



Divine Discourses of Sant Bhagwant Sahebji

Spiritual Essence

Vachanamrut Gadhadha Antye 28 :

'Bhagwan na Marg ma thi padya nu' [Falling from the Path of God]

Sant Bhagwant Sahebji, Parmita Mandir, Brahmajyoti, Mogri, 8 March 2017

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Thereupon Shreeji Maharaj said, 'There are two ways in which a person falls from the path of devotion: one is by listening to *shushka-Vedanta* scriptures, and thereby considering the form of Shri Krishna Bhagwan and other forms of God to be false – in the same way that he considers all other forms to be false. One should know such a *shushka-Vedanti* to be extremely ignorant. The other way of falling from the path is by believing, 'If I worship God, then I will enjoy women, food, drink and other sense-pleasures in Golok and Vaikunth.' Then due to his weakness for those desires, he forgets even God. The distorted mind of such a fool thus believes that, 'If such enjoyment were not true then God would not associate with women such as Radhika, Lakshmiji etc. in that abode, therefore that pleasure is also true.'

Bhagwan Swaminarayan is raising the red flag here to alert us to the obstacles that arise on the path of devotion. We are all followers of not only *sakar* but *pragat*¹ as well! God is eternally *sakar* and is always manifest through a Gunatit sadhu. To have complete *nirdosh-bhav*² for him is our devotion!

Bhagwan Swaminarayan is saying here, with reference to the *shushka Vedanti* – that in the world you will find so many intellectuals and logicians, and they will rationally convince you that the notion of God having a form – is false. The *Vedanti's* believe God to be formless, whereas we are saying, that God eternally has a form. *Vedanti's* will say that if you put water in a glass, it takes that shape – if you put it in a gourd, it

takes on that shape and if you put it in a bucket, it will take the shape of the bucket. It takes on the form of whatever instrument you have, but in and of itself it has no form; it is formless. Going forward, many think that worshipping God – once we attain His *prasannata*³, we attain the abodes of Golok or Vaikunth, where there is ample food, and we can feast, stay there and enjoy. And if that were not the case then why would God stay with Radha or Sita? The person with this type of belief thinks of God as being just like him, but it is due to his own flaws, his own desires and his own inclinations to enjoy sense pleasures, that he forgets God. In this way he perceives God to have *mayik-bhav*⁴ or understands him to be formless and so he falls from the path of God. He thereby distances himself from God and from God's *prasannata* – whom we call *vimukh*.

That is why Maharaj says, 'God is eternally *sakar*.' No matter how great a logician tries to convince you, no matter what you read, what you hear – but our Lord took human form and manifested here. The essence of the Supreme Lord that manifested and graced these soils for 49 years, is still manifest in human form through the Gunatit sadhu. The reason is that Maharaj himself has given the promise that, 'I will remain manifest in this universe through the Gunatit sadhu.'

For what reason? During Maharaj's time, we have all somehow bumped into Him; have come into His association, somehow helped in His work, performed some seva of his Sadhu-Santo, or lovingly addressed his Sadhu-Santo. Having taken His refuge – the work of lifting all those souls above the

¹ *Sakar* means to have a physical body just like us and *Pragat* means that God is eternally present within that physical body.

² To see no fault or blemish; the conviction and inner perception that he is faultless.

³ When God or Guru is so pleased with you that it culminates in an outpouring of grace – this is called *prasannata*.

⁴ *Mayik-bhav* means when one perceives God or the Satpuruush's actions as worldly instead of divine.

level of mind, intellect, consciousness and ego and freeing them from emotional attachment and bondage – is not done in two to five years; it cannot be completed even in one whole lifetime. It is something that takes a very long time. That is why Maharaj said, 'For all such souls, we will stay and get them to live life in a state that is above the body, so they may enjoy the bliss of God right here, and for that we will stay with them continuously.'

If anyone falls ill, and contracts a very serious illness, the doctor hospitalizes them – so that the doctor can look after them, and the patient can recover. In the hospital, the patient will be monitored, will be given timely medication and if any complication were to arise, the doctor is present and can control it. In many places, there may be a good hospital but the doctor would be coming from Mumbai to perform the operation, and once the surgery is complete the doctor goes back to Mumbai. Actually, any intelligent person would not prefer to have his surgery in such a hospital. The reason is if the doctor himself is not going to be present afterwards then why have the surgery there? If any complication arises or the illness takes a turn – the doctor would not be there. The patient should be under the doctor's observation, so if the illness erupts or there is a complication, the doctor is there to control it and can immediately administer the appropriate treatment, and the patient can ultimately become free of his illness.

