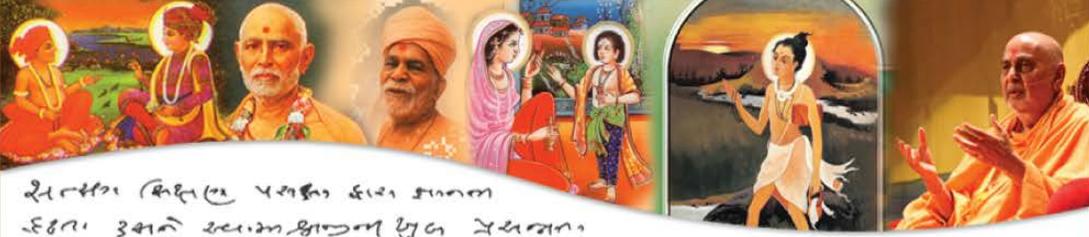


Satsang Exam



શ્રીજીના શિક્ષણે પરાક્રમ કરી શકાય
કેવળે જ્ઞાને સુખમણિનું ભૂલે શકાય
મનને વધુ સુખમણિને જે સુખમણિનું સુખમણિનું સુખમણિનું



Pragna-2 Paper 2 *Swamini Vato 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 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 of your center.

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One Line Q & A

March 2014

1. Which saakhi (verse) did Swami recite before speaking about Niranjananand Swami. (34/114)

A. 'Desh deshantar bahot firyaa, manushyaka bahot sukaal; jaaku dekhe chhati tthare vaka padya dukaal'.

2. When is one considered to be weak and have given in, where he can be considered without having accepted a guru yet? (45/122)

A. Until one has not overcome greed, lust, taste, love, and ego, he is without a guru.

3. When/how did Shreeji Maharaj's lotus feet arrive on Earth? (46/122)

A. When Vairat Bhrahma performed stuti for 50 years and 3 hours, Shreeji Maharaj came on Earth.

4. What does not come within the realm of a scholar (gnani)? (44/121)

A. The workings of the universe (prakruti) do not come within the realm of a scholar.

July 2013

1. What is the best of all, and what is the worst of all. (36/116)

A. To have the attachment with satpurush and Bhagwan is the best. To attribute human characteristics to the satpurush is the worst of all.

2. What pleases Bhagwan in the present day? (38/117)

A. In the present day, Bhagwan is pleased (raaji) with one who sees his and the satpurush's form as without fault, follows his wishes, and keeps the company of good sadhus.

3. When can one consider to have obtained victory of the 'sthul'(human) form? (43/120)

A. If we are sitting in meditation, and we do not allow the human form to move or walk away at the time an insect bite, then we can consider ourselves to have conquered the 'sthul'(human) form.

4. Why has Shreeji Maharaj brought the sadhu and the codes of conduct from Akshardham? (55/128)

A. Sheerji Maharaj has brought the sadhu and the codes of conduct from Akshardham to eliminate the 'karan'(body of reason) form.

March 2013

1. When can the virtues of a satpurush be acquired by a devotee? (34/115)

A. One can acquire the satpurush's virtues, if he considers the satpurush to be without fault, all-knowing, and does not allow any distance to come between himself and the satpurush.

2. Paramhansanand Swami was considered whose guru? (52/126)

A. Paramhansanand Swami was considered the guru of khoja(those who converted to Islam)

3. What is the power of the underworld? (58/129)

A. The effect of the underworld is such that, ‘ They do not allow the deities, humans, or priests to remain happy and at peace.’

4. What was Mahaprabhu swami attached to? (52/126)

A. Mahaprabhu swami was attached to the jholi(begging bowl).

July 2012

1. By whose darshan can we experience eternal bliss similar to that of samadhi? (34/114)

A. By doing the darshan of Niranjananand Swami we can experience the eternal bliss of Samadhi.

2. When did the Brahmins dreams/aspirations become false? (44/121)

A. When the shepard said, “Don’t break your heart, I’m walking with my shoes on, and the water that you see is just a mirage!” At that time the Brahmins’ dream were broken.

3. What did the four Patidars see, and how did they perceive Maharaj? (46/122)

A. Upon seeing the lotus feet of Shreeji maharaj, the four Patidars perceived Shreeji Maharaj to be Purushottam, and after seeing his body, their perceived him to be human.

4. What pleases Bhagwan in the present day? (38/117)

A. In the present day, Bhagwan is pleased(raaji) with one who sees his and the satpurush’s form as without fault, follows his wishes, and keeps the company of good sadhus.

March 2012

1. What did Gunatitanand Swami say after looking at the Satsangi’s son? (3/72/139)

A. In the past there have been many great avatars (incarnations); however, when I look at this satsangi’s son, I can see ten million times more power and divine luster in him.

2. According to Gunatitanand Swami’s opinion what is the best? (3/36/116)

A. The best or most important of all is that we have come to know Bhagwan Swaminarayan and the satpurush; there is nothing better or nothing more to understand.

3. How did Shreeji Maharaj answer to the question about having separated the men-women seating arrangements in sabhas? (3/47/122)

A. ‘I purushottam himself have come from Akshardham, and my nature is such that I cannot tolerate such pungent things (referring to: mixing of men-women assemblies during time of worship), due to this personality of mine I have made this rule, otherwise no one would remain separated.’

4. What answer did Shreeji Maharaj provide for the four questions asked by Gunatitanand Swami? (3/56/129)

A. Shreeji Maharaj’s reply to the four questions was that, “Discourses are superior.”

July 2011

1. When can the virtues of a satpurush be acquired by a devotee? (3/34)

- A. One can acquire the satpurush's virtues, if he considers the satpurush to be without fault, all-knowing, and does not allow any distance to come between himself and the satpurush.
- 2. When/how did Shreeji Maharaj's lotus feet arrive on Earth? (3/46)**
- A. When Vairat Bhrahma performed stuti for 50 years and 3 hours, Shreeji Maharaj came on Earth.
- 3. What was the life expectancy state on the birth horoscope for Gunatitanand Swami? (3/53)**
- A. In the birth horoscope, it stated that Gunatitanand Swami's life expectancy would be no greater than 58 years.
- 4. What did Shreeji Maharaj do wrong according to the bawa's opinion? (3/47)**
- A. According to the Bawa's opinion separating the sabha into men-women seating arrangements was wrong.

Exercise

1. Whose budhi cannot be pierced?
2. Define the 'karan' form (causal body)?
3. In which Vachnamrut does Maharaj state that 'I cannot believe/comprehend my own greatness'?
4. When/how did Shreeji Maharaj's lotus feet arrive on Earth?
5. In Vartal what did four Patidar say to Shreeji Maharaj?
6. How did Shreeji Maharaj answer to the question about having separated the men-women seating arrangements in sabhas?
7. Who can shake even those that have mastered the skill of introspection?
8. Who was attached to the cows?
9. What was it that even the great sadguru's were not able to understand?
10. Which verse did Swami recite regarding the unrighteous realm/world?
11. The mumukshu (devotee) cannot obtain peace and happiness without whom?
12. What can be understood from looking at the satsangi's son?
13. Without gnan (knowledge) one cannot overcome what?
14. Why did Maharaj have to come on Earth?
15. According to Gunatitanand Swami who is like the khijada tree?
16. What has Shreeji Maharaj said in Vachnamrut Gadhada II 67?
17. Whose intellect cannot be pierced?
18. Which Vachnamrut states that Bhagwan's form should be considered without fault?
19. There is a scarcity of what type of people?
20. What did Maharaj say to Swami before he became a sadhu?
21. For what reason were stones thrown on Gopalanand Swami?
22. What is more easily acquired than 'Satyug' today?
23. When can the antarshatru (base instincts) defeat us, and when can it not defeat us?
24. Who was not able to retain their attention in the works of 'prakruti-purush'?
What causes abrasions/pain to this jiva? (A. Vishays)
25. At foremost Maharaj is pleased in what?
26. According to Swami, what is there a famine of? (A. Niranjananand Swami)
27. Until there is gnan(wisdom), happiness is seen within what?

Short Q & A

March 2014

1. How to meditate after winning over three bodies? (43/120)

A. To meditate after winning over three bodies means when one sits in meditation and an insect bites, if the physical body is not allowed to move, then know that the physical body has been controlled; and if the meditation is performed without worldly thoughts, desires and wishes, know then that the subtle body has been controlled; and when sleep and laziness are not allowed to interfere in meditation then know that the causal body has been controlled. In this way, control the three bodies and meditate.”

2. Explain how does a aspirant become brahmarup by giving an example of pearl oyster in the ocean(pg 130/ 14)

A. Just as a pearl oyster in the ocean remains unaffected by the ocean water, but when drops of water from the svānt constellation fall, it enthusiastically accepts them and they will become pearls worth a hundred thousand rupees each. But when the water drops are accepted with subdued faith, they become pearls worth fifty thousand. And one that accepts fallen drops of water develops faulty pearls. Similarly, if an aspirant associates faithfully with this Satpurush, through mind, deed and words, then he becomes brahmarup.

