and treat the path of spiritual wisdom is indeed difficult. And that, in fact, is the only thing to be done." (Swamini Vaat: 2/102)
- "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 upasana 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." (Swamini Vaat: 2/22)
- "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 him? Therefore keep faith and continue one's efforts." (Swamini Vaat: 2/12)
- "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 atma and non-atma 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)” (Swamini Vaat: 2/40)

- “Those who keep their minds 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 focussed on God, still engage in spiritual discourses continuously and keep the mind (focussed) 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 in.” (Swamini Vaat: 2/138)

Q4. Gunatitanand Swami-Worthy of holding Maharaj in full

A4. It is not only that Gunatitanand Swami had Maharaj’s realisation, he was also holding Maharaj in him constantly. He was the abode of Maharaj to stay permanently and entirely in visible sate on the earth.

On several occasions he has said that Bhagwan Swaminarayan resides in him continuously. e.g.,

- Once, explaining about his form to Balmukund Swami and Kothri Trikamdas in Junagadh, He said: “You have visible God himself so you do not have to do anything as Jiva is in your body, similary Maharaj is in full flange in me. He glances at you, He puts his arms on your head, He meets you, and gives you happiness in full flange. So Trikamdas, please understand that the only difference is that this shape is of Sadhu but is Maharaj Himself, but you do not realise Maharajs’ visible form.”
- One day Jaga Bhakta sadly said to Swami: “Swami, I was unfortunate that I was not born at the time Maharaj was, thereby I did not have His darshan and contact.” On hearing this Swami said: “You cannot see Maharaj’s shape, but be assured that there is not an iota of difference in what you see now in front of you.” Hearing this from Swami, Jaga Bhakta was very pleased that Maharaj is manifest in Swami When Swami bade his farewell to Junagadh on his way to Vanthli, he said:
- “Whenever we go on this way, we rememeber Maharaj. Maharaj and elderly santos have often walked on this way” Hearing this Kashiram said: “Swami! Those who have seen Maharaj can remember Him, but what about those who have not?” Swami replied: “He is not invisible to you! He is present before you in the form of sant. He speaks to you, looks at you, and gives you great happiness, but you do not know this because of ignorance.”

Also, Swami says in his Vaatos:

- “God resides in this sadhu.” (Vat: 5/166)
- “In Akshardham, Maharaj is seated lie this facing north.” Saying this, he demonstrated by pointing his finger from the toe on his foot to the crown of his head. (Vat: 4/91)
- “The form of God that is in Akshardham and the one which you see are identical. The only difference is that the former shows more light.” (Vat: 5/256)
- “Here, together with this sadhu, Sahjanand Swami himself is manifest.” (Vat: 6/224)

The above incidents and Vaats clearly indicate that Bhagwan Swaminarayan himself is manifest in Gunatitanand Swami.

Thus, the narrator of these Vaatos, Gunatitanand Swami is no ordinary aspirant, is not a highly spiritual person who has accomplished himself, but He is the receptacle or the worthy abode of Parabrahm Purshottam Narayan. Although, as stated earlier, he is the incarnation of Anadi Aksharbrahm He has not achieved self-ralisation by sadhana. Like Parabrahma, he is also above maya since eternity. Therefore, they both are closed related. In Akshardham and here, Parabrahma is not sighted apart from him even for a second. That is why, according to Vachanamrut Gadhada 1/27: "Shreeji Maharaj Himself sees through his eys, hears through his ears, and speaks through his tongue."

In Junagadh, when once Swami became over-sentimental, and talked supernaturally, Raghuvirji Maharaj said: "Swami, today you said so many things worth understanding. These talks can lead to Akshardham by removing the deficiencies of millions of births. " Swami replied: "Maharaj, they just flow naturally f rom within. Maharaj Himself speaks from within me." Raghuvirji Maharaj said: "Yes, Swa mi. It is obvious that it is Maharaj who always speaks from within you."

Can there ever be any doubt or bad inference as to its authenticity when Shreeji Maharaj Himself speaks through him?

March 2013

Q1. Shreeji Maharaji's Light and efficacious style with full of illustrations

A1. The prescribed subject of the Vachanamrut is spiritual. It contains explanations related to substances like jiva, Ishwar, maya, brahma, para-brahma, and other subjects like austerities, renunciation, seva, satsang, restraint, dharma, gnan, vairagya, bhakti, trust, refuge, upasana, birth-death, reincarnation, the principles of karma, restrictions, freedom, the creation of the universe, its state, and destruction. When all these substances and subjects, which are difficult and full of mysteries, are very difficult to be understood even by the most intellectuals, then, how can an ordinary person or uneducated people understand them?

It is a fact that among the listeners sitting before Maharaj, there were extremely capable intellectuals like Muktanand Swami, Gopalanand Swami, Nityanand Swami, Brahmanand Swami, Munibawa, Dinanath Bhatt and also half educated and uneducated people who could hardly understand colloquial Gujarati from the villages. Maharaj has explained by balancing his difficult discourses of spiritual nature and presented them before both these type of listeners so that everyone can understand them easily.

To explain such difficult subjects of spiritual nature and its deepest mysteries in the Vachanamrut, Maharaj has liberally illustrated them with traditional examples, original examples, stories and the subjects from the purans, incidents of the haribhaktos, metaphors, idioms and proverbs. Maharaj's expertise of using them is tremendous. Whenever and

wherever, and whoever, He wants to explain something to, He has liberally used proverbs, idioms, similes, examples etc., depending on the person.

Sometimes, He uses different examples, subjects and things to explain a particular principle; or sometimes by using only one example, one incident and one person, He explains or teaches several principles and lessons. Sometimes, He simply mentions these things, and sometimes He illustrates a verbal picture. Let us some see some such examples from the Vachanamrut:

- Vachanamrut Gadhada I/23: “A pot that is filled with water and emptied somew here, if another pot of water is subsequently emptied at the same place on the following day or the day after that, a pool of water will not collect there. Why? Because the water poured on the first day dries up on that very day and the water poured on the second day also dries up on that same day. On the other hand, if a trickle of water were to flow continuously, a large pool of water could so be formed. Therefore, while eating, drinking, walking, engaging in any activity whatsoever-whether it is pure or impure-in fact, at all times, one should constantly keep one’s vrutti on God. While maintaining one’s vrutti constantly on God in this manner, one attains that abiding elevated spiritual state.”
- Vachanamrut Kariyani 12: “If a man with teeth strong enough to chew raw cha na were to eat a great many sour mangoes, then he would not be able to chew even boiled rice. In the same way, if a person who is strongly overpowered by lust, anger etc., were to listen to these discourses with faith and persistence, then that person would no longer be capable of indulging in the panchvishayas.”
- Vachanamrut Loya 17: “Whoever has drunk sweetened milk that has been poisoned by the venom of a snake, even though he may be living at present, is sure to die-within half an hour or an hour, in the morning or in the evening, today or tomorrow, eventually, he will die. In the same manner, he who identifies his self with body will definitely bear contempt for the sadhu and will eventually fall from satsang-either after one month or after two months; after one year or after two years; or maybe at the time of death or even after death-he will certainly fall.”
- Vachanamrut Gadhada II/6: “A wealthy businessman, if he writes a draft to pay some other merchant, then although, it seems that the piece of paper is not worth even a single rupee, it is indeed money, only when one cashes the draft the businessman had signed does one subsequently receive a large sum of money from that very same draft. Similarly, although at the time there may not seem to be any benefit in observing the moral do’s and don’ts, one who does observe dharma by command of a great Purush ultimately attains liberation-just as one received cash from drafts.”
- Vachanamrut Vartal 12: “A king who is impotent, and who is about to lose his kingdom, and whose family line is about to cease, will still not be able to beget a son with his wife. In fact, even if he summons impotents like himself from his entire kingdom and allows them to associate with his wife, she will not beget a son. Similarly, no one attains liberation by hearing even holy scriptures like Gita and Shrimad Bhagwat from one who does not have faith in God coupled with the knowledge of His greatness, Just as death is assured to whoever drinks sweetened milk into which snake’s venom has fallen, similarly, no one can ever attain liberation by listening to the Gita or Shrimad Bhagwat

from a person who does not have faith in God coupled with the knowledge of His greatness. On the contrary, only harm can come from it.”

- Vachanamrut Gadhada III/12: “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 Bhaka, then both the persons who keeps the affection as well as the listener become like a non-believer.”

From the above examples, it is apparent that Shriji Maharaj had mastery over that wonderful art of explaining the principles through examples. There are plenty of such examples and incidents in the Vachanamrut. Maharaj has, by explaining the difficult truths of spiritualism in a very simple, pleasant, and light style established faith in the lives of ordinary people.

Q2. Vachnamrit-Aphorism teaching

A.2 Shreeji Maharaj’s style of aphorism teaching is also distinct and unique. He has neither used difficult words to explain simple subjects or objects, nor has He used too many words. As it is difficult to find pearls from the ocean, similarly it is also difficult to find virtues and essences which are useful in day to day life from talks which are unnecessarily lengthy. That is why Maharaj has not resorted to lengthy descriptions to explain any point. He has not misguided or confused His listeners by expanding His teachings. Whatever He had to say, He has said it in as few words as possible. By using essential and appropriate words He has been able to bring into His teachings aphorism and simplicity. Even then, He has not let His teachings become unacceptable due to short and aphorismic style. He has taught in short and aphorismic style so that everyone can understand it easily. Let us see some examples of such aphorismic teachings:

- Vachanamrut Gadhada I/1: “There is no spiritual endeavour more difficult than to continuously engage one’s mind on the form of God and there is no greater attainment.”
- Vachanamrut Gadhada I/20: “For person who has attained satsang, realisation of his jivatma does, indeed, lie in his own hands.”
- Vachanamrut Gadhada I/56: “Without the strength of his Ishtadev, no spiritual endeavours can be fulfilled.” Vachanamrut Gadhada I/60: “To behave above the influence of worldly desires is the dharma of one who is ekantik.”
- Vachanamrut Loya 7: “ Only one who is brahmurup has the right to offer bhakti to Purushottam. ”
- Vachanamrut Gadhada I/51: “Only one who follows the commands of satpurush is behaving as the atma.”
- Vachanamrut Vartal 1: “One who aspires for liberation should most certainly develop enmity towards the mind.”

Such aphorismic jewels, which can become constantly useful to every aspirant, are seen on every page of the Vachanamrut.

Q3. Cloud of intoxication on greatness of attainment in ‘Swamini Vaato’

A3. A Sadhak during his Sadhana does not lose his heart while fighting with inner enemies,

or does not become disappointed. He has to gain continuously intoxication of attainment. In real terms, one has to do sadhana by immunisation of intoxication of attainment. Gunatitanand Swami has mentioned in His many Vaatos about intoxication of attainment. Such as:

“We have gained the great advantage, its greatness will not end even if we talk till Brahma’s kalp, and if we do not understand then there will be a great loss. This also will not end even if we talk till Brahma’s kalp.” (Swamini Vaat: 4/88)

“One should continuously engage in delivering and listening to talks on the glory of God and His Sadhu. Maharaj has come here with His Akshardham, Parshads, and all His Powers. He is exactly the same today. He whom we wish to attain after death, we have attained during this life. There is nothing more left to attain.” (Swamini Vaat: 1/1)

“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 these attainments, glory, bliss and advantage we have gained is not recognised by us, as we have been bound by the maya 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 the same God and this same Sadhu.” (Swamini Vaat: 4/30)

“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 Brahma, 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. (Swamini Vaat: 1/217)

“That God and Sadhu we wanted to attain through end less austerities, chanting, the name of God tens of millions of times, observances, donations, and sacrifices, we have attained today.” (Swamini Vaat: 1/294)

“This is an incredible opportunity and we have attained the ultimate liberation. Today satsang is in the peak of its youth. We have received the central (soft and juicy) part of the sugarcane. There is a lot of juice in it and is convenient to eat. (Swamini Vaat: 1/163)

“One who has gained the gnan of God and Sadhu, there remains nothing more to be gained for him. Even if he is here, he is settled in Akshardham. So there is no fear even if one does 5 rosary more or less, act according to your energy, but keep Bhagwan and this Sadhu in your heart. And we are not great due to the strength of endeavour, but Great due to the strength of upasna.” (Swamini Vaat: 1/220)

“This satsang we have attained is the best Chintamani. With it, the jiva will make great progress.” (Swamini Vaat: 1/166)

“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 such Vadodaras-even that would be an under-statement. So now as long as we live eat simple food and worship God.” (Swamini Vaat: 1/215)

“One believes it to be a great fortune if an offer of marriage is received from the King of Vadodara. Similarly, we have received an offer from Purshottam Narayan, to join Him. Therefore, we should feel elated about this.” (Swamini Vaat: 2/77)

Q4. Swamini vaato from subject point of view – Different

A.4. The subjects chosen in Swamini Vaato, are distinct when compared to other Vaatos. In other Paramhansos Vaatos, one will find Shreeji Maharaj’s incidents, and occasional advises rendered by Him. No doubt, for the personal nourishment of any santo-haribhaktos of the sampradaya, these books are very useful, and for any aspirant it is essential to read, remember and think about their Ishtdev’s leelacharitra. Although these books have their importance in the sampradaya, but it is very clear that Shreeji Maharaj’s personal opinion and principle, shuddha upasana and swarupnishtha, and self-realisation are not seen as clear in other Vaatos. Although Gopalanand Swami’s Vaato do contain the principle and upasana, but still, they are at par with Gunatitanand Swami’s Vaato.

Also, the sting and the piercing strength seen in Swami’s Vaato to erode the roots of materialistic desires, drawbacks, and to become brahmru, are not seen in other Vaatos. Further, the insistence to accomplish dharma, gnan, vairagya, and the determination to attain ekantik dharma, the ways to achieve them, and to recognise the good and bad companies, and stay away from them, as also ways to abstain from them, is also not seen in other Vaatos. Nobody has consistently talked as much as Gunatitanand Swami on the necessity of ekantik satpuruṣ and discourses in sadhana. This insistence is not seen in any one’s vaatos.

Also, no other vaatos can be as useful as Swami’s Vaatos to understand the principles of Vachanamrut and its mysteries.

If one were to study impartially and from different angles Swami’s Vaato and other paramhansos Vaato, it will be observed that the subjects covered and explained in Swami’s Vaato are much more varied and quite distinct from each other.

July 2012

Q1. Maharaj’s insistence for God’s firm conviction for the liberation of the jivas

A1. In the obstacles free and smooth path to self-realisation, and many types of self-realizations, the real knowledge of Incarnate God’s form is the first requirement. Without firm conviction and refuge of God, there is no other solution. Explaining this in detail, He

states at the end in Vachanamrut Gadhada II/13: “Realise that the form amidst the divine light is this Maharaj visible before you. If you cannot do that, then at least realise, Maharaj sees the form which is amidst that Aksharup light. ‘Even if you can understand this much you will be able to maintain affection for Me. As a result, you will obtain ultimate liberation. Keep this principle constantly new and fresh in your minds. Never forget it out of complacency. Remember it to tomorrow just as it is today. Keep it vivid in your minds and remember it daily until the end of your lives. Whenever you talk about God, be sure to implant the seeds of this principle. This is My command.”