Similarly when man tries to rise above *deh-bhav*⁵ by his own strength, he cannot – in fact it goes the other way. That is why when God and the Gunatit Satpurush are manifest, then man can perform his spiritual practice under their observation, and laughingly, joyfully, playfully attain *Gunatit-bhav*⁶. This is the kind of grace God has showered upon all of us and has stayed with us right here through the Gunatit sadhu. For him, we must have complete *nirdosh-bhav*! When we walk, talk, eat, speak – it is an expression of our own thoughts, inclinations and emotions. We eat something because we find it

tasty; we do something because we are partial to it and we go to some place because we like it. Whereas when the Sant who has God within him – walks, talks, eats, speaks, drinks – it is not like us at all. In his every single activity, he is immersed in God and he carries out absolutely everything only to please his Lord. His every action is directed by God to make our *mayik-bhav* divine.

In the bhajan, '*Anant na sankalpo jivvani jindagani...*' it says, that according to our wishes, the Satpurush performs countless types of *leela*⁷ to raise us above our *deh-bhav*. He does this to purify the soul that has come to him, and his every action is carried out to remove the worldliness from within them. Whatever actions we carry out are on the basis of our own desires, inclinations and attachments, whereas God and the Sant may carry out exactly the same actions, but they will only be to do good for the soul that has come to them. If we do not perceive this, then we will believe them to be just like us. We will think just as we enjoy food – so does He, and by having this type of *manushya-bhav*⁸ we fall from the path of God.

That is why Bhagwan Swaminarayan has said in the Vachanamrut that, 'God is eternally *sakar, pragat* and divine.' If we live these three steps that Maharaj has told us, with complete faith: that God is eternally *sakar*, that He is *pragat* through the Gunatit sadhu and that He is divine, then regardless of how great our shortcomings, we will never fall from the path of God. Even if you are good, intelligent and living a pure life, but if you believe God to be formless, have *bhav-fer*⁹ for His sadhus, have *manushya-bhav* for the incarnations of God, then God says that you will never find contentment or fulfillment. You will have only suffering and discord and nothing worthwhile will remain in your life; this is what it means to fall from the path of God. And even our discourse, dhun, bhajan and prayer – is so that we remain firm in the belief that for us, our Lord is eternally *sakar, pragat* and furthermore, flawless and divine. The Lord that is manifest through such a sadhu is the cause of all incarnations, and is the supreme Sahajanand Swami. It is through discourse that such an understanding of His *mahima*¹⁰ comes.

⁵ *Deh-bhav* in a literal sense refers to the attachment we have with our bodies (and when we have forgotten that the 'soul' is our true self- which is separate from the body) i.e. all our desires, ego, emotions etc. Because we have *deh-bhav* we are prone to anger, infatuation, grief etc.

⁶ Gunatit means above the *gunas*. This means above the three bodies : physical, subtle and causal; above the three *gunas*: *rajas, tamas* and *sattva* and above the three states of being: waking, dream and deep sleep. One who has risen above his body in all of these ways, is one who has *Gunatit-bhav*, and God resides eternally within such a person.

⁷ *Leela* means 'divine play' and here refers to all sorts of actions that are divinely guided.

⁸ Doubt in the divinity of God or the Satpurush – to think of Him or His actions as human or worldly and not divine.

⁹ Negative perception or contempt.

¹⁰ *Mahima* refers to an inner understanding of glory, virtues, qualities and greatness.

It is with *dharma*, *gnan*, *vairagya* and *mahatmya*-filled *bhakti*¹¹ not just *bhakti* on its own – but devotion with the *mahima* of God, that one's *ekantik*¹² state becomes firm. Now say we absolutely certainly believe that He is eternally *sakar*, *pragat* and divine, but we are not able to maintain total *nirdosh-bhav* and *divya-bhav*¹³ for Him. We are not able to maintain this for the Satpurush and nor are we able to maintain this for God's devotees. If we are able to do this, then it would be the conclusion of our spiritual endeavours, and after this however much you harmoniously immerse yourself in devotion with others, is the extent of the joy you will experience – this is what God wants to do for us.

Two reasons have been given for falling from the path of God. One is if we regard God as formless and the other is if we have *bhav-fer* for God or his Sant.

... Then Sura Khachar asked Shreeji Maharaj, 'Even after having the firm conviction and understanding of God and the Sant as they truly are, what is the reason for someone suffering a setback?' Then Shreeji Maharaj replied, 'There was a deficiency in the person's conviction, from the very onset.'