3. What is Maharaj's objective of liberation by enforcing the observance of commands.(pg 76/ 12)

A. Maharaj has come from Akshardham with his Sadhu and given codes of conduct to destroy the causal body. For this, the Sadhu teaches the upāsana of God and through the codes enforces the observance of God's commands. As a result of this, the causal body is destroyed.” Then after Vachanamrut Kariyani-12 was read with reference to this topic, Swami said, “In this Vachanamrut, Maharaj has stated his principle. That's why he liberates by enforcing the observance of commands. That is the objective

July 2013

1. How should one understand the mahima of satsang? (pg 112/ 32)

A. “Previously, many great avatars have incarnated. Compared to them, when I look at the children of these satsangis I see that they have tens of millions of times greater divinity than them. So, how can the glory of the great devotees, the great sadhus and Maharaj even be described?” And Maharaj says in Vachanamrut Gadhada II-67, “I myself cannot comprehend the limits of my own greatness, so how will others understand it?” Saying this, he recited: Madbhayāt vāti vātoyam suryastapati madbhayāt; Varshatindro dahatyagnirmrutyuscharati .Today in Satsang, even the women devotees can redeem thousands of jivas, so what can be said of others

2. It is essential to develop faith in manifest God and God-realized Sadhu to experience happiness. It is not attained by becoming a scholar of scripture or an orator of tradition(pg 286/5)

A. If he does not know this manifest God and manifest Sadhu, he is unproductive like the khijdo and in his company one will not experience peace or happiness. Whereas one who has not studied much, may be

young and may not be of high birth, but if he develops faith in this manifest God (Bhagwan Swaminarayan) and realizes this Sadhu to be a God-realized Sadhu, then he is like a mango tree and in his company one experiences peace and happiness. Therefore, do not associate with one who is like a khijdo and associate with one who is like a mango tree

3. As long as there is ignorance happiness is believed to be in what? Like whom? (pg 168/14)

- A. As long as there is ignorance, happiness is believed to be in women, wealth, sons, daughters, homes, mansions, regal prosperity and royal wealth. Just as children build dirt houses, cows of broken mud pots and horses out of hollow stones and coconut shells, and feel happy about it, similarly, people attribute happiness to the above mentioned things.

March 2013

1. How should one associate with Satpurush through mind, deeds and words? (pg 111/ 31)

- A. “With the body, perform deeds as per the commands of the Satpurush. Through speech, praise the countless virtues of the Satpurush. And in the mind, do not lose faith in the powers of the great Sadhu. Thus, one can know that association with the great Sadhu has been made through mind, deeds and words.”

2. Swami’s constant focus on Maharaj’s murti (pg 298/ 10)

- A. “If you forget your body, then I will forget Maharaj’s murti. Since, just as a fish moves, swims and acts in water, I walk, talk and do all tasks immersed in the form of Maharaj. But forgetting Maharaj I never do anything. One who does not know this fact will attribute faults even to the great Sadhu, will himself be harassed and will harass others. Such a faultfinder will not be liberated from the cycle of births and deaths even in tens of millions of years.

3. What four questions did Swami asked Maharaj? By doing what does the Jiva become Brahmarup(pg 297-298/9)

- A. On day, I asked Maharaj four questions about which duty I should concentrate on: first, to engage in meditation; second, to behave as ātmā; third, to serve the sick; or fourth, to talk about God. Of the four, which is the best for me? Please tell me. Then Maharaj said, “Talks of God are the best.” So from that day, I began to talk. And now, day or night, there is no break, so that the jivas become brahmarup.

July 2012

1. When does Satsang develop? (pg 109/ 28)

- A. When there are places like Badrikashram and Shvetdwp; the continuous company of great sadhus like Muktanand Swami, Gopalanand Swami and Swarupanand Swami; and a lifespan equal to a kalpa of Brahmā during which one engages in learned discussion, then satsang develops. But without this, satsang does not develop.

2. Swami’s constant focus on Maharaj’s murti (pg 298/ 10)

- A. “If you forget your body, then I will forget Maharaj’s murti. Since, just as a fish moves, swims and acts in water, I walk, talk and do all tasks immersed in the form of Maharaj. But forgetting Maharaj I never do anything. One who does not know this fact will attribute faults even to the great Sadhu, will himself be harassed and will harass others. Such a faultfinder will not be liberated from the cycle of births and deaths even in tens of millions of years.

March 2012

1. How does Swami explain that jiva is eroded by material pleasure through the example of bush scraped smooth by the sand? (pg34/ 22)

- A. This bush has been scraped smooth by the sand, and even if it is (watered) with a hundred thousand kilometre ocean, it will not turn luscious green, since it has been abraded by the sand. Similarly, this jiva has been eroded by the material pleasures; but even by being immersed in this Satsang, which is like a great ocean of fresh water, it does not blossom, since other people, worldly pleasures and the body have eroded the jiva. This is plainly visible

2. How is Maharaj pleased presently? (38/117)

- A. In the Vachanamrut entitled ‘The Maya of a Magician’ (Panchala-7), God’s form is described as without any faults. Maharaj’s form should be understood in that way and this Sadhu’s form should also be understood like that. Also Maharaj’s commands should be followed and the company of a good sadhu should be kept – with such a person Maharaj is truly, truly, truly pleased.

3. According to Gunatitanand Swami who is considered like a mango tree and who is considered like a khijdo? What happens by keeping their company? (5/286)

- A. No matter how learned a scholar of the scriptures or an orator of traditions and history may be, if he does not know this manifest God and manifest Sadhu, he is unproductive like the khijdo and in his company one will not experience peace or happiness. Whereas one who has not studied much, may be young and may not be of high birth, but if he develops faith in this manifest God (Bhagwan Swaminarayan) and realizes this Sadhu to be a God-realized Sadhu, then he is like a mango tree and in his company one experiences peace and happiness.

July 2011

1. How Shreeji Maharaj was pleased previously and how is He pleased presently? (3/38)

- A. Previously, Maharaj was pleased in many ways, such as, meditation, renunciation, spreading Satsang, establishing mandirs and teaching, etc. – all these pleased him. Presently, by what is Maharaj pleased? Well, in the Vachanamrut entitled ‘The Maya of a Magician’ (Panchala-7), God’s form is described as without any faults. Maharaj’s form should be understood in that way and this Sadhu’s form should also be understood like that. Also Maharaj’s commands should be followed and the company of a good sadhu should be kept – with such a person Maharaj is truly, truly, truly pleased.

2. How to meditate after winning over three bodies? (3/43)

- A. To meditate after winning over three bodies means when one sits in meditation and an insect bites, if the physical body is not allowed to move, then know that the physical body has been controlled; and if the meditation is performed without worldly thoughts, desires and wishes, know then that the subtle body has been controlled; and when sleep and laziness are not allowed to interfere in meditation then know that the causal body has been controlled. In this way, control the three bodies and meditate.”
- 3. How should one associate with Satpurush through mind, deeds and words? (pg 111, Satsang 31)**
- A. “With the body, perform deeds as per the commands of the Satpurush. Through speech, praise the countless virtues of the Satpurush. And in the mind, do not lose faith in the powers of the great Sadhu. Thus, one can know that association with the great Sadhu has been made through mind, deeds and words.”

Exercise

1. How should one associate with the Satpurush through mind, deeds and words? (pg 111/ 31)
2. Today, how is liberation attained by following religious vows?
3. According to Gunatitanand Swami who is considered like a mango tree and who is considered like a khijdo? What happens by keeping their company? (pg 286/ 5)
4. How does the attribution of human trait to this sadhu arise? (pg 277/6)
5. How is it possible that you accomplish thousands of tasks, yet continually remember God? (pg 298/ 10)
6. How jiva hesitates in describing Maharaj as Purushottam?
7. By what means, Satpurush’s virtues are attained? (pg 229/10)
8. Swami’s constant focus on God (pg 298/ 10)
9. On the way to Vanthali, what message did Maharaj convey with the example of monkey? (pg 3/14)
10. How should one associate with the Satpurush through mind, deeds and words? (pg 111/ 31)
11. How does a jiva cools down, which is heated red-hot by the desires? (pg110/29)
12. How does a jiva cools down, which is heated red-hot by the desires? (pg110/29)
13. As long as there is ignorance happiness is believed to be in what? Like whom? (pg 168/14)
14. According to Swami ni Vat ...Presently by what is Maharaj pleased? (pg 230/11)
15. What did Swami said to Kalyanbhai about the glory of satsang?
16. How was the detachment (vairagya) of Govind Swami?

Example & Principle

March 2014

1. Brahmin from region of Bhal – water mirage (44/121):

A. **Example:** Brahmin from the region of Bhal was walking along and he met a cowherd. He asked, “Brahmin, how come you are happy?” Then the Brahmin said why should I not be happy? I have walked twenty miles and finally found some water, so I will wash and bathe and have a snack.” Then the cowherd said, “Do not have such a heartbreaking expectation. I have just walked from there wearing these shoes and the appearance of water there is due to a mirage.” Then all the plans of the Brahmin collapsed.

Principle: Until true knowledge is attained, one keeps chasing after material pleasure that is never really attained. When spiritual knowledge is attained, one stops chasing after the fake material pleasures of the world.

2. Red-hot iron frying pan weighing a hundred thousand kilos (48 / 122-123):

A. **Example:** One or two pots of water cannot cool a red-hot iron frying pan weighing a hundred thousand kilos. The only way to cool the pan is to throw it into the Ganga. Then for ten to fifteen days waves as high as a tall building will rise and then ultimately the pan will become cool.

Principle: A red-hot iron frying pan weighing a hundred thousand kilos cannot be cooled by pouring one or two pots of water on it. Similarly the jiva is heated red-hot by desires from the five types of sense pleasures and it cannot be cooled by staying just one or two days in the company of satsang. For one who wants to cool the jiva from the effects of the sense pleasures, it takes ten to fifteen days for the desires to calm down and then the talks penetrate within. Then the jiva cool.

3. The jiva does not become happy unless it forsakes attachment to the body, relations, and material pleasures. (59/130):

A. **Example:** “The way this bush has been scraped smooth by the sand, and even if it is watered with a hundred thousand kilometer ocean, it will not turn luscious green, since it has been abraded by the sand.

Principle: Similarly, this jiva has been eroded by the material pleasures; but even by being immersed in this Satsang, which is like a great ocean of fresh water, it does not blossom, since other people, world pleasures and the body have eroded the jiva. This is plainly visible. Also, good virtues are destroyed by contact with the three types of bad company. But the jiva does not become happy unless it forsakes attachment to the body, relations and material pleasures.”