If there is confusion in the determination of God, and these human traits in His form, then the aspirant falls from his path of liberation. Explaining about the divinity and Human Traits at great length, Maharaj states in Vachnamrut Loya 18: “Regardless of whether you realise this fact today, or after a hundred years, it must be realised. In fact, there is no alternative but to realise it and imbibe it firmly. Therefore, all devotees should remember this principle of Mine and discuss it amongst each other. Furthermore, whenever someone suffers a set-back due to some misunderstanding, he should be alerted by mentioning this. In fact, one should discuss this principle of Mine routinely, at least once a day, this is My command. So please do not forget it, please, please, do not forget it.”

From both the above contexts, one can understand Maharaj’s insistence for the firm determination of His Divinity.

From the above points, one can say that in whatever Maharaj’s has advised, He had no self-interest in it. He has only talked about the liberation of jivas. As such there is no doubt about the authenticity and reality.

Q2. Shreeji Maharaj becoming free of worldly desires: Innocence

A2. The fruit of true and complete sadhana is becoming free of worldly desires and innocence. There are many who do spiritual sadhana, but in the end, how many achieve the highest level? Even after commencing hard austerities and vows some have fallen back due to desires and some because of anger. Some have been defeated by greed, and some have been conquered by indriyas. Some have been entrapped by attachment and some by enmity. Glued towards panch-vishayas and desire etc., the inner enemy have entangled great men and made them fall from the path of self-realisation. These defects have brought them to their heels in their sadhana. Amongst those who have fallen from their sadhana because of these defects, to name a few, are Vishwamitra, Parashar, Ekalshrungi, Chyavan, Naradji, Saubhari, Bharatji, and Vashishtha, etc., whose examples can be seen in the purans.

From the above examples, it is clear that one can give up his wife, but it is difficult to give up the desire for sexual happiness. It is easy to give up wealth but difficult to give up greed. One can leave his relatives, but difficult to leave get out from the tangles of affection. One can cover his body by ash, but difficult to burn the ego. One may dissolve his body in the Himalayas, but not the body-consciousness. Giving up internal passion requires perfection of real sadhana. Without completely destroying the seeds of passion of vishayas, there is every possibility of these seeds growing again. So, without true sadhana neither does the

vasana (desires) vanish nor does the passion destroyed. Shriji Maharaj has established the principle of non-desire (nirvasanik) and innocent (nirdosh) state from His life for the benefit of those sadhaks treading on the path of true sadhana. Talking of His highest level of spiritual state He Himself says in:

- Vachanamrut Kariyani 6: “As for Me, not even the slightest bit of lust, anger, avarice, egotism, matsar, or jealousy enters My heart. Also, in My heart I experience a strong aversion for the panchvishayas, namely, sights, sounds, smells, tastes and touch. In fact, I do not have slightest interest in any one of the panchvishayas.”
- Vachanamrut Gadhada II/13: “I remain naturally in a state in which even if I wished to engross My mind in the most charming sounds, the most charming touch, the most charming smells, the most charming tastes and the most charming sights of this world, I could do not do so. I remain absolutely dejected towards them.”
- Vachanamrut Gadhada II/33: “I swear by the lives of these Paramhansas that from the day I was born to this very day, I have never harboured an improper thought regarding women or wealth; either in the waking state or in the dream state. Thus I am eternally flawless.

One can glimpse from the above words of Shriji Maharaj His very clean, innocent and personality. It is extremely difficult to find in this world a person who can talk with such a pure mind by staying aloof from the worldly stigma. Such rare, wonderful and unique was the personality of Shriji Maharaj.

Q3. Clarification on Shreeji Maharaj’s heart-touching principle in ‘Swamini Vaato.’

A3. Shreeji Maharaj has given the understanding of his heart-touching principle in his teachings, but has kept in mind the different stages of jivas in His sermons and mostly gave His teachings as suitable to everyone. To find out logical principle is as difficult as to separate 100 grams of sugar from 1000 kgs of sand, but Gunatitanand Swami has separated Maharaj’s principles and explained them in his Vaatos. Such as:

‘Believe one’s true self as atma and worship’ that is the principle. It is similar to believe that many persons convert to other religion, but one does not, that person should believe that ‘I am not converted’ This is one way to understand one’s self ‘Brahmrup’ (Swamini Vaat: 1/59)

“Maharaj has initiated an all encompassing path. That is ‘He has spread the glory of Mandirs and encouraged people to fulfil their worldly duties by erecting buildings, and acquiring horses, carts etc., But He never let out of sight His principle that He wanted to free all aspirants of 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. (Swamini Vaat: 2/84)

“This jiva thinks of this world till the end, but give them up, and think of heavenly abode

(Akshardham). Always think of atma-parmatma. That is the opinion of Maharaj. But to support that principle, you will find fewer words, whereas to support the principle of renunciation, bhakti and Dharma you will find thousands of words, but still no one treads on that path. Ultimately, one has to do what Maharaj says” (Swamini Vaat: 2/105)

A devotee read find Vachanamruts, namely, Gadhada I-23, Gadhada II-30 and 45, Amdavadas 2 and 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 acharya, 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.” ...Where shall we install Purushottam without becoming Brahmrup? So, if you want to install Purushottam, you have to become Brahmrup.” (Swamini Vaat: 2/76)

“Believe ones self to be Brahmrup. 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 over-come? Therefore, do not believe ones self to be this body. That is Shreeji Maharaj’s principle. And there are many types of people; Explain to them as per their understanding. Consider this at least once a day, and mostly out of many persons, if one remains in the community then others altogether try to probe him converted. It is like this, but do not compromise on this subject.

Such talks are not often found in the scriptures, but this is what is to be understood.” (Swamini Vaat: 5/363)

“And again talked about Leela, and during that said: It can also be said that Maharaj is pleased with him, but that pleasure is of a different kind. Blessings are gained from obedience of the principles of the Vachanamrut I-19, which says: ‘engross yourself in obeying the commands, following upasana and join the murti. Do it today, or after hundred births, but only then you shall be able to stay constantly with Maharaj. And this is the essence of whatever other discourses Maharaj has delivered. This is the essence of His teachings.” (Swamini Vaat: 6/254)

Q4. Gunatitanand Swami- Disregard for body

A4. Combined with austerity, renunciation and detachment, he had also complete disregard for his body. He has never worried about his body. He had made his body like a shoe. He used to be happy if his body had to suffer, and in case of adversity he used to be happier. He has never fallen back due to bodily pain, inconvenience or difficulties. Talking about disregard for his body, he says:

We stayed 22 years in forests, get food after three days; we used to stay in cold, heat, rain and ice. Also stayed in heaps of grass and stayed covered by a cotton blanket. We have suffered such difficulties. (Swamini Vaat: 6/67)

‘In the reverence and condemnation’ Vachanamrut, 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 of?” Swami said: “Like the others who 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 it as much as others do for their seats and that too, because of old age. But I can do without it 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 guest-house, 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. (Swamini Vaat, 6/128)

“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 so 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. (Swamini Vaat, 6/179)

March 2012

Q1. Shreeji Maharji's Zeal for renunciation

A1. Talking about his zeal for renunciation Maharaj says:

- Vachanamrut Kariyani 10: “A person who has great zeal in an endeavour would never be hindered, even if he were to face thousands of obstacles. That should be known to be true zeal. Just see, it has been 21 years since I first met Ramanand Swami. During this period I have come across countless devotees who have been offering, a countless variety of clothes, jewellery, food and drinks etc. Despite this, My mind has never been tempted by any of those objects. Why? Because I have zeal only for renunciation.”
- Vachanamrut Gadhada II/33: “Even though I am insistently offered the panchvishayas without actually wishing for them Myself. I still do not have any desire for them. In fact, I push them away.”
- Because of intense and firm zeal for renunciation in His life, He left the worldly life without any temptations. His renunciation was natural, self-motivated, since birth, and detached. One can enunciate at an old age after enjoying the worldly pleasures but to enunciate at such a young age despite being in touch with worldly pleasures is not a child's play. But still by leaving home and treading on the path of intense self-realisation, Ghanshyam (Shriji Maharaj) has provided a glaring example to the future generation. Sometimes, one may leave home in a hurry, rage, or intoxication, but when difficult circumstances arise, when faced with mental and bodily hardships, when best of worldly pleasures tempt, such enunciations evaporate. Ghanshyam's resolve was firm. Ghanshyam left home taking Nilkanth as His name. Ignoring the intense heat and cold, without caring for hunger and thirst, unafraid of wild animals, He arrived at the monastery of Shripur. The annual income of the Mahant of this monastery was said to be Rupees one hundred thousand. When the Mahant tempts Him by offering to appoint Him as his successor, He replies: “Why would I leave home if I had expectations of we alth or the ashram? I wish to give salvation to innumerable souls by going to the pilgrimages.”

- One can see in this reply, His intoxication of detachment-renunciation and the humble desire to salvage innumerable souls.
- Nilkanth's mission was clear. That is why He was not tempted by offers of wealth, women and authority. Thus travelling, he arrived in Vanshipur city. The king, the queen and their two daughters, were all serving Nilkanth. Giving them the benefit of serving Him, he decides to proceed further. The King and the Queen beg Him to stay there and offer Him their Kingdom and both their daughters. Declining their offer Nilkanth tells them "I have not come here to be tied down in your kingdom or your daughters. I am born to relieve countless souls from the bonds of nature and illusions."
- After giving these devotees the benefit of His service, one night Nilkanth leaves them sleeping; but is not tempted in the authority of the Kingdom, its wealth or their daughters. Nilkanth knows very well the difficulties He has already faced so far in the van-vicharan, and what He will be facing further. If He did not have the deep desire for renunciation, he would have been tempted in the worldly pleasures of the kingdom.
- During His seven years of van-vicharan, He had declined the offers of becoming the mahant or a head of so many monasteries, He firmly stuck to his mission and declined the humble offers of King Siddhvallabh, the King of Sirpur and also the Nepalese King of Butolnagar, King Mahadutt, and so many such kings to offer their everything at his feet.
- Even after coming to Gujarat and taking over the reign of the Fellowship (Sampradaya), He declined the offer of the Kingdom of Dharampur of 500 towns by its queen Kushalkunvarba. His mission was not to rule people but to rule the hearts of the people by transforming their lives and give them a clear vision of atma-parmatma. He did not need kingdoms for this.
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- The above utterances of Shriji Maharaj and by looking at some of the incidents of his life, one can get a glimpse of His zeal for renunciation.

Q2. Vachnamrit -Original Meanings & definitions

A2. Shriji Maharaj has, on the basis of His omniscience and experience, perfectly evaluated the deep mysteries of the spiritual words in His own original style. Similarly, He has, clearly and explicitly explained the hitherto deeply remained and unfathomed mysteries of the scriptures, so that they may become more practical and more beneficial in everyday life. Considering from every angle, the way He has explained so many facts of the scriptures in His own original style, they look more authentic and original. Let us look at one context.

Many philosophers, acharyas, and religious leaders, have defined dharma differently. The definition of dharma as 'Good behaviour is religion' is accepted to Mah araj also. But, he has also given another special definition of dharma in Vachanamrut Gadhada II/9, He explains "Thus, one who is intelligent should intensely maintain spiritual strength bases on the conviction of God. Even the slightest strength based on this conviction will protect one from great dangers. Shri Krishna Bhagwan has also said:

Swalpm-apyasya dharmasya trayate mahato bhayat

Meaning: 'If one has the slightest strength based on the conviction of God, it will protect one from great calamities.' Almost all the acharyas have interpreted the meaning of the above verse as 'one's dharma affiliated with karmayoga.'

Now, if swadharma in the form of sadachar or karmayog cannot survive on its own in difficult circumstances, how can it protect us? But, the strength of God who is the pillar and possessor of dharma, can only protect one in any circumstances. That is why, the meaning given by Shriji Maharaj of 'swadharma' seems more appropriate and fitting.

Original definitions:

In His discourses Maharaj has defined in very short but infallible words the original definitions of words like maya, moha, preeti, tyag, motap, dharma, gnan, vairagya, bhakti, ekantik bhakta, khara bhakta, pooro bhakta, pakko bhakta, yathartha bhakta, dradh bhakta, sadhu, sant, sampurna satsang, nischay, adag nischay, paripakva nischay, dradh nischay, mahamtya-gnane sahit nischay, ashraya, upasana, manushya-bhaav, divya-bhaav, irshya, dosh, droh, etc.,

Let us read the definitions of some of the words as examples:

- Preeti: (Affection) "He who has affection for his beloved God, will never disobey the wishes as his beloved. That is the characteristic of affection." (Vachanamrut Kariyani 11)
- Maya: "Maya is nothing but the sense of I-ness towards the body and my-ness towards anything related to the body." (Vach.Gadh.II I/39)
- Moh: (Delusion): The characteristic of delusion is "not being able to perceive one's own flaws." (Vachanamrut Gadhada II/53)
- Tyagi: (Renunciant) "A renunciant is one who has renounced worldly life, and accepted the garb of a renunciant, who does not harbour affection for asat objects i.e., objects other than the form of God." (Vachanamrut Gadhada I/36)
- Motap: (Greatness) "A person who forsakes vanity and worships God, should be known to be an extremely great devotee." (Vachanamrut Gadhada II/41)

Even if one goes through the giant ocean of all the scriptures, one may not find such original definitions like Maharaj's. They are like spiritual pearls and emeralds. Through them aspirants can make their lives prosperous with inner wealth.

Any aspirant, by keeping such useful definitions and understandings before his eyes, and by acting on them and by making necessary adjustments in his life, can achieve the highest level of goals.

Q3. Swami's utterances on the importance of 'VAATO'

A3. What does a squirrel living on dry leaves know about the taste of mango pulp? Similarly, what do the jivas who are under the influence of three gunas understand the glory of Gunatit Vaato? The talks of mayik jivas smell of self-pride, attachment and enmity, jealousy and anger. The talks of brahma-parabrahma are above maya and hence have no

such smell. As such, these talks penetrate through the jiva, clean all the rubbish inside it, remove infinite suspicions, cure it of its disease of births-deaths, and make it nirvasanik and brahmarup. The glory of such miraculaous Vaatos can only be understood if told by Gunatitanand Swami himself. That is why sometimes he used to say frankly about the glory and the speciality of his Vaatos. Let us look at some of his Vaatos:

The Glory of the Vaato: Explaining the glory of the Vaato, Swami says:

“These are the words of Purshottam (Supreme God) and the talks of Gunatit”
(Swamini Vaat 1/131)

“Is this a mere talk? No. This is nectar.” (Swamini Vaat 6/221)

“These talks are from Akshardham, and are of God, of Narayan.”(Swamini Vaat 4/35)

Strength of the Vato: Explaining the strength of the nectar-like Vato’s of Akshardham, Swami states the benefits and fruits from it:

“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 them. 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 will give mangoes. This is what happens.” (Swamini Vaat 1/33)

“These talks of Purshottam Bhagwan (Supreme God) Vatos can clear infinite doubts.” (Swamini Vaat 1/231)

“These Vatos will not let you reborn.”(Swamini Vaat: 4/53)

“These talks are such that they suppress even those with evil intentions and make their goods effects felt.”(Swamini Vaat 1/302)

“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?”

