

Satsang- Exam Pragna- 1

Paper - 1

Vachanamrut



Humble Offering

With the divine inspiration of our Guruhari Pramukh Swami, we have created a reference guide for Pragna Satsang Exam students in English. This effort has been made successful due to the efforts of the London Mandal and N.A. National Karyalay leads and fellow volunteers, who have offered their precious time to do translations.

Translations are done using reference of Swamini Vaato, Vachanamrut and other Satsang Exam syllabus books.

We sincerely wish that our compiled reading material is of significant help to Satsang Exam students; who will work hard to earn Param Pujya Swamishri's rajipo and strengthen their understanding of Bhagwan Swaminarayan's, Swamishri's and the Sanstha's mahima.

We kindly request feedback from Satsang Exam reference users to further improve the content. Please convey your feedback to the satsang exam lead in your center.

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One Line Q & A

Question 1 : Please answer all the below questions in one full line (4 points)

March 2014

Q.1 What is achieved, when the spiritual state is elevated? (G-I-24)

When an elevated spiritual state is attained by this gnan, Prakruti Purush and the entities evolved from them do not come into view. This is known as gnan-pralay.

Q.2 What are the four different types of firmness? (G-I-47)

The four different types of firmness are firmness in observance of *dharma*, firmness in realizing oneself as an *atmā*, firmness in *vairāgya* and *bhakti*.

Q.3 What kind of a mistake of a devotee is not forgiven per G-I-71?

God forgives all other mistakes, but does not forgive the mistake of spiting a devotee of a God.

Q.4 Attaining liberation would be extremely difficult for whom? (P-7)

One who has doubts in realising God in this way, even if he is a staunch, *urdhvaretā brahmachāri* and a great renunciant, attaining liberation would still be extremely difficult for him.

July 2013

Q.1 Who should be recognized as an animal? (G-I-21)

A person who does not have this understanding who identifies his self with the body, and who has a mundane attitude should be thought of as animal.

Q.2 When a person adheres to all four types of firmness what is it called? (G-I-47)

When the person adheres to four types of virtues that he is called Param Bhagwat and only he can be called as Ekāntik Bhakta.

Q.3 How can you not understand imperfections in Bhagwan's murti? (P-7)

One should not perceive any type of imperfections in that form it is like a murti made of sugar (*sākar*)

Q.4 When do you realize you know God perfectly? (P-7)

Just as the form of God is Akshardham is resplendent with countless divine powers and divine light at the end of atyantik-pralay, one should realize exactly the same regarding the manifest God in human form.

March-2013

Q.1 Whom can you call the one with sharp intellect? (G-I-50)

A person who safeguards his *moksh/kalyān* (liberation), even though he may possess only a limited intellect, he should be considered to have a sharp intellect.

Q.2 Write the cause of nastik's attitude? (G-I-68)

The sole cause of the development of a nastik attitude is listening to the scriptures of nastiks and keeping company of one who has faith in those scriptures. Also, lust, anger, avarice, arrogance, egotism and jealousy also cause such a nastik attitude to develop.

Q.3 According to Gadhada I-39, Shriji Maharaj has no affections towards whom?

Even if he is as virtuous as Naradji, but if he lacks bhakti for God, Maharaj does not like him.

Q.4 What is known as gnan-pralay? (G-I-24)

When an elevated spiritual state is attained by this gnan, Prakruti Purush and the entities evolved from them do not come into view. This is known as gnan-pralay.

July 2012

Q.1 What is the fault of antahkaran? (G-I-18)

I have found God, and so I have nothing left to do. Harboring this complacency is the fault of antahkaran

Q. 2 Two forms of Aksharbrahman? (G-I-21)

Aksharbrahman has two forms (1) Formless and pure chaitanya is known as Chidakash or Brahmanahol. (2) Akshar remains in the service of Purushottam Narayan

Q.3 Where and whose murti does Shriji Maharaj reside in to observe both the bhakti and dacoit way of the mandir priest? (G-I-68)

Shreeji Maharaj had gone to Purushottampuri, where He entered and resided in the murti of Jagannathji. Through his eyes, he observed both the bhakti and the dacoit ways of the mandir priest.

Q.4 What is the biggest mistake? (G-I-71)

Refuting the form of God is the biggest mistake.

March 2012

Q.1 How can a devotee overcome a deficiency in any of the four virtues like dharma, gnān, vairāgya & bhakti? (G-I-19)

A devotee having any deficiency in these four virtues should overcome that deficiency by serving and profoundly associating with the Ekāntik Bhakta of God.

Q.2 How to know and understand one's perfect conviction? (P -7)

God eternally possesses a form and is never formless. This same Bhagwan assumes the forms of Ram, Krishna. One with such firm understanding should be known to have perfect conviction.

Q.3 In whose murti and where did Shriji Maharaj reside in? (G-I-68)

Shriji Maharaj had gone to Purushottampuri and resided in the murti of Shri Jagannathji.

Q.4 What is Shriji Maharaj's nature in Vach Gad 1-76?

Shriji Maharaj's nature is such that He can only develop affection for a person who possesses in his heart such perfect bhakti for God.

July 2011**Q.1 Of all the spiritual endeavors, which one is the greatest? (G-I-60)**

Of all the spiritual endeavors, to eradicate worldly desires is the greatest endeavor.

Q2. How can a devotee of God understand God's form and explain this to others? (G-I-71)

A devotee of God should realize that the form of God along with His Akshardham is present on this earth, and he should also explain this fact to others.

Q.3 What should one understand about one who is great according to Vach Gad I-27?

The devotee despite of powers, he tolerates the praises and insults of other people. This itself is also a great feat, because to tolerate despite being so powerful is not easy for others to achieve. Therefore, one who tolerates in this manner should be considered to be extremely great.

Q.4 What is the cause of all the deficiencies the devotee has? (G-I-20)

All deficiencies which do remain in a devotee are due to his laziness.

March 2011**Q1. According to Vachanamrut G I-50, what is the reason the mind of God's devotee is shrouded in darkness?**

The minds of the devotees of God are shrouded in darkness because they indulge in the wishays.

Q.2 According to Vach Gadh 60, write down three ways to remove worldly desires?

(1) one requires firm atma-realisation (2) one should realize the insignificance of the panchwishays (3) one should realize the profound greatness of God.

Q.3 What is the wish of the satpurush for the individual? (G-I-67)

As this individual has associated with me, it would be of great benefit to the individual if his desires for this world are eradicated and his affection for god is developed.

Q.4 According to Vach Panchala 7, when to perfectly understand God to be eternal and imperishable-absolutely unchanging?

The human form of God on this Earth as being exactly the same as form of God residing in Akshardham, they don't feel that there is even slight difference between that form and this form.

July 2010

Q.1 What happens if one doesn't have love towards God, but has atma-realisation? (G-I-19)

If one does not have love towards God, but has atma-realization one does not attain the favor of God.

Q.2 What four types of firmness, are needed to be known as Param-Bhagwat and also Ekāntik Bhakta? (G-I-47)

Dharma, Atma realization, vairagya & bhakti. When one person is firm in all four he is known as Param-Bhagwat and only he can be called an Ekāntik Bhakta.

Q.3 What place should be known as Naimisharanya Kshetra? (Sa-7)

Whenever those jagged edges of mind in the form of the indriyas, wear away and become blunt. Also the place where God's Ekāntik Sant resides.

Q.4 What are the three means to eradicate worldly desires? (P-7)

(1) require firm atma-realisation, (2) should realize the insignificance of the panchvishays, (3) should realize the profound greatness of God.

Exercise

1. Which four endeavors are called *ekāntik dharma*?
2. Write three *gunās* and their assets.
3. On which day and what time was G-I-18 'Denouncing the vishays' written?
4. When God incarnates as divine form, for the liberations of jivas; how does God arrive?
5. How can a devotee of God understand God's form and explain this to others?
6. What action is considered as refuting God's divine form?
7. What does one achieve, who has attained Akshardham?
8. What does the one with sharp intellect achieve?

Short Q & A

Q.2 Provide answers to any two of the questions given below. (4-5 lines) (Total marks: 4)

March 2014

1. Who is considered *ekāntik bhakta*?

A devotee who has extremely firmly established these four virtues – *dharmā*, *gnan*, *vairagya* and *bhakti* - within himself through the profound association with God's *Ekāntik Bhakta* has completed all spiritual endeavours. Only he should be known as an *ekāntik bhakta*.