1. Chipping away at the stone from a well with a hammer (43/120):

- A. **Example:** “The causal body is hard like the black rock mountain and only by much effort can it be controlled. It is like when one wants to cut away stones from a well and one digs using a hammer and chisel, then by evening (only) a basketful of chippings will be removed – that is how difficult it is.” Then Swami said, “If we explode them then 200 cartloads of stones are removed. That is, we drill holes in the form of spiritual discourses and fill them with gunpowder in the form of absolute faith in God and then ignite them with fire in the form of the knowledge of the greatness and glory of God and his holy Sadhu. As a result, ignorance in the form of the causal body, which is like the black mountain, is shattered. Thus, after making one brahmarup, we keep one in the service of Maharaj in Akshardham. This is not difficult.”

Principle: It is very difficult to be rid the ignorance of causal body. It becomes very difficult if one tries to do by himself. However, if the Satpurush joins in our effort through his talks he can break down our black rock mountain of ignorance and make us brahmarup by sitting us in Akshardham in the eternal service of Maharaj.

2. King asked for a quiver of arrows (58/129-130)

- A. **Example:** One king asked for a quiver or arrows and said, “Let the strongest among you, break this quiver. Then the strongest man tried but the quiver of arrows could not be broken. Then, taking a single arrow from the quiver, he told the weakest to break it. And he broke it instantly. Then the king told his senior courtiers, “See if you remain united like this quiver of arrows, then whoever the enemy is, it will not be able to defeat you and the kingdom will remain secure and prosperous.”

Principle: In any society it is important to have unity. In the same way, it is just as important to have unity in satsang. In order to win over our inner enemies’ one must have unity also. Yogiji Maharaj used to say that we do not need money as much as we need unity. Wherever we are, we must also do all work with unity.

3. Diamond around a goat’s neck (61/132)

- A. **Example:** As one’s knowledge of God’s glory increases, one’s understanding of his glory increases. To illustrate this Swami gave an example, “A Shepard was walking and he found a diamond, which he tied around his goat’s neck. Then a merchant bought the goat along with the diamond and sold the diamond for 200 rupees to another. This man then sold it for 1000 rupees, and then it was sold for 10,000 rupees. This person then went to a trader and asked, “Do you want to buy this diamond?” After assessing the value of the diamond, the trader said, “Bring a hundred laborers and take all the money you can carry from my treasury between sunrise and sunset.” The townspeople were stunned that the trader had allowed his treasury to be looted. Then the trader’s father came and asked, “What have you bought that you have paid so much?” The trader replied, “I have bought this diamond.” The father looked at it and commented, “You have got it for free! You have not paid even one day’s worth of income.” So you see of all these people, the trader can be said to have the most accurate knowledge of the true worth of that diamond. It is the same with the glory of God. As one’s knowledge of God’s glory increases, one’s understanding of his glory increases.”

Principle: As one comes into satsang and develops satsang, then knowledge also develops and God’s glory is understood. As the knowledge of God’s glory increases, it seems every increasing and God’s glory seems without an end, infinite.

March 2013

1. Chipping away the black rock mountain (43/120):

- A. **Example:** “If we explode them, then 200 cartloads of stones will be removed. That is, we drill holes in the form of spiritual discourses and fill them with gunpowder in the form of absolute faith in God and then ignite them with fire in the form of the knowledge of the greatness and glory of God and his holy Sadhu. As a result ignorance in the form of the causal body, which is like the black mountain, is shattered. Thus, after making one brahmarup, we keep one in the service of Maharaj in Akshardham. This is not difficult.”
- Principle:** The physical body that is full of maya is the reason for cycle of birth and death. If that is broken, then one can break free from the cycle of birth and rebirth. However, it cannot easily be broken, but the Gunatit Satpurush can break us from it and set us free.

2. Four Patels who come for darshan of Maharaj in Vartal (46/122):

- A. **Example:** In Vartal, four Patels told Maharaj, “Maharaj, when we look at your hold feet (with the auspicious marks) you appear to be Purushottam and when we look at your body you appear to be human.” Then Maharaj explains to them how he came to be on this earth. Then, someone asked, “We have seen assemblies in many places, but how do we understand the fact that here all are looking at you with total concentration?” Maharaj said, “I have incarnated as the sun in the form of a Sadguru and all these lotuses (in the form of devotees), have blossomed and they are looking at me.”
- Principle:** When the sun comes out, the sunflower looks towards the sun. In the same way, when the sun in the form of the holy sadhu rises, then the sunflower in the form of the mumuksh looks towards him.

3. Conflict in Golok and Vaikunth (55/127):

- A. **Example:** “Others have liberated, but they have not destroyed the causal body and given final liberation. And if liberation had followed destruction of the causal body, then why do conflicts occur in Golok and Vaikunth?”
- Principle:** The causal body is the cause of Iness (ego) and the reason for all the fighting. Until this behavior is given, no matter where one goes, differences will always occur. In order to be rid of this, Maharaj has brought both the Sadhu and niyams from Akshardham. Such sadhu will have others follow that upasana of Bhagwan. The causal body can be destroyed by following the agna through niyams.

July 2012

1. Red-hot iron frying pan weighing a hundred thousand kilos (48/122-123):

- A. **Example:** One or two pots of water cannot cool a red-hot frying pan weighing a hundred thousand kilos. The only way to cool the pan is to throw it into that ganga. Then for ten or fifteen days waves as high as a tall building will rise and then ultimately the pan will become cool.
- Principle:** Just as if there is more frying pan, then it take more water and space. Similarly, the jiva is heated red hot by desires for the five types of sense pleasures and it cannot be cooled by staying just one or two days in the company of satsang. We have been fulfilling the sense pleasures birth after birth. If we want to cool it down, then the jiva needs to associate with an ekantik sant. And for one who wants to cool the jiva

from the effects of the sense pleasures, it takes ten to fifteen days for the desires to calm down and then the talks penetrate within. Then the jiva cools. One who comes to the Sadhu will have no deficiencies left.

2. **Trader allowing the treasury to be looted. (61/132):**

- A. **Example:** After assessing the value of the diamond, the trader said, “Bring a hundred laborers and take all the money you can carry away from my treasury between sunrise and sunset.” The townspeople were stunned that the trader had allowed his treasury to be looted. Then the trader’s father came and asked, “What have you bought that you have paid so much?” The trader replied, “I have bought this diamond.” The father looked at it and commented, “You have got it for free! You have not paid even one day’s worth of income.”

Principle: Just like all the jivas in the ocean grow up drinking water in their each particular way. As does all the different birds that fly in the sky with as much strength as they have and realize the greatness of sky. In the same way, the haribhakta who has realized the upasana will realize the greatness of Maharaj that much more. This way he will attain greater and greater success. As one gains knowledge, then one begins to realize the mahima of Bhagwan.

3. **Khijdo tree and mango tree (68/135-136):**

- A. **Example:** A 1000 year old khijdo tree produces inedible finger-like pods, while a 5 year old mango tree yields delicious mangoes.

Principle: is that no matter how learned a scholar of the scriptures or an orator of traditions and history may be, if he does not know this manifest God and manifest Sadhu, he is unproductive like the khijdo and in his company one will not experience peace or happiness. Whereas one who has not studied much, may be young and may not be of high birth, but if he develops faith in this manifest God (Bhagwan Swaminarayan) and realizes this Sadhu to be a God-realized Sadhu, then he is like a mango tree and in his company one experiences peace and happiness.

March 2012

1. **Brahmin from region of Bhal – water mirage (3/44/121):**

- A. **Example:** In the region of Bhal, a Brahmin was walking along and he met a cowherd, who asked, “O Brahmin, how come you are unhappy?” Then the Brahmin said, “Why should I not be happy? I have walked twenty miles and finally found some water, so I will wash and bathe and have a snack.” Then the cowherd said, “Do not have such a heartbreaking expectation. I have just walked from there wearing these shoes and the appearance of water there is due to a mirage.” Then all the plans of the Brahmin collapsed and his expectations failed.

Principle: A person keeps running after things that are not real until one realizes the true spiritual knowledge. However, one does not gain anything from running after things that are not true and real. But when true knowledge is gained then one stops running after the material pleasures of the world.

2. **Oyster and pearl in the ocean (3/60/131):**

- A. **Example:** Just as a pearl oyster in the ocean remains unaffected by the ocean water, but when drops of water from the svant constellation fall, it enthusiastically accepts them and they will become pearls worth a hundred thousand rupees each. But when the water drops are accepted with subdued faith, they become

pearls worth fifty thousand. And one that accepts fallen drops of water develops faulty pearls.

Principle: Similarly, if an aspirant associates faithfully with this Satpurush, through mind, deed and words, then he becomes brahmarup. A genuine spiritual aspirant does not experience happiness or peace without God or his sadhu. Just as pearl oyster accepts the drops of water from the svant constellation in the same way a true mumukshu associates with the great Sadhu faithfully through mind, deeds, and words.

3. Quiver of arrows (3/58/129-130):

- A. **Example:** “A king asked for a quiver of arrows and said, “Let the strongest among you, break this quiver.” Then, the strongest man tried but tired but the quiver of arrows could not be broken. Then, taking a single arrow from the quiver, he told the weakest to break it. And he broke it instantly. Then the king told his senior courtiers, “See, if you remain united like this quiver of arrows, then whoever the enemy is, it will not be able to defeat you and the kingdom will remain secure and prosperous.”

Principle: In any kingdom, it is most important to have unity. In the same way, it is also important to have unity in satsang. Yogiji Maharaj used to say that we do not need money as much as we need unity. We should also do work with unity wherever we are.

July 2011

1. Horses of Gujarat and horses of Alaiya Kachar (3/50)

- A. **Example:** Just like the horses of Gujarati, which are very tall and well-built, but when they see a stream of water they stop and are afraid to enter. Then, even if you cut them they will not move and if one just threatens them with a shoe, they will run far away. But, if the horses of Alaiya Kachar are mounted and placed in the midst of a group of 200 children surrounding the, even then they would not stop anywhere.