(Swamini Vaat: 1/136)

These talks greater than billions of means: Gunatitand Swami, by explaining that his talks are greater than billions of means, says:

“Tens of millions of spiritual endeavours may be performed, but they are not equal to delivering and listening to these spiritual talks.” (Swamini Vaat: 1/226)

“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.” (Swamini Vaat: 6/198)

“This talk is superior to ten million meditations.” (Swamini Vaat: 3/67)

“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.” (Swamini Vaat: 1/131)

Rare talks: Swami himself says that his talks are rare than ten millions endeavours and are like magic:

“These talks are rare.” (Swamini Vaat: 6/247)

“Even by giving tens of millions of rupees such spiritual talks are unattainable.”
(Swamini Vaat: 1/19)

“Such talks are not found anywhere else” (Swamini Vaat: 4/35)

“Such talks do not take place anywhere” (Swamini Vaat: 5/155)

“These talks have not been attained by anyone” (Swamini Vaat: 6/193)

“Later, you will cry to listen to these talks.” (Swamini Vaat: 6/230)

Rare are the talks and rare are its spokesman: Swami himself states that speaker of such Gunatitt talks are also rare:

“A speaker of these talks is rare.” (Swamini Vaat: 1/246)

“Search the whole universe, but where will you find such a sadhu?”(Swamini Vaat: 6/218)

“Who will talk like this? If someone does, they will talk about birth and death. Here, the faults of mind and the senses are revealed. Who would know about them?” (Swamini Vaat: 6/189)

“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 one studys for one’s entire life, one cannot learn them.”(Swamini Vaat: 1/219)

“Others are not able to deliver such talks amid such activity.”(Swamini Vaat 1/226)

The cost of hearing these talks: Explaining at what cost one should hear such super-natural and impossible talks, Swami says:

“If there is a house of gold, it is worth burning it to ashes to listen to these spiritual talks.” (Swamini Vaat: 6/247)

“By burning houses of gold, listen to these talks.” (Swamini Vaat: 6/248)

“We get food to eat, but if that is not available, we shall beg for cooked food to eat and still keep the company of the sadhu. If necessary, we should eat only raw grains, observes fasts, or eat only neem tree leaves and keep his company.” (Swamini Vaat2/44)

In all the above talks Gunatitanand Swami himself has sung the glory of his own sermons. On reading them one can be convinced that these talks are really the step ladder to reach Akshardham. It is the divine nectar of Akshardham. It is also the experience of those who have read or heard these talks.

July 2011

Q1. Shriji Maharaj: Supreme God and the cause of all the avatars

A1.The main thing to be understood about Shriji Maharaj’s Divine Personality is that He is the Supreme God, the cause of all the avatars and the Lord of Akshardham, Parabrahma Purushottam Narayan. He is the all-doer and destroyer, the cause of all causes, the controller of all, the granter of all fruits of our karmas, and the granter of liberation. Although being in a human form, He is all powerful, always apart from maya, innocent and divine personality.

He Himself clearly explains His Divine personality in Vachnamrut Gadhada III/38: “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. It is that same supreme Purshottam Bhagwan who manifests on this earth out of compassion-for the purpose of granting liberation to the jivas. He is presently visible before everyone. He is your Ishtdev, and he accepts your service. In fact, there is absolutely no difference between the manifest form of Purushottam Bhagwan visible before you and the form of God

residing in Akshardham; i.e., both are one. Moreover, this manifest form of Purushottam Bhagwan 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 the avatars. Moreover, He is worthy of being worshipped single-mindedly by all of you. ”

Even Gunatitanand Swami, who knew Shriji Maharaj closely in all respects, and who exposed His Glory in the Sampraday, says:

- “To understand Shriji Maharaj as Supreme, the cause of all the avatars, and the cause of all causes.” (Swamini Vaato: 2/2)
- To clearly understand the Upasana, that, Shriji Maharaj is the cause of millions of Bhagwans’ avatars such as Shri Krishna, Ramchandra, Vasudev, Narnarayan etc., (Swamini Vaato: 2/171)
- There is not an iota of doubt that this manifest Purushottam Shriji Maharaj Sahajanand Swami is the source of all incarnations and is the cause and controller of all. (Swamini Vaato: 6/7)

It is clearly evident from these words of Shriji Maharaj and Gunatitanand Swami that Shriji Maharaj is Supreme God. It is natural therefore that His words are more authentic. One whom we have to attain,

When one who is available and achievable, Himself explains His form, His philosophy, and the path to attain Him, then, that should be infallible and correct way. There is no possibility of any doubt in the spiritual guidelines indicated by Him.

He being the God, omniscient-ness is the easiest accomplishment for Him. Talking about God’s omniscientness, Maharaj says in Vachnamrut Gadhada II/53: “God sees all of the jivas and Ishwars who dwell in the countless millions of Brahmands as clearly as He sees a drop of water in His palm. ”

Clearly indicating His own omniscient-ness He says Vachnamrut Jetalpur 5: “... I know everything about the past, the present and the future. In fact, while sitting here, I know everything that happens; even when I was in My mother’s womb, I knew everything; and even before I came into My mother’s womb, I knew everything.”

Therefore, whatever Shriji Maharaj, the omniscient, the almighty, and the Supreme, has said in the Vachnamrut, is undoubtedly authentic.

In this way, we have understood the main Divine, beyond universal personality of Shriji Maharaj that He is the Supreme God, but it is not easy to be convinced that this person traversing the universe in human form is Himself God. It is not easy to understand this fact by logical reasoning without suitability. That is why Maharaj indicates that one must first be convinced of my Supreme-ness and then says in Vachnamrut Gadhada II/13:

“Realise that the form amidst the divine light is t his Maharaj visible before you. If you

cannot do that, then at least realise, Maharaj sees the form which is amidst that Aksharurp light. Even if you can understand this much, you will be able to maintain affection for Me. As a result, you will attain ultimate liberation.”

In this respect, Shriji Maharaj says two things which can lead to the liberation of jivas. For those people, who accept Him as Purushottam Narayan, the first choice is the best. But for those people, who do not accept Him as Supreme God, in order that they also benefit or for their good, Shriji Maharaj offers another alternative.

It is necessary for those people who cannot or do not accept Shriji Maharaj as Supreme God, to think about Maharaj’s Divine and extra-ordinary personality so that they may have faith in Maharaj’s words. Shriji Maharaj is an extra-ordinary spiritual personality. He has complete experience of spiritual-realisation. As He has proper realisation of atma-parmatma He is fully qualified and capable to talk in simple language on topmost spiritual philosophy and the simplest way to achieve it. Anyone desirous of salvation or liberation firmly believes in Shriji Maharaj’s Divine personality, then he will believe His words to be true, he will have complete faith and trust. Now, we shall consider some facts of Shriji Maharaj’s super-natural personality.

Q2.Vachnamrit’s Light and efficacious style with full of illustrations

A2.The prescribed subject of the Vachanamrut is spiritual. It contains explanations related to substances like jiva, Ishwar, maya, brahma, para-brahma, and other subjects like austerities, renunciation, seva, satsang, restraint, dharma, gnan, vairagya, bhakti, trust, refuge, upasana, birth-death, reincarnation, the principles of karma, restrictions, freedom, the creation of the universe, its state, and destruction. When all these substances and subjects, which are difficult and full of mysteries, are very difficult to be understood even by the most intellectuals, then, how can an ordinary person or uneducated people understand them?

It is a fact that among the listeners sitting before Maharaj, there were extremely capable intellectuals like Muktanand Swami, Gopalanand Swami, Nityanand Swami, Brahmanand Swami, Munibawa, Dinanath Bhatt and also half educated and uneducated people who could hardly understand colloquial Gujarati from the villages. Maharaj has explained by balancing his difficult discourses of spiritual nature and presented them before both these type of listeners so that everyone can understand them easily.

To explain such difficult subjects of spiritual nature and its deepest mysteries in the Vachanamrut, Maharaj has liberally illustrated them with traditional examples, original examples, stories and the subjects from the purans, incidents of the haribhaktos, metaphors, idioms and proverbs. Maharaj’s expertise of using them is tremendous. Whenever and wherever, and whoever, He wants to explain something to, He has liberally used proverbs, idioms, similes, examples etc., depending on the person.

Sometimes, He uses different examples, subjects and things to explain a particular principle; or sometimes by using only one example, one incident and one person, He explains or

teaches several principles and lessons. Sometimes, He simply mentions these things, and sometimes He illustrates a verbal picture. Let us see some such examples from the Vachanamrut:

- Vachanamrut Gadhada I/23: “A pot that is filled with water and emptied somewhere here, if another pot of water is subsequently emptied at the same place on the following day or the day after that, a pool of water will not collect there. Why? Because the water poured on the first day dries up on that very day and the water poured on the second day also dries up on that same day. On the other hand, if a trickle of water were to flow continuously, a large pool of water could so be formed. Therefore, while eating, drinking, walking, engaging in any activity whatsoever-whether it be pure or impure, in fact, at all times, one should constantly keep one’s vrutti on God. While maintaining one’s vrutti constantly on God in this manner, one attains that abiding elevated spiritual state.”
- Vachanamrut Kariyani 12: “If a man with teeth strong enough to chew raw chana were to eat a great many sour mangoes, then he would not be able to chew even boiled rice. In the same way, if a person who is strongly overpowered by lust, anger etc., were to listen to these discourses with faith and persistence, then that person would no longer be capable of indulging in the panchvishayas.”
- Vachanamrut Loya 17: “Whoever has drunk sweetened milk that has been poisoned by the venom of a snake, even though he may be living at present, is sure to die-within half an hour or an hour, in the morning or in the evening, today or tomorrow, eventually, he will die. In the same manner, he who identifies his self with body will definitely bear contempt for the sadhu and will eventually fall from satsang-either after one month or after two months; after one year or after two years; or maybe at the time of death or even after death-he will certainly fall.”
- Vachanamrut Gadhada II/6: “A wealthy businessman, if he writes a draft to pay some other merchant, then although, it seems that the piece of paper is not worth even a single rupee, it is indeed money, only when one cashes the draft the businessman had signed does one subsequently receive a large sum of money from that very same draft. Similarly, although at the time there may not seem to be any benefit in observing the moral do’s and don’ts, one who does observe dharma by command of a great Purush ultimately attains liberation-just as one received cash from drafts.”
- Vachanamrut Vartal 12: “A king who is impotent, and who is about to lose his kingdom, and whose family line is about to cease, will still not be able to beget a son with his wife. In fact, even if he summons impotents like himself from his entire kingdom and allows them to associate with his wife, she will not beget a son. Similarly, no one attains liberation by hearing even holy scriptures like Gita and Shrimad Bhagwat from one who does not have faith in God coupled with the knowledge of His greatness, Just as death is assured to whoever drinks sweetened milk into which snake’s venom has fallen, similarly, no one can ever attain liberation by listening to the Gita or Shrimad Bhagwat from a person who does not have faith in God coupled with the knowledge of His greatness. On the contrary, only harm can come from it.”
- Vachanamrut Gadhada III/12: “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 Bhaka, then both the persons who keeps the affection as well as the listener become like a non-believer.”

From the above examples, it is apparent that Shreeji Maharaj had mastery over that wonderful art of explaining the principles through examples. There are plenty of such examples and incidents in the Vachanamrut. Maharaj has, by explaining the difficult truths of spiritualism in a very simple, pleasant, and light style established faith in the lives of ordinary people.

Q3. Gunatitanand Swami: Incarnation of Aksharbrahm Himself

A3.The main point in the divine and transcendental character of Gunatitanand Swami is that he is the incarnation of Aksharbrahm. He is not someone who has accomplished this by winning over his passion, habits, mistakes or passion, but he is, since eternity, like Parabrahma, above maya. He does not have the touch of maya. Maya cannot transgress him. He, despite, always being eternally beyond maya, but, because of parabrahma’s desire, even if he comes into this universe for the ultimate liberation of infinite souls, he always remains aloof and unaffected from maya.

His coming on this earth is not due to his deeds, but because of parabrahm’s desire, for the good of jiva’s liberation.

Shreeji Maharaj Himself says in Vachanamrut Gadhada I/71: “When God incarnates for the purpose of granting liberation to the jivas, He is always accompanied by His Akshardham, His attendants-who are formed of chaitanya-and all of His divine powers.”

Gunatitanand Swami also says the same thing in his talks:

“Maharaj has come here (to the earth) with His Akshardham, Parshads, and powers.”
(Swamin Vaat 1/1)

“Today Purshottam incarnated on this earth together with God realised sadhu and muktas.” (Swamini Vaat 3/41)

In addition, there are clear indications in so many Vaatos that Shreeji Maharaj incarnated on this earth together with His Akshardham.

It is a well known fact in the sampradya that Gunatitanand Swami is Himself the Aksharbrahm whom Shreeji Maharaj had brought with Him. Shreeji Maharaj has also clearly said on many occasions that Gunatitanand Swami is Aksharbrahm. Let us look at one such incident:

During BC 1868 Maharaj celebrated Holi festival at Rathod Dhadhal’s place in Sarangpur. At that time, Maharaj took part in raas (circular dance), At that time, He sang Kabir’s Pad ‘ Sadguru khele vasant... ’ then Maharaj asked everyone: ‘Who is such a sadguru?’

On a similar occasion, first in Loj and then in Mangrolm, as Maharaj had said that “I am such a sadguru” therefore, the santos also replied that “You are such a sadguru.” At that time, Shreeji Maharaj, by pointing with the stick in His hand in the chest of

Gunatitanand Swami, and said: "I am supreme Purshottam Narayan, and the greatness of the sadguru mentioned in the pad is this, Sadguru Gunatitanand Swami." This Sadguru Gunatitanand Swami, in the form of dham, is the residence of infinite muktos and Myself. In visualised form He is in Akshardham and here, on the earth, he has incarnated with us as Sadguru to spread our supreme upasana."

Gunatitanand Swami has himself introduced Himself on several occasions to many of his close disciples as Akshar. Let us look at one such incident:

After taking his leave for the last time from Junagadh he arrived in Vanthli. At that time, Devjibhai, the son of Kalyanjibhai, after performing Swami's puja, asked him a question. "Swami! The Akshar-dham about whom we talk often, what does he look like?" Swami told him: "The one who is in your house now, is Akshar himself."