2. Why should one worship God after overcoming all other desires?

If desires for objects other than God do remain, then after one dies, if one encounters enticements along the path to the abode of God, one will forsake God and be lured by those enticements instead. This would prove to be a major obstruction. Therefore, one should worship God after overcoming desires for all objects.

3. According to Gadhada I-37, what is the characteristic nature of Shriji Mahārāj?

- If there is no *bhakti* for God in his heart, I cannot develop a liking for him, even if he is as virtuous as Nāradji.
- A person with such firm conviction that God has a form, even if he is an ordinary person, is still dear to Me.
- A person with firm faith in God in his heart never loses his conviction that God has a form; nor does he ever understand God to be formless like a mass of light, regardless of how many scriptures he may hear or the company he may keep.
- A *Sant* with such a conviction is so highly respected by Me that even I place the dust of his feet on My head.

(Note: A student would get full points, even if two of the four points are written correctly)

4. According to Gadhada I-44, to eradicate attachment for one's birthplace and native land is difficult without which understanding?

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

July 2013

1. According to Gadhada I-19, what are the interdependencies of *atmā*-realization and love for an *ekāntik bhakta*? (Gad I 19)

One may have the virtues of *atmā*-realisation, but if one does not have love towards God, then one does not attain the favour of God, which can be attained by such love. Such favour results in the attainment of the desirable and great divine power of not being overpowered by the *gunas of māyā*. If, on the other hand, one does have love for God, but has not attained *ātmā*-realization, then due to the belief that oneself is the body, that love cannot be perfected.

2. Write 3 ways to eradicate wordly desires (Gad I 60)

Firstly, one requires firm *atmā*-realization; secondly, one should realize the insignificance of the *panchvishays*; and thirdly, one should realize the profound greatness of God; i.e., God is the master of all abodes-Vaikunth, Golok and Brahmamahol, etc. So, having attained that God, why should I have affection for the pleasures of the *vishays*, which are futile? One should think of God's greatness in this manner.

3. What happens when an elevated spiritual state is attained by *gnān*? (Gad I 24)

When an elevated spiritual state is attained by this *gnān*, Prakruti-Purush and the entities evolved from them do not come into view. This is known as *gnān-pralay*. One who has attained such an elevated spiritual state sees only pure *chaitanya*-within which only the form of God resides, with no other forms remaining.

4. According to Gad I 47, what are the characteristic of a *Bhakta* who has firmness in *bhakti* (Gad I 47)

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

March 2013

1. In Gad I 37, write any five of the eleven honors bestowed upon the *Satpurush* that Shriji Maharaj has spoken about. (Gad I 37)

(1) *kal*, (2) karma, (3) and maya are unable to, administer their power over him. (4) In fact, God Himself imparts any punishment that he is to receive but no one else has any authority over him. (5) God places the dirt of such a *bhakta's* feet on His head (6) God is even afraid of harming him. (7) God long's to have his darshan. (8) One who wishes for liberatiob through the grace of God is wise, like one who wishes to cross the ocean with the help of a ship, (9) After leaving the body all those with such knowlegde of God's form attain a from of *chaitanya* in that abode of God and forever remain in His sevice in His presence. (10) The darshan of such a true *bhakta* of God is equivalent to the darshan of God Himself. (11) He is so great that his darshan alone can redeem countless wretched *jivas*.

2. Until which point is a person unable to imbibe the virtues of a sadhu? (Gad I 44)

As long as a person believes the body to be his true self, his entire understanding is totally useless, and as long as he continues to harbour vanity of his caste or ashram, he will never imbibe the virtues of a sadhu.

3. As per Vachanamrut Panchala 7, explain the significance of understanding God's form, and the loss of not having God's conviction. (Pan 7)

A person possessing firm *upasana* of the manifest form of God—never harbouring any doubts of *maya* being present in the form of God—were to behave unbecomingly due to the influence of bad company or due to the influence of his own *prarabdha* karmas, even then he would attain liberation. On the other hand, one who has doubts in realising God in this way, even if he is a staunch, *urdhvareta brahmachari* and a great renunciant, attaining liberation would still be extremely difficult for him.

4. What are the remedies of eradicating egotism and jealousy? (Pan I 3)

The remedies of eradicating egotism and jealousy involve realizing one's own flaws; i.e., acknowledging the fact that 'I possess this many flaws.' Then, maintaining an intense aversion towards those flaws, he eradicates them. Also, if a sadhu were to speak to him about eradicating those flaws, he would accept that advice as beneficial. As a result, no flaws of egotism, jealousy, etc., would remain in him.

July 2012

1. According to Gad I 21, What singular conviction should all the satsangis develop? (Gad I 21)

We also want to join the ranks of the *aksharrup muktas* and go to Akshardham to forever remain in the service of God. We have no desire or the temporary and vain wordly pleasures; nor do we wish to be tempted by them in any way.

2. What are the characteristics of a devotee who has absolute affection towards God? (Gad I 44)

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

3. With what understanding can a spiritual aspirant acquire the virtues of a Satpurush? (Gad I 67)

A person imbibes the virtues of such a *Purush*, who has no affection for anything except God, by believing, "This *Purush* is extremely great. Despite thousands of people standing before him with folded hands, he does not have the slightest desire

for the pleasures of the world, as for me, I am extremely insignificant, and I am solely attached to worldly pleasures. I do not understand anything at all about God. Shame on me.” In this way, he feels remorse after realizing his own flaws. While repenting in this way, *vairagya* arises in his heart, and thereafter, he acquires virtues similar to those of that *Satpurush*.

4. According to Gad I 47, write the characteristic of a devotee in whom *atma*-realization is predominant. (Gad I 47)

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

March 2012

1. How can you experience the bliss in the manner of Narad and Sanakadik. (Gad I 20).

One who contemplates on the greatness of God and draws within oneself sees one's own self extremely pure and luminous. In the midst of that luminance, one beholds the form of the manifest Purushottam Bhagwan and experiences bliss in the manner of Narad and Sanakadik.

2. According to Shriji Maharaj, what is the cause of developing *nastik* attitude? (Gad I 68)

The sole cause of the development of such a *nastik* attitude is listening to the scriptures of *nastiks* and keeping the company of one who has faith in those scriptures.

3. According to Panchala 7, how is Bhagwan understood in the most quintessential way?

Even at the time of *atyantik-pralay*, God and His devotees remain in Akshardham, where the devotees enjoy divine bliss, having attained a divine and definite form. Moreover, the form of that God and the forms of the devotees of God possess divine light that is equivalent to the light of countless suns and moons.

4. According to Gad I-19, in order to become an *ekāntik bhakta* what is the interdependency of *atma*-realisation and love with *vairagya*? (Gad I 19)

One may have both the virtues of *atma*-realisation and love for God, but if one lacks firm *vairagya*, then the desire for worldly *vishays* will prevent the perfection of *atma*-realisation and love for God. Then again, one may have *vairagya*, but if one lacks the virtues of *atma*-realisation and love for God, one does not experience the profound bliss associated with the form of God.

July 2011

1. According to Gad I 19, what are the interdependency of *atmā*-realization and love for an *ekāntik bhakta*? (Gad I 19)

One may have the virtues of *atmā*-realisation, but if one does not have love towards God, then one does not attain the favour of God, which can be attained by such love. Such favour results in the attainment of the desirable and great divine power of not being overpowered by the *gunas of māyā*. If, on the other hand, one does have love for God, but has not attained *ātmā*-realization, then due to the belief that oneself is the body, that love cannot be perfected.

2. According to Gadhada I-37, how does Shriji Maharaj explain the glory of Sant and a true devotee of Bhagwan?

A *Sant* with such a conviction is so highly respected by me that even I place the dust of his feet on my head. In my mind I am afraid of harming him and I also long to have his darshan. In fact, the darshan of such a true *Bhakta* of God is equivalent to the darshan of God Himself. He is so great that his darshan alone can redeem countless wretched *jivas*.