Principle: The jiva does not hesitate in anything else, but hesitates in understanding Maharaj as Purushottam.

2. Diamond around a goat's neck. (3/61)

- A. **Example:** A shepherd was walking and he found a diamond, which he tied around his goat's neck. Then a merchant bought the goat along with the diamond and sold the diamond for 200 rupees to another. This man then sold it for 1000 rupees, and then it was sold for 10,000 rupees. In this way, the diamond's value increased and was sold for 100,000 rupees. This person then went to a trader and asked, “Do you want to buy this diamond?” After assessing the value of the diamond, the trader said, “Bring a hundred laborers and take all the money you can carry away from my treasury between sunrise and sunset.” The townspeople were stunned that the trader had allowed his treasury to be looted. Then the trader's father came and asked, “What have you bought that you paid so much?” The trader replied, “I have bought this diamond.” The father looked at it and commented, “You have got it for free! You've not paid even one day's worth of income.”

Principle: As one's knowledge of God's glory increases, one's understanding of his glory increases.

3. Swimmer and a whirlpool. (3/51)

- A. **Example:** However capable a swimmer may be, but if caught in a whirlpool, he will drown and he will be unable to escape. A second example: an archer may be capable of splitting a single clove with an arrow, but the wind can deflect the arrow.

Principle: Similarly, however much knowledge of Sankhya and Yoga a person may have, but the whirlpool

in the form of a woman drowns him and he is unable to escape. However introspective a person may be, but the eight factors deflect him but do not allow him to introspect.

Exercise

1. Can a butterfly know the worth of the sun?
2. Wounded skin of a monkey.
3. I have incarnated as the sun in the form of a Sadguru (Supreme God).
4. Can a butterfly know the worth of the sun?
5. Brahmin's expectations.
6. Radhikaji quarreled with Shridama in Golok
7. The thorn bush has been scraped smooth by the sand.
8. Everything from here to Prakruti-Purush appears like waste
9. Jay-Vijay quarreled with the Sanak sages in Vaikunth
10. Can a butterfly know the worth of the sun?
11. One who has accepted Guru does not retreat.
12. The thorn bush has been scraped smooth by the sand.
13. Muslim mounted a bullock and took a stick in his hand.
14. Give the example and explain the principle of pus-filled boils.
15. The reason that Maharaj has kept Swami eventhough he does not have any years left to live.
16. Remember God like an uninterrupted flow of oil.
17. Example of shattering the causal body through an explosion.
18. Paramhansanand Swami's example on being bound by material pleasure
19. Mahaprabhu Sadhu's example on being bound by material pleasure
20. He suffers miseries such as having to eat faeces and drink urine.
21. Example of becoming immersed in the form of Maharaj just as a fish moves, swims, and acts in water

Reference & Explanation

March 2014

1. What can a child understand from Scientist Einstein's Theory? (37/116)

- A. **Reference:** "Can a junior devotee know the views of one who is extremely great?" Then Swami said, "No way can he know! Can a butterfly know the worth of the sun? No. Similarly, the views of the senior sadhus cannot be known. That is a fact."

Explanation: A child does not have the capacity to understand the theory of Albert Einstein. In the same way we do not have the capacity to understand Swamishri's purpose. Only who becomes Akshar can truly understand his purpose.

2. We should understand that upon having Pramukh Swami Maharaj's darshan that one has had Shreeji Maharaj's darshan. (53/126-127)

- A. **Reference:** "This body remains beyond this period is because of Maharaj's great love for the devotees of Sorath (Saurashtra). Maharaj has kept me to give them his bliss. Why? Because he was not able to give them his bliss. To give them his own bliss, he gave his most precious item (i.e. Gunatitanand Swami) to the sadhus and satsangis of Sorath."

Explanation: "Sant hu ne hut e vali sant re, em shrimukhe kahe bhagavant re, sant manajo mari murati re, ema fer nathi eka rati re." There is no difference in the ekantik sant and Bhagwan himself, therefore having the darshan of Pramukh Swami Maharaj's one should believe he has had the darshan of Shreeji Maharaj himself. When one has had the darshan of such a sant, he should consider he has had the darshan of God. (Vach. Sarangpur 10)

3. Gunatitanand Swami has 8 puranis (readers) performing continuous kathavarta, 24 hrs a day in Junagadh. (56/128-129).

- A. **Reference:** "One day, I asked Maharaj four questions about which duty I should concentrate on. Then Maharaj said, "Talks of God are the best." So from that day, I began to talk. And now, day or night, there is no break, so that the jivas become brahmarup."

Explanation: From the four questions Gunatitanand Swami proposed to Shreeji Maharaj, the first three are only for the liberation of one's own soul. Whereas with kathavarta, we become firm in it ourselves while gaining liberation, and those who hear it gain liberation as well. Since then, Gunatitanand Swami he would not take a break in the discourses he would share. Due to this so there could be continuous discourses held in the Junagadh mandir, he had kept 8 readers.

4. Shobharam Shastri was like the khijado tree, and Nath Bhakta was like the mango tree. (68/135-136).

- A. **Reference:** "If he develops faith in this manifest God (Bhagwan Swaminarayan) and realizes this Sadhu to be a God-realized Sadhu, then he is like a mango tree and in his company one experiences peace and happiness. Therefore, do not associate with one who is like a khijdo and associate with one who is like a mango tree. A Brahmin may possess the twelve holy attributes,² but if he does not know the manifest form

of God then a devotee of God from the lowest caste is superior to him. This is described in the scriptures. Therefore, recognize a true devotee of God and associate with him, so that this becomes the last birth. And if such a God-realized guru is not met then other gurus will cause you to suffer countless more births.”

Explanation: Anyone can gain liberation by surrendering to God in his present form. Any form of worship is worthy for liberation when offered to the God in his present form. ‘Pragat’ upasana is the greatest. It allows for this to be the very last birth.

July 2013

1. After seeing faults in Gopalanand Swami, Lalo Palo becomes a ghost in the Gangajaliya well. (36/116)

- A. **Reference:** “Due to such bias, those who have maligned a senior sadhu have been consigned to the realm of ghosts. And if there is someone like this, he, too, will go there. As a result of this sin he suffers miseries such as having to eat feces and drink urine. He suffers such misery, but does not get any happiness at all, anywhere.”

Explanation: One should never see faults in a great Sadhu. No matter how much bhakti one performs, or how many penances and austerities, donations, or fasts one performs, if he sees faults in a great sadhu, then all his good deeds are washed away, and he meets the fate of becoming a ghost.

2. Sense pleasures are like the son of Damghosh, they do not allow one to come in close association with God (52/125-126).

- A. **Reference:** ‘Pleasures are binding, but they are only experienced until there is temptation. How is that, they bounded even those with great detachment. Govind Swami, Paramhansanand Swami, and Mahaprabhu Swami, and many others were all victims to this and bounded by sense pleasures.

Explanation: Rukshamani wanted to wed Lord Krishna, but Damgosh’s son Shishupal came in the way and wanted to marry her himself. In that way the sense pleasures are similar to Shishupal. They come in the way of those walking the path towards God, and falter them from the righteous path.

3. Pramukh Swami Maharaj Said: “We travel from place to place and across nations, but our mind is always focused on God.” (65/134)

- A. **Reference:** "I have to complete thousands of tasks, but if I forget God even for the fraction of a second it takes to blink, then I feel pain like as if my head has been split open. If you forget your body, then I will forget Maharaj's murti. Since, just as a fish moves, swims and acts in water, I walk, talk and do all tasks immersed in the form of Maharaj. But forgetting Maharaj I never do anything.”

Explanation: We do not forget our own body. In the same way the Satpurush never forgets God. Just as a fish can do necessary tasks while staying immersed in water, in the same way the Satpurush does not perform any task without being fully engrossed in God’s murti.

4. Bhagatji Maharaj becomes Gunatit through Gunatit. (45/121-122)

- A. **Reference:** "Has one accepted a guru? If a guru has been accepted, his virtues should develop in us, should they not?"

Sarvopanishado gāvo dogdhā Gopālanandanaha.

Pārtho vatsah sudhirbhoktā dugdham Gitāmrutam mahat.¹

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

Explanation: Bhagatji Maharaj had obeyed every agna and request of Gunatitanand Swami, that he never fell short when facing adversities. He did not retreat from any austerity or task. God made a cow from the Gita and a calf from Arjun and fed him, in the same way Gunatitanand Swami had primed Bhagatji Maharaj.

March 2013

1. ‘Pragat ne bhaji bhaji paar pamyā ghana, ghidh ganika kapi vrunda koti, vraj tani naar vyabhichar bhave tari, pragat upasana sau thi moti.’ (68/136)

- A. **Reference:** ‘Whereas one who has not studied much, may be young and may not be of high birth, but if he develops faith in this manifest God (Bhagwan Swaminarayan) and realizes this Sadhu to be a God-realized Sadhu, then he is like a mango tree and in his company one experiences peace and happiness. Therefore, do not associate with one who is like a khijdo and associate with one who is like a mango tree. A Brahmin may possess the twelve holy attributes, but if he does not know the manifest form of God then a devotee of God from the lowest caste is superior to him. This is described in the scriptures. Therefore, recognize a true devotee of God and associate with him, so that this becomes the last birth. And if such a God-realized guru is not met then other gurus will cause you to suffer countless more births.’

Explanation: Anyone can gain liberation by surrendering to God in his present form. Any form of worship is worthy for liberation when offered to the God in his present form. ‘Pragat’ upasana is the greatest. It allows for this to be the very last birth.

2. Ekalshrungi Rishi did not see a difference between men and women, yet he wed the daughter of Rompaad Raja. (51/124-125)

- A. **Reference:** ‘However capable a swimmer may be, but if caught in a whirlpool, he will drown and he will be unable to escape. Similarly, however much knowledge of Sāṅkhya and Yoga a person may have, but the whirlpool in the form of women drowns him and he is unable to escape.’

