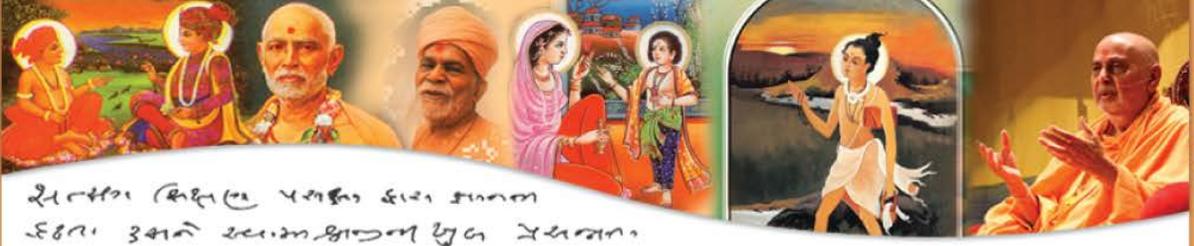


## Satsang Exam



શ્રીગણેશાય નમઃ  
૧૯૯૧ સુધી સુમનસીય ભાગ્યે જીવેલો  
મનુષ્ય તેજસ્વલો અને સુખી હોય તે જીવેલો



## *Pragna-2 Paper 1* *Vachanamrut Question & Answer*



# Humble Offering

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

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# One Line Q & A

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March 2014

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**Q1. When will a Bhagwaan's bhakt accomplish complete success? (G. II. 22)**

When a Bhagwaan's bhakt holds on to the chintamani in the form of Bhagwaan's murti then he will accomplish complete success.

**Q2. Due to ignorance who does jiva believe it to be its form?**

Due to ignorance jiv believes indriyos and antahkaran to be its form, but in reality jiv is separate from indriyo and antahkarans

**Q3. Why does maharaj want to talk?(G.II.13)**

Maharaj says that among all the santos and haribhaktos , if any one understands my message, then his jiva will benefit tremendously from what he wants to talk about.

**Q4. According to Karyani 10 what is param Kalyaan?**

According to Karyani 10 understanding Bhagwaan to be the all doer and the supreme cause of ultimate liberation is param Kalyaan.

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July 2013

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**Q1. Who obtains seva of Bhagwaan's sant? (G.II.2)**

One who has earned a lot of punya obtains the seva of Bhagwaan's sant.

**Q2. What kind of nischay should one keep with the strength of shubh vasna(pure desires)?**

With the strength of shubh vasana one should discard the pleasures of Brahmlok and Indralok and reach directly to Bhagwaan's dham without stopping anywhere in between.

**Q3. What does vishays originate from?(G.II.2)**

Vishays originate from the indriyos.

**Q4. Whose murti is amidst the divine light?(G.II.13)**

It is Shreeji Maharaji's murti amidst the divine light.

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March 2013

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**Q1. Who is said to be under the influence unfavorable circumstances? (G.II.51)**

One who does not follows the Satpurush's agna is said to be under the influence of unfavorable circumstances.

**Q2. What does Shreeji Maharaj say about his every single deed, who is it for and who is it for not? (G.II.55)**

Shreeji Maharaj says that all his deeds are the sake of his devotees of God and there is not a single activity that he does for Himself.

**Q3. Write the names of two harbhaktos mentioned by Shreeji Maharaj in G.II.59.**

The names of haribhaktos mentioned by Shreeji Maharaj in G.II.59 are Nathbhakt, Vishudaas, Himraajshah, Kashidaas, Bhalchadra sheth and damodar.

**Q4. In which two Vachnamrits has Shreeji Maharaj vouched or affirmed for the vaat that he is about to deliver is true?**

In G.II.13 and G.II.33 Shreeji Maharaj has vouched or affirmed for the vaat that he is about to deliver is true.

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**July 2012**

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**Q1. What means should a person adopt to eradicate vicious nature when he lacks vairagya? (G.II.7)**

When a person lacks vairagya he should passionately serve a great sant and obey all the agnas of God. Then with God's compassion upon him, his vicious nature is eradicated.

**Q2. Who is considered the greatest amongst all tyagis (renunciants)? (G.II.61)**

A tyagi that remains unaffected despite encountering wealth and women during his vichran to various places and adheres to all the niyams, is considered to be the greatest amongst all the tyagis.

**Q3. What is the cause of param Kalyaan?(K.10)**

Understanding only God as the all-doer is the supreme cause of kalyaan.

**Q4. When can one understand the varta written in the scriptures? (G.II13)**

One can only understand the vartas written in the scriptures when the satpurush manifests upon this earth and narrates them.

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**March 2012**

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**Q1. According to G.II.12 for attaining kalyaan which means is the greatest of all the means? (G.II.12)**

According to G.II.12 for attaining Kalyaan the greatest means of all the means is personal endeavor (purush rayatna).

**Q2. According to G.II.33 what are the means of nishkaam vartmaan? (G.II.33)**

According to G.II.33 the means of controlling nishkaam vartmaan is to conquer the mind, keep pran in niyan (control over cravings for tasty foods) and to keep the deh(body) in control by observing all the niyams.

**Q3. From where does the desire to indulge in vishays arise from but from where does it not arise? (G.II.2)**

The desire to indulge in vishays arises from the indriyas but it does not arise from anthakaran.

**Q4. According to G.II.63 with what kind of understanding can one not perceive manushaybhav in Bhagwaan's bhakt?**

According to G.II63 one should understand Bhagwaan's bhakt as brahma ni murti (form of brahma).

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**July 2011**

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**Q1. What is the meaning of genuine passion? (Vach. K. 10)**

When a person has genuine passion for something nothing would hinder him in attaining it, even if he were to face thousands of obstacles.

**Q2. Who is behaving as atma? (G. II. 51)**

One who follows the commands of the Satpurush is behaving as the atma.

**Q3. To whom does Maharaj consider to be a wretched and like a dog? (G.II. 47)**

If a person is staying with a senior sadhu due to the temptation of obtaining tasty foods, drinks, nice clothes or nice things then Maharaj considers him to be wretched and like a dog.

#### **Q4. When will a Bhagwaan's bhakt accomplish complete success? (G. II. 22)**

When a Bhagwaan's bhakt holds on to the chintamani in the form of Bhagwaan's murti then he will accomplish complete success.

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#### **Exercise**

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1. What does Maharaj check for often?
2. What is jiv not satisfied of?
3. What vaat appears in four (chaar) ved, puran and itihass.
4. What does jiv that is within deh or body understand?
5. Whatever good and bad Maharaj says, is for what reason?
6. What should one understand (Keep) who wants to attain param pad (ultimate kalyaan)?
7. What has been stated about the scripture Vasudev Mahatmai.
8. Who becomes narki ( belongs to hell)?
9. Who is in the place of the king and who is in the place of householders?
10. Why does Maharaj need to explain his vaat?
11. After leaving this body what kind of vasana do one has to attain?
12. Why does Maharaj prefer sava done by Mulji Brahmachari?
13. Who are Bhagwaan's sadhu superior than?
14. What is Krishna Bhagwan really like than He actually appears to be?
15. What is the greatest tool for the mind to become stabilized and become nirvishay?
16. Like whom is anyone not able to become capable of?
17. Who, being in mruyulok is already in Bhagwaan's dham?
18. Alike what, is not any punya and alike what, is not any paap?
19. What kind of affection should be kept with Bhagwaan's sant?
20. What did Muktanand Swami say, when he referred Maharaj as satsangis' jivanpraan?
21. Who should be considered fallen off from the path of Bhgwaan?
22. What is a brave person not afraid of and what is he not greedy for?
23. Like whose staunchness is a bhakt like that of Bhagwaan's bhakt from the purva janma?
24. Why does Karan sharir roop maya does not become separated from jiv?
25. What did the devtas praise Maharaj for?
26. When will the ashakti from the vishayos stop?
27. Who does Bhagwaan's bhakt become like, and because of whom?
28. What does not exist until innate nature exists?