What a wonderful thing Maharaj has said! Even if one has firm conviction, why does one fall back? Ordinarily, we see out in the world, that when a boy and a girl fall in love, they then have a love marriage. However, upto 40% of love marriages end up in divorce. Why does that happen? Many girls have a great attraction for money and think of money as being equivalent to happiness; so she has a wish to marry someone wealthy and finding such a boy, she falls in love with him. Many girls or boys have an attraction for good looks; if they see someone good looking, they fall for them. Many girls or boys fall for popularity – if the boy is a good sportsman or is campaigning for elections, they fall in love with that or if someone is very intelligent, is a first ranker, then they fall in love with that. Even if there is opposition from the community, they marry. We would think, they love each other so much! But when they fell in love, there was something there at the root – like money, talent or beauty and it was because of this that they fell in love. It was not purely love at first sight – or it was not one soul's love for the other soul. One can fall in love with

¹¹ *Dharma* refers to faith that is underlined with righteousness and duty. *Gnan* is spiritual wisdom, *vairagya* refers to inner detachment and *mahatmya*-filled *bhakti* means devotion carried out with *mahima*.

¹² *Ekantik* state refers to one who has no desires other than God. The *Ekantik bhakt* is the highest level of devotee.

¹³ *Nirdosh-bhav* and *divya-bhav* refers to the inner perception that He is faultless and divine.

someone wealthy, but wealth is volatile and depending on circumstances, if the business goes down and one becomes bankrupt, then the love that was previously felt vanishes and then they want a divorce. If one's partner is good-looking, but he or she meets with an accident and the shape of their face changes, the love disintegrates and one then wants a divorce. Whereas with a sportsman, once the period of five years or so is over and he goes completely downhill – then the quarrels and disputes begin and they separate. What this means is when they fell in love, it was not purely one soul falling in love with the other soul, but there was some other reason at its base.

Similarly when someone is suffering with health, business or family matters, they may come for *darshan* and take the refuge of God and the Sant - or because they want to marry, need a job, want to pass exams or want to win an election. If their wishes are fulfilled and they get what they want, they fall in love with God and the Sant, and their faith becomes firm. But then in order for them to progress, other wishes are not fulfilled and then they suffer a setback. Many seek praise and status; and if they come to God and you seat them, praise them etc., then they think, 'wow God is really great!' But God has come to carry out the work of dissolving precisely this – our attention and praise seeking egotism, our attachments – not to nurture our base nature; and so to take the egotistical devotee forward, circumstances arise where such a devotee faces insult. Shastriji Maharaj once told a bhakt, 'Patel, wash your feet and come back.' So the Patel left, and then never came back.

During a discourse, many people feel the person discoursing is talking about me; but this is not the case. It is not about you; we are talking about what God himself has said. But if those words hurt you, then that is your ego – then what other flaws do you need to look for? If one has a weakness for taste, then He will get you to fast; but even there you will have *bhav-fer*, and feel that He is not letting me eat. If you have a weakness for material things and you ask for it but don't get it, even there you fall into *bhav-fer*. If you anyhow acquire it by quarreling and fighting for it, then your conviction is not pure conviction.

Ashvinbhai, Shantibhai and Vratdhari Santo can be said to have pure conviction, because they have not set out to worship God with the hope of getting some thing, object or material gain. Even though there were no real facilities or arrangements for them to stay in Vidyanagar, they set out to live their lives for God. They would walk, or go by bicycle, or travel in trains or buses – even then they lived for God. Then came the cars, but if say tomorrow the car is taken away and is not available for them, even then they are going to worship God. They are

not going to leave Him. They are sometimes sent abroad, and sometimes they may not be sent, but even then the sentiment to live for God does not weaken in the slightest. If it is Ekadashi, they find joy even in fasting for God. Additionally, wherever Yogi Bapa kept them, they stayed lovingly and joyfully. Whatever work Bapa joined them to, they joined. Whichever Sant's *aagna*¹⁴ they were put in to carry out their devotion, they joined. They received insult and praise. They never looked towards what things, facilities, material objects they didn't have; they accepted every circumstance as God's *prasad* and looking only towards God and Guru, carried out their devotion joyfully. They are doing this now as well, and that is what we call true love and conviction for one's Lord and one's Guru. This is the marker of these Vratdhari Santo having one hundred percent conviction!

Our householder devotees are also like this. Whether we seat them in the front or at the back, call out their name or not – take interest in their daily affairs or not – they have the understanding that God is all-knowing and I am praying and so He sees and knows everything. God will give; there is no need to ask. They are performing their devotion with this type of *nirdosh-bhav*, and that is what you call conviction.