Explanation: Saubhari Rishi had done penance for 60,000 years, yet in the end when he observed fish mating, he could not live without marrying. Vishwamitra Rishi also performed penance for a long time, yes in the end he was tempted by Menka. In this way no matter how staunch or firm one was in their detachment and penance, a whirlpool in the form of a woman will drown him, where he will not be able to escape.

3. It was difficult for Brahmanand Swami to call Shreeji Maharaj omnipotent; however Gunatitanand Swami did not hesitate. (50/124)

- A. **Reference:** ‘The jiva does not hesitate in anything else, but hesitates in understanding Maharaj as Purushottam. One who is brave like that does not hesitate anywhere.’

Explanation: To understand the present form of God is difficult. However, once understood, to share this with others is even more difficult. Many great individuals in the past believed Shreeji Maharaj to be omnipotent but was not able to openly share that.

4. In Kariyani, a woman said, “My dear learned the Swaminarayan name.’ (38/117)

- A. **Reference:** ‘Pingal purān shikhyo gātā vātā, shikhyo shikhyo sarve surme;
Ek Rām Rām bolvā na shikhyo, to shikhyo sarve gayo dhurme.’

Explanation: ‘Je Swaminarayan naam leshe...’ There is great importance and glory in behind the Swaminarayan name. Even an uneducated woman understand this when a child says the name Swaminarayan, and makes the above statement.

July 2012

1. While performing dhyān in the ‘dariyakhan ghumat’, Muktanand Swami and santo remain unflinched despite a snake crawling amongst them. (43/120)

- A. **Reference:** "When one sits in meditation and an insect bites, if the physical body is not allowed to move, then know that the physical body has been controlled."

Explanation: On the path of spiritual endeavors towards dhyān, the first step is overcoming the physical body. When Acharya Ayodhyaprasadji Maharaj sat in meditation, a scorpion crawled up his back and stung him, yet he did not arise from the meditation. This is the way in which meditation should be performed.

2. Naradji was considered to be the mind of God, yet he was tempted to marry Vishwamohini. (51/125)

- A. **Reference:** “However much knowledge of Sāṅkhya and Yoga a person may have, but the whirlpool in the form of women drowns him and he is unable to escape.

Explanation: Naradji saw Vishwamohini’s hand, which was the only association he had with her. Yet, he was swayed from his path and tempted by a woman. Therefore a man, who is on the path towards achieving Yog, should stay away from women.

3. Sant te Swayam hari: Sant is the form of God himself. (53/127, 70/137)

- A. **Reference:** 1. “God resides in such a Sadhu and gives his darshan, talks, meets and looks intently. Thus, he gives much bliss in many ways. By discoursing in this way, he made everyone happy.” 2. "For us, Maharaj has not gone away. He is present. He gives us darshan, talks and gives much happiness in this way (through this Sadhu). But while there is ignorance (that he has gone), it is not understood. That is a fact."

Explanation: God never leaves the Earth. He forever gives bliss to his devotees through the Satpurush. For that reason we should recognize such a sadhu and attach ourselves to him. For us, that very sadhu is on Earth through Pramukh Swami Maharaj. Therefore God has not distant and he has not gone away for us.

4. After listening to the talks of a sevak, Shukmuni’s faith in Gunatitanand Swami reduced. (36/116)

- A. **Reference:** “And how does this attribution of human traits arise? It is due to desires for worldly possessions, worldly enjoyments, one's selfish body interests and bias. Of these, the extent to which the jiva is maligned by bias does not happen even by the enjoyment of the sense pleasures.”

Explanation: Shukmuni favored a specific sevak, and after hearing his talks, he was not able to decipher between right and wrong, despite knowing that Gunatitanand Swami was the true form of Aksharbrahm himself. In this way due to favoritism and bias his faith in Gunatitanand Swami was faltered and he lost his path towards moksha.

March 2012

1. If an enemy is coming towards you with the intention to kill, but if he has Muktanand Swami's darshan his mind will be at peace. (3/34/144)

- A. **Reference:** "When one's worldly desires cease on seeing someone then one feels peace within; and if on seeing someone, one's mind becomes excited, i.e. harbours material desires, then one will not feel peace within."

Explanation: Muktanand Swami considered Maharaj to be free of faults, all knowing, and did not keep any keep anything from him. Due to this, just upon Muktanand Swami's darshan one's mind would be at complete peace. If we consider the Satpurush to be free of faults, all-knowing, and we do not distance ourselves the least bit from him, by being completely honest, then we will gain such virtues as well.

2. Tulsibhai from Vaso did not have peace of mind, when Shivlal Sheth from Botad found peace of mind. (3/48/122).

- A. **Reference:** “One or two pots of water cannot cool a red-hot iron frying pan weighing a hundred thousand kilos. The only way to cool the pan is to throw it into the Ganga. Then for ten to fifteen days waves as high as a tall building will rise and then ultimately the pan will become cool. Similarly, the jiva is heated red-hot by desires for the five types of sense pleasures and it cannot be cooled by staying just one or two days in the company of satsang. And for one who wants to cool the jiva from the effects of the sense pleasures, it takes ten to fifteen days for the desires to calm down and then the talks penetrate within. Then the jiva cools.”

Explanation: If we stay associated with worldly desires half the time, and with Satsang the other half the time, then we will not find peace, however if we keep association with only satsang and God all the time, then we too will gain peace like Shivlal Sheth.

3. Janak Raja had reached such a state then he was not tempted by Sulbha. (3/45/121-122)

- A. **Reference:** "If a guru has been accepted, his virtues should develop in us, should they not?"

Sarvopanishado gāvo dogdhā Gopālanandanaha

Pārtho vatsah sudhirbhoktā dugdham Gitāmrutam mahat.¹

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

Explanation: Janak Raja had accepted Ashtavakran Rishi as his guru. He had surrendered his mind to his guru. Due to this he had achieved such state of mind, that if sandalwood were being applied to half his body and the other half were being cut off he would feel the same. Due to the grace of his guru, Janak Raja was not tempted upon seeing Sulbha.

4. Gunatitanand Swami said to Jaga bhagat: ‘It just that I do not appear to look like Maharaj, but there is not a pore of difference.’(3/53/126-127)

A. **Reference:** “At present, spiritual aspirants have taken birth, so Maharaj has to come. For this, Maharaj has kept me, even though I do not have any years left to live. So, even I have to give these spiritual aspirants the bliss of Maharaj.”

Explanation: Satpurush rarely reveals his true identity. Here Swami shows his continuous association with Maharaj. He gives bliss to spiritual aspirants, like Jaga Bhagat. Shreeji Maharaj is never gone. He remains on Earth in the form of the Satpurush giving bliss to his spiritual aspirants. Just the form is different. The internal makeup is the very same. For us as well, Shreeji Maharaj and Gunatitanand Swami are giving us that very bliss through the form of Pramukh Swami Maharaj.

July 2011

1. Lalo Palo goes to Bhootyoni (realm of ghosts) (3/36)

A. **Reference:** “The extent to which the jiva is maligned by bias does not happen even by the enjoyment of the sense pleasures. Due to such bias, those who have maligned a senior sadhu have been consigned to the realm of ghosts. And if there is someone like this, he, too, will go there. As a result of this sin he suffers miseries such as having to eat feces and drink urine. He suffers such misery, but does not get any happiness at all, anywhere.”

Explanation: Shreeji Maharaj had promised Lalo Palo Akshardham. But he saw faults in such a sadhu like Gopalanand Swami. God does not like one thinking ill of his devotee. Due to this, Maharaj took the side of his bhakta (Gopalanand Swami, he broke his promise and sent Lalo Palo to the realm of the ghosts. Therefore one should never take abhav-avgun (faults) of any devotee.

2. Gunatitanand Swami has 8 puranis (readers) performing continuous kathavarta, 24 hrs a day in Junagadh. (3/56).

A. **Reference:** “One day, in my pre-initiation days, Maharaj appeared and asked me, "What are you doing and what have you come to do? The light of Brahman has become diminished." After saying this, he disappeared. Since that day, whatever I have done has been for the moksha of the jivas. One day, I asked Maharaj four questions about which duty I should concentrate on: first, to engage in meditation; second, to behave as ātmā; third, to serve the sick; or fourth, to talk about God. Of the four, which is the best for me? Please tell me. Then Maharaj said, "Talks of God are the best." So from that day, I began to talk. And now, day or night, there is no break, so that the jivas become brahmarup.”

Explanation: All forms of bhakti are for personal liberation. Whereas with kathavarta, we become firm in it ourselves while gaining liberation, and those who hear it gain liberation as well.

3. Yogiji Maharaj would say – ‘Without samp, suhradaybhav and ekta there is no way out’ (3/58)

- A. **Reference:** "If you all – sadhus, pāṛshads and brahmachāris – maintain unity like this, then no matter what type of internal enemies you face, they will not be able to defeat you. And if you do not stay united like this, then even the smallest of defects will drive you out of Satsang."

Explanation: In any subject if one wants success, unity is the most important. If each member does as they wish, then that task never succeeds Having suhraday-bhav for all is just as essential.

4. **Pramukh Swami Maharaj Says: “We travel from place to place and across nations, but our mind is always at the lotus feet of God.” (3/65)**

- A. **Reference:** "Do you ever forget your body?" He replied, "No Maharaj." Then Swami said, "If you forget your body, then I will forget Maharaj's murti. Since, just as a fish moves, swims and acts in water, I walk, talk and do all tasks immersed in the form of Maharaj. But forgetting Maharaj I never do anything."

Explanation: No matter where we travel, but we do not forget our own body. In the same way the Satpurush never forgets God. Just as a fish can do necessary tasks while staying immersed in water, the Satpurush can stay within this world, and still remain separated from the world, while constantly being engrossed in God's murti and doing all necessary tasks.