# Short Q & A

March 2014

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1. **According to Vachanamrut Kariyani 10, which zeal of Maharaj's should be believed to be the supreme principle? (V.K. 10/242)**
  - A. My zeal and principle is just this: One should strive to please God by performing austerities. And realizing God to be the all-doer, one should offer bhakti to Him while maintaining a master-servant relationship. Also, one should not allow the upasana of that God to be violated in any way. All of you should accept these words of mine as the most supreme principle.
  
2. **Write the methods by which the jiva can become powerful and gain strength. (V. G. II-63/479-480)**
  - A. One should follow the principle of Sankhya and behave only as the atma – the drashta – but one should not associate with one's indriyas and antahkaran. By behaving as the atma in this way, one's jiva gains great strength. There is, however, an even greater method than this to gain strength. If a person has love for God and His Sant, possesses intense shraddha in serving them, and also engages in the nine types of bhakti, then his jiva will instantly gain strength. Thus, for making the jiva stronger, there is no method comparable to that of serving God and His Bhakta.
  
3. **If one has weak shraddha, how can it become stronger? Explain with example. (V. G. II-16/394)**
  - A. If one can realize the greatness of God then even if one has weak shraddha, it will grow stronger. For example, one would never be attracted to earthen utensils that were used for drinking water. However, if those utensils were made of gold then one would naturally be attracted to them. Similarly, if one realizes the greatness of the discourses, devotional songs, etc., related to God, then one's shraddha in God and in those activities will naturally increase. Therefore, one should employ whichever method is necessary to understand the greatness of God. If one does employ such a method, then even if one has no shraddha at all, still one will develop shraddha; and if one has feeble shraddha, it will become stronger.
  
4. **If a person does not possess vairagya, what means should he adopt to eradicate those vicious natures? (V.G. II-7/363)**
  - A. If a person lacks vairagya, but intensely serves a great Sant, and obediently perseveres in his observance of the injunctions of God, then God will look upon him with an eye of compassion, and feel, "This poor fellow lacks vairagya, and lust, anger, etc., are harassing him very much. So now, may all those vicious natures be eradicated. As a result, they will be eradicated immediately. In comparison, if he were to endeavor in other ways, those swabhavs may be eradicated, but after a great deal of time and effort – either in this life or later lives. If such vicious natures are eradicated instantly, then it should be known that they have been eradicated by the grace of God.

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July 2013

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1. **Discuss about the austere observances of tapta-kruchchhra, chandrayan, and listening to the discourses of God. (V.K. 12/246)**
  - A. Regardless of how lustful, angry, greedy or lewd a person may be, if he listens to these types of discourses with faith and love, all of his flaws would be eradicated. For example, if a man with teeth strong enough to chew raw 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 panchvishays. Moreover, the mind does not become as free of desires for vishays by subjecting the body

to austere observances such as tapta-kruchchhra, chandrayan or other vows as it does by listening to these discourses of God. In addition, your minds must not be becoming as stable while meditating or by turning the rosary as perfectly as they do while you are listening to these discourses. Thus, one should listen to the discourses of Purushottam Narayan with faith and love. There is no better method to stabilize the mind and to free it of the desires for vishays.

**2. “One who follows the commands of the Satpurush is behaving as the atma.” (V.G. II-51/458)**

- A. Only one who follows the commands of the Satpurush can be said to be under the influence of favorable circumstances. To deviate from those commands is the very definition of adverse circumstances. Therefore, only one who follows the commands of the Satpurush is behaving as the atma.

**3. Explain how one should learn the art of ruling. (V.G. II-12/381)**

- A. First of all, one should thoroughly realize the greatness of God. Then, one should conquer one’s mind by meditating on God’s form. One should conquer one’s ears by listening to discourses related to God, but one should not allow worldly talks to be heard by the ears. In the same manner, the skin should only allowed to touch God and the devotees of God. The eyes should only be allowed to do darshan of God and His followers. The tongue should forever sing the praises of God and taste only the Prasad of God. The nose should only be allowed to smell the fragrance of flowers and other objects that have been consecrated by God. None of the indriyas should be allowed to follow the unrighteous path. When a person behaves in this manner, no one can overthrow his authority in the kingdom in the form of his body. Only one who endeavors in this way and totally discards timidity is said to be walking on the path of liberation. This is an extremely great method for overcoming one’s swabhavs. If this method of personal endeavor is practiced vigilantly, then all spiritual endeavors for attaining liberation are incorporated within this one endeavor. Hence, personal endeavor itself is the greatest of all spiritual endeavors for attaining liberation.

**4. What is the relationship between true affection and acting obeying the wishes the person’s wishes. Explain with example. (V. K. 11/243)**

- A. The gopis never disobeyed Shri Krishna’s wishes by going for his darshan. They realized that if they go to Mathura contrary to God’s wish, then the affection that God has for them will diminish. Therefore, the characteristic of affection is exactly this: One who has true affection for a person acts according to the person’s wishes. If he realizes his beloved to be pleased by his staying nearby, then he stays nearby. On the other hand, if he realizes his beloved to be pleased by staying away, then he stays away; but in no way does he behave contrary to his beloved’s wish. That is the characteristic of affection. So, since the gopis had true affection for God, they did not go for God’s darshan without his command. Only when God sent for them in Kurukshetra did they have the darshan of God, but in no way did they disobey God’s command. Therefore, a person who has affection for God would never disobey God’s command. He would only act according to God’s wishes. That is the characteristic of affection.

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March 2013

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**1. What is the difference between the activities of a devotee of God and the activities of a nonbeliever? (V.G. II-11/394)**

- A. There is a vast difference between the activities of a devotee of God and the activities of a nonbeliever. How? Well, all activities of a non-believer are for pampering his indriyas, whereas all activities of a devotee of God are solely for serving God and His devotee. As a result, the devotee’s activities are a form of bhakti. Moreover, bhakti is like gnan in the sense that both are a form of non-karma. Hence, all of a devotee’s activities are in a form of karmas that do not cause attachment.

**2. What are the characteristics of one who’s jiva has become extremely powerful. (V. G. II-63/479)**

A. If one's jiva has become extremely powerful, then the vruttis of one's antahkaran are, in fact, the vruttis of one's jiva. These vruttis seem to be divided into four categories, according to the four respective functions of the antahkaran. Thus, the consciousness in the indriyas and antahkaran is that of the jiva itself. Therefore, the jiva allows the indriyas and antahkaran to apply themselves wherever it is appropriate to do so and restricts them from doing as they please where it is inappropriate to do so. In fact, if one's jiva has become very powerful, one would not even have impure dreams.

**3. According to Vachanamrut Gadhada II-28, how did Shriji Maharaj give importance to his discourse? (V. G. II-28/421)**

A. I have delivered the discourse 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 most profound and fundamental principle; it is the essence of all essences. For all those who have previously attained liberation, for all those who will attain it in the future and for all those who are presently treading the path of liberation, this discourse is like a lifeline.

**4. Who should one consider a sadhu and who should one not consider a sadhu? (V. G. II-47/452)**

A. If a person is staying with senior sadhu due to the temptation of obtaining tasty food or drink, or due to the temptation of obtaining nice clothes, or due to the temptation of collecting objects that he likes, then he should not be considered a sadhu at all. Instead, he should be known to be extremely wretched person and like a dog. One who has such corrupt intentions will ultimately fall from satsang.

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July 2012

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**1. When does the karan body become completely burned? (V.K. 12/245)**

A. If a person attains the company of the Sant, realizes the form of God through the words of that Sant, meditates on that form of God and imbibes the words of God in his heart, then the karan body attached to his jiva is burnt completely.

**2. There is no greater status than that of a sadhu, - state the qualities of such a sadhu. (V. G. II-22/410)**

A. An ekantik bhakti does not believe his body to be his own true form; he believes himself to be chaitanya. He does bhakti of God while observing dharma, gnan, and vairagya. Also, he maintains no desire for any object other than God. When he becomes such a sadhu by worshipping God in this way, then there is no greater status than that of a sadhu.