Also, there are clear indications of his being Akshar in many of his vatos, e.g:

"This sadhu's for should be understood like Akshar." (Swamini Vaat3/38)

"This sadhu is Akshar, understand his divine and mainly sentiment to be one, and He is unborn, has not come through maya and understand his style as maya of a magician. He is seen here on the desire of Maharaj." (Swamini Vaat 5/184)

"I am Brahm and the one that passed away was Parabrahm." (Swamini Vaat 6/211)

From all the above contexts, it is only to be understood that Gunatitanand Swami is the incarnation of Aksharbrahma. (Footnote: Detailed explanation on Gunatitanand Swami himself being the avatar of Aksharbrahma, based on Sampradayik literature, sampradayik incidents, and historical contexts is given in Vachanamrut Rahasya Part III on pages 107 to 173)

One who is the model of self-realisation and upasana, through whom one is going to gain Parabrahm Purshottam Bhagwan Swaminarayan's best and nirvikalp faith, that person is none other than Anadi Mul Akshar Gunatitanand Swami only. Therefore, the sermons of Gunatitanand Swami are also completely authentic as much as that of Shreeji Maharaj. There is not the least scope for any doubt in his Vatos. Any aspirant can reach the topmost levels of Brahmvidya with full confidence in his vato)

Q4. Clarification of Vachanamruts' absolute truth

A4.Explanation of some absolute teachings of Vachanamrut is given in some Vaats. For example, Maharaj has many times talked about realisation of visible God or talks on His faith. Gunatitanand Swami, by explaining the relations on visible God said:

"It is mentioned in Panchala Vachanamrut "The way one keeps relation with God, he gains happiness. So if the God is not present how can one keep contact?"

Then:

"Sermons, songs, bhajans and meditation are the sources of contact. Apart from that the communication with great sadhu is the real contact of God and one can enjoy the pleasure of God because in him God is manifested in all modes. When He was present even then if one did not know Him in true form then it is not called proper relationship, and thus, without

knowing what is the point even if he is present! Similarly, if one knew God is manifested in the Sant then He is called visible. And without knowing this he is absent then. A sadhue asked, "Is God not manifest in the murtis?" Then Swami said "If one attributes human traits to the actions of God and His Sadhue 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, and only the great Sadhu can instil divinity in the murti, 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 absent then. A sadhue asked, "Is God not manifest in the murtis?" Then Swami said "If one attributes human traits to the actions of God and His Sadhue 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, and only the great Sadhu can instil divinity in the murti, 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. (Swamini Vaat: 5/395)

Shreeji Maharaj has talked about His own behaviour in several Vachanamruts (Vach I-29, 73; Kariyani 6; Loya 14; II-55, III13 etc.)

If someone reads these endeavours then there is a possibility of misunderstanding that Shreeji Maharaj is one like us and he has reached to this stage of jivanmukta by doing sadhana of so many types. To avoid this misunderstanding, Swami explains Maharaj's endeavours:

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." (Swamini Vaat: 5/146)

In Vachanamrut Vartal 18, and in the preface and in some literature of the sampradaya it is mentioned that Akshardham is within Golok. Swami explains the meaning of this as under: "One understands Akshardham according to his knowledge. To some, Badrikashram is Akshardham, to some Vaikunth is Akshardham and to some Golk is Akshardham, but one who knows the greatness of Maharaj can understand properly." Referring to this, he read Vachanamrut I-63, and said "Look, Maharaj has written that amongs the mos quitos, an ant looks bigger, and among the ants a scorpion looks bigger, and amongst the scorpions, a serpent looks bigger, and amongst the serpents a hawk looks bigger, and among the hawks, a buffalo looks bigger, and amongs the buffaloes, an elephant looks bigger, and amongs the elephants the Girnar looks bigger, and amongst that mountain Meru mountain looks bigger, and amongs the Meru mountain, the Lokalok mountain is respected amongst other infinite

mountains. Similarly, Akshardham is respected amongst other dhams, but it is not that Akshardham is within Golok. And there is a limit of other Dhams, but Akshardham has no limit. It is the fact.

(Swamini Vaat: 3/23)

Thus Swami has explained the absolute truth of some of the Maharaj's teachings.

March 2011

1. Brahmvidya's importance

Ans: Brahmvidya has been defined in Mundakopnishad thus:

“Yenaksharam Purusham Ved Satyam Provach Tam tatvat o Brahmvidyam|”

Meaning: Brahmvidya is that by which one gains the true knowledge of Akshar and Purshottam)(Mundakopnishad:1/2/13)

Throughout this Upanishad, the word paravidya (Knowledge of Brahma and Parbrahmaha)has been used to describe Brahmvidya because the swarup of Akshar and Brahma has been described in the paravidya only. Also, whilst talking about Adhyatmvidya (spiritual knowledge) in the Kathopnishads, there is a clear indication of knowledge about Akshar and Brahma. Bhagwan Swaminarayan explains these Brahmavidya, (knowledge of self) Paravidya (knowledge of Atma and Paramatma) and Adhyatmvidya (Spiritual knowledge) as Brahmagnan. Explaining the importance of this Brahmagnan, Bhagawan Swaminarayan says in Vachanamrut Gadhada II-3 says, “Purshottam Narayan, who is distinct from Brahma, and is the cause, the supporter and the inspirer of Brahma. With such understanding, and maintaining a master-servant (swami-sewakbhav) relationship with Him, one should develop oneness with one's Jivatma and with that Brahma, and worship Parabrahma while maintaining a master-servant relationship. With such understanding only, the 'Brahmagnan' also becomes an unobstructed path to attaining the highest state of enlightenment.”

From the above quotes, it can be concluded that the essence of Brahmvidya, Paravidya and Adhyatmvidya is to worship Purushottam Narayan with believing one's self to be Brahma or Akshar.

To understand what this Brahmvidya is, it is important to understand what it is not! Brahmvidya is not a philosophy, a religious scripture, an ethic, or a ceremonial act. But each is related with it in one way or other. All these aspects could be supplementary to Brahmvidya, but nothing from them is Brahmvidya. It is therefore necessary to understand that by following any one of the above aspect, one cannot achieve the goal of Brahmvidya.

Brahmvidya is the spiritual path leading to the real experience of Atma and Paramatma. Its ultimate goal is to gain spiritual experience, the brahmi sthiti or Brahmi status (oneness with the self) Pragat Brahmaswarup Pramukh Swami Maharaj says

“Brahmvidya means knowing the pragat (visible) Brahma, consider Him to be your own form, and be like him.”

Thus, to experience all the time the God within the manifest form of Aksharbrahma is the fruit of Brahmvidya, Paravidya and Adhyatmvidya.

2. Unique characteristics of Vachanamrut: Question and Answer style.

The Vachanamrut is a unique and uncommon even looking at the question and answer style of book. Here, the relationship between those taking part in questions and answers, the saints and the devotees, is divine and friendly, and that of a devotee and God, Upasak and Upasya. Whilst ShreejiMaharaj heartily desires for the ultimate liberation of all, the Santos and the devotees are desirous of getting free from the eternal shackles of birth and death, and enjoy the permanent bliss of atma-parmatma. The questions asked here are not asked simply for the sake of asking or just to satisfy the blank curiosity, but have been asked with a noble aim as stated above.

In order that the habit introspection may develop in His devotees, originality of thoughts may blossom, and their spiritual knowledge become more firm and clear, ShreejiMaharaj, like a model educationalist, used to ask questions and answer them or sometimes ask the Santos and the devotees to ask questions which He would answer or ask the Santos to answer. In the whole of the Vachanamrut, sometimes ShreejiMaharaj asks questions, or sometimes the Santos/devotees ask questions, and sometimes Maharaj Himself asks them to question/answer between themselves or inspire them to ask Him questions, and tried to explain the spiritual knowledge as simply as possible.

Throughout the whole of the Vachanamrut containing 262 Vachanamruts, out of the total of 456 questions, 138 questions have been asked by Maharaj to Santos/devotees, whilst the rest of the 318 questions have been asked, either by the Santos/devotees to Maharaj, or by his command, they have asked amongst themselves.

In the Vachanamrut, after testing the internal desires, faith, understanding, and their state, in order that no defect remains in the Santos/devotees, Maharaj has asked them questions with the view of giving them proper guidance. On the other hand, the Santos/devotees have, whenever they found some obstacles in their process of salvation, asked questions to get rid of them, and to improve the quality and the speed of the process. It is clearly evident from the questions asked by them, that they have not asked these questions merely to show their intelligence or knowledge, or to fathom the oppositions' knowledge. Their curiosity is not vain or barren. They do not wish to know something for the sake of knowing or understanding; But they wish to learn something more, understand, and then proceed on that path, they wish to increase the tempo and its quality, or to get rid of the obstacles coming in that path.

Let us read as examples some of the questions asked by the Santos/devotees:

- Vachanamrut Gadhada I/24: "Brahmanand Swami asked a question: Suppose there is a person whose indriyas are not drawn towards any of the vishayas nor do vicious thoughts arise in his antahkaran. He also has absolute faith in God. Despite this, though, a feeling of unfulfilment remains, and he feels despondent within, what can be the reason for this?"

- Vachanamrut Gadhada I/62: “Thereafter Nirvikaranand Swami asked: Despite having the conviction of God, noble virtue are still not acquired, on the contrary, egotism and jealousy are increasing day by day. What can be the reason for this?”
- Vachanamrut Gadhada I/78: “Shunyatitanand Swami then asked: ‘When a person practices satsang initially, he has deep affections for the sant and the satsangis, but why does this affection later decline?’”
- Vachanamrut Sarangpur 5: “Muktanand Swami asked a question: ‘Which method of eradicating worldly desires is so powerful that that method alone incorporates all other means?’”
- Vachanamrut Kariyani 7: “Thereupon, Kashidas of village Bochasan asked Shreeji Maharaj a question: ‘Maharaj, renunciants follow the path of nivrutti, thus, they are able to keep their vruttis constantly on God. But householders follow the path of pravrutti, hence they are plagued with with countless worldly problems. What understanding, then, must a householder maintain in order to fix his vruttis constantly on God?’”
- Vachanamrut Gadhada II/33: “There upon Harji Thakkar asked “By what means can one’s observance of the vow of non-lust become extremely firm?”

If we consider this and all the other questions asked throughout the Vachanamrut, we realise to what extent the santos/devotees were eager and desirous to proceed on the path of spiritual knowledge.

All these questions have emanated from their curiosity and especially from their constant frictional struggle to know the spiritual philosophy and to get to the root of them. That is why; any aspirant can find answers to any of the problems faced by him in his search for spiritual knowledge from this Vachanamrut.

1. Utterances of the Swami ni vaato listeners

Ans: Although Gunatitanand Swami was not an expert Pandit of the scriptures from worldly point of view, but hearing his talks on the essence of the scriptures, even great learned persons’ hearts used to get pierced. Everyone used to realise that the strength of experienced talks was greater than the mere memorised words of the scriptures. These Gunatit talks are like the English steel or cannons of the Portugese. These talks can convert jiva to Brahmrup by destroying its eternal ignorance. This was the experience of all those who used to hear swami.

On Shreeji Maharaj’s command, all the elderly paramhansas and house holder disciples used to come to Junagad for Swami’s confluence. Even Acharya Raghuvirji Maharaj and Acharya Ayodhya-prasadji Maharaj also used to come. Also, Swami often used to go to Gadhada, Vartal, and Amdavd and give discourses there too.

Both the Acharyas, all the Paramhansas, and the devotees were gratified on hearing Swami's talks.

Some of the talks of Gunatitanand Swami were like a sharp, double-edged sword, and harsh, but still everyone liked them like a crystal of sugar and enjoyed them like nectar. That is elderly and learned santos like Gopalanand Swami, Nityanand Swami and Shukanand Swami used to praise Gunatitanand Swami freely and open heart, e.g., when Gunatitanand Swami used to talk about the supremacy of Maharaj, Gopalanand Swami would say: "Oho, as Swami Himself is the incarnation of Aksharbrahm, he is not bound by the restraints of the Veda."

Once Gopalanand Swami went to Junagadh and stayed there for four months. Hearing Gunatitanand Swami talking about the supreme greatness of Maharaj, he exclaimed: "They talk 25% about it in Vartal, 50% in Gadhada but here, in Junagadh, they speak about it upto their heart's content."

Whenever Gunatitanand Swami used to talk about renunciation, non-attachment, and dharma-niyam, some sadhus used to get intoxicated by it. Nityanand Swami, at that time used to say, "Whilst Nishkulanand Swami has uprooted the five vishayas by writing books, Gunatitanand Swami cuts the roots of panchvishayas by his talks."

Once Nityanand Swami was in Junagadh and was doing his morning pooja. Gunatitanand Swami, at that time was giving powerful talk before the assembly, hearing which, Nityanand Swami exclaimed: "Today we saw Swami in his true form as described by Maharaj. Good that he is at it. How convincingly He talks! No one else can speak like that. How anyone can speak like that if One's behaviour is not good? And even if he speaks there will be no conviction in it and no one will believe him" so saying Nityanand Swami went into a trance. Again he awoke and said, "Swami's talks and behaviour are same. He may perhaps control his speech, but in behaviour He never departs in the slightest from the commands of Shreeji. He has completely covered Sorath with his talks. "

Once Sadguru Shukanand Swami had also said in Surat, "The way infinite jivas were attracted by Shreeji Maharaj's talks, same way also thousands of aspirants are also attracted by Swami's talks. People feel equally satisfied by Gunatitanand Swami's vatos as they are as good as those of Maharaj."

Raghuvirji Maharaj came to Junagadh for swami's samagam by becoming a tirthwasi, i.e. without any attendants. One day, Gunatitanand Swami talked about Maharaj's extreme glory and upasana, hearing which Raghuvirji Maharaj said:

"Swami! Today you said so many things worth understanding. These talks can lead to Akshardham by removing deficiency of hundred millions of births."

Thus, whoever has heard Gunatitanand Swami's talks, each one of them has realised the incomparable greatness of Swami's vato.

July 2010

Q1. Shreeji Maharaj's Thoughtfulness

A1. Many aspirants do several types of difficult sadhanas continue during their whole life. Some spend their whole lives in the caves of Girnar, or on the cliffs of Himalaya by leaving their homes. Some crush their bodies by penance, detachment and disregard of their bodies and some do pilgrimages on foot, some do pilgrimages by prostrations, and some continue roaming the pilgrimages. Some continue scripture reading during their whole lifetime, whilst some do rosary. Some insist on observing religious vows and rules whilst some have a great liking for human service. Some do a variety of yogic sadhana, whilst some believe in the motto 'human service is God's service' continue to serve the society up to their neck. So many such sadhanas continue to be performed. But despite this, there does not appear to be any internal transformation in the lives of these aspirants. Addictions cannot be got rid of, the liking for worldly pleasures and infatuations are not decreased, nor has the defects such as sexual pleasures experience been eradicated. There does not appear any reduction in the activities of ego or jealousy; as a result, they do not experience divine peace.

Some have progressed by a variety of sadhana, reached a certain level of spiritual height, but a push of maya throws them to the very bottom of sadhana's Himalayan cliff. The reason for such happening is because in the sadhana (enlistment) related to the body, thinking process has not been involved. Such sadhana merely becomes materialistic or bodily. Therefore, one does not get the real and utmost benefit of sadhana. Bharatji (King Bharat) could enunciate his kingdom but got involved himself in a deer. As a result, instead of achieving the fruit of his penance and detachment-the ultimate salvation-in his next reincarnation, he had to take the next birth as a deer because of his attachment in the deer.