Exercise

1. Ambasheth sees human attributes (manushyabhav) in Maharaj's behavior.
2. By Laduba – Jivuba's preachings, all of Ladudanji's wishes dissolve like that of the Brahmin's.
3. Gunatitanand Swami gives Jaga Swami Maharaj's bliss.
4. Yogiji Maharaj would say – 'Without Samp, Suradabhav, and Ekta there is no way out'
5. Even if one is coming with the intent of killing towards you, if he has the darshan of Muktanand Swami, his mind will be at peace.
6. Laziness is the grave of even a living person.
7. After listening to the talks by Gopalanand Swami about Maharaj being Purushottam himself, Akhandanand Brahmachari develops diarrhea.
8. Shreeji Maharaj says in Vach. G III 2 : 'The most fruitful of all endeavors is this Satsang'.
9. Gunatitanand Swami: 'These words(vaato) are worth burning down golden roofs and listening to.'
10. Swami has said during a discourse in Vartal, 'The akshar that the shastras speak of is I.'
11. Neelkanth Varni separates the ladies-gents assemblies in Loj.
12. Even though Naradji was considered the mind of God, he wished to wed Vishwamohini.
13. Shreeji Maharaj says in Vach. Vad 12: 'If one fosters human attributes (manushyabhav) in the satpurush, then his jiva regresses from the bright full moon of Poonam to that of a dim new moon of Amas.
14. Nachiketa does not get tempted by the obstacles such as the mirage of water shown by Yamaraja.
15. In Kariyani a woman says, 'My dear learns the Swaminarayan name'
16. Neelkanth Varni separates the ladies-gents assemblies in Loj.
17. Everyone says to write that Shreeji Maharaj is similar to other avatars in the Satsangijivan text.
18. Shreeji Maharaj says in Vach G I 42: 'No matter how great one is, worldly influence (kusang) will only lead to harm.
19. When Swarupanand Swami would part from Shreeji Maharaj he would bleed from each pore, this was the sorrow of separation.
20. Panchvishays are like the sons of *Damdosh*, they do not allow us to get close to God.
21. Gunatitanand Swami would keep 8 readers (purani) in Junagadh.

22. Shreeji Maharaj says in G I 30: 'The power of practicing satsang is such that any disturbing thoughts arising under the influence of the gunas are dispelled.'
23. Paramchaitanyanand Swami says to Gopalanand Swami: 'Boy do not compare God!'
24. Neelkanth varni explains the importance celibacy to the Queen of Vanshipur.
25. Without a guru who will explain or teach you, that the path to Yamghat(narak) is difficult.
26. Muktanand Swami asks in Vach. Sarangpur 1: 'How can one defeat the panchvishays?'
27. In Panchala Shreeji Maharaj says, 'When the sun rises, it gives light to all, I am the sun in the form of Sahajanand, how can I leave anyone out.'
28. 'Jīre sant samāgamthī ṭale, āshā trushṇā re, Praḡaṭe urmā re, Prabhunu dradh gnān, Sant samāgam kījīe.'
Meaning : 'Only with sant samagam can desire and wishes melt away, and the joy of God be experienced, so take part in sant samagam'

Swami ni Vato

1. One day, Swami looked at the younger sadhus, pāṛshads and brahmachāris and said, “Desh deshānter bahot firyā, manushyakā bahot sukāl; Jāku dekhe chhāti thare, vākā padyā dukāl.” Then he said, “Just as one enters samadhi on seeing Maharaj and the jiva becomes blissful, similarly, on having the darshan of Niranjananand Swami, one experiences samadhi-like bliss – there is a shortage of such people.” Then someone asked, “What are the qualities of one, on seeing whom, another feels peace within?” Swami replied, “When one’s worldly desires cease on seeing someone then one feels peace within; and if on seeing someone, one’s mind becomes excited, i.e. harbours material desires, then one will not feel peace within.” Again someone asked, “How does one attain the virtues that cause peace within others?” Then Swami said, “Such virtues are not easily attained; however much an aspirant stays together with or serves (the Satpurush) and however much he does as told, still the virtues of the great are not easily attained.” Then again someone asked with folded hands, “O Maharaj, by what means are such virtues attained? And it is said at many places in the Vachanamrut that the virtues of the Satpurush are attained by the aspirant.” Then Swami said, “The virtues of the Satpurush are attained only if one understands him as being free of any faults, as all-knowing and if one keeps no distance from him. Then the virtues of the Satpurush develop in the aspirant, but without this, they never develop.” H 3.34H
2. One day, Swami was sleeping. He got up and asked, “What is the best of all and what is the worst of all?” At that time, nobody spoke. So Swami said, “The best of all is that we have attained the association of this God and this Sadhu. There is nothing better than this and there is nothing better to understand than this. And what is the worst of all? That one attributes human traits to this Sadhu – there is nothing worse than this. And how does this attribution of human traits arise? It is due to desires for worldly possessions, worldly enjoyments, one’s selfish body interests and bias. Of these, the extent to which the jiva is maligned by bias does not happen even by the enjoyment of the sense pleasures. Due to that prejudice some threw stones on Gopalanand Swami’s head and burning embers in his jholi. The remover of those embers is seated here.” Then, Swami continued, “Such troubles have befallen me many times. They cannot be described in words. Due to such bias, those who have maligned a senior sadhu have been consigned to the realm of ghosts. And if there is someone like this, he, too, will go there. As a result of this sin he suffers miseries such as having to eat faeces and drink urine. He suffers such misery, but does not get any happiness at all, anywhere.” H 3.36H
3. One day, Swami awoke in the middle of the night and said, “Some think that Swami is on our side and some think that Swami is on our side. But even the senior sadhus have not been able to understand my opinion. So, today, what will you know?” Then someone asked, “Can a junior devotee know the views of one who is extremely great?” Then Swami said, “No way can he know! Can a butterfly know the worth of the sun? No. Similarly, the views of the senior sadhus cannot be known. That is a fact.” H 3.37H
4. Previously, Maharaj was pleased in many ways, such as, meditation, renunciation, spreading Satsang, establishing mandirs and teaching, etc. – all these pleased Him. Presently, by what is Maharaj pleased? Well, in the Vachanamrut entitled ‘The Maya of a Magician’, God’s form is described as without any faults. Maharaj’s form should be understood in that way and this Sadhu’s form should also be understood like that. Also Maharaj’s commands should be followed and the company of a good sadhu should be kept – with such a person Maharaj is truly, truly, truly pleased. Secondly, there is nothing more to understand and this is all that needs to be understood: know Maharaj as Purushottam (supreme God) and this Sadhu as Akshar. All these are akshar, but he is Mul Akshar – and he also has assumed a human body and incarnated. These two principles have been described in Vachanamrut Gadhadā I-71. For one who has not understood these two

things his entire life is futile: Pingal purān shikhyo gātā vātā, shikhyo shikhyo sarve surme; Ek Rām Rām bolvā na shikhyo, to shikhyo sarve gayo dhurme. H 3.38H

5. Gopalanand Swami asked all the sadhus, “How do you perform meditation and mānsi?” All of them said, “In mānsi puja we meditate remembering where Maharaj used to sit, and offer food at the place He sat to eat.” Then Swami said, “Has anyone learnt meditation which is performed after overcoming the three bodies?” Then all asked, “How can the three bodies be won over?” Swami replied, “When one sits in meditation and an insect bites, if the physical body is not allowed to move, then know that the physical body has been controlled; and if the meditation is performed without worldly thoughts, desires and wishes, know then that the subtle body has been controlled; and when sleep and laziness are not allowed to interfere in meditation then know that the causal body has been controlled. In this way, control the three bodies and meditate.” At that time Siddhanand Swami said, “The causal body is hard like the black rock mountain and only by much effort can it be controlled. It is like when one wants to cut away stones from a well and one digs using a hammer and chisel, then by evening (only) a basketful of chippings will be removed – that is how difficult it is.” Then Swami said, “If we explode them 200 cartloads of stones are removed. That is, we drill holes in the form of spiritual discourses and fill them with gunpowder in the form of absolute faith in God and then ignite them with fire in the form of the knowledge of the greatness and glory of God and His holy Sadhu. As a result ignorance in the form of the causal body, which is like the black mountain, is shattered. Thus, after making 3 (one) brahmarup, we keep one in the service of Maharaj in Akshardham. This is not difficult.” H 3.43H
6. In Satya-yug man has a lifespan of 100,000 years, a deathbed of 1,000 years, and after a hundred years of terminal illness the jiva leaves the body; and today, one can go to Akshardham with the third gasp for breath, that is how easy it has been made. But as long as there is ignorance, happiness is believed to be in women, wealth, sons, daughters, homes, mansions, regal prosperity and royal wealth. Just as children build dirt houses, cows of broken mud pots and horses out of hollow stones and coconut shells, and feel happy about it, similarly, people attribute happiness to the above mentioned things. But when one acquires true spiritual knowledge, everything is negated. Just as in the arid and flat region of Bhal, a Brahmin was walking along and he met a cowherd, who asked, “O Brahmin, how come you are happy?” Then the Brahmin said, “Why should I not be happy? I have walked twenty miles and finally found some water, so I will wash and bathe and have a snack.” Then the cowherd said, “Do not have such a heartbreaking expectation. I have just walked from there wearing these shoes and the appearance of water there is due to a mirage.” Then all the plans of the Brahmin collapsed. Similarly, when spiritual knowledge is attained everything is negated. The jivas, who are like deer, believe the material pleasures to be true and keep chasing after them – just as a deer sees the water mirage and runs after it. Man also sees the mirage, but knows that it is an optical illusion. And one seated in the chariot of the Sun does not see the mirage of water; similarly, one with knowledge does not attach any importance to worldly objects. H 3.44H
7. When does satsang develop? When there are places like Badrikashram and Shvetdwip; the continuous company of great sadhus like Muktanand Swami, Gopalanand Swami and Swarupanand Swami; and a lifespan equal to a kalpa of Brahmā during which one engages in learned discussion, then satsang develops. But without this, satsang does not develop. Then Swami said, “Has one accepted a guru? If a guru has been accepted, his virtues should develop in us, should they not? Sarvopanishado gāvo dogdhā Gopālanandanaha Pārtho vatsah sudhirbhoktā dugdham Gitāmrutam mahat. “Just as God turned the Gita into a cow and Arjun into a calf and fed him milk, have you suckled anyone (as guru) like that? Those who have suckled enthusiastically like this do not retreat from observing moral codes, etc. But, as long as one has not overcome greed, lust, gluttony, attachment and ego, one has not sincerely accepted a guru. And one who has accepted a guru would never retreat from observing austerities, etc. H 3.45H