**3. To firmly observe the vow of non-lust, one solution is to keep the prans under control. (V. G. II-33/431)**

A. Shri Krishna Bhagwan has said in the Bhagwad Gita, "one's diet and activity should be kept regulated; that is, one should not keep a strong yearning for food." One who behaves in this manner is said to have kept his prans under control. If this is not done, one will feel an intense yearning for food in one's mind. Consequently, one's tongue will hanker after the countless types of tastes. As a result, any other indriyas that one may have conquered will also become constrained. Therefore, one should control one's prans by controlling one's diet.

**4. According to Vachanamrut Gadhada II-55, describe Maharaj's inclination as a child? (V. G. II-55/462)**

A. Even when I was a child, I very much enjoyed such things as going to mandirs for darshan, listening to spiritual discourses, keeping the company of sadhus, and going on pilgrimages.

**1. State the three attributes possessed by a staunch satsangi. (V.G. II-61/473)**

A. The first is to strictly adhere to the niyams prescribed by one's Ishtadev – to such an extent that one would never forsake those disciplines even at the cost of one's life. The second is to have extremely firm faith in God, so much so that one would never sway from it even if others or one's own mind were to raise doubts. The third is to be loyal to those Vaishnav devotees who worship one's ishtadev – just as parents are loyal to their children, a son is loyal to his father, and a wife is loyal to her husband. One who possesses these three attributes completely can be called a staunch satsangi.

**2. By giving his own example, how did Shriji Maharaj explain his true zeal by giving his own example? (V.K. 10/242)**

A. 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, jewelry, food, and drink, etc. Despite this, My mind has never been tempted by any of those objects. Why? Because I have zeal only for renunciation.

**3. What are the characteristics of one who possesses intense shraddha? (V.G. II-16/393)**

A. Whenever a person who has intense shraddha wants to engage in an activity related to God – such as going for the darshan of God, or listening to talks and discourses related to God, or performing his mansi puja, etc., then to be able to do so, he would become very hasty in carrying out his bodily activities such as bathing, etc. Also, if I were to write a letter changing a particular religious vow, he would be eager to comply with it. In addition, even if here were a senior person, he would become as impatient as a child to have the darshan of God. One who has such characteristics should be known as one who possesses intense shraddha.

**4. In Gadhada II-59, how does Shriji Maharaj explain the greatness of God's Sant? (V.G. II-59/470)**

A. God's Sant is greater than even Bhava, Brahma, and the other deities. So, when one attains God or His Sant, then, apart from this, there is no other liberation for the jiva; this itself is ultimate liberation. Furthermore, only those who have accumulated a great number of merits from performing good deeds receive the opportunity to serve God's Sant, but those who have a few merits do not. So, one should develop affection for God's Sant just as one has affection for one's wife, son, parents or brother. Due to this affection, then the jiva becomes absolutely fulfilled.

**1. According to Gadhada II-28, What is Shriji Maharaj's greatest virtue? (V.G. II-28)**

A. If one is a genuine devotee of God, then I am a devotee of that devotee, and I do the bhakti of such devotees of God. This is my greatest virtue.

**2. When does all the karmas become a form of bhakti? (V.G. II-11)**

A. All activities of a non-believer are for pampering his indriyas, whereas all activities of a devotee of God are solely for serving God and His devotees. As a result, the devotee's activities are a form of bhakti.

**3. How does Shriji Maharaj explain, "there is no better method to stabilize the mind and to free it of the desires for vishays than listening to these discourses?"**

A. if a person who is strongly overpowered by lust, anger, etc., were to listen to these discourses with faith and persistence, then that person would no longer be capable of indulging in the panchvishays. Moreover, the mind does not become as free of desires for vishays by subjecting the body to austere observances such as tapta-kruchchhra, chandrayan or other vows as it does by listening to these discourses of God. (V. K. 12)

#### 4. What is the method by which the jiv gains greater strength? (V.G. II-63)

- A. If a person has love for God and His Sant, possesses intense shraddha in serving them, and also engages in the nine types of bhakti, then his jiva will instantly gain strength. Thus, for making the jiva stronger, there is no method comparable to that of serving God and His Bhakta.

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### Exercise

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1. Even if the Sant scolds, how should one take virtues?
2. Which bhakta always attains an attachment towards God?
3. When does Maharaj become please or displeased?
4. A devotee of God resolves not to retain even a single swabhavs which may hinder one in worshipping God and yet, such inappropriate swabhavs do remain. What is the reason for this?
5. What kind of a devotee of God represents the coward?
6. What does Maharaj see when he looks within his hrudayakash?
7. Who will ultimately fall from satsang?
8. What kind of wish should a renunciant sadhu firmly maintain in his mind?
9. What is inappropriate about pleasing God through such offering, without resorting to austerities?
10. What is the method by which to eradicate the vishays?
11. What does a devotee of God resolve to possess in his heart?
12. When will one encounter no obstacles on the path to liberation?
13. What are the characteristics of one who behaves as the atma?
14. What type of inclination did Maharaj have after he renounced his home?
15. What are the characteristics of the indriyas?
16. In order to observe the vow of non-lust and become extremely firm, how should one conquer the mind?
17. Who is not worthy of any type of greatness?
18. What principle should one attempt to understand by any means within this lifetime?
19. What zeal and principle does Shriji Maharaj have?
20. According to Vachanamrut Gadhada II-33, what kind of a person does Maharaj become extremely displeased with?
21. If those who have less shraddha attain liberation after many lives, where do they stay until then?
22. Which principle is so vital that one should remember it even after you leave this body?
23. According to Vachanamrut Gadhada II-22, what is the understanding of a brave devotee of god?
24. What is the reason that Shriji Maharaj has remained here?
25. Maharaj likes seva that is done by what type of person?
26. What does Mahraj say when speaking about his zeal for renunciation?
27. What are the characteristics of one who possesses intense shraddha?
28. What kind of a devotee remains in constan contact with God?

# Example & Principle

March 2014

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## 1. A split in the Pruthvi down to Patal. (Ghad II 47).

**Example:** It is as if the earth has been split down to Pātāl, and we begin to fill it with water – obviously, it can never be filled. Similarly, the *indriyas* have never become satisfied by the *visbays*, and they never will be. So, now, one should eradicate one's attachment to the *visbays*. Furthermore, one should consider the virtues of the *sādbu* who speaks to one harshly and should not think ill of him.

**Principle:** We believe that after indulging in the *vishyas* for a while and then we will start remembering God and his teachings but we are not fulfilled cause we did not have a time limit as to how long we should continue to enjoy the pleasures of the world, we are never fulfilled. The only way is to detach ourselves from it all and we should consider the virtues of the *sādbu* who speaks to one harshly and should not think ill of him. Thus, one should seize this opportunity and die only after eradicating one's impure desires; one should not die with one's impure desires still remaining.

## 2. Goldsmith's family. (G II 55 )

**Example:** a thought also remains within My heart that I am the *ātmā*, distinct from the body; I am not like this body. Also, My mind is always cautious, lest a portion of *māyā* in the form of *rajogun*, *tamogun*, etc. infiltrate My *ātmā*. In fact, I am constantly vigilant of that. Now, consider the following analogy of a goldsmith's workshop: If a person takes some pure, 24-carat gold to a goldsmith's workshop, but takes his eyes off of it for even a moment, the goldsmith will extract some of the gold and alloy some silver in its place. Similarly, consider the goldsmith's workshop to be the heart and the goldsmith to be *māyā*. While the goldsmith is sitting within his workshop – the heart – he is continuously hammering away with his hammer of desires. Even his wife and children secretly steal some gold if they can get their hands on it. Consider the *indriyas* and *antahkaran* to be the wife and children of *māyā* – the goldsmith; after all, it is they who add silver – i.e., the three *gunas*, attachment to the *panchvishays*, the belief that one is the body and that one has lust, anger, avarice, etc. – into the *chaitanya*, i.e., the gold, not only that, but they also extract some gold, in the form of the virtues of *gnān*, *vairāgya*, etc. When some gold is extracted and silver is mixed in its place, the original gold diminishes in purity to become 18-carat gold. Only if it is melted down can it be purified again. Thus, the silver of *rajogun*, *tamogun*, etc., which has been mixed into the *jiva* should be filtered out. Thereafter, the pure *ātmā* – the gold – will remain, and no other impurities of *māyā* will be left. This is the thought in which I remain engrossed, day and night.