3. How did Shriji Maharaj explain that God forever resides in the eight types of murtis and in the sant? (Gad I 68)

Those people in our satsang fellowship who have mastered Samadhi can also enter others bodies through Samadhi, and see and hear everything, The scriptures also mention that Shukji spoke through a medium of a tree. Therefore, a great holy person or God can enter wherever they wish. The *murtis* which God has given for worship by His command are of eight types. God Himself personally enters those *murtis* and resides within them.

4. God eternally resides within a Sant who considers what different types of situations to be equivalent (Gad I 27)

God resides within a Sant who considers the following situations to be equivalent. Even if someone were to throw dust on him, or were to humiliate him in any way, or were to seat him on a donkey after cutting off my nose and ears; or even if someone were to honor him by seating him on an elephant—all these situations would be equal for him. Such a devotee views a beautiful young woman, an unattractive woman and an old woman with equality; he treats a heap of gold and a pile of stones with equality.

March 2011

1. Shriji Maharaj naturally develops affection on what type of a devotee (Gad I 76)

A true *satsangi* who has absolutely no flaws in the observance of the five religious vows and who remains totally undisturbed until the end of his life regardless of whatever stern commands He may impose even if He compels him to forsake his preferences and enforce my own. In fact, He effortlessly and naturally develops affection for such a devotee.

2. In Gad I 67 what kind of *Satpurush* does Shriji Maharaj talk about? (Gad I 67)

There is a *Satpurush* who has no affection at all for the pleasures of this world; he harbours desires only for the higher realms, i.e., the abode of God and for the form of God. He also wishes the same for whoever associates with him. He feels, 'As this individual has associated with me, it would be of great benefit to the individual if his desires for this world are eradicated and his affection for God is developed.'

Furthermore, all of the efforts the *Satpurush* makes are only for acquiring bliss after attaining the abode of God after death, but he never does anything for the sake of bodily comforts.

3. Explain 'A persons *antahkaran* becomes like the type of company he keeps', based on Gad I 18. (Gad I 18)

According to Vachanamrut Gadhada I-18, a person becomes like the company he keeps. For example, if he sits in a gathering of materialistic people in a lavish seven-story haveli decorated with beautiful mirrors and comfortable seats, and if those materialistic people are seated wearing various types of jewelry and fine clothes, and are exchanging alcohol amongst themselves, with prostitutes performing vulgar dances to the accompaniment of various musical instruments—then the person's *antahkaran* will unquestionably be adversely affected. On the other hand, if a person sits in an assembly where a *paramhansa* is seated on a torn mattress in a grass hut and discourses of God, dharma, *gnan*, *vairagya* and bhakti are in progress—then the person's *antahkaran* will surely be favorably affected.

July 2010

1. What is God like? What happens when a person attributes flaws in God? (Gad I 24)

The form of God transcends *maya* and its *gunas*, and is free of all types of flaws, but it is for the sake of the liberation of *jiva* that He appears to be like a human. In fact, God is devoid of each of the flaws that senseless people attribute to Him. When a person attributes flaws to God, then the intellect of that person attributing such flaws will never be freed of those flaws that he attributes to God. Specifically, a person who believes God to be full of lust will himself become intensely full of lust; a person who believes God to be full of anger will himself become intensely full of anger; a person who believes God to be full of avarice will himself become intensely full of avarice; a person who believes God to be full of jealousy will himself become intensely full of jealousy; etc. In fact, whatever types of flaws a person attributes to God will ultimately cause misery to the person himself—just as a fistful of sand thrown at the sun falls back into the thrower's eyes.

2. In Gad I 67 what kind of *Satpurush* does Shriji Maharaj talk about? (Gad I 67)

In Gadhada I-67, Shriji Maharaj talks about a *Satpurush* who has no affection at all for the pleasures of this world; he harbours desires only for the higher realms, i.e., the abode of God and for the form of God. He also wishes the same for whoever associates with him. He feels, 'As this individual has associated with me, it would be of great benefit to the individual if his desires for this world are eradicated and his affection for God is developed.' Furthermore, all of the efforts the *Satpurush* makes are only for acquiring bliss after attaining the abode of God after death, but he never

does anything for the sake of bodily comforts.

3. According to Gad I 21, describe the form of Akshar that Shriji Mahārāj spoke about. (Gad I 21)

The Akshar has two forms. One, which is formless and pure *chaitanya*, is known as Chidakash or Brahmamahol. In its other form, that Akshar remains in the service of Purushottam Narayan. A devotee who has reached Akshardham attains qualities similar to those of Akshar and forever remains in the service of God.

4. According to Gad I 60, what are means to eradicate worldly desires? (Gad I 60/115-116)

According to Gadhada I-60, the means of eradicating worldly desires involves first examining one's self. One should introspect, 'Is my desire for God equal to my desire for the world? Is it greater? Or is it less?' Then one should realize, 'My desire for God is equal to my desire for the world.' One should similarly examine all of the other *vishays*, i.e., sights, sounds, tastes and touch. While examining himself in this manner, a person should gradually decrease his worldly desires and increase his desire for God. As a result, he begins to develop an understanding whereby he views all *vishays* as equal. After such equanimity has developed, honours and insults will appear to be the same to him. When a person can instinctively behave in this way, it should be known that his worldly desires have been overcome. In fact, to behave above the influence of worldly desires is the dharma of one who is *ekāntik*.

Exercise

1. According to Panchala 5, what is the solution to eradicate *mayik* vision?
2. According to Gadhada I-47, who is known as a *Param-Bhagwat* and who is called an *Ekāntik Bhakta*?
3. What is *gnan-pralay*?
4. Where is *Naimisharanya Kshetra*? (Sar 7)
5. According to Gadhada I-71, why does God accept all the service (*seva*) of His devotees?
6. How did Shriji Maharaj explain that God resides in eight types of murtis?
7. What are the characteristics of a *Sant* in whom God forever resides?
8. Shriji Maharaj naturally develops affection on what type of devotee?
9. According to Gadhada I-21, what kind of conviction should all devotees develop?
10. Who is the *gnani* among all the ignorants?
11. How does one attain *ekāntik* dharma from someone who has already attained *ekāntik* dharma?(Gad I 60)
12. According to Gadhada I-50, discuss blunt intellect versus sharp intellect.
13. Discuss the following statement. God always possess a form.
14. Who is called an *Ekāntik Bhakta*?
15. How can *nastik* attitude be eradicated?
16. According to Gadhada I-60, what are the means to eradicate worldly desires?

17. According to Gadhada I-37, discuss the greatness of God's devotee. [i.e. How does Shriji Maharaj explain the greatness of His devotee?]

Example & Principle

Q.3 Write 4 to 5 lines on any one example giving set of principles with their logical or evidential explanation. (Marks 4)

Note: The reply will be examined according to its originality and its correct principle. 3 points will be given for the correct example and 1 point for the right principle.

March 2014

1. An arrow and its tip (S-7)

Example: An extremely sharp arrow pierces and lodges into its target which would be impossible to take out. However, if that same arrow, with its tip removed so that only its shaft remains, and if it was shot at a wall it would rebound and fall down. It would not penetrate the wall like the sharp-tipped arrow

Principle: Like the blunt arrow could not penetrate into any objects in the same way when all the indriyas become blunt then no matter how alluring the vishays may be but the indriyas's vruttis would not be drawn towards them.

2. Contracting Gangrene disease. (G-I-18)

Example: If a person's finger was bitten by the snake or the finger develops gangrene then the affected part should be removed in order to remain healthy or else if delayed then it would be harmful to the body.

Principle: In a similar way, evil minded persons should be excommunicated from satsang before they mislead other satsangis too. Everyone should remember that anyone who is evil minded in satsang, no matter how prestigious, that person is, he should be ignored and be firm to refuse or to listen to what he has to say.

3. Shri Krishna's 16,100 wives's example- that is soul's actions.

Example: As per Panchala 3, Shri Krishna Bhagwans 16,100 wives, celestial maidens in past lives, asked for the boon from Brahma, "Please grace us so that the God becomes our husband." Then by performing intense austerities in other lives, they attained Shri Krishna Bhagwan. However, on perceiving more beauty in Samb than in God, they became infatuated by Samb.

Principle: It is not appropriate for one whose mind is not steady to develop love for God through the pleasures of the vishays of the 5 indriyas. If one perceives sights, sounds, smells, tastes, touch to be better in other objects as compared to those that are in God, one will abandon God and will develop love for other objects. One should realize one's jiva as being distinct from the 24 elements and develop love for God.