In the end, if penance-renunciation is diverted to detachment, body restraints to atmanishtha, and service, spiritual discourses and singing of hymns to parabhakti, then only all these mediums can be fruitful. For that, one has to think constantly of God's upasana, atma's form, and the destructive properties of the universe. By introspection, and regarding our habits as our enemies, by thinking God's glory, and by destroying our likings for vishayas, one has to try and establish God and our love for Him within our hearts.

Thus, it can be clearly understood that together with bodily efforts, it is also very important to make mental efforts as well. We can see and learn from Maharaj's life how the highest ideal of a sadhak combined with a thoughtful sadhana should be. By studying the complete Vachanamrut we can clearly see that Maharaj's nature was thoughtful and introspective.

In sadhana, how one should think of atma and God's glory, and the perishable nature of the universe, Maharaj, citing His own experience, says:

Vachanamrut Gadhada II/55 "The following thought is constantly in my mind. When a person is laid down on his death-bed with death impending, everyone loses their self-

interest in that person. The mind of the person who is dying also becomes dejected from worldly life. In the same way, I also constantly regard each and every worldly object to be perishable and insignificant.”

Vachanamrut Gadhada II/35: “Amidst the activities of all my indriyas, I do not lose awareness as the atma for even a moment.”

Vachanamrut Panchala 1: “When I think of this bliss of the abode of that God, I become indifferent to all other forms of happiness, and I feel, ‘When will I leave this body to experience that bliss?’ Moreover, when I naturally indulge in the panchvishayas, I entertain no particular thought; but, if I were to sense some pleasure in an object, My thoughts would immediately be diverted to the bliss of God, and My mind would become extremely indifferent.” One can enunciate the world, its objects and the panchvishayas, but without these three thoughts, the attachment from these objects does not go. Whereas, these three thoughts are easily entwined in Shriji Maharaj’s life.

In this world, as People do sadhana without thinking, so do people write and say about spirituality without thinking or studying. Many preachers, after reading from, or remembering something from the scriptures, keep talking about it, but, without proper and deep thinking they cannot fathom the mysteries of the scriptures. In this respect, Shriji Maharaj is an extraordinary preceptor. Whatever He talks about Brahmvidya, He deeply thinks about it and only then does He advise us. This unique attribute of His is evident from His own words in:

- Vachanamrut Panchala 2: “While you were singing, I thought over the principles of both sankhya and Yoga. Please listen as I explain . . .”
- Vachanamrut Gadhada II/62: “Since the day I began considering over it, I have noticed that . . .”
- Vachanamrut Gadhada II/64: “After listening to and analytically pondering over all of the scriptures written by Vyasji, . . .”

Shriji Maharaj’s thoughtful nature can be seen in the above contexts. He has said very thoughtfully whatever he has seen. Not only that, but only after implementing and experimenting those thoughts in His life, has he expressed these thoughts to and for the benefit of His listeners.

Q2. Shreeji Maharaj’s intense penance and complete disregard for His body.

A2.It is necessary for any aspirant seeking self-realisation to have penance, sacrifice and complete disregard for body. A person who is constantly busy in worldly comforts and caring for his body cannot progress on the path of self-realisation. A person who steps back from his path thinking of hardships and bodily discomforts cannot achieve anything. Shriji Maharaj, by going through acute discomforts and penance in His life, has given correct inspiration to others. Talking about how He preferred penance in his childhood, He says in Vachanamrut Kariyani 3:

“ I had the same thoughts as Kartik Swami; i.e., I felt, ‘I want to eliminate all of the remnants of my mother- her flesh and blood – from m y body.’So, after many spiritual endeavours I emaciated My body so much that if something pierced My body, water would come out, but never blood.”

Maharaj, at the tender age of only 11 years left home. Despite acute discomforts and many difficulties, He continued his forest-journey for seven years. During this journey He has suffered unbearable cold, torrential rains and acute heat like fire. He travelled through mountains, valleys, deep forests, crossed stormy rivers, sometimes without food or water for several days. He was not afraid to face wild animals and poisonous snakes. He suffered acute cold and discomfort during His penance for four months in Pulhashram. He says in Vachanamrut Gadhada I/29:

“While staying in Purushottampuri, I spent many months surviving merely on air. On one occasion, I allowed My body to be carried away by a river that was three or four gaus wide. During the winter, summer and monsoon, I stayed without any shelter whatsoever, wearing only a loincloth.”

Because of His intense desire for spiritual salvation, longing, and unwavering faith, He accomplished the ashtangyog only within one year, which is difficult for great Yogis to accomplish even after intense and acute penance of several years. Gopal Yogi could not have found a better disciple who literally crushed His body and mind to accomplish the astangyog.

After finishing His van-vicharan (roaming through the forests) and arriving in Loj, after a few months, writing to Ramanand Swami about His acute penance, He says:

*“Tapa karun chhun kathan tane, nathi molo hun padato mane;
Baar-e maas chomasa-na jeh, karun dharana parana hun the,
Varsho-varas Kaartik maas, karun chhun samata upvaas;
Vali e maas-ma koik same, karun kruchh-vrat-ne te aame,
Tyar pachhi Maagh maas maay, karun parak-krutchh kahevaay;
Chandrayan ekdashi layi, sarve vrat karun chhun hun sai,
Krushna prasann karavane kaaj; enu dukh mane nathi Maharaj;
Panch-vishay-thi man uteri, karun chhun tapa kathan bhaari,
Tene kari-ne sharer-mai, lohi maans gayun chhe sukai;
Pran rahya tani ek reet, nathi raakhi men chintavyu chitt.*

(Bhaktachintamani: Chapter 42/11-15)

After reading these words of Maharaj, one may get a glimpse of His liking and insistence for penance. Even after several years, He says in Vachanamrut Loya14:

“In fact, I feel that it would be very good to go to Shwetdwip and Badrikashram and perform austerities without any food.”

Exercise

1. Shreeji Maharaji's Gunatiana Intense penance and complete disregard for Body
2. Shriji Maharaj's blissful life
3. The peculiar style in Swamini Vaato of explaining things by illustrations/incidents
4. Gunatitanand Swami's Firmness in observing the panchvartaman (the five religious vows)
5. Vachnamrit: Clear, Decisive and Doubtfree
6. Shreeji Maharaj's realisation of atma-parmatma
7. Gunatitanand Swami - The noble desire for ultimate liberation of jivas
8. Gunatitanad Swami - The conception for service
9. Gunatitanand Swami's Eagerness to obey
10. Incidents indicating Swamishree's bold talks
11. Vachnamrit - Original Meanings
12. Endeavours concisely on Sadhana
13. Shreeji Maharaj's Eagerness to listen to spiritual discourses
14. Vachnamrit's Systematic sequence-Road to self-realisation
15. Vachnamrit's Historical AUTHENTICITY

Long Notes

For the below listed any one topic write a long note about 25-30 lines.

March 2014

1. Shreeji Maharaj's insistence for God's firm conviction for the libration of Jivas

In the obstacles free and smooth path to self-realization, and many types of self realizations, the real knowledge of Incarnate God's form is the first requirement. Without firm conviction and refuge of God, there is no other solution. Explaining this in detail, he states at the end in

Vachanamrut Gadhada II/13: "Realize that the form amidst the divine light is this Maharaj visible before you. If you cannot do that, then at least realize, Maharaj sees the form which is amidst that Aksharup light. 'Even if you can understand this much you will be able to maintain affection for me. As a result, you will obtain ultimate liberation. Keep this principle constantly new and fresh in your minds. Never forget it out of complacency. Remember it to tomorrow just as it is today. Keep it vivid in your minds and remember it daily until the end of your lives. Whenever you talk about God, be sure to implant the seeds of this principle. This is my command.'" If there is confusion in the determination of God, and these human traits in his form, then the aspirant falls from his path of liberation. Explaining about the divinity and human traits at great length, Maharaj states in Vachnamrut Loya 18: "Regardless of whether you realizes this fact today, or after a hundred years, it must be realized. In fact, there is no alternative but to realize it and imbibe it firmly. Therefore, al devotees should remember this principle of mine and discuss it amongst each other. Furthermore, whenever someone suffers a set-back due to some misunderstanding, he should be alerted by mentioning this. In fact, one should discuss this principle of mine routinely, at least once a day, this is my command. So

please do not forget it, please, please, do not forget it." From both the above contexts, one can understand Maharaj's insistence for the firm determination of His Divinity. From the above points, one can say that in whatever Maharaj's has advised, He had no self-interest in it. He has only talked about the liberation of *jivas*. As such there is no doubt about the authenticity and reality.

2. Swamishree's Vato: Guidance through bold and fearless talks

When a sculptor starts working on a stone with his chisel, he creates from the raw stone a pretty and beautiful image. Nothing can be created out of a stone merely by blowing over it or pampering it. It has to be sculpted with a chisel. Sometimes sparks may fly whilst working with a chisel on it, but as a result, a beautiful image or idol is created. Same way, Swami has said some harsh words to remove the *karan deh* attached to the *jiva*, to remove the desires, defects and the wastage of desires from the *jivas* and to make them *Brahmarup*. Naturally, the *jivas* feel bitter about the truth. But even then, without caring for the friendship, or being afraid of anyone and fearlessly, Swami has said whatever he wanted to, to whomever and wherever.

Be it a millionaire like Shivlal Sheth or a busy person involved in his state's administration like Darbar Abhesinh of Lodhika; the Acharya of Vartal desh Raghuvirji Maharaj or the Acharya of Amdavad desh Ayodhyaprasadji Maharaj; in short, be it a millionaire householder or a young or great *Tyagi* alike, Swami voice has never faltered in telling them the truth. Swami has never hesitated in giving a bitter medicine to cure them of the disease of birth and death.

Incidents indicating Swamishree's bold talks

Let us look at some of the incidents of Swami's bold talks:

Once, Shivlal Sheth came to *Junagadh* for Swami's *samagam*. One afternoon he went to the market and sold some gold. He gave *raso* in the mandir from the brokerage he received for selling the gold. Instead of being pleased with the *raso*, Swami told him frankly: "Have you ever thought of trading in 1000 million kgs of agricultural waste? What have you earned by deserting the *darshan* and the discourse of such a *sadhu*?" By saying so, Swami removed his intellectual ego.

Once Swami took Shivlal Sheth with him in his cart and said: "You think that you have done a great service by sponsoring the installation of the *murti* of Gopinathji Maharaj in Gadhada and also sponsoring Raghuvirji Maharaj's visit to Bhavnagar. But when I look at your *jiva*, I see there remains only half of your *satsang*." Shivlal Sheth said with both his hands folded: "Yes, Maharaj". Then Swami said: "Leaving this *Sadhu* and wishing for other pleasures is like the calf, which, 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, and it could not get the pleasure of drinking milk. Then, when its own mother came, it was not able to suck. Similarly, leaving this *sadhu* and seeking happiness elsewhere is like receiving the 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.”

Once, Swami arrived in Lodhika. The Darbar of Lodhika, Abhesinh, set in meditation and sent the raso of *motaiya ladu* with his servant. Swami told him plainly “We do not need the *motaiya ladu*. Tell your Darbar that our knowledge is 100 million times greater than your meditation.”

In 1905 all the sadhus got together in Vartal and planned to insult Gopalanand Swami. On coming to know about this, Gunatitanand Swami, immediately came to Vartal from Junagadh. After meeting Acharya Raghuvirji Maharaj and Nityanand Swami, He went to see Bhagwadanand Swami, the instigator of this plan. He welcomed Swami, and offered a sit, but Swami kicked away the offered sit, and told him “What is all this? You have invited the Acharya of the other country, and misguided the *sadhus*. Do not think that Gopalanand Swami is alone, so stop all this. You may be a leader here, but don’t forget that in Akshardham I am the Chief there. There I will keep you standing in the sun if you misbehave. God is *anyathakartum*, I will create another sun there for you. So saying he persuaded Bhagwadanand Swami and stopped the program of insulting Gopalanand Swami.

The next day, after the above incident, Acharya Ayodhyaprasadji and Acharya Raguvirprasadji were present in the assembly with all the other *santos*. At that time, Swami began with the roar of a lion, “The creator and speaker of *Dharmamrut* is still alive and exists, but still people steal things and hoard them and transgress *dharmamrut*. Why is it that despite your existence (referring to the Acharyas) and we being the sadhus initiated by Maharaj, some *santos* have begun to disobey the commands. Is this right? Since you are the Acharyas of *Dharma*, it is up to you to ensure that the *Santos* follow and obey the commands. If you do not enforce the discipline it is your loss, and as *santos*, it is our loss if we do not observe the discipline.

One day, in Nadiad, Swamishri went along with other *Santos* for a *padhramani* where chairs were arranged for the *sadguru Santos* to sit. Atmanand Swami did not like this, so, the next day, he refused to go along. Raghuvirji Maharaj asked Swami “Why is Bhai Swami refusing to come to the *padharamni*?” On this Swami replied: “Your father used to make the sadhus cover their faces with veils. While you are trumpeting and inviting lady folk to stand between the *Santos*. Then you ask to observe religion. How can it be possible? Therefore, ensure that during the *santos’* visits, no chairs are kept and no ladies come there. Only then will we come for *padhramani*. On hearing this, Acharya Maharaj made arrangements accordingly. In this way, on every occasion Swami insisted that discipline and religion was observed by all.

Naja Jogiya, who was the personal sevak of Maharaj, was initiated as a sadhu after the passing away of Maharaj to His abode, and named Ghanshayamdas. He was attracted by Swami’s talks and often used to go to Junagadh for Swami’s confluence. Once when he was meditating in the assembly hall, Swami asked him “Are you meditating or day-dreaming?” Awakening from his meditation, he asked “Swami, why are you blaming me?” Swami asked

him “Were you really meditating or patting the head of the buffalo with white spots in Gadhada?” Ghanshyamdas was stunned by this revelation. He realized his mistake.

Once, Jaga swami was carving stones in the compound. Swami went to him and asked “You are carving, but do your instincts remain joined in God’s image continuously?” Jaga Swami said no. So Swami told him “It does not matter if you carve one or two stones less, but always remember that your instincts remain joined in God.”

He had even taunted his heir Bhagatji Maharaj. Once in Kariyani, Bhagatji Maharaj was cleaning the utensils, when in trying to clean the stuck food from the bottom of the utensil, he had to use some force. For that few moments only his instincts got disconnected from God. Swami, who was sitting in the assembly, immediately got up, came to him and asked him “Hey, why are you cleaning utensils whilst being dirty? You are cleaning utensils and forgetting God.” Bhagatji Maharaj realized his mistake and immediately joined his instincts in God. In this manner Gunatitanand Swami has, by personally criticizing or even saying harsh words to everyone, be it small or big, corrected their faults and developed their spiritual structure.