**Principle:** The goldsmith cunningly adds impurity in form of silver in front of us and we do not realize it likewise the silver of *rajogun*, *tamogun*, etc., which has been mixed into the *jiva* should be filtered out. Thereafter, the pure *ātmā* – the gold – will remain, and no other impurities of *māyā* will be left. This is the thought in which I remain engrossed, day and night.

## 3. When Shri Krishna was leaving for Mathura the Gopi saw into his eyes and they realized that it was not his wish to stay behind. (Kar. 11).

**Example:** the *gopis* had affection for Shri Krishna Bhagwān. So, when Shri Krishna Bhagwān prepared to leave for Mathurā, all of them together decided, 'We will infringe the norms of family traditions and society, and we will keep God here by force.' However, at the time of Shri Krishna Bhagwān's departure, they looked into his eyes and realised that it was not his wish to stay. As a result, all of them remained far away, because in their hearts, they feared, 'If we do not act according to God's liking, God's affection for us will subside.' Thinking in this way, none of them were able to utter a word.

**Principle:** He who has affection for his beloved, God, will never disobey the wishes of his beloved. That is the characteristic of affection.

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July 2013

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1. **After sucking ten or twenty very sour lemons, he would have great difficulty chewing even roasted chana. (G II 13).**

**Example:** A very strong man who is able to crack a betel nut between his teeth. But, after sucking ten or twenty very sour lemons, he would have great difficulty chewing even roasted *chanã*. In this manner, it is only when I forcefully engage My *vruttis* in the *vishayas* that they remain engaged in them.

**Principle:** Just as one is unable to chew even the softest chana because one ate ten to twenty lemons if one is in constantly communion with God then one is not affected by any vishayas.

2. **The tamarind seed. (Kar. 12).**

**Example:** The skin of a tamarind seed is extremely firmly attached to the seed. But when the seed is roasted over a fire, the skin is burnt and becomes detached. It can then be peeled off easily by rubbing the seed in one's hands. Similarly, when the *kãran* body is 'roasted' by the meditation and words of God, it becomes separated from the *jiva* just as easily as one rubs off the skin of a roasted tamarind seed. However, even if one were to try a million other methods, one could not destroy the *jiva's* ignorance in the form of the *kãran* body."

**Principle:** This *mãya* of the *jiva*, i.e., the *kãran* body, is attached so strongly to the *jiva* that they cannot be separated by any means whatsoever. However, if a person attains the company of the *Sant*, realises the form of God through the words of that *Sant*, meditates on that form of God and imbibes the words of God in his heart, then the *kãran* body attached to his *jiva* is burnt completely

3. **The very hard piece of rock that lies on the edge of that well. (G II 33).**

**Example:** Due to the daily drawing of water from a well, the constant rubbing of even a soft rope can cause a groove in the very hard piece of rock that lies on the edge of that well. Similarly, for one who is a *sãdhu* and who continuously persists in his efforts for eradicating his *swabhãvs*, how long can those *swabhãvs* remain? They most certainly will be destroyed. Therefore, one who wishes to observe the vow of non-lust should intensely employ the method that comprises of the three components I have just described.

**Principle:** The enemies of lust, anger, avarice, etc., prevail strongly even in a *sãdhu*, but to please God, he would still forsake them; for only then can he be called a true *sãdhu*. After all, what is impossible to achieve with this human body? That which is practiced regularly can definitely be achieved.

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March 2013

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1. **A small stream of water. (G II 2)**

**Example:** a well can be cleaned only when the small stream of water that flow into the well are clogged from their entrance with cloth rags. In the same way, by keeping control over the external *indriyas*, the external *vishayas* cannot enter the *antahkaran*.

**Principle:** The vishayas that we have already accumulated in the antahkaran by way of our indriyas should be eradicated by thinking of oneself as the atma. One should think that one is atma and the indriyas and the antahkaran have no relationship with oneself. They cannot be overcome by fasting alone.

2. **Throwing a stone into the air. (G II 13)**

**Example:** It is like throwing a stone into the air it goes as high as it can depending on the force of the throw, but ultimately it falls back to earth.

**Principle:** Here Maharaj explains how exactly he feels just as the stone falls back eventually according to the force

of the throw likewise Maharaj too forcefully engages his indriyas' vruttis towards objects, they remain there very reluctantly, as soon as he relaxes the force they withdraw immediately.

### 3. A man going to Kashi. (G II 16)

**Example:** if a man is going to Kāshi but walks only two steps throughout the day, it will obviously take him many days to reach Kāshi. If, on the other hand, he starts walking 20 miles a day, it will take him only a few days to reach Kāshi. In the same way, if a person has abundant *sbraddhā*, then even if he has only recently become a *satsangi*, he will still become great. Conversely, a person who has little *sbraddhā*, even though he may have joined the Satsang fellowship a long time ago, till remains weak.”

**Principle:** One has firm shradha would be blessed instantly. Like someone was meditating under a tamarind tree with a firm faith that no matter what happens to him God will give him drashan. His meditation was so firm that God had to come to give drashan.

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July 2012

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### 1. Ignoring a vile person. (Kariyani 10)

**Example:** “Therefore, just as one shuns a vile person, one should immediately shun the company of those persons and those scriptures that refute the *upāsanā* of God and break one’s master- servant relationship with God.”

**Principle:** A vile person means very unreliable. During Maharaj’s time such person was not trusted likewise those who do not acknowledge true upasana or the scriptures which promote true upasana or whether we spend our time with someone who would distract us from our master servant relationship with God then we should consider such person as vile. Therefore we should ignore and stay away from such a person.

### 2. When the tree leaves are shaking we could feel the presence of the wind. (G II 16).

**Example:** “The *indriyas* are like the wind – even though the wind cannot be seen, it can be inferred that the wind is blowing by the way in which it shakes the trees. Similarly, the *vruttis* of the *indriyas* cannot be seen, but everyone realizes that they surge towards the *vishays*. If a person deceitfully attempts to hide this, then realizing him to be deceitful, others will condemn him all the more. Therefore, in no way can one conceal the acute cravings of one’s *indriyas* to indulge in the *vishays*.”

**Principle:** Like the wind cannot be seen but can feel it by looking at the tree leaves shaking similarly we cannot see the vruttis of our indriyas but no way can we conceal the acute cravings of our *indriyas* to indulge in the *vishays*. Like we cannot conceal our coughing we cannot conceal the acute cravings of our *indriyas* to indulge in the *vishays*.

### 3. A split in the Pruthvi down to Patal. (G II 47).

**Example:** It is as if the earth has been split down to Pātāl, and we begin to fill it with water – obviously, it can never be filled. Similarly, the *indriyas* have never become satisfied by the *vishays*, and they never will be. So, now, one should eradicate one’s attachment to the *vishays*. Furthermore, one should consider the virtues of the *sādhū* who speaks to one harshly and should not think ill of him.

**Principle:** We believe that after indulging in the vishyas for a while and then we will start remembering God and his teachings but we are not fulfilled cause we did not have a time limit as to how long we should continue to enjoy the pleasures of the world, we are never fulfilled. The only way is to detach ourselves from it all and we should consider the virtues of the *sādhū* who speaks to one harshly and should not think ill of him. Thus, one should seize this opportunity and die only after eradicating one’s impure desires; one should not die with one’s impure desires still remaining.

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March 2012

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### 1. A poor man. (G II 7)

**Example:** “If a person has a deficiency of *vairāgya*, then even if he has the *sbraddhā* to eradicate his *swabhāvs*, still they will not be eradicated. For example, a poor man may wish for lots of sumptuous food and lavish clothes, but how can he acquire them? Similarly, one who lacks *vairāgya* may wish in his heart to acquire the virtues of a *sādhv*, but it is very difficult for him to do so.”

**Principle:** A poor man does not have good food or decent clothes. Likewise without *varagiya* one cannot have *sadhuta*. It is quite necessary to have ultimate *varagiya* in order to have *sadhuta*.