July 2013

1. Chintāmani in a child's hand (G-I-24).

Example: When a Chintāmani is given to a child, he would not know it's true value so he would not feel overwhelmed by it. Likewise we have met Purna Purushottam Bhagwān but we too do not feel intoxicated by it 24 hours a day and also we do not realize that by meeting him we would be completely fulfilled and that is the devotee's biggest fault and shortage in understanding.

Principle: One does not value something that they don't know the significance of. Likewise having met God in our life is a one in a million event but we don't realize the mahima/significance of our achievement.

2. King, Englishman and a Criminal (P-3).

Example: A king who has captured his enemy keeps him chained and extracts work from him. The king never frees him and trusts him. If the King ever released him, he would definitely kill the king. In the same way, if one trusts one's enemies in the form of the indriyas and frees them, not keeping them confined, they will definitely make one fall from the path of God. Therefore they should never to be trusted. Moreover, just as the British arrested a criminal and make him stand in the witness box to question him without freeing him or trusting him.

Principle: In the same way, one should keep the indriyas and the antahkaran in a witness box and in chains in the form of the niyams of the five religious vows. Under such control, they should be kept busy in offering bhakti to God.

3. A Haveli (G-I. 18)

Example : If jiva sits in a gathering of materialistic people in lavish seven story haveli decorated with beautiful mirrors and comfortable seats and if those materialistic people are seated dressed in beautiful clothes with beautiful and elaborated jewelries and are exchanging alcohol amongst themselves, with prostitutes performing vulgar dances with various types of music then the person's antahkaran will unquestionably be adversely affected.

Principle : If one thoughtfully examines the influence of good company and evil company on the antahkaran, their effects can be realize this. The principle of this example is that – we are the company we keep. Therefore, we should abstain from engaging in the vishays and direct our indriyas in engaging with God.

March 2013

1. Gun powder and a fire spark. (P-3)

Example: When there is big pile of gun powder and only one small spark of burning fire falls in the pile, it will not take lot of time to turn into ashes. Likewise bad influence will lead one further away from God.

Principle: Gun powder required only one spark of fire in order to burn down to ashes in same way our indriyo and antahkaran acquire only one little bad influence which will easily make us fall from our path towards God. Therefore we should keep our indriyas and antahkaran engaged in God in order to enjoy inner peace.

2. Understanding God's maya by the instance of Shri Krishna leaving his mortal body. (P-7)

Example: When Shri Krishna Bhagwan went to his Dham, his 8 wives, like Rukmani, burned themselves with his body showing their ignorance. They thought that now he has left this world so they decided to follow the ritual out of ignorance. While the devotees of Shri Krishna had the true knowledge that He went to his Dham and for him there is nothing like going or coming he does that with his free will. This is what they understood as God as being eternal. For God, there is nothing like going or coming. He is in His dham yet here. He never leaves this earth. He is forever present on this earth. This is true knowledge.

Principle: God is independent. He will give darshan according to devotees' wishes. We do not understand the magician's tricks then it sure is very difficult for us to understand God's maya. God's form is always undivided and eternal.

3. Jacket's instance to understand worldly attachments. (G-I-44)

Example: If a person who wears a jacket sewn by a tailor, begins to believe that the tailor is my father and his wife is my mother' he would be considered a fool. In the same manner, the jivatma is given a jacket in the form of this body, which is born sometimes to a Brahmin couple; sometimes to a low-caste couple; or in any of the 8.4 million life forms.

Principle: We should think our jivatma separate from our body. The attachment towards our body and body relationships should be ignored and considering our atma as being Brahmanrup and letting go of all worldly desires we should pray to God.

July 2012

1. Lemon's sourness (G-I-24)

Example: Like a person has sucked a slice of lemon, his teeth become a little sensitive, but he is still able to chew soft nut. However, if he has sucked a whole lemon, he is unable to chew even nuts in fact, he chews even a mung bean with difficulty. If however, he has sucked many lemons, he would be unable to chew even cooked rice.

Principle: Just the way one is unable to eat cooked rice with sensitive teeth, likewise if one has understood God's glory in the right way; then their four antahkaran and ten senses are not able to seek pleasures.

2. Of an arrow and its tip (Sa- 7)

Example: An extremely sharp arrow pierces and lodges into its target which would be impossible to take out. However, if that same arrow, with its tip removed so that only its shaft remains, and if it was shot at amid wall it would rebound and fall down. It would not penetrate the wall like the sharp typed arrow.

Principle: Like the blunt arrow could not penetrate into any objects in the same way when all the indriyas becomes blunt then no matter how alluring the vishays may be but the indriyas's vruttis would not be drawn towards them.

3. A lion and a Goat's example. (G-I-18)

Example: If anyone attempts to imitate Maharaj he will definitely suffer because Lord Narnarayan resides within Maharaj's heart. Maharaj is eternally liberated. He did not become a Mukta through the preaching of others. He has complete control over his man, buddhi, chitt and ahamkar. In fact he seizes his antahkaran just as a lion clutches a goat, whereas others cannot even see their antahkaran.

Principle: Lion can easily get hold of a goat under his clutches. Same way Maharaj could easily control his antahkaran. On the other hand, in a challenging situation it is very difficult for others to control their anthakaran. Maharaj is Purnapurushottam, therefore he is able to control and see his antahkaran.

March 2012

1. Contracting Gangrene disease. (G-I-18)

Example: If a person's finger was bitten by the snake or the finger develops gangrene then the affected part should be removed in order to remain healthy or else if delayed then it would be harmful to the body.

Principle: In a similar way, evil minded persons should be excommunicated from satsang before they mislead other satsangis too.

2. A blunt arrow. (Sa. 7)

Example: A very sharp arrow would pierce an object whenever it is shot. The piercing would be in such a way that even a very strong person would not be able to remove it. On the other hand, if an arrow is blunt it will not be able to pierce even a clay wall. Instead, it would just fall on the ground.

Principle: In the same way when our indriyas are like a circular sharp missile which gets stuck in whatever they are greatly attracted to in the world. The only way it could be blunt is when the indriyas are not effected by any worldly attractions is with help deep inner thoughts and the inclination of the mind and therefore it would very difficult for the indriyas to be attracted to the vishayas like the blunt arrow it would just bounce out.

3. Illusion of a magician (Pa 7)

Example: When Shri Krishna Bhagwan went to his Dham, his eight wives, like Rukshmani, burnt themselves with his body showing their ignorance. They thought that now he has left this world so they decided to follow the ritual out of ignorance. While the devotees of Shri Krishna had the true knowledge that He went to his Dham and for him there is nothing like going or coming he does that with his free will. Thus, one who does comprehend the maya of the magician realizes that the magician has not died nor has been burnt; in reality it is just an illusion, he is exactly the same as he was before the trick.

Principle: In the similar manner one who is said to have realized the form of God perfectly understands God to be eternal and imperishable and absolutely unchanging. He would also know that God does not die and whatever he sees is just God's maya.

July 2011

1. Boat and the ocean (G. I. 37)

Example: A senseless and foolish person no matter how strong swimmer is if tries to cross, even if he puts all his efforts it is impossible to swim across. It is best for him to take a ship. He could enjoy all the pleasures the ship has to offer without any effort he would easily be able to cross the ocean on attempts to cross an ocean, using his own efforts, without the aid of a ship.

Principle: Similarly if he tries to cross the eternal ocean of samsar with his own personal strength. It would be impossible to do it without the help of Maharaj.

2. Gun powder and a fire spark. (P-3)

(Refer previous answer)

3. A Haveli (G-I. 18)

(Refer previous answer)

March 2011

1. Explaining fault finding habit by the instance of throwing sand at the sun. (G.I. 24)

Example: Whatever types of flaws a person attributes to God will ultimately cause misery to that person only just as a fistful of sand thrown at sun fall back into the thrower's eyes. On other hand, if a person realizes that God is absolutely flawless, then regardless of his own bad habits and character, he too would become flawless.

Principle: Whatever types of flaws a person attributes to God will ultimately cause him misery. Therefore one should always contemplate God to be ever flawless and never attempt to find any faults in God.