July 2013

1. Maharaj: The supreme Avtar of all

The main thing to be understood about Shriji Maharaj’s Divine Personality is that He is the Supreme God, the cause of all the *avatars* and the Lord of *Akshardham*, *Parabrahma Purushottam Narayan*. He is the all-doer and destroyer, the cause of all causes, the controller of all, the granter of all fruits of our *karmas*, and the granter of liberation. Although being in a human form, He is all powerful, always apart from *maya*, innocent and divine personality. He Himself clearly explains His Divine personality in Vachnamrut [Gadhada III/38](#): “*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. It is that same supreme Purushottam Bhagwan who manifests on this earth out of compassion for the purpose of granting liberation to the jivas. He is presently visible before everyone. He is your Ishtdev, and he accepts your service. In fact, there is absolutely no difference between the manifest form of Purushottam Bhagwan visible before you and the form of God residing in Akshardham; i.e., both are one. Moreover, this manifest form of Purushottam Bhagwan 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 the avatars. Moreover, He is worthy of being worshipped single-mindedly by all of you.*”

Even Gunatitanand Swami, who knew Shreeji Maharaj closely in all respects, and who exposed His Glory in the *Sampraday*, says:

“*Understand Shreeji Maharaj as Supreme, the cause of all the avatars, and the cause of all causes.*” (Swami-ni Vaato: 2/2)

To clearly understand the Upasana, that, Shreeji Maharaj is the cause of millions of Bhagwans' avatars such as Shree Krishna, Ramchandra, Vasudev, Narnarayan etc., (Swamini Vaato: 2/171)

There is not an iota of doubt that this manifests Purushottam Shreeji Maharaj Sahajanand Swami is the source of all incarnations and is the cause and controller of all. (Swamini Vaato: 6/7)

It is clearly evident from these words of Shreeji Maharaj and Gunatitanand Swami that Shreeji Maharaj is Supreme God. It is natural therefore that His words are more authentic. One whom we have to attain, When one who is available and achievable, Himself explains His form, His philosophy, and the path to attain Him, then, that should be infallible and correct way. There is no possibility of any doubt in the spiritual guidelines indicated by Him. He being the God, omniscient-ness is the easiest accomplishment for Him. Talking about God's omniscient-ness, Maharaj says in Vachnamrut Gadhada II/53: "God sees all of the *jivas* and *Ishwars* who dwell in the countless millions of *Brahmands* as clearly as He sees a drop of water in His palm." Clearly indicating His own omniscient-ness He says in Vachnamrut Jetalpur 5: "...I know everything about the past, the present and the future. In fact, while sitting here, I know everything that happens; even when I was in my mother's womb, I knew everything; and even before I came into My mother's womb, I knew everything." Therefore, whatever Shreeji Maharaj, the omniscient, the almighty, and the Supreme, has said in the Vachnamrut, is undoubtedly authentic. In this way, we have understood the main Divine, beyond universal personality of Shreeji Maharaj that He is the Supreme God, but it is not easy to be convinced that this person traversing the universe in human form is Himself God. It is not easy to understand this fact by logical reasoning without suitability. That is why Maharaj indicates that one must first be convinced of my Supreme-ness and then says in Vachnamrut Gadhada II/13: "Realize that the form amidst the divine light is this Maharaj visible before you. If you cannot do that, then at least realize, Maharaj sees the form which is amidst that **Aksharurp** light. Even if you can understand this much, you will be able to maintain affection for Me. As a result, you will attain ultimate liberation." In this respect, Shreeji Maharaj says two things which can lead to the liberation of *jivas*. For those people, who accept Him as Purushottam Narayan, the first choice is the best. But for those people, who do not accept Him as Supreme God, in order that they also benefit or for their good, Shreeji Maharaj offers another alternative. It is necessary for those people who cannot or do not accept Shreeji Maharaj as Supreme God, to think about Maharaj's Divine and extraordinary personality so that they may have faith in Maharaj's words. Shreeji Maharaj is an extraordinary spiritual personality. He has complete experience of spiritual-realization. As He has proper realization of *atmaparmatma* He is fully qualified and capable to talk in simple language on topmost spiritual philosophy and the simplest way to achieve it. Anyone desirous of salvation or liberation firmly believes in Shreeji Maharaj's Divine personality, then he will believe His words to be true, he will have complete faith and trust. Now, we shall consider some facts of Shreeji Maharaj's super-natural personality.

2. Swamishri, the clear master speaker of all

Each aspirant must have a clear picture in his mind about spiritual self-realization. If a traveler has a map of his journey, then his path becomes easy. If you have a model/plan of your intended house, then how easy it would become to build it! Similarly, to attain proper self-realization and to make it easy, if one has a clear cut plan or a model in his mind, then how easy it would become! Some aspirants strive for many without achieving the desired result. In some cases, many aspirants divert from their intended path, and do what was unnecessary and forget what was to be done. Even whatever is done, is not done according to the plan and in time. Because of these reasons the desired result is not achieved. The main reason amongst all these is that the aspirant did not have a clear cut picture in his mind of self-realization. A dry leaf on the ground flies here and there according to the direction of the wind, because the leaf itself has no goal of where and in which direction to go. Similarly, a sadhak who reads different books and listens to different orators, then keeps on changing his sadhana accordingly, because he is uncertain in his mind as to how and where he intends to go. What is the ultimate goal of his self-realization? What is going to happen by self-realization and what is to be attained? And how is it to be attained? The aspirant has no clear picture of all these things. That is why he is not able to attain that goal. It is therefore absolutely necessary that an aspirant has a true and a very clear cut picture of his self-realization. Bhagwan Swaminarayan has, after a deep study of all the scriptures and His experience, given wonderful direction on the subject of sadhana. On studying the Vachanamrut, one gets a clear cut picture of sadhana. But still, nobody can better understand the secret and the purport of Shreeji Maharaj as well as Gunatitanand Swami. Swami, by knowing the liking of Shreeji Maharaj and by his own experience, has made clear the sadhana as described by Shreeji Maharaj. Therefore, any aspirant desiring for spiritual salvation gets a clear picture of sadhana from Swami's Vaato. Now we shall try to understand the clarifications of sadhana on the basis of Swamini Vaato.

Clarification of the aim by Swamishri:

A sadhak cannot gain anything in its true meaning without clarification and firm determination of his goal. Gunatitanand Swami has therefore made known the principle on the final goal of life, such as:

- "We are born to accomplish two things: first, to become Aksharrup and second, to join with God." (Swamini Vaat: 4/101)
- "Our sole wish should be that we have to go to Akshardham." (Swamini Vaat: 1/301)
- "Even by spoiling ten million tasks, improve your moksha. In case ten million tasks are improved, but moksha is spoilt, then what is achieved?" (Swamini Vaat: 1/14)
- "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 our work in the little time you have." (Swamini Vaat: 6/79)

The principle underlying the above talks is: "achieve salvation of the jiva with this human body and ultimately reach Akshardham." Let us now think over the guidance given by Swami for moksha.

March 2013

1. Vachnamru's honest editing team

We all know that Maharaj has not written the Vachanamrut Himself with His own hands. But, the discourses given by him was written down by some *santo* and devotees. Later, at the request of the devotees, in order that these discourses may become useful for ever, Maharaj commanded stalwart *santos* like Muktanand Swami, Gopalanand Swami, Nityanand Swami and Shukanand Swami to compile them in the form of a book. Maharaj had appointed these *Santos* as *Sadgurus in the fellowship*. Their merciful and affectionate virtues combined with their saintly intellect were famous in the fellowship. The fellowship is well acquainted with their leading qualities. We are all familiar with Muktanand Swami's pure desire for liberation, his pure qualities of a saint, and topmost state of knowledge. Maharaj often quoted him as an ideal *sadhu* in his discourses. Gopalanand Swami being an *ashtangyog-siddha Yogiraj* was able to revive back the forgotten memories. Maharaj had appointed him as the Head of both the districts, and commanded His followers to observe their *dharma* and obey his instructions.

Nityanand Swami being a highly intellectual and learned person knew the meanings of all the scriptures, and was clever in defeating the opponents of the fellowship in debates. He was always automatically selected to speak on *Veda*, *Vedants* and *Puranas* in the presence of Maharaj. Shukanand Swami used to compile and do letter writing for Maharaj, He used to follow Maharaj like his shadow and always followed His commands in His presence. Thus, these *Santos* were quite capable to understand and interpret Bhagwan Swaminarayan's discourses and present their mysteries and meanings in his own words. These *Santos* were not only capable intellectuals, but were always the loyal, obedient and humble *das-sevaks* of manifest *Parabrahma Purushottam Narayan*. These editing *Santos* were not any paid persons doing the editing work, but were totally dedicated *Santos* to *Shreeji Maharaj*, who had, only to please Him, honestly attempted to live their whole life according to His commands. They had forfeited this world's honors, greatness, power, wealth and fame. Therefore, they had no personal sentiment to gain fame, or other interest in this editing work, for which people are tempted to do adverse things. They had done this editing task just to please their *Ishtadev*, without any expectations of worldly gains or without any personal gains, unselfishly, with pure intentions, and for the benefit of others. They have regarded and worshipped Maharaj as their *Ishtadev* during their whole life time. Therefore, it is natural that they would never do anything, anywhere that displeases Maharaj or something which He dislikes. These *Paramhansas* life was completely honest with the firm conviction that Maharaj is supreme, all knowing, omniscient and always with us, sees everything, knows everything. These *Paramhansas* were completely honest, devotional, and fully alert and aware of their responsibilities, and would never ever dream of cheating or deceiving Maharaj to do as they pleased. This is evident from their life and from studying the questions they have asked. Let us read two of the questions as samples that Muktanand Swami and Nityanand Swami, each have asked from many of the questions asked by these four saints:

Muktanand Swami

“The jiva is distinct from the indriyas, antahkaran, and pran; it is also distinct from three states, waking, dream and deep sleep and the three bodies, sthul, sukshma and karan. After hearing this in satsang, a firm conviction regarding this fact has been cultivated, why then, does the blissful jivatma still associate with the indriyas, antahkaran etc., while engaged in the worship and remembrance of Parmatma and thereby become miserable due to the influence of disturbing thoughts? (Vach.Gadhada I/56) “How can one remain composed even under the influence of lust, anger, avarice and fear? (Vach.Gadhada I/61)

Nityanand Swami

“What is the method of becoming free of worldly desires? Is it listening to the talks or is it Vairagya?” (Vach.Gadhada I/73)

“What is the method for overcoming the enemies like lust, anger etc.? (Vach Loya)

It is clearly evident from deep and thoughtful study of the above and other questions which the editing saints have asked, that, they were honest. In some of the questions they have asked, they have opened their hearts in the public without being afraid in the least of their own position, importance, and fame, as to what people will think of them or believe of them. They have asked questions about their weaknesses or defects before people in the open assembly and asked for Maharaj’s guidance about it. Such questions do not arise in one’s heart, without the firm conviction, desire and honest efforts to progress in the path of spiritual realization, and even if they arise, they would not dare raise them in the public. How can a person who is deceitful and full of hypocrisy, who is always trying to show off his importance and goodness, ask questions in public about the problems to eradicate his faults and defects? These *Paramhansas* were *Sadgurus*, elderly, and well-known. If they were not honest, they would not have asked questions to Maharaj in the public showing them lowly. Even if someone did ask such questions in the public, when editing them, he would delete them and not print them in a book. People would soon forget what they have heard in the public, but what is written in a book, would be read for thousands of years, thought of, and it is very likely that they would form a low opinion about their lives. But these editing *Santos* have had no such fear in their hearts, because they were honest. Had they not been honest they would not have included such questions in the *Vachanamrut*, or, wherever there was a possibility of a individual’s image being tarnished, they have, in that place, stated ‘one saint’ or ‘one saint asked’ and tried to protect that person’s image; in that way, to protect their own images, they would not have indicated their names. Also, in many *Vachanamruts*, we note that these editor saints have not been to answer the questions raised by Maharaj, other *Paramhansas* or devotees, or they have not been able to give a completely satisfactory answer. If they were not honest, they would not have indicated their own names in the questions asked by them. But, were they conscious of their prestige? No. Their only good intention was to see that the aspirants hear proper answers to their questions from their *Ishtadev Shreeji Maharaj* and the spread of His Greatness. That is why when answering questions they have not tried to show off their intelligence. Sometimes, at the instance of Maharaj, and only to please Him they have tried their level best to answer correctly as far as they could, but in the end, they have said, with folded hands: ‘*O Maharaj! Only you can answer to this question properly.*’ Here also we see their honesty. Sometimes, Shreeji Maharaj has said some tough and harsh words to His devotees in the public by scolding them about their defects or shortcomings, but this was only because of His pledged concern for them to

ensure that they not an iota of imperfection remain in them. Not only that, but on the other hand, His true aspirants, these *Santos* and devotees have accepted their mistakes openly in public. Included amongst such honest listeners were several *Paramhansas*, devotees and these editor *paramhansas* also. Without being afraid or shy about any of their shortcomings or defects, they have, with the honesty of their hearts and truthfulness, included in the *Vachanamrut*. We shall consider here four such examples:

Once, when Maharaj asked the *Paramhansas* to speak about their own specialties, Muktanand Swami had said that if a bad-tempered person was rushing with anger, and if he sees me, then his anger will get diluted. Maharaj asks Muktanand Swami- by only seeing whom one's anger is diluted-one question in *Vachanamrut Gadhada II/27*: *"What causes anger to arise within you? Also, how much of that cause makes you angry? Also how much of that cause does it take you to become angry?"* Muktanand Swami replied: *"Anger arises due to association with some objects or on seeing perversity in a person; but it subsides instantly."*

Shreeji Maharaj says in Vachanamrut Gadhada III/33: "In the satsang fellowship, there are only a few devotees whose mind would not be affected by wealth, property, women, children etc., and who would not develop faith in those who fulfill the desires related to those things. In fact, there cannot be many devotees who are like this." Saying this Shreeji Maharaj continued: *"This Muktanand Swami and Gopalanand Swami are like that, because in no way would they become impressed by anyone, no matter how great he may be-even if he were to show miracles."* Thus, by praising the state of these two top Sadgurus, then said: *"because, even though these two sadhus are so great, if they were to receive an abundance of honor, or if heaps of rupees and gold coin were to be placed before them, or if they were to encounter attractive women, then even though they are renunciates, they would not be able to maintain their integrity. In fact, if they do encounter these objects, then it is doubtful whether they would remain on par with the lowest of our renunciates. Why? Because the very association of those objects is such."*

In *Vachanamrut Gadhada III/28* Maharaj asks Brahmanand Swami, Shukmuni Swami and Sura Khachar, all three of them: *"What flaws do you possess which would make you suffer a setback?"* The three of them answered: *Maharaj, we have flaw of egotism. As a result, if a sadhu of equal status insults us, we become somewhat disturbed."*

In *Vachanamrut Gadhada III/24* Maharaj says *"The three senior ladies of this place and Gopalanand Swami, Muktanand Swami, Nityanand Swami, Shukmuni Swami, Somla Khachar and Dada Khachar-all of you presently behave very well. However, if from factors of place, time, company and action were to become unfavorable then there is no doubt that your enthusiasm would not remain as it is now."* Several such facts can be found in *Vachanamrut* in which, there are indications to the defects, or shortcomings in the spiritual state of the editing *Santos* like any other *Santos* and devotees. Had they wished, they could have kept these incidents out of the *Vachanamrut*. But because they were honest, they have not done so, That is why they have honestly attempted to put it in their own words whatever had happened at that time and whatever Maharaj had said. They have preferred to show Maharaj's greatness instead of their own. Because of the honesty and the devotion of the

editing *paramhansas* in the editing work, the authenticity of the Vachanamrut containing Maharaj's discourses has increased manifold.