### 2. Weak bull (G II 13)

**Example:** consider a weak bull – it can stand only as long as a man forcefully supports it. But as soon as he withdraws the support, it slumps onto the ground. Further, imagine a very strong man who is able to crack a betel nut between his teeth. But, after sucking ten or twenty very sour lemons, he would have great difficulty chewing even roasted *chanā*. In this manner, it is only when I forcefully engage My *vruttis* in the *vishays* that they remain engaged in them.

**Principle:** Maharaj does not have effect on any material things no matter how attractive it might be, though at times he shows his interest in it but that is only for that moment after that he would not even foster over it. Just like without support even the sick bull could not stay up for long or if one eats more than ten lemons and he is unable to eat even the soft roasted chana same way Maharaj’s *vruti* does not stay on any material things.

### 3. A Goldsmith’s workshop (G II 55)

**Example:** A thought also remains within My heart that I am the *ātmā*, distinct from the body; I am not like this body. Also, My mind is always cautious, lest a portion of *māyā* in the form of *rajogun*, *tamogun*, etc. infiltrate My *ātmā*. In fact, I am constantly vigilant of that. “Now, consider the following analogy of a goldsmith’s workshop: If a person takes some pure, 24-carat gold to a goldsmith’s workshop, but takes his eyes off of it for even a moment, the goldsmith will extract some of the gold and alloy some silver in its place. Similarly, consider the goldsmith’s workshop to be the heart and the goldsmith to be *māyā*.”

**Principle:** The goldsmith is very smart, under our nose he would take out little gold and mix little silver instead. Same way no matter how cautious we are the *maya* would be like a goldsmith which would sneak *tamogun*, *rajogun* into us. Therefore we should always constantly be aware of ourselves and should not let *maya* effect us if we want to realize that we are *atma* and not body.

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July 2011

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### 1. Small streamlet of water (G II 2)

**Example:** A well that is completely full of water. The water in the well will prevent the flow of new water from entering the well. However, if the well is emptied by drawing water from it, then new water from outside will enter it. Similarly, through the bliss of one’s *ātmā*, one should remain fulfilled within. Externally, one should obstruct the ‘inflow’ of the *vishays* through the *indriyas*. This is the only definite method for overcoming lust, anger, etc. Except for this, though, they cannot be overcome by fasting alone. So please imbibe this thought firmly in your lives.”

**Principle:** One should overcome the external attraction towards the *vishays* which are responsible for anger, lust etc. One’s *atma* should be completely fulfilled with inner peace then only one is able to win over the *vishays* (a Perceivable objects).

### 2. Art of ruling. (G II 12)

**Example:** A king were to possess little or no intelligence, then even the members of his own family would not obey his orders. When the people in the village hear about this, no one in the village would obey his orders.

Further, when the people throughout the kingdom hear about this, no one in the kingdom would obey his orders. As a result, the king would become depressed and powerless. He would sit idly and would not attempt to enforce his rule over anyone.

**Principle:** In order to rule a kingdom the king should be well knowledgeable as to how to rule his kingdom properly and wisely same way for the soul to pray to God with firm faith all its baser instincts like our mind, antarkaran and indriyas are the cause for its drawback. Thus it should learn to be stronger and kept under control by learning how to pray and follow *niyams* so that it is able to be nearer to God.

### 3. Medicine and the sick. (Ghad II 16)

**Example:** “Whether or not one has *vairāgya*, if one diligently observes the *niyams* prescribed by God, then the desires for the *panchvishays* can be conquered. Furthermore, for those who have little *vairāgya*, remaining within *niyams* is the only way of being saved, just as an ailing person can be cured only if he controls his diet and completes his course of medication. It takes a person who has feeble *sbraddhā* many lives to reach the culmination of his spiritual endeavors.

**Principle:** In this world everyone has to follow the *niyams* made by the society in order to achieve something likewise if one wants to meet God then one has to follow the *niyams* given by God.

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## Exercise

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1. Example of the ill and the medicine and importance of *niyams*. (G II 16)
2. Example of the bullock cart and its moral. (G II 33).
3. Tamarind seeds. (Kar. 12)
4. Poor person. (G II 7)
5. Explain with example a devotee of God should hold on to the *chintāmani* in the form of God's form; he should never forsake it. Only then will he attain everything. (G II 22).
6. One would never be attracted to earthen utensils that are used for drinking water. However, if those utensils were made of gold then one would naturally be attracted to them. (G II 16).
7. Parikshit was king therefore one could not insult him.. (Kar 11).
8. One could tell that the wind is blowing by looking at the swinging trees. (G II 16)
9. Example for just as a childless couple would feel saddened if their newly born son were to suddenly die. (G II 33).
10. Checking the pulse. (Kar. 10)
11. Throwing the stone in the air (G II 13).
12. Attained the company of a great saint in the guise of tuberculosis. (G II 47).
13. Knowing the art of ruling the kingdom that which would help being strong in following the path of meditation. (G II 12)
14. Cleaning the well. (G II 33)
15. Just like Vrutasur's knowledge never diminished. (G II 13).
16. When Shri Krishna was leaving for Mathura the Gopi saw into his eyes and they realized that it was not his wish to stay behind. (Kar. 11).
17. Example of the two armies. (G II 22).

# Reference & Explanation

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March 2014

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## 1. Nishkulanand Swami ate a lot of green chilies to punish his taste buds.

**Reference:** He who wishes to attain the highest state of enlightenment should make an effort, but he should not relax or lose courage.

**Explanation:** One should understand the power of jiva in his own body. One should remain strong and not get influenced by his indriyas.

## 2. When Shreeji Maharaj was asked, “Whose mala are you doing?” he answered “I do my devotees’ mala” (Gadhada II-28/420)

**Reference:** If one is a genuine devotee of God, then I am a devotee of that devotee, and I do the bhakti of such devotees of God.’ This is My greatest virtue. A person who does not have that virtue is not worthy of any type of greatness.

**Explanation:** Shreeji Maharaj realized this nature of serving God’s devotees in Zinabhai, so when Zinabhai went to dham, Maharaj himself carried his casket on his shoulder and showed his affections towards serving his devotees.

## 3. Sitaji received sufferings because she crossed the line of Lakshman Rekha (Gadhada II-51/458)

**Reference:** 1) No one can ever become happy by breaching the disciplines laid down by the great Purush 2) so, only one who follows the commands of the Satpurush can be said to be under the influence of favorable circumstances. To deviate from those commands is the very definition of adverse circumstances. 3) If one observes too much or too little, one will certainly become unhappy.

**Explanation:** One should never deviate from the agnas given by a Satpurush. One will certainly face adverse effects if those agnas are not followed.

## 4. The same Ghee that causes health problems also can serve as medicine if taken with certain measurement of a doctor; it becomes medicine to free oneself from a disease (Gadhada- II-11/379).

**Reference:** there is a vast difference between the activities of a devotee of God and the activities of a non-believer. How? Well, all activities of a non-believer are for pampering his indriyas, whereas all activities of a devotee of God are solely for serving God and His devotee. As a result, the devotee’s activities are a form of bhakti.

**Explanation:** Due to certain measurement of Ghee by a doctor, it serves as a medicine and frees oneself from suffering of the disease. In a similar way, some actions that cause might pamper indriyas can also please God if done with a thought to please God. That action with a thought to please God then becomes Bhakti and frees oneself from Maya.

**1. Shashtriji Maharaj was given food with mixed poison, yet he did not harbor timid thoughts (Gadhada II-22/408).**

**Reference:** For a staunch devotees of God, Regardless of whether they encounter honors or insults in this world; regardless of whether they encounter bodily comforts or miseries; regardless of whether their bodies remain healthy or unhealthy; and regardless of whether their bodies survive or die, staunch devotees of God never harbor timid thoughts such as, 'We will suffer this much pain,' or 'we will enjoy this much happiness.' Neither of these two types of thoughts arises within their minds.

**Explanation:** A staunch devotee of God is always above any types of miseries or comforts. For them, the only wish in timid is to reach God's abode.