2. The example of a cage and chains. (Pa -3)

Example: A king who has captured his enemy keeps him chained and extracts work from him. The king never frees him and trusts him. If the King ever released him, he would definitely kill the king.

Principle: In the same way, if one trusts one's enemies in the form of the indriyas and frees them, not keeping them confined, they will definitely make one fall from the path of God. Therefore they should never to be trusted. Moreover, just as the British arrested a criminal and make him stand in the witness box to question him without freeing him or trusting him.

4. Jacket's instance to understand worldly attachments. (G-I-44)

(Refer previous answers)

July 2010

1. The example of grass hut and a torn blanket of a paramhans. (G- I- 18)

Example: A person sits in an assembly where a paramhansa is seated on a torn mattress in a grass hut and discourses of God, dharma, gnan, vairagya and bhakti are in progress then the person's antahkaran will surely be favorably affected.

Principle: It is said that the type of company they keep they become accordingly. Therefore our anthakaran is affected either by doing satsang or keeping bad company but we are so engrossed that we are not discreet enough realize what is right or wrong.

2. Magician's example (Pa- 7)

Example: An adept magician arms himself with weapons and ascends to the sky to fight against the worriers of the demons, the enemies of Indra. Then having cut to pieces, he falls on the ground. There after, the magician's wife gathers those pieces together and burns herself on his funeral pyre. After short while the magician appears from the sky with the weapons, exactly the way he started the trick. He then asked for his reward and asked for his wife. If one is unable to comprehend the maya (illusion) of the magician then how can one realize God's Yogamaya?

Principle: It is very difficult to realize the adept magician's trick. Similarly, it is next to impossible for one to realize the true form of God which is ever eternal and imperishable.

3. Lemon's sourness (G-I-24)

(Refer previous answers)

Exercise

1. Boat and the ocean.
2. Shri Krishna's 16,100 wives's example- that is soul's actions.
3. Entering in the murti of Shri Jagannathaji.
4. Example of very bad burning blister. (balbalta daam nu drashtant).
5. Example of sand in a very delicious food plate. (panchamrut bhojan maan dhul nu drashtant).
6. *Manomay chakra* and its *indriyas* as jagged edges.
7. Just like one does not get attached to one's excretion one should be very cautious as to neither be attracted nor be attached to the worldly attachments.
8. Fire in the iron bar.

Reference & Explanation

From the following events explain any 2 events in reference to the context of curriculum Vachanamrut (in 3 to 4 lines) (Marks 4).

July 2013

- 1. Ten people crossed the river, then when the count was taken they were only 9, so person taking the count started crying. (1-20).**

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

Explanation: The prasang in its literal meaning states that a person forgets his own self, meaning the *jiva* does not look at the bliss of his inner soul, which is so pure, luminous and manifests the glory of Bhagwan, but tries to find pleasure by indulging in *panchvishay* sensual pleasures). So Maharaj calls this *jiva* as ignorant of all ignorant.

- 2. In a remote place like *bhal* (desert region in Gujarat), a *bibdi* (Muslim lady), who recognized Maharaj as Bhagwan and offered teeth cleaner stick (*daatan*) was far more intelligent. (1-50)**

Reference: A person who safeguards his liberation, even though he may possess only a limited intellect, should be considered to have a sharp intellect.

Explanation: Only one who remains alert regarding his own liberation can be said to possess a sharp intellect. As for others, they are all mere fools. So one should be careful in choosing on correct path where one gets true liberation and ignore all others.

- 3. Dajibhai of Kamrol could overcome lust, when he did five mala in Gunatitand Swami's presence and as per his *agna*. (Sa-7)**

Reference: One should understand the mind to be the *manomay chakra*, and the ten *indriyas* (ten senses) to be its jagged edges. Wherever those jagged edges of the mind, in the form of the *indriyas*, wear away and become blunt, that place should be known as *Naimishāranya Kshetra*. Pious deeds such as chanting the name of God, austerities, observances, meditation, puja, etc, commenced there flourish rapidly, day by day. Furthermore, that *Naimishāranya Kshetra* should be known to be wherever God's *Ekāntik Sant* resides.

Explanation: So, one should seek liberation, wherever one sees such a *Naimishāranya Kshetra*, by associating with the Sant. Just like Dajibhai, one should remain there with an absolutely resolute mind.

4. Pramukhswami has been to USA many a times, but has never visited Disney World. (Gadhada I-50)

Reference: The minds of the devotees of God, in contrast, are shrouded in darkness with regards to indulging in the *vishays*; i.e, they do not indulge in them.

Explanation: While an ordinary individual constantly indulges in the *panch vishays*, a devotee does not find any pleasure in them and finds them insignificant in life, and therefore does not indulge in them. Pramukh Swami even though has been all around the world has never visited any such places for entertainment or pleasure.

March 2013

1. To be a doctor you need a professor, who is also a doctor. (G-I-60)

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

Explanation: To achieve the goal of becoming a doctor one needs to go to an expert doctor, in the same manner to achieve *ekāntik dharma* one need to go to Sant who has realized god himself. Only such person has the ability to be a Guru and teach the *ekāntik dharma*. Even if a person may have the exact theoretical knowledge of *Ekāntik dharma* having the practical know how is different.

2. Muktanand Swami had realized that Maharaj was *sarva-karta* (all doer) was not agitated, when someone was about to cut his nose and ears.

Reference: A true devotee realizes that there is no other all-doer in this world besides God, and he also realizes that without God, even a dry leaf cannot be stirred. A person with such firm conviction that God has a form, even if he is an ordinary person, is still dear to me. *Kāl*, *karma* and *māyā* are unable to administer their power over him. In fact, God Himself imparts any punishment that he is to receive, but no one else has any authority over him.

Explanation: One should not deter from ones conviction about God or give up devotion even in worst times, but should believe that everything that happens either good or bad is solely due to God's wish.

3. Bapu Ratanji used to experience blissful state in the presence of Gunatitand Swami, just as he used to in Maharaj's presence. (Sa -7)

Reference: *Ekāntik sant* is like a pillar to the earth, he can liberate all of us by giving true direction. One should understand the mind to be the *manomay chakra*, and the ten *indriyas* (ten senses) to be its jagged edges. Wherever those jagged edges of the mind, in the form of the *indriyas*, wear away and become blunt, that place should be known as *Naimishāranya Kshetra*.

Explanation: Pious deeds such as chanting the name of God, austerities, observances, meditation, puja, etc, commenced there flourish rapidly, day by day. Furthermore, that *Naimishāranya Kshetra* should be known to be wherever God's *Ekāntik Sant* resides and so any good deed done in his presence takes us one step closer to liberation.

4. Nishkulanand Swami did darshan of Maharaj only from a place where he could not see any women. (P-3)

Reference: Shri Krishna Bhagwān's 16,100 wives, who were celestial maidens in past lives, had asked for the following boon from Brahmā: 'O Mahārāj! We have experienced the touch of deities, demons and humans, but we have not experienced the touch of God as our husband. Therefore, please grace us so that he becomes our husband.' Thereupon, Brahmā said, 'Perform austerities. God will become your husband.' Subsequently, they performed intense austerities, after which Ashtāvakra Rishi and Nārad Muni both became pleased and granted the following boon: 'God will become your husband.'

Explanation: In this way, by performing many austerities in other lives, they attained Shri Krishna Bhagwān. However, on perceiving more beauty in Sāmb than in God, they became infatuated by Sāmb.

July 2012

1. A car will not function, if one of the wheel is missing. (G-I-19)

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

Explanation: The four virtues *atma*-realisation, *bhakti*, *vairāgya* and *swadharma* all should be equally (proportioned) learned and perfected, else it will be like driving a car with one missing wheel.

2. Discourses like *Bhaktachintamani* are absolutely dear to Pramukh Swami. (G-I-47)

Reference: Such a devotee also very much enjoys listening to human-like actions and incidents of God, and also greatly enjoys listening to any scriptures describing God's form.

Explanation: Swamishri who is an Ekantik bhakta has *Dharmanistha* and therefore he likes to listen to discourses.