8. In Vartal, four Patels told Maharaj, “Maharaj, when we look at your holy feet (with the auspicious marks) you appear to be Purushottam and when we look at your body you appear to be human.” Then Maharaj said, “Vairat Brahmā prayed at these holy feet for a period of his 50 years and 4½ hours and then these holy feet have come on this 4 earth. So understand what you can from this.” Then, someone asked, “We have seen assemblies in many places, but how do we understand the fact that here all are looking at you with total concentration?” Maharaj said, “I have incarnated as the sun in the form of a Sadguru and all these lotuses (in the form of devotees), have blossomed and they are looking at me.” Then, after practising satsang, they went to their own homes. These are the qualities of a spiritual aspirant. H 3.46H
9. An ascetic came and said, “O Maharaj! You have done something very bad!” So Maharaj asked, “What bad thing have I done?” Then he said, “You have arranged separate assemblies for men and women, which nobody had done. That is a very bad thing.” Then Maharaj said, “I have come from Anirdesh. That is, I am Purushottam and have come from Akshardham. I dislike mixed assemblies and my dislike is transmitted to others, otherwise men and women are not likely to stay separate.” Since Maharaj has a dislike they will remain separate, otherwise they will get together. Then somebody asked, “Where does the mind of a man dwell?” Then Maharaj said, “Just today I have thought of this, that the mind of a man dwells on the private parts of a woman and the mind of a woman dwells on the private parts of a man.” In this way, He described everyone’s inner thoughts. H 3.47H
10. One or two pots of water cannot cool a red-hot iron frying pan weighing a hundred thousand kilos. The only way to cool the pan is to throw it into the Ganga. Then for ten to fifteen days waves as high as a tall building will rise and then ultimately the pan will become cool. Similarly, the jiva is heated red-hot by desires for the five types of sense pleasures and it cannot be cooled by staying just one or two days in the company of satsang. And for one who wants to cool the jiva from the effects of the sense pleasures, it takes ten to fifteen days for the desires to calm down and then the talks penetrate within. Then the jiva cools. But who comes to the Sadhu? One who comes to the Sadhu will have no deficiencies left. Such satsang has been attained, but without close association with the Satpurush nobody realises it. And as long as one does not have association with the Satpurush, nothing has been achieved. Upon this, he recited a verse by Brahmanand Swami: Rāj bhayo kahā kāj saryo, Mahārāj bhayo kahā lāj badhāi; Shāh bhayo kahā vāt badhi, patsāha bhayo kahā ān firai. Dev bhayo to kahā bhayo, ahamev badhyo trushnā adhikāi; Brahmamuni satsang vinā, sab aur bhayo to kahā bhayo bhāi. Thus, until one has associated with the Satpurush, one has done nothing. H 3.48H
11. The jiva does not hesitate in anything else, but hesitates in understanding Maharaj as 5 Purushottam. Just like the horses of Gujarat, which are very tall and well-built, but when they see a stream of water they stop and are afraid to enter. Then, even if you cut them they will not move and if one just threatens them with a shoe, they will run far away. But, if the horses of Alaiya Khachar are mounted and placed in the midst of a group of 200 children surrounding them, even then they would not stop anywhere. Like Samat Patang killed the son of Motera in the presence of 500 armed soldiers and returned. One who is brave like that does not hesitate anywhere. H 3.50H
12. However capable a swimmer may be, but if caught in a whirlpool, he will drown and he will be unable to escape. A second example: an archer may be capable of splitting a single clove with an arrow, but the wind can deflect the arrow. Similarly, however much knowledge of Sāṅkhya and Yoga a person may have, but the whirlpool in the form of women drowns him and he is unable to escape. Similarly, however introspective a person may be, but the eight factors of place, time, etc. deflect him but do not allow him to introspect. Then, Swami recited a shlok: Sangam na kuryāt pramadāsu jātu, yogasya pāram paramārukshuhu; Matsevayā pratilabhdhātmalābho, vadanti yā nirayadwāramasya. Swami spoke many other such verses and questioned, “Whose mind is not deviated?” The answer: Kāmādibhirvihinā ye sāttvatahā kshinavāsana;

Teshām tu buddhibhedāy kvāpi kālo na shaknute. After reciting this shlok, Swami said, “One who has served the pure, becomes free of base instincts, such as, lust, etc. And one whose desires have been subdued, his mind is not deviated, while that of others is surely deviated. Of this, there is no doubt.” H 3.51H

13. Vishays are such that they cause bondage. But as long as one has attachment, this is not realized. Since, even the really detached have been bound. Namely, Govind Swami, Paramhansanand Swami, a sadhu named Mahaprabhu and many, many others have been trapped. The details about Govind Swami’s detachment: he renounced worldly life and set off, and en route a king’s maid was seated with ten thousand rupees worth of gold. Then, on seeing Govind Swami’s handsome features, she said, “This gold and I are yours.” Then he thought, “Those who set off to worship God encounter temptations. So, I am faced with this temptation.” Then he placed his cloth and said, “Sit, I’ll go to answer a call of nature and return.” Saying this, he left [and did not return to her]. He was such a detached person, still he became attached to Gangama’s rice, dāl and chapattis. For him, Maharaj did not allow any village to come [in the course of their travels] for three days and three nights. Then with folded hands, he said, “O Maharaj! What do you want to do?” Then Maharaj said, “Wear a garland of eggplants and carrots and go to Jetalpur to beg. Then when someone asks, ‘Govind Swami, do you want anything?’ Say ‘Hau! O, has Govind Swami gone mad? Hau!’” In this way, [Maharaj] freed them from their swabhavs. And Paramhansanand Swami made his seat among the cows for two years and has not had a seat among the sadhus again. And he had studied three commentaries on Sarasvat and was known as the guru of the Khojas and this happened even to him. And a sadhu named Mahaprabhu became attached to his jholi. Maharaj told him, “Now leave the jholi of Nar-Narayan and ask on behalf of the jholi of Lakshmi-Narayan.” Then he came to Vartal, stayed two-three days and left. In this way, the jiva became attached. H 3.52H
14. At present, spiritual aspirants have taken birth, so Maharaj has to come. For this, Maharaj has kept me, even though I do not have any years left to live. So, even I have to give these spiritual aspirants the bliss of Maharaj. And my lifespan was no more than 58 years. That was written in my horoscope. And that this body remains beyond this period is because of Maharaj’s great love for the devotees of Sorath (Saurashtra). Maharaj has kept me to give them His bliss. Why? Because He was not able to give them His bliss. To give them His own bliss, He gave His most precious item (i.e. Gunatitanand Swami) to the sadhus and satsangis of Sorath. This is written in Muktanand Swami’s kirtan: Aise mere jan ekāntik tehi sam aur na koi; Muktanand kahat yu Mohan mero hi sarvasva soi. We have met such a Sadhu, so what deficiency remains? Then he recited a verse on this: Sāche sant mile kami kāhu rahi, sāchi shikhve Rāmki ritku ji; Parāpar soi Parabrahma he, tāme therāve jiva ke chittku ji; Dradh āsan sād’hake dhyān dhare, kare gnān Hari gungitku ji; Brahmānand kahe dātā Rāmhuke, Prabhu sāth badhāvāt pritku ji. God resides in such a Sadhu and gives His darshan, talks, meets and looks intently. Thus, He gives much bliss in many ways. By discoursing in this way, he made everyone happy. H 3.53H
15. One devotee asked a question, “Other avatars have not enforced the practice of moral and spiritual codes and have still liberated souls. And today you enforce the observance of codes and liberate the souls. What is the reason for this?” Then Swami said, “Others have liberated, but they have not destroyed the causal body and given final liberation. And if liberation had followed destruction of the causal body, then why do conflicts occur in Golok and Vaikunth? So, Radhikaji quarrelled with Shridama in 7 Golok and Jay-Vijay quarreled with the Sanak sages in Vaikunth. From this, it follows that the causal body must not have been destroyed there. Maharaj has come from Akshardham with His Sadhu and given codes of conduct to destroy the causal body. For this, the Sadhu teaches the upāsānā of God and through the codes enforces the observance of God’s commands. As a result of this, the causal body is destroyed.” Then after Vachanamrut Kariyani-12 was read with reference to this topic, Swami said, “In this Vachanamrut, Maharaj has stated His

principle. That's why He liberates by enforcing the observance of commands. That is the objective." H 3.55H