**2. Despite many obstacles, Govind Swami became a sadhu after meeting Shreeji Maharaj ( Kariyani-10/242).**

**Reference:** A person who has great zeal in any endeavor would never be hindered, even if he were to face thousands of obstacles. That should be known to be true zeal.

**Explanation:** A river has zeal to meet the ocean. No mountain or obstacle stops a river that is on its way to an ocean. Just like that, Govind Swami had great zeal to meet God. No woman or money was able to stop him from meeting God then.

**3. Gunatitanand Swami resisted looking the monkey in Sabha (Gadhada II - 63/479).**

**Reference:** It seems to me that if one's jiva has become extremely powerful, then the vruttis of one's antahkaran are, in fact, the vruttis of one's jiva. These vruttis seem to be divided into four categories, according to the four respective functions of the antahkaran . Thus, the consciousness in the indriyas and antahkaran is that of the jiva itself. Therefore, the jiva allows the indriyas and antahkaran to apply themselves wherever it is appropriate to do so and restricts them from doing as they please where it is inappropriate to do so. In fact, if one's jiva has become very powerful, one would not even have impure dreams.

**Explanation:** One with strong jiva only lets the indriyas go to appropriate thoughts.

**4. Whenever a dignity or honorable politician comes to our Sabha, we welcome them and give them respect (Gadhada II-61/474).**

**Reference:** Of course, if a sensuous person considered to be reputable in society comes to an assembly, then he should be respected accordingly and given a seat at the very front of the assembly. Such etiquette should be observed by persons possessing gñān as well as by renunciants. If they do not, then the consequences can be detrimental.

**Explanation:** Someone who is popular person in the society, someone who is intelligent or a king should be greeted and given respect. This will just help us in future and prevent any problems.

**1. Pramukhswami Maharaj changed his decision and built the Sarangpur bridge 24 feet in size due to Shshtriji Maharaj's wish ( Kariyani 11/243-244).**

**Reference:** “He who has affection for his beloved, God, will never disobey the wishes of his beloved.

**Explanation:** A person who has affection towards another person will always obey his wishes, but without thinking about his own wishes. Pramukhswami Maharaj had affection in Shshtriji Maharaj and as a result he immediately decided to let go his decision over Shshtriji Maharaj's wishes and build 24 feet bridge.

**2. Nandkishorda did not obey Shshtriji Maharaj therefore he could never be redeemed (Gadhada II-63/480).**

**Reference:** Those in this world who commit the five grave sins<sup>10</sup> can still be redeemed someday, whereas one who spites devotees of God can never be redeemed.

**Explanation:** If one wants to make his atma stronger, one should serve God's devotee through mind, speech, and actions. There is no greater benefit than that. But, if one spites devotee of God, then one will never be redeemed. Narsinh Mehta has sung, “There is no greater thing than attaching oneself with God's devotee. Muktanand Swami also wrote, “There is no one greater than the Saint.”

**3. Sukmuni Swami hears Gadhada II- 9 from Gunatitanand Swami's mouth and speaks, “I wrote this Vachnamrut as well as I discovered this Vachnamrut, but I truly understood it today.” (Gadhada II-13/386).**

**Reference:** “Such discourses regarding the nature of God cannot be understood by oneself even from the scriptures. Even though these facts may be in the scriptures, it is only when the Satpurush manifests on this earth, and one hears them being narrated by him, that one understands them. They cannot, however, be understood by one's intellect alone, even from the scriptures.”

**Explanation:** There is ample amount of knowledge in books, but the true meaning of that knowledge can only be understood through a true Guru who can explain that knowledge.

**4. One devotee gave his own money and freed another devotee from Jail (Gadhada ii-61/473).**

**Reference:** “The third is to be loyal to those Vaishnav devotees who worship one's Ishtadev – just as parents are loyal to their children, a son is loyal to his father, and a wife is loyal to her husband.”

**Explanation:** We would try our best to take the side of our relatives regardless of their faults to help them. In a similar way, Satsang is like a family. If a devotee experiences difficulties or sorrows in life, we should help that devotee as if they are our own family member. BAPS is one united family.

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July 2012

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**1. Jaga Bhagat experienced darshan of the entire Samaiyo in Sankhdavadar (Kariyani 11/244).**

**Reference:** “If a devotee has deep affection for God and treats the worldly panchvishays that are not related to God as vain, and if he is firmly attached to God via the panchvishays, then wherever such a devotee goes by God's command, the form of God also goes with him. Moreover, just as that devotee cannot remain without God, in exactly the same way, God also cannot remain without that devotee. In fact, He does not leave the heart of that devotee even for a fraction of a second.

**Explanation:** If we become firmly attached to God via the panch vishayas and follows aagna for Satpurush, then we may also be able to keep God along with us all the time, just how Jaga Bhagat was able to.

## **2. We must take medicines as ordered by a Doctor- not any less or any more than prescribed ( Gadhada-II-51/458).**

**Reference:** all renunciants should abide by the dharma of renunciants, all householders should abide by the dharma of householders, and all women should abide by the dharma of women. Even in this, one will not become happy if one behaves less than what is prescribed; nor will one become happy by behaving beyond what is prescribed.

**Explanation:** By taking more medicine than prescribed, one cannot recover fast; in fact one may experience side effects. Also, by taking less medicine than what the doctor prescribed, the medicine will not show its effect in a proper way and the disease will not be cured. Similarly, one should abide by dharma according to aagna in order to achieve happiness.

## **3. Shreeji Maharaj said, “ I chant the name of my Haribhaktos.” (Gadhada-II-28-420)**

**Reference:** ‘If one is a genuine devotee of God, then I am a devotee of that devotee, and I do the bhakti of such devotees of God.’ This is my greatest virtue. A person who does not have that virtue is not worthy of any type of greatness.

**Explanation:** Once Maharaj was sitting on his platform. Then, he requested all the devotees of the platform to come close and sit by him. Everyone got up and sat next to Maharaj. However, Parvatbhai did not get up from his spot. He was the only person sitting there. Then, Maharaj got up himself and sat next to Parvatbhai on the floor. Maharaj explained, “I am a devotee of my devotees. I am not a devotee of a platform. One should not become a devotee of any object. One should become devotee of a devotee.”

## **4. Surakhachar became Sadhu after reading Shreeji Maharaj’s letter (Gadhada- II-61-474).**

**Reference:** If he is a householder, he would surrender everything he has for God and His devotees; and if required to do so, would even give his life for Satsang; and the moment his Ishtadev commands him to become a paramhansa, he would immediately become a paramhansa. If a devotee of God possesses these characteristics, then whether he sits at the front of an assembly of devotees, or at the back – he should be considered to be great amongst all devotees.

**Explanation:** Whoever has strong conviction and faith in God, that devotee can sacrifice everything of his own for a great Sadhu and God. That level of devotee can sacrifice his family, kingdom, money, and immediately leave a company of male if the devotee is female and female if the devotee is a male.

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**March 2012**

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## **1. Everyone experienced the same power of Gunatitanand swami as they did of Shriji Maharaj (Gadhada II 22/410).**

**Reference:** In a kingdom, the queen’s authority is equal to that of the king. In the same way, that sādhu possesses as much majesty as God.

**Explanation:** Shriji Maharaj is purna purushottam Narayan. Gunatitanand swami is mul akshar. Therefore, everyone experienced the equal greatness of Gunatitanand swami as they did of Shriji Maharaj.

**2. Ramdas Swami went to Vanthali by Gunatitanand Swami's wish. There, he had darshan of Shriji Maharaj even in little stones.**

**Reference:** If a devotee has deep affection for God and treats the worldly panchvishays that are not related to God as vain, and if he is firmly attached to God via the panchvishays, then wherever such a devotee goes by God's command, the form of God also goes with him.

**Explanation:** Whenever God or a Sadhu gives aagna, they also give their murti with the aagna too. Therefore, by following their commands, one attains God. One should strictly follow God's commands.