3. Gordhanbhai ate both sugar and salt without noticing any difference in taste (G-I-27 or G-I-60)

Reference: 'Even if someone were to throw dust on me, or were to humiliate me in

any way, or were to seat me on a donkey after cutting off my nose and ears; or even if someone were to honor me by seating me on an elephant - all these situations would be equal for me.' Such a devotee views a beautiful young woman, an unattractive woman and an old woman with equality; he treats a heap of gold and a pile of stones with equality if a person gradually decreases his worldly desires and increases his desire for God, he begins to develop an understanding whereby he views all vishays as equal.

Explanation: When one develops equanimity towards the *panchvishay*, he only enjoys everything related to God and Gordhanbhai has managed to develop this trait and so he could eat salt and sugar both with same ease and comfort.

4. In Bhavnagar, when Yogibapa offered the thal to thakorji, and Thakorji actually ate food from offered *thaal*. (G-I- 68)

Reference: The scriptures also mention that Shukji spoke through the medium of a tree. Therefore, a great holy person or God can enter wherever they wish.

Explanation: Gunatitanand Swami is Aksharbrahma incarnate. Therefore he could enter into the pillar and shake it, while others who were self-proclaimed gods could not stop the pillar from shaking.

March 2012

1. Sacred brahmin Ajamil lost his chastity, when he smelled a flower from the hair knot of a prostitute. (G-I-18)

Reference: If one smells the fragrance of a flower or some sandalwood paste from the hands of a sinful person, it pollutes one's mind in the same way as drinking bhang. It is important to keep our all five indriyas pure.

Explanation: Just like the importance of the food we eat, another factor that determines the nature of a person's *antahkaran* is the type of company he keeps. If he sits in a gathering of materialistic people in a lavish seven-storey haveli decorated with beautiful mirrors and comfortable seats, and if those materialistic people are seated wearing various types of jewelry and fine clothes, and are exchanging alcohol amongst themselves, with prostitutes performing vulgar dances to the accompaniment of various musical instruments - then the person's *antahkaran* will unquestionably be adversely affected.

2. The ministers of Gayakwad, Sindhiya, and Holkar are considered to be of blunt intellect dumb. (G-I-50)

Reference: Some people may be extremely adept in worldly affairs, yet they do nothing at all to safeguard their own liberation. Others may know the precise meanings of the various Shāstras, Purāns and Itihās scriptures, yet they too do nothing to safeguard their liberation. Therefore, they cannot be said to possess a sharp intellect; rather, they possess a blunt intellect.

Explanation: Diwanji (minister) managed the administration of three kingdom but could not recognize God (in human form), hence conspired to incarcerate Shreeji

Maharaj and even kill him. So he is considered one with blunt intellect.

3. Lalo Palo who deserved to reside in the Akshardham yet he became a ghost in the Ganga Jaliyo well. (G-I-72)

Reference: God forgives all other mistakes, but He does not forgive the mistake of spiting a devotee of God. Therefore, one should never harm a devotee of God in any way whatsoever.

Explanation: Shriji Maharaj blessed Lalo Palo the bliss of Akshardham but could not go to Akshardham because he insulted Gopalanand Swami. Shriji Maharaj could not forgive Lalo Palo for his sin and for this reason he ended up becoming a ghost in the well. Maharaj gives more importance to his devotees than himself. NarsinhMehta used to say, “If god tied a devotee then he could easily escape but if a devotee ties the God with lots of love and devotions then god himself won’t be able to untie and escape.”

4. Gunatitanand Swami used to say that if he withdraws his live energy then the whole world would stick like dead body. (G-I-27)

Reference: “The powers of such a person are such that since it is God who sees through his eyes, he empowers the eyes of all of the beings in the brahmānd; and since it is God who walks through his legs, he is also capable of endowing the strength to walk to the legs of all of the beings in the brahmānd. Thus, since it is God who resides in all of the indriyas of such a Sant, that Sant is able to empower the indriyas of all beings in the brahmānd. Therefore, such a Sant is the sustainer of the world. His greatness lies in the fact that he tolerates the insults delivered even by insignificant people. Only those who are forgiving in this manner should be considered to be extremely great.

Explanation: Gunatitanand Swami was the form of Akshardham. Maharaj resides in in Gunatitanand Swami. Maharaj then achieves all his goals thru such an Ekantik saint, like Gunatitanand Swami. Just as we see that a queen has as much authority in a kingdom as a King.

July 2011

1. Shriji Maharaj made an undeserving Joban Pagi a satsangi and excommunicated Raghunathdasji. (G-I 18)

Reference: “ if one indulges in the *panchvishays* thoughtlessly, without distinguishing good from bad, then even if one is as great as Nārad and the Sanakādik, one’s mind will surely become polluted. What is so surprising, then, about the mind of one who believes oneself to be the body becoming polluted? “

Explanation: Raghunath was a sadhu who could not discriminate from good or bad, right or wrong and ended up criticizing Maharaj and was excommunicated. Meanwhile Joban Pagi, a dacoit, not knowing what the consequences would be he continued hurting people. Once he met Maharaj he started discerning between bad and good, right and wrong deeds, Maharaj

made him satsangi.

2. **Nagar who loved eating tasty food saw Guantitanand Swami eating and gave up all his vices and accepted Gunatitanand Swami's virtues. (G-I-67)**

Reference: He feels remorse and imbibes the virtues of the great Purush. He also feels remorse after realising his own flaws. While repenting in this way, vairagya arises in his heart, and thereafter, he acquires virtues similar to those of that Satpurush."

Explanation: When a Nagar Brahmin saw Guantitanand Swami eating all the craving for sumptuous food disappeared by introspecting and became niswadi.

3. **Duryodhan said, "I would be very happy when the Pandavas and Draupadi would be roaming around the jungle." (G- I-72)**

Reference: "One who is jealous of someone cannot tolerate that person benefiting in any way; in fact, he would be pleased if misery befalls that person that is characteristic of jealousy."

Explanation: When Duryodhan went for a yagna, saw the most beautiful Indraprasth on a barren land which was built with their very hard work, his jealousy flared up. He could not see his cousins Pandavas thus arranged a game of gambling. He was very happy when Pandvas lost and they had to go to jungle together with Draupadi.

4. **Maharaj does not approve if a person, even though he is a satsangi, is jealous of the good relationship the mother-in-law and daughter-in-law have. (G - I- 76)**

Reference: "There are four types of people I do not get along with, even if they happen to be devotees of God: an angry person, a jealous person, a deceitful person, and an egotistical person. Of these, both anger and jealousy are dependent on egotism. Furthermore, I can never believe a lustful person to be a *satsangi*."

Explanation: In this Vachanamrut Maharaj explains that he does not like the company of the a person who is angry, jealous, deceitful and egotistical, even though he claims to be a satsangi. If we insist on having such character then we would be further from Maharaj and since Maharaj does not like our company how are we going to go to Akashardham? Therefore, we should overcome our svabhavs, especially jealousy.

March 2011

1. **A group of crazy people were counting how many were present but every time they counted there was one short. (G-I-20)**

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

Explanation: Our jiva is very busy looking for eternal pleasure in this worldly attractions

and not the eternal pleasure of our atma residing inside us. No pleasure is greater than that of our atma but we are so ignorant that we do not seek our inner self instead we are so busy looking for it in this enticing worldly life therefore Maharaj called them the most ignorant of the ignorant.

2. **Pramukh Swami thought without God even the pleasures of America could offer was similar to being drowned into a sewage well. (G-I-21)**

Reference: “A devotee who in his mind desires to intensely please God can do so by the following means: unshakeable resolve in observing the *dharma* of one’s caste and *āshram*; intensely firm *ātmā*-realisation; dislike for all objects except God; and *bhakti* which is devoid of all desires for fruits, and which is accompanied with an understanding of God’s greatness. It is through these four spiritual endeavours that God can be extremely pleased.”

Explanation: Maharaj is all doer, created the world, and the pleasures it has to offer. One should stop and think that the creation is so beautiful then imagine how great the creator must be therefore one should concentrate on the creator. After this the most wonderful creation would be like a thrash compared to God all mighty. Pramukh Swami too would not allow anything but God come his way even most attractive place like America which according to Him it is similar to a well full of sewage.

3. **Gadhada’s Bapu Jiva Khachar could not stand Dada Kahachar’s popularity. (G-I-71)**

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

Explanation: Maharaj was very impressed by selfless service of Dada Khachar that Maharaj decided to stay with him all the time. Maharaj was praising and appreciating Dada’s devotion which Jiva Khachar could not stand. Jiva Khachar, out of jealousy created trouble for Dada by complaining to Bhavnagar state. His jealousy went to such a state that he even contrived to kill Maharaj.