16. One day, in my pre-initiation days, Maharaj appeared and asked me, "What are you doing and what have you come to do? The light of Brahma has become diminished." After saying this, He disappeared. Since that day, whatever I have done has been for the salvation of the jivas. One day, I asked Maharaj four questions about which duty I should concentrate on: first, to engage in meditation; second, to behave as ātmā; third, to serve the sick; or fourth, to talk about God. Of the four, which is the best for me? Please tell me. Then Maharaj said, "Talks of God are the best." So from that day, I began to talk. And now, day or night, there is no break, so that the jivas become brahmarup. H 3.56H
17. Adharma sarg jab karat praveshā, sur nar muni mahi nahi sukh leshā: Reciting this, Swami said, "How does such a path of unrighteousness come into existence? Well, it is when there is mental discord with others that such unrighteousness enters. But if there is unity with each other (in the fellowship), then unrighteousness does not gain entry." On this, he narrated a story told by Maharaj (Bhagwan Swaminarayan), "A king asked for a quiver of arrows and said, 'Let the strongest among you, break this quiver.' Then, the strongest man tried but the quiver of arrows could not be broken. Then, taking a single arrow from the quiver, he told the weakest to break it. And he broke it instantly. Then the king told his senior courtiers, 'See, if you remain united like this quiver of arrows, then whoever the enemy is, it will not be able to defeat you and the kingdom will remain secure and prosperous.' " After narrating this example, Swami said, "If you all – sadhus, pārshads and brahmachāris – maintain unity like this, then no matter what type of internal enemies you face, they will not be able to defeat you. And if you do not stay united like this, then even the smallest of defects will drive you out of Satsang." Then he continued, "See, some do not even have anyone to make a willing pair and some are hypersensitive like pus-filled boils. They cannot even to be told. Therefore, in these ten groups of sadhus, all of you stay with whom you are compatible." H 3.58H
18. Swami looked at a thorn bush (on the sea shore) and said, "This bush has been scraped smooth by the sand, and even if it is (watered) with a hundred thousand kilometre ocean, it will not turn luscious green, since it has been abraded by the sand. Similarly, this jiva has been eroded by the material pleasures; but even by being immersed in this Satsang, which is like a great ocean of fresh water, it does not blossom, since other people, worldly pleasures and the body have eroded the jiva. This is plainly visible. Also, good virtues are destroyed by contact with the three types of bad company. But the jiva does not become happy unless it forsakes attachment to the body, relations and material pleasures." Then Swami added, "The jiva is seated within like a thief, but does not feel the need for God and His great Sadhu. And one does not have knowledge about one's jiva. Just as a Muslim mounted a bullock, took a stick in his hand and shouted, 'Who should I kill and who should I not kill.' He boasted thus, but did not consider his own status; for who was he going to kill as he was neither a soldier nor a warrior? Then Swami recited, Motā thavānu manmā re dalmā ghanā dod, Tevā gun nathi tanmā re kā kare tu kod. In this way, the jiva desires much, but if one were to suffer a month of diarrhoea, one would realise (how weak man is). But, today, it behaves carefree (and imposes conditions on the Sadhu). In this way, Swami spoke at great length. H 3.59H
19. When one looks at the jiva it appears as if there is no spiritual aspiration for liberation. A genuine spiritual aspirant does not experience happiness or peace without God or his sadhu. Just as a pearl oyster in the ocean remains unaffected by the ocean water, but when drops of water from the svānt constellation fall, it enthusiastically accepts them and they will become pearls worth a hundred thousand rupees each. But when the water drops are accepted with subdued faith, they become pearls worth fifty thousand. And one that accepts fallen drops of water develops faulty pearls. Similarly, if an aspirant associates faithfully with this Satpurush, through mind, deed and words, then he becomes brahmarup. Then he recited the following: Shraddhāvān labhate gnānam tatparah saiyatendriyaha; Gnānam labdhvā parām

shāntimachirenādhigachchhati. And for one who does not have such faith perfection is attained only after many births. One must associate with the Satpurush through mind, deeds and words. Then someone asked, “How should one associate through mind, deeds and words?” To this Swami replied, “With the body, perform deeds as per the commands of the Satpurush. Through speech, praise the countless virtues of the Satpurush. And in the mind, do not lose faith in the powers of the great Sadhu. Thus, one can know that association with the great Sadhu has been made through mind, deeds and words.” After saying this, Swami sang ‘Sant samāgam kije ho nishdin sant samāgam kije.’ H 3.60H

20. As one’s spiritual knowledge develops, the greater the glory of God one comes to know. To illustrate this Swami gave an example, “A shepherd was walking and he found a diamond, which he tied around his goat’s neck. Then a merchant bought the goat along with the diamond and sold the diamond for 200 rupees to another. This man then sold it for 1000 rupees, and then it was sold for 10,000 rupees. In this way, the diamond’s value increased and was sold for 100,000 rupees. This person then went to a trader and asked, ‘Do you want to buy this diamond?’ After assessing the value of the diamond, the trader said, ‘Bring a hundred labourers and take all the money you can carry away from my treasury between sunrise and sunset.’ The townspeople were stunned that the trader had allowed his treasury to be looted. Then the trader’s father came and asked, ‘What have you bought that you have paid so much?’ The trader replied, ‘I have bought this diamond.’ The father looked at it and commented, ‘You have got it for free! You’ve not paid even one day’s worth of income.’ So, you see, of all these people, the trader can be said to have the most accurate knowledge of the true worth of that diamond. It is the same with the glory of God. As one’s knowledge of God’s glory increases, one’s understanding of His glory increases.” To illustrate this, he had Vachanamrut Sarangpur-17 read. H 3.61H
21. What I know cannot be told to anyone, but today I will tell you a little. Then Swami said, “Without explaining it, spiritual knowledge cannot be gained and without gaining spiritual knowledge, infatuation is not overcome. And for one who has attained understanding like the great Sadhu, except for the murti of Maharaj and Akshardham, everything from here to Prakruti-Purush appears like waste! How can one become infatuated with that? This is how Sarvanivasanand Swami understood, so his focus remained unattached to material objects. One day, he asked me, “With what (worldly materials) should I perform the worship and service of Maharaj?” Then I replied, “Just keep looking at the murti.” So, Sarvanivasanand Swami said, “That is exactly what I am doing, but if I tell this to anyone, they will pick up my bed and throw it in the waste dump. That is how hard they would find it.” But without the murti of Maharaj food is like faeces and drink is like urine. So, as long as there is infatuation for worldly objects, this talk is not understood. Such is the understanding of the great. H 3.64H
22. Swami called a devotee and said, “Have my darshan as this body exists for you, since the god of death is being kept at bay.” Then Swami added, “When one becomes separated from such a Sadhu, one should feel pain comparable to that of having fallen into hell! Since such pain is not felt, has the jiva really attached to the Satpurush? No. As long as the jiva is not attached to the Satpurush, one becomes engrossed in this world, its material pleasures and the body.” Further, Swami said, “I have to complete thousands of tasks, but if I forget God even for the fraction of a second it takes to blink, then I feel pain like as if my head has been split open.” Then someone asked, “You accomplish thousands of tasks, yet continually remember God like an uninterrupted flow of oil. How is this possible?” Then Swami answered, “Do you ever forget your body?” He replied, “No Maharaj.” Then Swami said, “If you forget your body, then I will forget Maharaj’s murti. Since, just as a fish moves, swims and acts in water, I walk, talk and do all tasks immersed in the form of Maharaj. But forgetting Maharaj I never do anything. One who does not know this fact will attribute faults even to the great Sadhu, will himself be harassed and will harass others. Such a faultfinder will not be

liberated from the cycle of births and deaths even in tens of 10 millions of years. That is a fundamental truth.” H 3.65H

23. A 1000-year-old khijdo tree produces inedible finger-like pods, while a 5-year-old mango tree yields delicious mangoes. That is the example and its principle is that no matter how learned a scholar of the scriptures or an orator of traditions and history may be, if he does not know this manifest God and manifest Sadhu, he is unproductive like the khijdo and in his company one will not experience peace or happiness. Whereas one who has not studied much, may be young and may not be of high birth, but if he develops faith in this manifest God (Bhagwan Swaminarayan) and realises this Sadhu to be a God-realised Sadhu, then he is like a mango tree and in his company one experiences peace and happiness. Therefore, do not associate with one who is like a khijdo and associate with one who is like a mango tree. Then, Swami recited a shlok to illustrate this point and said, “A Brahmin may possess the twelve holy attributes, but if he does not know the manifest form of God then a devotee of God from the lowest caste is superior to him. This is described in the scriptures. Therefore, recognise a true devotee of God and associate with him, so that this becomes the last birth. And if such a God-realised guru is not met then other gurus will cause you to suffer countless more births. H 3.68H
24. On the way to Vanthali, Swami said, “Now all works are being done. Since, it is so arranged that you can worship God in comfort. And now, difficulties are encountered only if one (specially) creates them oneself. Just as on seeing the wounded skin of a monkey, other monkeys scratch it and cause pain, similarly, if you all get together and inflict suffering (on each other), it will arise.” Then Swami continued, “See, Maharaj is supreme, this Sadhu is supreme and this place is supreme; and if miseries remain here, then where else will miseries be removed? They will not be overcome. Therefore, for one who wants to become happy, there is nothing comparable to this Satsang.” Then he said, While going to Vanthali, Swami said, “Whenever I walk on this path, I remember God. Since, Maharaj and many senior sadhus walked here many times.” Then Kashiram (a devotee) asked, “One who has had Maharaj’s darshan can recall, but what does one who has never had Maharaj’s darshan recall?” Then Swami answered, “For us, Maharaj has not gone away. He is present. He gives us darshan, talks and gives much happiness in this way (through this Sadhu). But while there is ignorance (that he has gone), it is not understood. That is a fact.” H 3.70H
25. Swami said to Kalyanbhai, “Today, the glory of Satsang cannot be described as it is and if it is described, it is not believed.” Kalyanbhai said, “The glory of Satsang is great.” Then Swami said, “Previously, many great avatars have incarnated. Compared to them, when I look at the children of these satsangis I see that they have tens of millions of times greater divinity than them. So, how can the glory of the great devotees, the great sadhus and Maharaj even be described?” And Maharaj says in Vachanamrut Gadhada II-67, “I myself cannot comprehend the limits of my own greatness, so how will others understand it?” Saying this, he recited: 11 Madbhayāt vāti vātoyam suryastapati madbhayāt; Varshatindro dahatyagnirmrutyuscharati madbhayāt. After reciting this shlok, Swami said, “He (Lord Kapildev) showed much power, but liberated only his mother. Thus, this shlok seems to be describing somebody else’s spiritual power, but not his own.” Then he added, “Today in Satsang, even the women devotees can redeem thousands of jivas, so what can be said of others?” H 3.72H