**3. King Yayati enjoyed vishays for 1000 years yet he did not become content (Gadhada II 47/452).**

**Reference:** It is as if the earth has been split down to Pātāl, and we begin to fill it with water – obviously, it can never be filled. Similarly, the indriyas have never become satisfied by the vishays, and they never will be. So, now, one should eradicate one's attachment to the vishays.

**Explanation:** One always feels unfulfilled due to lack of panch vishays. It is this unfulfillment that makes one unhappy. As the vishays are fulfilled, one fills more desire to enjoy more vishays. Satisfaction can never be achieved when enjoying vishays.

**4. Shriji Maharaj came out of his dholiyo and sat next to Parvatbhai on the floor (Gadhada II 28/420-421).**

**Reference:** If one is a genuine devotee of God, then I am a devotee of that devotee, and I do the bhakti of such devotees of God.' This is my greatest virtue (Gadhada II 28).

**Explanation:** Once Maharaj was sitting on his platform. Then, he requested all the devotees of the platform to come close and sit by him. Everyone got up and sat next to Maharaj. However, Parvatbhai did not get up from his spot. He was the only person sitting there. Then, Maharaj got up himself and sat next to Parvatbhai on the floor. Maharaj explained, "I am a devotee of my devotees. I am not a devotee of a platform. One should not become a devotee of any object. One should become devotee of a devotee."

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July 2011

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**1. Ravji suthar obediently observed Gunatitanand Swami's aagna for six months and his vicious natures like lust was eradicated (G-II-7).**

**Reference:** "If a person lacks vairāgya, but intensely serves a great Sant, and obediently perseveres in his observance of the injunctions of God, then God will look upon him with an eye of compassion, and feel, "This poor fellow lacks vairāgya, and lust, anger, etc., are harassing him very much. So now, may all those vicious natures be eradicated.' As a result, they will be eradicated immediately.

**Explanation:** The easiest solution to eradicate lust is to serve a great Sant and follow his aagna. This way a person is able to eradicate vicious natures like lust easily despite not having enough vairagya, with the blessings of great Sant and God.

**2. Vibhishan gave up the company of Ravan, as he would of a vile person, because Ravan had gone to war with Lord Ram (Kariyani 10/241).**

**Reference:** As one shuns a vile person, one should immediately shun the company of those persons and those scriptures that refute the upāsana of God and break one's master- servant relationship with God.

**Explanation:** When Ravan went on the war with Lord Ram, Vibhishan, who was Ravan's brother and who used to live with him, left his brother. Just like that, we should leave the company of those persons or scriptures that make us refute our upasana.

### **3. One cannot acquire knowledge from only reading books. One must have a teacher as well. (Gadhada II 13/386).**

**Reference:** Such talks of God's form cannot be understood by reading the scriptures only. Such talks are in the scriptures, but when one listens to the same talks from a Satpurush, one understands the true meaning of the talks. But one is unable to understand the form of God by himself correctly just by reading the scriptures.

**Explanation:** One cannot acquire any skill or knowledge just by reading a book. A teacher is a must who can explain the book. Just like that, in spiritual world, one must have a guru. In order to understand the form of God, one must have a present guru.

### **4. Swamishri follows the Stri-Purush maryada in the United Nations conference. (Gadhada II 61/474).**

**Reference:** Whenever a renouncer travels in the world, meets women and gets money; it makes no difference to him. He staunchly follows his niyam-dharma. Such a renouncer is greatest among all renouncers.

**Explanation:** Maharaj explains the definition of a true Satsangi. Whoever is a renouncer, should not keep company of a woman or have money. From money and lust, one falls off of their dharma.

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## **Exercise**

1. Due to God's grace, King Janak reached a level of detachment; however, he could never become like God himself.
2. Jay Vijay saw faults in the devotees of God; therefore he lost a spot from God's dham.
3. Vishvamitra's vishayas started as soon he heard the sound of Menka's anklets.
4. One cannot acquire knowledge from only reading books. One must have a teacher as well (Gadhada II 13/386).
5. Everyone experienced the same power of Gunatitanand swami as they did of Shriji Maharaj (Gadhada II 22/410).
6. "I did not see anyone equivalent to Maharaj even on a single tiny spot on the earth." Brahmanand Swami was known as an intellect.
7. Yagnapurushdas understood Bhagtaji Maharaj's wish and gave Ramratandas the footprints.
8. To avoid the flow of outside Vishayas, Gunatitanand Swami did not eat the Pendo (a type of sweet) given by Raghuvirji Maharaj.
9. Lalji Suthar left his wife due to his strong Vairagya and started doing God's Bhakti.
10. Govindswami was such so staunch that he won over all the five indriyas. As result, he left his clothes with King.
11. "Ek jamta boliyo Sankh, asankhyathi shu saryu; Ek jamine bolyo Nishank, Yamuna java karyu." (Chosathpadi Pad-4, with reference to the divine shell speaking only after one devotee eats).

12. We must take medicines as ordered by a Doctor- not any less or any more than prescribed ( Gadhda-II-51/458).
13. Aashabhai lost all his properties in fire; that time Shashtriji Maharaj asked for money for Mandir seva. Even in this situation, Aashabhai did not lose faith in Maharaj and Swami.
14. Arjun had strong faith which led him to be stable even after killing thousands of people in the War.
15. Nandkishorda did not obey Shshtriji Maharaj therefore he could never be redeemed (Gadhada II-63/480).
16. Tukaram was insulted by having him sit on a donkey in front of public, but he still did not lose faith.
17. Seeing fish in the water, Saubhari Rushi thought of Vishayas which led him to think of getting married even though he was a tyagi.
18. When king Parikshit found out that he was going to die in seven days, he went to Shukji and attained gnan of Moksha; as a result he was able to eradicate his fear of death.
19. Hiramukhi kept Shashtriji Maharaj's paksh and said "Come back if you are brave enough".
20. Shashtriji Maharaj was given food with mixed poison, yet he did not harbor timid thoughts (Gadhada II-22/408).
21. Nilkanth Varni thought the kingdom of Vanshipur was destroyable and useless.
22. Even though Keshavprasadji Maharaj was the son of Acharya, since he had a company of rajogun, he did not get the sukh of God.
23. Tejabhai Vankar followed his niyams by rejecting Vaniya's raso, therefore, he is considered a true Satsangi.
24. The consequence of making God unhappy: Hiranyakashyapu who tortured Prahalad, who was God's devotee, was killed by God's avatar, Narsinh.
25. Maharaj never forgave Machhiya's foiba.
26. Shastriji Maharaj told Shankaracharya Madhavtirth that, 'in front of you, Vartal Sanstha and I are the same'.
27. Pramukhswami Maharaj was given food mixed with poison by another saint, yet he did not harbor timid thoughts about that saint (Gadhada II-22/408).