4. **Nishkulanand Swami decided not to accept his post as a Mahant of Gadhada but chose to go to Dholera instead. (G-I-47).**

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

Explanation: Nishkulanand Swami being a staunch vairagya felt burdened when Maharaj offered him mahantship of Gadhada because he felt there was great chances of being lured towards other worldly attachments because of expensive offerings from the devotees. He chose to go to Dholera instead since it was a very remote, arid, and very poor village thus

chances of his sainthood would be protected and the offering from the devotees would be minimum.

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1. A saint in whom God resides is God Himself. (G-I-27).

Reference: " God resides in the heart of a devotee who has spiritual knowledge, Bhakti, detachment (vairagiya) and many other good characteristics.

Explanation: It is said that God has divine indescribable qualities therefore God loves to reside in a person who has such qualities. God has infinite good qualities so God enjoys living in devotees who have such qualities.

2. Ravan who was very highly educated was considered illiterate. While Shabri who was illiterate was considered very knowledgeable. (G-I-50).

Reference: "A person who safeguards his liberation, even though he may possess only limited intellect, should be considered to have sharp intellect. On the other hand, a person who even though possessing a sharp intellect, pays more attention to the worldly affairs should be considered to possess a blunt intellect.

Explanation: Ravan, a Brahmin who had very deep knowledge of all four Vedas yet he could not recognize Lord Rama therefore he was known as blunt intellect while Shabri baai was a lady belonging in a very lower cast (bhildi), uneducated and very poor yet she recognized Lord Rama and served him wholeheartedly thus she was considered to have sharp intellect.

3. In Mahemdabad Gunatitanand Swami Entered into the mandir pillar and shook it. (G-I-68)

Reference: The scriptures mentioned that Shukji spoke through the medium of a tree. Therefore, a great holy person or god can enter wherever they wish.

Explanation : Gunatitanand Swami was a in Gunatit state therefore he was able to enter the pillar and shake it while the Brahmins who claimed to be Brahma but could not stop the pillar from shaking the pillar.

4. Gunatitanand Swami used to say, "Even for a tiniest second if I forget Maharaj then it would hurts me like a throbbing fractured skull. It would be that painful." (G-I 44).

Reference: "A devotee with such total affection for God never has any thoughts other than those of God. The extent to which he harbours desires other than those of God is the extent to which he lacks in his affection. If, whether knowingly or unknowingly, some thought other than remembering God's form were to arise in a person who has true affection for God, it would be as distressful for him as someone throwing a handful of pebbles and sand into a sumptuous meal he is eating; or as painful as being branded on his forehead by a red-hot branding iron. One who feels

this way should be known to have love for God. So now, if all of you examine your hearts, you will realise how much love you have for God.”

Explanation: Gunatitanand Swami’s love for Maharaj was so deep that it would hurt him like a splitting headache caused by red hot burning iron rod, if he forgets Maharaj for a tiniest second.

Exercise

1. Nath bhakta didn't mourn when his family member died.
2. Parvatbhai ate daliya and enjoyed staying with Maharaj.
3. Without the wish of Maharaj it is impossible to break small piece of grass.
4. Shishupal saw faults in Shri Krishna thus he swore at Shri Krishna 100 times.
5. King Parikshit spent his last 7 days listening the discourses of an ekantik saint called Sukhdevji.
6. In anger Napoleon Bonaparte killed his best friend.
7. In place like Bhal a Muslim lady call Bibdi who was wise nough to recognize Maharaj as God.
8. Shivilal Sheth was chewing betelnut in the assembly when Guntitanand Swami asked," who is chewing a bone in the assembly?"
9. By saying, "Krishna is bal celibate then Jamuna River please give us way." Jamuna River gave the way.
10. By spending more time with Pramukh Swami Ramsung Bapu's bad habits were removed.
11. From all scriptures Param Pujya Swamishri loves Bhaktachintamani the most.
12. King Janak was known as Vaidehi because of the knowledge given by his guru Ashtavkra.
13. Gunatitanand Swami gave Jaga Bhakta the eternal bliss of Maharaj.
14. Duryodhan always looked for faults in Pandavas and was always praising himself.
15. When, in anger, Durvasa Rishi insulted Lord Krishna's devotee, king Ambrish, the Sudarshan chakra followed him.
16. King Janak and his assembly saw the deformed physical body of Ashtavkra Rishi who called them a butcher because they all started laughing at him.
17. Alaiya Khachar fell from satsang because his pride and lack of atmanishtha.
18. Nagar's love for food was destroyed by looking at the way Gunatitanand Swami ate food even though he was the mahant.
19. Bhagatji Maharaj had no love for women or wealth.
20. Shriji Maharaj did not go to Junagadh because he wanted Jinabhai to act according to his wishes.
21. Akhandanand Swami had a thought that he was atma and eternal and that he could have darshan of jivatama in his palm.
22. Gordhanbhai ate salt instead of sugar because he reach such a state that to him everything is same.
23. Shri Krishna and Rukmani left their body.
24. To Pramukh Swami except God even place like America he felt as if it is an ocean nature call waste.

25. In London, a man came and insulted Param Pujya Pramukh Swami immediately after the Suvarna Tula.
26. Gunatitanand Swami used to say that even for one second if he forgot Maharaj he would feel as much as if his forehead has been busted open.
27. Sura Khachar pulled his sword when the prostitute tried to approach him...vasana should be fought with the present body.

Quotes

1. **Gadhada I 18:** Conversely, just as one's mind is polluted by association with the imPrinciple, association with God or His Sant purifies one's mind. Even if one's mind is polluted; it is purified by listening to the words of God and His Sant.
2. **Gadhada I 18:** If however, due to the constraints of one's religious vows, one is unable to touch such a great Sant, then merely touching the dust of his feet to one's head makes one pure. Likewise, one is purified by the darshan of the great Sant, but of course one should do darshan while respecting one's religious vows. One is also purified by eating his prasad.
3. **Gadhada I 18:** If one indulges only in pure vishays through the five indriyas, then one's antahkaran becomes pure. If the antahkaran becomes pure, one will be able to constantly remember God. However, if the object of indulgence of just one of the five indriyas is impure, the antahkaran will also become impure. Therefore, the sole cause of any disturbance experienced by a devotee of God during worship is the vishays of the five indriyas, not the antahkaran.
4. **Gadhada I 18:** Regardless of how evil a person may be before joining the Satsang fellowship, he should be accepted into satsang after he takes the appropriate vows. If after joining Satsang, however, that person retains his evil nature, he should be removed from Satsang. If he or she is not removed, then much harm will result.
5. **Gadhada I 18:** Furthermore, if anyone attempts to imitate me, he will definitely suffer. Why? Because Narnarayan resides within my heart. Moreover, I am eternally liberated. I have not become a mukta through the preaching of others. I exercise complete control over my man, buddhi, chitt, and ahamkar. In fact, I seize my antahkaran just as a lion clutches a goat.
6. **Gadhada I 18:** Countless have become muktas and countless more will become so. Amongst them, none have been able to indulge in pleasures of the sense and yet remain uninfluenced by them; none will be able to do so in the future; nor is there anyone like that presently. Even one who has endeavoured for countless millions of years is incapable of remaining uninfluenced amidst temptations.
7. **Gadhada I 19:** One may have the virtue of atma-realisation, but if one does not have love towards God, then one does not attain the favour of God, which can only be attained by such love. Such favour results in the attainment of the desirable and great divine power of not being overpowered by the gunas of maya.
8. **Gadhada I 20:** For a person who has attained satsang, realization of his jivatma does, indeed, lie in his own hands. One who contemplates on the greatness of God and draws within oneself sees one's own self as extremely pure and luminous. In the midst of that luminance, one beholds the form of the manifest Purushottam Bhagwan and experiences bliss in the manner of Narad and the Sanakadik. Therefore, all deficiencies which do remain in a devotee are due to his own lethargy.