2. The importance of Swamini Vato from the words of Swami himself:

What does a squirrel living on dry leaves know about the taste of mango pulp? Similarly, what do the *jivas* who are under the influence of three *gunas* understand the glory of *Gunatit Vaato*? The talks of *mayik jivas* smell of self-pride, attachment and enmity, jealousy and anger. The talks of *brahma-parabrahma* are above maya and hence have no such smell. As such, these talks penetrate through the *jiva*, clean all the rubbish inside it, remove infinite suspicions, cure it of its disease of births-deaths, and make it *nirvasanik and brahmarup*. The glory of such miraculous Vaatos can only be understood if told by Gunatitanand Swami himself. That is why sometimes he used to say frankly about the glory and the specialty of his Vaatos. Let us look at some of his Vaatos:

The Glory of the Vaato: Explaining the glory of the Vaato, Swami says:

- *"These are the words of Purushottam (Supreme God) and the talks of Gunatit."* (Swamini Vaat 1/131)
- *"Is this a mere talk? No. This is nectar."* (Swamini Vaat 6/221)
- *"These talks are from Akshardham, and are of God, of Narayan."* (Swamini Vaat 4/35)

Strength of the Vato: Explaining the strength of the nectar-like Vato's of Akshar-dham, Swami states the benefits and fruits from it:

- *"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 them. 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 will give mangoes. This is what happens."* (Swamini Vaat 1/33)
- *"These talks of Purshottam Bhagwan (Supreme God) Vatos Can clear infinite doubts."* (Swamini Vaat 1/231)
- *"These Vatos will not let you reborn."* (Swamini Vaat 4/53)
- *"These talks are such that they suppress even those with evil intentions and make their goods effects felt."* (Swamini Vaat 1/302)
- *"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?"* (Swamini Vaat 1/136)

These talks greater than billions of means: Gunatitand Swami, by explaining that his talks are greater than billions of means, says:

- *"Tens of millions of spiritual endeavors may be performed, but they are not equal to delivering and listening to these spiritual talks."* (Swamini Vaat 1/226)
- *"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."* (Swamini Vaat 6/198)
- *"This talk is superior to ten million meditations."* (Swamini Vaat 3/67)
- *"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."* (Swamini Vaat 1/131)

Rare talks: Swami himself says that his talks are rare than ten millions endeavors and are like magic:

- *"These talks are rare." (Swamini Vaat 6/247)*
- *"Even by giving tens of millions of rupees such spiritual talks are unattainable." (Swamini Vaat 1/19)*
- *"Such talks are not found anywhere else" (Swamini Vaat 4/35)*
- *"Such talks do not take place anywhere" (Swamini Vaat 5/155)*
- *"These talks have not been attained by anyone" (Swamini Vaat 6/193)*
- *"Later, you will cry to listen to these talks." (Swamini Vaat 6/230)*

Rare are the talks and rare are its spokesman: Swami himself states that speaker of such Gunatitt talks are also rare:

- *"A speaker of these talks is rare." (Swamini Vaat 1/246)*
- *"Search the whole universe, but where will you find such a sadhu?"(Swamini Vaat 6/218)*
- *"Who will talk like this? If someone does, they will talk about birth and death. Here, the faults of mind and the senses are revealed. Who would know about them?" (Swamini Vaat: 6/189)*
- *"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 one studys for one's entire life, one cannot learn them."(Swamini Vaat: 1/219)*
- *"Others are not able to deliver such talks amid such activity."(Swamini Vaat: 1/226)*

The cost of hearing these talks: Explaining at what cost one should hear such supernatural and impossible talks, Swami says:

- *"If there is a house of gold, it is worth burning it to ashes to listen to these spiritual talks." (Swamini Vaat: 6/247)*
- *"By burning houses of gold, listen to these talks."(Swamini Vaat: 6/248)*
- *"We get food to eat, but if that is not available, we shall beg for cooked food to eat and still keep the company of the sadhu. If necessary, we should eat only raw grains, observes fasts, or eat only neem tree leaves and keep his company." (Swamini Vaat: 2/44)*

In all the above talks Gunatitanand Swami himself has sung the glory of his own sermons. On reading them one can be convinced that these talks are really the step ladder to reach Akshardham. It is the divine nectar of Akshardham. It is also the experience of those who have read or heard these talks.

July-2012

1. The Imporance and the necessity of Brahavidya

The object behind every activity of the human being is to gain peace and harmony in life. That is why man is always inventing something new, making some new innovations. There may not be a single field where he has not invented something new and made alterations or improvements to it. The man attempts till his last breath to find solutions to the problems coming in his life. To give an everlasting departure to the unhappiness from his life he always endeavours to find and try new ways.

To fulfil his unsatisfied longings, he attempts, on the strength of his wealth, power, and brains, by increasing modern facilities. But the fact is that out of the people who have reached to the top rank in the world, no one has achieved the eternal peace. The worldly

developments made by them have not permanently solved their problems and afflictions. Certain problems were perhaps partly solved, but then, more unexpected and new problems came on. The problems are never going to end in this life. Throughout the life, struggles, problems, keep on adding, dividing, multiplying, and subtracting. The fact is what the problems rarely get subtracted or divided, but in majority of cases they tend to add and multiply.

The question arising here is: Why have all the man's attempts to gain everlasting peace by destroying all the ultimate afflictions failed so far? Despite striving intensively and constantly, why have the man's efforts not brought the desired results? What is the basic mistake in their strenuous efforts? In reply to this question, the sages and the scriptures explain that the path chosen by the mankind to find peace is wrong. It is a fact that by going to the wrong path and wrong direction, one can never reach the desired goal. In fact, the man has no inkling as to what is the real and basic cause of his infinite afflictions and the correct remedy for it! Where is the root of life's basic problems? What is at the root of all the problems? If one can catch the life's basic problem and its solution, then and only then could one find the solution to the life's problems? The question now before us is what is the basic problem of the life? What is it like? And what is the solution for it.

If a car cannot be started because of a mechanical fault, can it be started by repainting it? Will it start by changing its mirror, tyre or horn? No. Why? Because the fault lies in the machine. Same way, the cause of man's infinite afflictions is the impurity of his soul. These impurities like greed, taste, honour, anger, jealousy, vain, pride, ardent desire, have been attached to his soul since eternity. The main cause of all these impurities is also ignorance which has become attached to his soul. Until the man rids himself of these desires-and ignorance-the root cause of these desires, he cannot find a permanent solution to his afflictions and problems, in any era, in any country, in any place, and by any means like power, wealth, amenities or fame; as a result, he will never experience the eternal peace and harmony.

Shriji Maharaj explains this fact very well in Vachanamrut:

Gadhada II-51: "As long as the influence of the gunas (qualities) (rajoguna, tamoguna and satvaguna) remains within a person, he will never experience happiness, only when he behaves as the Atma, does he experience happiness."

Gadhada III-38: "The greed for wealth and the desire to associate with women, attachment of the tongue to various tastes, the belief that one is the body, affection for kusangi and attachment for one's relatives- one who possesses these six characteristics, will never become happy, either in his present life, or even after death. Therefore, one who desires happiness should eradicate such desires (swabhavas), maintain nivrutti, and not keep the company of equals."

Pragat Brahmaswarup Pramukh Swami Maharaj says: "Problems will remain as long as one associates himself with body. Where there is bodily concern there shall remain instant sorrow and faults. As long as there is bodily concern one is likely to get upset easily. One gets upset even for small things. There are many obstacles due to praise and insult. As long as one associates himself with body, wherever he goes, one will not find anything except grief. Therefore, stay away from body consciousness. Problems will get solved as one

gradually disassociates himself from body. When one becomes completely free from body consciousness, there will be a permanent end to all his pains, problems and disturbances.” Therefore, to eliminate permanently all the sufferings and to obtain eternal peace, it is vital to eliminate body consciousness, desires, and their root ignorance. For its destruction, it is necessary to obtain the knowledge of atma and parmatma and its realisation. The scriptures reveal this fact: *Bhidyate Hradaygranthi-shichchadyate sarvasanshayaha! Kshiyante chasya-karmani tasmin dushte paravare!*

Meaning: On seeing the real Atma and Parmatma, instincts are pierced, the suspicions destroyed and the deeds are diminished. *Vishaya Vinivartante Nirahasya dehinaha! Rasvarj rasoapyasya param dushtva nivartante!!*

Meaning: the desires (Vishayas) of a fasting person can be retired, but not the intense fascination. (asakti) On having Parmatma’s darshan (realisation) the intense fascination can also be destroyed. (Geeta 2/59)

Whoever realises this form will, like Me, never be drawn towards the pleasures of the Vishays. In fact, you also see this form of God, but you do not comprehend it fully. However, when you come to comprehend this fact, you will not encounter any difficulty in subduing the desires for the Panchvishayas and Swabhavs, such as lust, anger, etc. They will be subdued easily. One who realises God’s form in this manner does not harbour any affection for the Panch-vishayas, just like I do not. He becomes independent. (Vachnamrut: Gadhada II-13)

The above references indicate that only by obtaining the correct knowledge of Atma and Parmatma can one destroy the desires for Panchvishays and the desire for lust. The scriptures have sung heaps of praises of these philosophical teachings of Atma and Parmatma by describing it as Adhytamvidya, Paravidya or Brahmvidya. In Mundakopanishad Sage (Rishi) Shaunak asks Angira Rishi: *Kasminnu bhagavo Vignate sarvamidam vignatam bhavati!*

Meaning: What should one know to know everything? (Mundakopanishad: 1/1/3) In reply, he was told: *Dwai vidye Veditavye para cha apara cha!*

Meaning: The two sciences of Para and Aparas. (Mundakopanishad: 1/1/4) and then, referring to the science of Aparas vidya: *Tatrapra, Rugvedo, Yajurvedaha, Samvedoatharvavedah, Shiksha kalpo vyakaranam Niruktam Chhando Jyotishmiti!*

Meaning: Rigved, Yajurved, Samved, Atharvved, (The 4 Vedas) Shiksha, Kalp, Vyakaran (Grammer) nirukta, Chhand, and Jyotish (astrology) – This is Aparavidya. In the four Vedas, apart from the philosophy, there is also knowledge about other worldly subjects, many an arts, and sciences. To gain mastery in all these subjects is also Aparavidya. (Worldly knowledge) If one obtains only wordy knowledge of the substance of philosophy, or only informative knowledge, but if it does not become a practical knowledge, then that is also Aparavidya. One does not find peace in life with it. The real is gained only by Paravidya. In Chhandogya Upnishad, after referring to all these scriptures and other sciences, Naradji tells Sanatkumar: *Soham Bhagavo Mantra-Videvasmi natmvita shrutam hyev me bhavad-drashyebhyastarati Shokmatmavidit soham bhagavah shochami tam ma Bhagwan shokasya param tarayatviti!*

Meaning: O Lord! I only know mantros (verses) (meaning I only know the words) but I am not an ATMAVETTA. I have heard from likes of you that an Atmavetta overcomes his grief, and O Lord! Because I grieve, kindly help me overcome my grief. In conclusion of the above 2 references, in today’s language, it could be said that what is taught these days throughout

the many branches of the universities, colleges, and schools worldwide, is all called Aparavidya. Aparavidya is necessary for day to day life, to earn, for obtaining wealth and prestige, but, it is a fact that one cannot solve all life's problems on a permanent basis with this Aparavidya. Aparavidya cannot bring stability, harmony, and peace to life's many problems and struggles. Therefore, the true knowledge is that which can help one bring eternal peace and freedom from afflictions. (Sa vidya ya Vimuktaye) The true knowledge is Brahavidya, that is the Paravidya and that, also, is Paravidya.

This Brahavidya i.e., the knowledge about Atma and Parmatma or practical knowledge about Brahma-Parabrahma is the only permanent solution to the man's infinite problems. The completion of man's inventions lies in the ultimate realisation of Brahma- Parabrahma. One's own pure form is Sachchidanand Brahma and Prabrahma Purshottam Narayan resides within. If one realises it then it is impossible for the mankind not to experience immortality, complete knowledge, strength, independence, love, beauty, and divine pleasure as a result of it. This achievement is not illusory or temporary, but is eternal and genuine, and there lies the fulfilment of one's life.

The path to the realisation of Sachchidanand Brahma-Parabrahma is the Adhyatma-path. To turn to Atma and Parmatma, and to face it, is Adhyatma. In simple words, Adhyatma means to revert to one's original place/position. Until a person going for a pilgrimage returns home, his pilgrimage is incomplete, and the person does not feel gratified. Until a soul (jiva) roaming in the kingdom of nature does not settle in its own form (swarup) it cannot attain real peace.

Some do not wish to revert to Adhyatma. They do not wish to master the Brahavidya. How is it possible to acquire complete immortality, knowledge, strength, freedom, love, beauty and peace?

A young girl does not desire to marry, but desires a father-in-law, mother-in-law, sister-in-law, brother-in-law etc., If she marries, than she will automatically receive all these relatives. Similarly, if a person realises Brahma-Parabrahma, than all their virtues would automatically come to him. It is ridiculous to refuse to marry but at the same time wish for relatives like sister-in-law etc., same way; it is ridiculous to wish for peace by ignoring Atma-Parmatma.

On studying the complete history of the human race, and also, our own life, one becomes completely convinced that there can never be eternal peace through materialism. All the modern amenities cannot help in overcoming the internal grief. All the modern amenities of entertainment and worldly remedies are not capable of overcoming man's grief. Despite filled with worldly wealth and other amenities, one still experiences emptiness and restlessness in life.

A conscious man experiencing hollowness and restlessness, and desirous of a solution to that, will have to seek the refuge of Adhyatma, he will have to turn to Adhyatma.

The development of worldly wealth, bodily and inner security, a happy married life with wealth, wife, children, honest and trouble-free life style, philanthropic life style, community service, promoting religion, art, literature, scholarship, science, naturally beauty – none of these can give man the real solution. Not that these things are bad or worthless, but all, or none, of these things combined, are available for life's complete gratitude. The only way for complete and eternal success is Adhyatma.