## Quotes

1. Therefore, just as one shuns a vile person, one should immediately shun the company of those persons and those shastras that refute the upāsana of God and break one's master-servant relationship with God. (Kariyani 10: Checking the Pulse; Austerities)
2. By the grace of God, those who are devotees of God may become like Brahmā, Shiv, Shukji or Nārad; they may even become like Prakruti-Purush; or they may become like Brahman or Akshar. However, no one is capable of becoming like Shri Purushottam Nārāyan. (Kariyani10)
3. But my zeal and principle is just this: One should strive to please God by performing austerities. And realizing God to be the all-doer, one should offer bhakti to him while maintaining a masterservant relationship. Also, one should not allow the upāsana of that God to be violated in any way. (Kariyani 10)
4. Therefore, a person who has affection for God would never disobey God's command. He would only act according to God's wishes. That is the characteristic of affection. (Kariyani 11: The Characteristic of Affection)
5. Then wherever such a devotee goes by God's command, the form of God also goes with him. Moreover, just as that devotee cannot remain without God, in exactly the same way, God also cannot remain without that devotee. In fact, he does not leave the heart of that devotee even for a blink of an eyelid. (Kariyani 11)
6. If a person attains the company of the Sant, realizes the form of God through the words of that Sant, meditates on that form of God and imbibes the words of God in his heart, then the kāran body attached to his jiva is burnt completely. (Kariyani 12: Destroying the Kāran Body; A Tamarind Seed)
7. Your minds must not be becoming as stable while meditating or by turning the rosary as perfectly as they do while you are listening to these discourses. Thus, one should listen to the discourses of Purushottam Nārāyan with faith and love. There is no better method to stabilize the mind and to free it of the desires for vishays. (Kariyani 12)
8. Similarly, through the bliss of one's ātmā, one should remain fulfilled within. Externally, one should obstruct the 'inflow' of the vishays through the indriyas. This is the only definite method for overcoming lust, anger, etc. Except for this, though, they cannot be overcome by fasting alone. (Gadhada II 2: A Small Streamlet of Water)
9. If a person lacks vairāgya, but intensely serves a great Sant, and obediently perseveres in his observance of the injunctions of God, then God will look upon him with an eye of compassion, and feel, 'This poor fellow lacks vairāgya, and lust, anger, etc., are harassing him very much. So now, may all those vicious natures be eradicated.' As a result, they will be eradicated immediately. In comparison, if he were to endeavour in other ways, those swabhāvs may be eradicated, but after a great deal of time and effort – either in this life or in later lives. If such vicious natures are eradicated instantly, then it should be known that they have been eradicated by the grace of God. (Gadhada II 7: A Poor Man)
10. There is a vast difference between the activities of a devotee of God and the activities of a nonbeliever. How? Well, all activities of a non-believer are for pampering his indriyas, whereas all activities of a devotee of God are solely for serving God and his devotee. As a result, the devotee's activities are a form of bhakti. (Gadhada II 11: All Karmas Becoming a Form of Bhakti)
11. Therefore, if in any way a person perceives a flaw in a devotee of God who, by God's command, performs karmas for the purpose of pleasing God, then adharma and its retinue will enter and reside in the perceiver's heart. (Gadhada II 11)

12. In fact, you also see this form of God, but you do not comprehend it fully. However, when you come to comprehend this fact, you will not encounter any difficulty in subduing the desires for the panchvishays and swabhāvs such as lust, anger, etc.; they will be subdued easily. (Gadhada II 13: Divine Light)
13. So, even though God assumes a human body, he is still divine, and the place where he resides is also nirgun. His clothes, jewellery, vehicles, attendants, food, drinks, etc. – in fact, any other objects which become associated with him – are all nirgun. One who realizes God’s form in this manner does not harbour any affection for the panchvishays, just like I do not. He becomes independent. (Gadhada II 13)
14. It is this Purushottam, who transcends Akshar, who is the cause of all avatars. All avatars emanate from Purushottam, and they merge back into Purushottam. (Gadhada II 13)
15. Such discourses regarding the nature of God cannot be understood by oneself even from the shastras. Even though these facts may be in the shastras, it is only when the Satpurush manifests on this earth, and one hears them being narrated by him, that one understands them. They cannot, however, be understood by one’s intellect alone, even from the shastras. (Gadhada II 13)
16. Realize that the form amidst the divine light is this Mahārāj visible before you. If you cannot do that, then at least realize, ‘Mahārāj sees the form which is amidst that aksharup light.’ Even if you can understand this much, you will be able to maintain affection for me. As a result, you will attain ultimate liberation. (Gadhada II 13) - 1 -
17. Therefore, faith in dharma naturally develops in one who possesses faith in God. However, if one maintains faith in dharma alone, then faith in God will decline. It is for this reason that one who is intelligent should certainly maintain resolute faith in God, since thereby faith in dharma will also remain firm. (Gadhada II 16: Faith in God and Faith in Dharma)
18. Therefore, regardless of whether a person possesses intense vairāgya or not, if he conquers his indriyas and keeps them within the niyams prescribed by God, he can conquer the desires for the vishays more thoroughly than one does so with intense vairāgya. Thus, one should firmly abide by the niyams prescribed by God. (Gadhada II 16)
19. ‘An ekāntikbhakta does not believe his body to be his own true form; he believes himself to be chaitanya. He does bhakti of God while observing dharma, jñān and vairāgya. Also, he maintains no desire for any object other than God.’ When he becomes such a sadhu by worshipping God in this way, then there is no greater status than that of a sadhu. (Gadhada II 22: Two Armies; The Consecration of Nar-Nārāyan)
20. In a kingdom, the queen’s authority is equal to that of the king. In the same way, that sadhu possesses as much majesty as God. (Gadhada II 22)
21. In fact, my nature is such that I do not become easily pleased or displeased over small matters. Only after I have observed for many days whether a person is worthy of my pleasure or displeasure do I become pleased or displeased. Never do I become pleased or displeased with a person merely upon hearing someone else’s opinions of that person. (Gadhada II 28: Mahārāj’s Compassionate Nature; A ‘Lifeline’)
22. ‘If one is a genuine devotee of God, then I am a devotee of that devotee, and I do the bhakti of such devotees of God.’ This is my greatest virtue. A person who does not have that virtue is not worthy of any type of glory. (Gadhada II 28)
23. If a person strictly observes that vow, then even if I were a thousand miles away from him, I would still be close to him. Conversely, if a person is slack in his observance of the vow of nonlust, then even if he is beside me, he is as good as a hundred thousand miles away. And I only like the service offered by a devotee who is lust-free. (Gadhada II 33: The Vow of Non-Lust)
24. Similarly, the indriyas have never become satisfied by the vishays, and they never will be. So, now, one should eradicate one’s attachment to the vishays. Furthermore, one should consider the virtues of the

sadhu who speaks to one harshly and should not think ill of him. (Gadhada II 47: A Split in the Pruthvi Down to Pātāl)

25. All renunciants should abide by the dharma of renunciants, all householders should abide by the dharma of householders, and all women should abide by the dharma of women. Even in this, one will not become happy if one behaves less than what is prescribed; nor will one become happy by behaving beyond what is prescribed. (Gadhada II 51: The Characteristics of One Who Behaves as the Ātmā)
26. Only one who follows the commands of the Satpurush can be said to be under the influence of favourable circumstances. To deviate from those commands is the very definition of adverse circumstances. Therefore, only one who follows the commands of the Satpurush is behaving as the ātmā. (Gadhada II 51)
27. I also constantly feel as if death is imminent at this moment for myself as well as for others. In fact, I constantly regard each and every worldly object to be perishable and insignificant. (Gadhada II 55: A Goldsmith's Workshop)
28. The mind of an ekāntikbhakta of God contemplates only upon the form of God; his mouth sings only the praises of God; his hands engage only in the service of God and his devotees; and his ears listen only to the praises of God. (Gadhada II 55)
29. In the four Vedas, the Purāns and the Itihās shastras, there is but one central principle, and that is that only God and his Sant can grant liberation. In fact, God's Sant is greater than even Bhava, Brahmā, and the other devas. So, when one attains God or his Sant, then, apart from this, there is no other liberation for the jiva; this itself is ultimate liberation. (Gadhada II 59: Ultimate Liberation)
30. Only those who have accumulated a great number of merits from performing good deeds receive the opportunity to serve God's Sant, but those who have a few merits do not. So, one should develop affection for God's Sant just as one has affection for one's wife, son, parents or brother. Due to this affection, then, the jiva becomes absolutely fulfilled. (Gadhada II 59)
31. A person had attained God and his Sant and had served them in his past lives, then in this life, his affection for the Bhakta of God would never diminish. Nor would he waver in his faith. (Gadh. II 59)
32. If he is a householder, he would surrender everything he has for God and his devotees; and if required to do so, would even give his life for Satsang; and the moment his Ishtadev commands him to become a paramhansa, he would immediately become a paramhansa. If a devotee of God possesses these characteristics, then whether he sits at the front of an assembly of devotees, or at the back – he should be considered to be great amongst all devotees. (Gadhada II 61: Niyams, Faith in God, and Loyalty)
33. A renunciant who, despite encountering wealth and women in his travels to other regions, remains unaffected and continues to firmly adhere to all of his niyams, is considered to be great amongst all renunciants. (Gadhada II 61)
34. If a person has love for God and his Sant, possesses intense shraddhā in serving them, and also engages in the nine types of bhakti, then his jiva will instantly gain strength. (Gadhada II 63: Gaining Strength)