- 9. Gadhada I 20:** Just as the jiva indulges in a countless variety of sights with the eyes, it similarly indulges in and knows the pleasures of the othervishays with the ears, skin, tongue and nose, but it does not indulge in the bliss of its own self; nor does it know its own nature. For this reason, it is the most ignorant of the ignorant, the most senseless of the senseless, the most foolish of fools and the vilest of the vile.
- 10. Gadhada I 21:** A devotee who in his mind desires to intensely please God can do so by the following means: unshakeable resolve in observing the dharma of one's caste and ashram; intensely firm atma-realisation; dislike for all objects except God; and bhakti which is devoid of all desires for fruits, and which is accompanied with an understanding of God's greatness. It is through these four spiritual endeavours that God can be extremely pleased. They are collectively known as Ekāntik Dharma.
- 11. Gadhada I 21:** After such an ekāntik bhakta leaves his body and becomes free of all influences of maya, he attains akshardham via the archimarg. That Akshar has two forms. One, which is formless and pure chaitanya, is known as Chidakash or Brahmamahol. In its other form, that Akshar remains in the service of Purushottam Narayan. A devotee who has reached Akshardham attains qualities similar to those of Akshar and forever remains in the service of God.
- 12. Gadhada I 2:** All of our satsangis should develop the following singular conviction: We also wish to join the ranks of the aksharrup muktas and go to Akshardham to forever remain in the service of God. We have no desire for the temporary and vain worldly pleasures; nor do we wish to be tempted by them in any way.' Keeping such a firm conviction, one should offer ekāntik bhakti to God.
- 13. Gadhada I 24:** When one has developed 'sourness' in the form of faith in God and an understanding of His greatness, one's gums—in the form of the four antahkarans and ten indriyas—become sensitised. In that state, the jiva is unable to chew chana in the form of thoughts for the vishays with its gums in the form of the man.
- 14. Gadhada I 24:** The form of God transcends maya and its gunas, and is free of all types of flaws, but it is for the sake of the liberation of jivas that He appears to be like a human. In fact, God is devoid of each of the flaws that senseless people attribute to Him. However, the intellect of the person attributing such flaws will never be freed of those flaws that he attributes to God.
- 15. Gadhada I 24:** In fact, whatever types of flaws a person attributes to God will ultimately cause misery to the person himself—just as a fistful of sand thrown at the sun falls back into the thrower's eyes. On the other hand, if a person realizes God to be absolutely flawless, then regardless of his own swabhavs, he himself becomes absolutely flawless as well.
- 16. Gadhada I 24:** When a fault is noticed in a devotee, one should think, "His swabhav is such that it is not suitable in the Satsang fellowship; nevertheless, he has attained Satsang. Regardless of what he is like, he has still remained in the Satsang fellowship. Surely, then his sanskars from past lives or from this very life must be extremely

favourable for him to have attained this satsang.' With this understanding, one should highly appreciate even such a person's virtues.

- 17. Gadhada I 27:** God fully resides in the heart of a person who possesses special understanding. With this understanding, he has the conviction that no one except the incarnate form of God is the cause of these wonders. He realizes, "The countless wonders which have occurred in the past, those which will occur in the future are all only due to the manifest form of God that I have attained."
- 18. Gadhada I 27:** God eternally resides in the heart of such a devotee who possesses countless noble virtues such as gnan, vairagya, bhakti, etc. Consequently, by the grace of God, that devotee attains countless types of powers and liberates countless beings. Despite these powers, though, he tolerates the praises and insults of other people. This itself is also a great feat, because to tolerate despite being so powerful is not easy for others to achieve. Therefore, one who tolerates in this manner should be considered to be extremely great.
- 19. Gadhada I 37:** A person with such firm conviction that God has a form, even if he is an ordinary person, is still dear to Me. Kal, karma, and maya are unable to administer their power over him. In fact, God himself imparts any punishment that he is to receive, but no one else has any authority over him.
- 20. Gadhada I 37:** A Sant with such a conviction is so highly respected by Me that even I place the dust of his feet on my head. In my mind, I am afraid of harming him, and I also long to have his darshan. One who wishes for liberation through the grace of God is wise, like one who wishes to cross the ocean with the help of a ship. After leaving their body, all those with such knowledge of God's form attain a form of chaitanya in the abode of God and forever remain in His service in His presence. In fact, the darshan of such a true Bhakta of God is equivalent to the darshan of God Himself. He is so great that his darshan alone can redeem countless wretched jivas.
- 21. Gadhada I 44** Affection is constantly remembering God's form. That is called affection. A devotee with such total affection for God never has any thoughts other than those related of God. The extent to which he harbours desires other than those of God is the extent to which he lacks in his affection.
- 22. Gadhada I 44:** After discarding the feelings of I-ness and my-ness for the body and its relations, believing one's atma to be brahmarup, and after forsaking all wordly desires, if a person worships God while observing swadharma, he should be known as a sadhu.
- 23. Gadhada I 44:** No distance remains between Purushottam Bhagwan and a person who has cultivated such qualities of a sadhu. Everything else may be possible, but to cultivate such qualities of a sadhu is extremely difficult. In fact, I am such a sadhu, because I do not have even the slightest vanity of my caste or ashram.
- 24. Gadhada I 50:** A person, who safeguards his liberation, even though he may possess only a limited intellect, should be considered to have a sharp intellect. On the other

hand, a person who, even though possessing a sharp intellect, pays more attention to worldly affairs should be considered to possess a blunt intellect.

- 25. Gadhada I 67:** “I do not understand anything at all about God. Shame on me.” In this way, he feels remorse and imbibes the virtues of the great purush. He also feels remorse after realising his own flaws. While repenting in this way, vairagya arises in his heart, and thereafter, he acquires virtues similar to those of that Satpurush.
- 26. 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; but they are not perceived by others. Therefore, a devotee of God should realise that the form of God along with His Akshardham is present on this earth, and he should also explain this fact to others.
- 27. Gadhada I 76:** A true satsangi is a person who has absolutely no flaws in the observance of the five religious vows and who remains totally undisturbed until the end of his life regardless of whatever stern commands I may impose—even if I compel him to forsake his preferences and enforce My own. In fact, I effortlessly and naturally develop affection for such a devotee.
- 28. Sarangpur 7:** One should understand the mind to be the manomay chakra, and the ten indriyas to be its jagged edges. Wherever those jagged edges of the mind, in the form of the indriyas, wear away and become blunt, that place should be known as Naimisharanya Kshetra. Pious deeds such as chanting the name of God, austerities, observances, meditation, puja, etc, commenced there flourish rapidly, day by day. Furthermore, that Naimisharanya Kshetra should be known to be wherever God’s Ekāntik Sant resides.
- 29. Sarangpur 7:** When the jagged edges of the manomay chakra, ie. the indriyas, are worn away, then no matter how alluring the vishays may be, the indriyas’ vrittis would not be drawn towards them. Instead, they would rebound like the blunt arrow-shaft. When one is able to behave in this manner, the jagged edges of the manomay chakra can be said to have been worn away.
- 30. Panchala 3:** Someone may appear to be very intelligent, but if he does not introspect over his own flaws, then his intelligence should be known to be merely worldly. Outwardly, that intelligence appears to be very sharp but he cannot be called intelligent; actually, he should be known to be an utter fool...In comparison, someone else may possess only a little intelligence, but if, after realising his own flaws, he attempts to eradicate them, then even his limited intelligence is useful in attaining liberation. In fact, only he can be called intelligent.
- 31. Panchala 3:** The indriyas and the antahkaran should be kept in a witness box and in chains in the form of niyams of the five religious vows, and then they should be made to offer bhakti to God. They should not, however, be given any gratitude; they should be looked upon only as enemies. If they are regarded as benefactors, realising them to be useful in bhakti, and if they are given gratitude, then in the process of experiencing the happiness of the darshan, touch, etc of God, they will lure one to believe that there

is some pleasure in women and other objects. As a result, all efforts one has made will become futile.

32. Panchala 7: It is to liberate the jivas and to allow those jivas to offer the nine types of bhakti to Him that God—who has a luminous and divine form—becomes like a human out of compassion, always doing so with all of His strength, divine powers and attendants. Eventhen, those who realize this esoteric truth understand the human form of God on this earth as being exactly the same as the form of God residing in Akshardham—they do not feel that there is even a slight difference between that form and this form. One who has known God in this way can be said to have known God perfectly. For him, maya can be said to have been eradicated.