The sage clearly states in Upnishad: *Yada Charmvadakasham Veshtyishyanti manavaha: Tada devam-vignaya dukhasyanto Bhavishyatihi!!*

Meaning: When men shall cover the sky with leather, then there shall be an end to the mankind's grief without having the realisation of Parmatma (God) (Shwetashwatar Upnishad: 6/20)

It is not possible to cover the sky with leather; similarly, it is not possible to bring an end to the pain without having the realisation of Parmatma, because only by knowing it, can one overcome death, there is no other path to Liberation. (Shukal Yajurved: 31/18)

That is why Yagnavalkay tells Maitreyi: *Atma va are Drashtavyaha: Shrotayo mantavyo Nididhyasitavyaha!* Meaning: The only thing worth seeing, hearing, remembering and memorising is Atma- Parmata. (Bruhadaranyak Upnishad: 4/5/6)

Explaining this fact in Vachanamrut III-27, Shriji Maharaj says: "I talk about the nature of the Atma and about the nature of God; yet, by merely talking about them one does not experience their bliss as it really is. Their true bliss can only be experienced in Samadhi, or after one leaves the body; but it cannot be experienced by merely talking about it. . . . However, if one does shravan, manna, and nididhyas on these two topics, then one attains realisation. Then after attaining realisation, one enjoys the same experience and bliss as one does from these two in samadhi. Therefore, after listening to talks concerning these two, one should do manan and nididhyas on those talks."

Thus, to experience and realise Atma-Parmatma or Brahma-Parabrahma, as it is, is the fruit of Brahavidya. Within it lies the ultimate solution to infinite problems and the experience of eternal peace. That is why, Shree Krishna, has said in Geeta (10/32) -Vidyanam Adhytamvidya- This Adhytamvidya is my divine wealth.

Only this Brahavidya can fill in the vacuum and imperfection in the life and lead one to experience perfection, gratitude, and satisfaction. That is Pramukh Swami Maharaj says "If one accomplishes Brahavidya, then that is the end to all the problems and grievances. Everyone will look in the form of Atma, experience God in everyone, feel sympathetic towards all, no evil thoughts will occur of hurting or wishing ill of others, liberate one's Atma and experience eternal peace."

We shall now learn about the most important and useful invaluable books in our life: 'Vachanamrut' and 'Swamini Vato.'

March 2012

1. Essence, secrets, and principle of all the scriptures in Vachnamrut

We know that there are plenty of religious and spiritual books in Hindu religion on Brahavidya. There is plenty of ancient, and modern literature. Much has been written on Adhyatma in the different languages of India from different parts of India in prose and poetry.

It can be said that there is an ocean of such religious and spiritual literature here. There are hundred thousand Shrutis of the 4 Vedas. There are about four hundred and fifty thousand (stanzas) shlokas of the 18 Puranas. There are one hundred thousand shlokas (stanzas) in the Mahabharata. In addition, different Ramayanas, Up-purana, Up-Veda, Smruti-grantho (books written based on memory) Dharma-grantho (religious books), Darshanik Grantho, and above all, if we add the Bhashyo, Teekao, Vruttio, and discourses, what would the total be?

Who has the time to read, understand and summarise all these volumes? Even if someone has the time then who has the capability or the qualifications to understand their mysteries?

It is impossible to find someone amongst a hundred million people who can find the essence from the innumerable scriptures after reading and digesting them. It is not the ability of an ordinary human being. It is beyond his reach.

Only by contact with an experienced and knowledgeable person of the scriptures can the Jiva find the true path. In the vast desert of sand only the ants can separate 100 grams of sugar from the sand. It is not our ability to do this. Similarly, it is difficult for people like us to find the essence from the innumerable scriptures.

One cannot uncover the mysteries of the scriptures simply by reading, speaking, hearing or remembering; it is easier to read, master and remember the scriptures, but it is difficult to grasp the principles, the underlying opinions and the mysteries of these scriptures, it is said in Mahabharat Van-parva "...`.....meaning: the essence of the religion is hidden in the cave. Therefore, to discover the truth or the principle substance of the scripture is as difficult as finding a dark object from a deep, dark cave on a dark night.

In Shriji Maharaj's time, there was a learned Brahmin named Dinanath Bhatt, who knew by heart all the 18,000 stanzas of Shreemad Bhagvat. Once Shriji Maharaj asked him. "Bhattji, You know all the 18,000 stanzas (shlokas), but do you know which shloka relates to salvation?" Bhattji replied: "Maharaj, if you ask me I will recite before you all the 18,000 stanzas, but I don't know which one relates to salvation." Shriji Maharaj told him, "This shloka is in the third canto". Bhattji said, "Maharaj, in the third canto there are several chapters and hundreds of shlokas. How do I find the one relating to salvation?" Maharaj said: "It is in the 25th chapter," but still Bhattji was unable to find that shloka. Then, Maharaj Himself recited the relevant shloka 20 from the Third canto in Chapter 25, and said "This is the shloka for salvation which Bhagwan Kapildev had told His mother Devhuti" ... (Bhagvat: 3:25/20)

meaning: Learned people regard attachment/company as a bond for Atma. The door to salvation opens if same type of attachment company is made with sadhus.

On hearing this Dinanath Bhatt said: "Maharaj! Several times I have recited these 18,000 shloka, several times I have recited the story of Shreemad Bhagvat, but I did not know that until You told me just now as to which shloka related to my salvation." Upon hearing this Shriji Maharaj said: "The true meaning, substance, principle, and opinion of the scriptures can only be learned from those who are experienced and learned people of the scriptures. It cannot be fathomed or understood by simple mind."

On the definition of the 'secret' Maharaj says in Vachnamrut Gadhada II/39: "Allow Me to tell you the fundamental principle of those 2 cantos. What can be a fundamental principle? It is that which, once explained to even the most learned scholars or scriptural readers or highly intellectual people, they would have to believe it to be absolutely true and would have to agree with it. In no way could they doubt, that this might not be so." That is what can be called a fundamental principle. (rahasya)

It is very difficult to digest the essence from all the scriptures, and narrate it. What Maharaj has narrated in the Vachnamrut is the principle, the essence, the substance and the secret of all the scriptures.

At a very tender age He had studied at depth the Vedas of Hindu religion, old scriptures, Ramayana, Mahabharat, Smrutigrantho, and the Philosophy from Shad-darshan. He was able to master and understand the mysteries, the essence, and the principles of all these scriptures. At the tender age of only 10 years, he had won the assembly by defeating learned people in Kashi. These learned men, who had spent their lifetime in the study of

ancient scriptures, and were masters in their field, knelt down and accepted defeat against the scriptural knowledge of this small child. What they wondered was how He achieved such mastery over the deep study of the scriptures!

He continued to read all the scriptures even after establishing the Swaminarayan Fallowship. He used to ask His devotees and santos to read them in His presence and then narrate during the reading, the principles, meaning and the secrets of these scriptures. Not only the depth of His knowledge of the scriptures was like an ocean, but also its spread was also like an ocean, which is evident from the following contexts:

Vach. Gadhada II/1: This is the very essence of all the scriptures, i.e., the Vedas, the Shastras, the Purans, the Itihas etc.... Furthermore, the discourse which I have delivered before you is the fundamental principle of all the scriptures.)

Vachnamrut Gadhada II/8: "The four Vedas, the Sankhya scriptures, the Yoga scriptures, the Dharma-shastras, the 18 Purans, the Mahabharat, the Ramayan, the Narad Panchratra, in fact, all scriptures share the principle that liberation cannot be attained without performing sacrifices."

Vachnamrut Gadhada II/21: "All of the scriptures which Vyasji has written regarding the attainment of liberation. The main principle prevalent in all those scriptures, and the only principle for the liberation of the jiva is simply this: The sole creator, sustainer and destroyer of this entire cosmos is God."

Vachnamrut Gadhada II/28: "What is this discourse which I have delivered before you?" Well, I have delivered it having heard and having extracted the essence from the Vedas, the Shastras, the Purans and all other words on this earth pertaining to liberation. This is the essence of all essences.

Vachnamrut Gadhada III/10: "From the Vedas, the Purans, the Itihas and the Smrutis, I have formed the principle that jiva, maya, Ishwar, Brahma and Parabrahma are all eternal."

On reading the above contexts of the Vachnamruts, it is clearly evident that the spiritual path which Maharaj has shown us, and whatever spiritual guidance He has given us, is not a fantasy or a fancy of mind, but is the essence of all the scriptures. Whatever is said in the Vachnamrut is not merely a total or a collection from the scriptures, but is the essence of all essences of the scriptures.

In Vachnamrut Gadhada II/11 Maharaj says: "If one abandons the desire for the fruits related to dharma, arth and kam, and if one performs pious karmas only to please God, then those pious karmas become a form of bhakti and aid in the attainment of liberation."

In these three lines comes the essence of Geeta's five Chapters of Sankhya-yog, Gnan-karma-sanyasyog, karma-sanyas-yog, and Bhakti-yog. There are innumerable such Vachnamruts which contain the essence and principles of so many scriptures. In this way, Vachnamrut is indeed a spiritual book containing the essence, summary and principles of all the scriptures.

2. The peculiar style in Swamini Vaato of explaining things by illustrations/incidents

There is a distinct and peculiar style of explaining things by way of illustrations in Swamini Vaato. In order to make a layman easily understand the deepest mysteries of spirituality, Gunatitanand Swami has vividly used illustrations/examples. His style of narrating the incidents is also unique. He has narrated different types of discourses, incidents and examples in so many different ways.

Sometimes he has shown a simple and straight way for spiritual sadhana by narrating famous stories from the scriptures. E.g.,

“To do as per the commands of the seniors, is like Ganeshji having circumambulated (pradakshina) the cow (which represents the earth) whilst to do as one pleases is like Kartik Swami having circumambulated the earth. Therefore, one who does even very little, but with agna or command is having achieved too much, whilst one who does according to his own will, is equal to having achieved very little.” (Swamini Vaat 2/26)

“Prahladji fought for many days with Narayan, but God was not won over. The God told Parhlad, “I cannot be won over by such wars. Thw 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.” (Swamini Vaat 1/3)

Sometimes, Swami has advised quoting the incidents from the lives of the santo/- Haribkots of that time, e.g.,

“How great was Chaitanyanand Swami? But despite his greatness, he discovered his faults only when he came in contact with Balmukundanand Swami and ultimately got rid of them. If this happens to such great santos then what about others? It is a principle that unless one keeps constant association with the elderly santos, their faults/short-comings will not go. (Swamini Vaat 2/142)

“Mayaram Bhatt wanted to start business. And on the very first day, spent the whole night in planning about it. He thought that I have still not started the business, and on the very first night of thinking about it, if I had to loose my sleep, what would happen in the future. Next day he vowed never to think about starting business.” (Swamini Vaat 6/101)

“When Maharaj was pleased with Premanand Swami, he offered him to ask something of Him. Premanand Swami requested for Maharajs’ murti to appear before him continuously. At that Maharaj said “That pleasure is different. For that you have to strive. It is not possible without efforts.” (Swamini Vaat 2/70)

Sometimes Swami has given spiritually talks indicating certain distinctiveness of birds and animals. E.g.,

“As long the snake in the house finds rats to eat, he does not trouble anyone, but if the rats are driven away from the house, then he will try to bite the residents. Similarly, if one allows himself to be dictated by the mind and the senses, then there will be no problems. But if they are denied their wishes then there is agitation.”(Swamini Vaat 5/86)

“Big animals like goats to as large as elephants, can be locked up in enclosures, but lions do not stay in enclosures. Similarly, the spiritual aspirants does not remain in the bondage of maya.” (Swamini Vaat 5/197)

“Once we were sitting on the outskirts of Dhoraji. There were piles of manure lying around. A bull would come running every now and then, dig his head in these piles and throw a basket or two full of dirt on his head. Similarly, no soul can remain without foraging in dirt in the form of material pleasure.” (Swamini Vaat 6/252)

Sometimes Swami has given his spiritual message by pointing to the specific working styles of the English and Portuguese people, e.g.,

“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 gain who sits around lazily?” (Swamini Vaat 2/48)

“When the English officer is confused, he retreats into the Bungalow, and thinks. Similarly, one should often retreat from his activities, become free, and introspect within and think.” (Swamini Vaat 2/182)

Sometimes, Swami has explained the truth by indicating certain realities of nature, nature's elements and realities. E.g.,

“Of one has served the great sadhu, and acquired his virtues, then the adverse circumstances will have no effect on him. This is like darkness which disappears in the presence of the sun, but cannot exist there.” (Swamini Vaat 1/9)

“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 again gathers around. Similarly, it is the tendency of the jiva to merge back with this world.” (Swamini Vaat 2/98)

“This bush has been scraped smooth by the sand, and even if it is (watered) with a hundred thousand kilometer 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.” (Swamini Vaat 3/59)

“A shadow cannot be caught. Similarly, material desires and endeavours also cannot be fulfilled. Therefore, happiness is experienced when spiritual wisdom is attained.” (Swamini Vaat 5/191)

Sometimes, Swami makes spiritual examples known by quoting worldly examples, e.g.,

“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 the goat's neck. Then a merchant bought the goat along with the diamond and sold it for Rs.1000 rupees, and then it 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 as 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" (Swamini Vaat 3/61)

"We should become humble to preserve what we have. In a village, there lived two Vania brothers. Both of them had a chitamani each. When the King found this out, he sent his army, which defeated one of the brothers and took away his chintamani. The other brother was clever. He wore torn clothers like a pauper, begged for his food and hid the chintamani. Thus he pretended to be poor and left the kingdom, keeping the chintaman. Similarly, we should become meek and preserve the chintamani." (Swamini Vaat 5/85)

Sometimes Swami has explained the truth on the basis of business or some special aspects of business. E.g.,

"The example of a potter making pots: "While making a pot the potter a tool called golito on the inside for support and strikes (taplo) from the outside. Similarly, for us inner support means the glory of God and the external taplo means spiritual endeavours." (Swamini Vaat 5/186)

"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 collect books, and if shepherd is powerful, he will accumulate cattle, but none will become an ekantik or an enlightened sadhu. Thus, there is no worth in all this." (Swamini Vaat 6/46)

"When an expert disguises himself, the fools believe he is a woman, but one who is wise, sees him as who he is, a man. Similarly, this world is an illusion. (Swamini Vaat 4/133)

Sometimes Swami has given his message by referring to the latest happenings. E.g.,

"A muslim woman of Amdavad took a contract for the whole town. She had no time even to eat due to her contract of beating her breast on somebody's death. Ultimately she died of hunger. Similarly, we should not take the monopoly contract for everybody." (Swamini Vaat 5/337)

"A Bania in Goldal built a house and put tiles on it. It cost him Forty thousand koris which he had with him. Then he mortgaged his his new house, which he is still unable to get released and he has nothing to eat. Similarly, we should not become like this Bania of Gondal, by mortgaging our body and do not worship God." (Swamini Vaat 6/289)

Thus, looking from different angles, we see so many different peculiarities in Swami's Vaato.

Exercise

1. Clarification of Vachanamruts' absolute truth and Truth on different endeavours in Vachanamrut .
2. Swami's clear and plain speaking of the Upasana.

3. Realisation of atma-parmatma
4. Remedy of permanent peace in 'Swamini Vaato'
5. Shreeji Maharaj's discourses aimed only for the liberation of Jivas
6. The importance of Swamini Vato from the words of Swami himself:
7. Maharaj: The supreme Avtar of all
8. Gunatitanand Swami Onness in honor and insult