If one sets out to worship God, or becomes a satsangee to nourish one's ego or for some material gain, and does not get this, then he or she will fall into *bhav-fer*, will fester from within and will argue and cause commotion. When this happens, it must be understood that the conviction of such a bhakt had some other objective at the onset. And if in any circumstance, any situation whatsoever – whether one is appreciated or insulted, whether things happen as one wishes or not, whether one gets their material wants or not, whether one gets to travel or not, whether one is sent elsewhere; in all of this, if one joyfully acquiesces no matter how one is kept or wherever one is bundled off to, then that is truly ripe conviction! That indicates the true sentiment to please God! That itself is true renunciation! Such Vratdhari Santo and such householders are worshipping God only with the sentiment to please Him; that is true conviction and that is what is being shown to us.

Maharaj is saying that when one carries out satsang on the basis of his ego, or for material gain, then one falls from the path of God through *bhav-fer* - one's conviction wavers, and when that happens, Maharaj says do an internal check. When you are festering from within, there is discord or quarreling, or *bhav-fer*

for the Satpurush or for devotees, then do an internal check and find out why this is happening? Then God will certainly, certainly, certainly show you your shortcomings – and if you then do *dhun*, *bhajan* and prayer, you will become pure.

Thereafter, Shreeji Maharaj asked Brahmanand Swami, Shuk Muni and Sura Khachar a question, 'What flaw do you possess which makes you fall back?'

Who is Maharaj asking this question? Brahmanand Swami! Brahmanand Swami was a great renunciant. It was he who had said to Maharaj, 'There is no other Lord akin to you in this universe. Even if you give me two less yards of cloth, I will stay as you keep me, go where you send me, and do whatever you ask.' This is the kind of unparalleled conviction Brahmanand Swami had, and he was known to be like a friend to Maharaj. No matter what kind of serious situation would be at stake, Brahmanand Swami would make Maharaj laugh out loud. The other was Shuk Muni, who was an amazing orator and writer. Shuk Muni has written so many books on Maharaj! And thirdly Sura Khachar – a powerful and courageous man! Nothing could get in his way.

Once Maharaj was travelling somewhere and on the way, met a renunciant. The renunciant grabbed hold of the reins of Maharaj's horse and said, 'Oye, what new path have you started?' Because news of Swaminarayan had spread everywhere, people came to know of the Swaminarayan Sampradaya. For this reason such renunciants and tantriks began to receive less recognition in society and they were angered by this. This must have been one of those big, burly one's who grabbed the reins of Maharaj's horse and said, 'Why have you started this new path?' Maharaj said, 'I haven't started it... you see the person coming behind, with the white *pagh*, he has started it.' So he let go of Maharaj's horse and grabbed hold of Sura Khachar's horse and said, 'Why have you started this new path?' So Sura Khachar jumped off his horse, got the whip out and gave him a lashing and said, 'I've started it to give people like you a beating!' The renunciant yelled, 'Ok that's fine you started it, but now please let me go.' Sura Khachar understood that Maharaj has sent him to me, to set him straight. Understanding Maharaj's *ruchi*, *rahasya* and *abhipray*¹⁵ Sura Khachar set that renunciant straight. Such was his boldness and conviction – that is who Maharaj is asking the question. Of the three people Maharaj is asking – Brahmanand Swami, Shuk Muni and Sura Khachar – one is a renunciant, the other a *brahmachari* and the third a devotee.

¹⁴ Any instruction given by God or Guru, which is always for our spiritual benefit

¹⁵ Understanding will, intention or spiritual essence of a matter without any verbal instruction

Maharaj is asking these three that, ‘what is it that makes you fall back?’ Actually speaking, Maharaj is asking us the question and using their names. If we were to shut our eyes and think, what is it that makes me have *bhav-fer* in satsang? Really what is it that makes us fall back in satsang? Think about this! When everything of ours is looked after, our respect is upheld, whatever things you need you get, if you want to go somewhere you don’t need to ask or tell anyone. It doesn’t matter where you go, who you meet, no-one is saying anything to you, but may be come tomorrow and there is some restriction, or you don’t get what you want, you cannot go where you want to and some wish of yours is not fulfilled, then what will your state of mind be? That is why Maharaj is asking, ‘When do you fall back?’ He said it to these three, but actually Maharaj is posing the question to us. Think about it, which shortcoming of ours is it, that makes us fall back in satsang?

The three of them answered, ‘Maharaj ! We have the flaw of egotism; so if a sadhu of equal status insults us, we become somewhat disturbed.’

See - that is ego. Ego! If the elders tell you off then its ok; actually many have a problem with that as well, so then where does the question of equals even arise?! Many don’t even understand what we mean by equals. Elders – or the younger really don’t know what this means. When we are insulted, we feel negatively towards that person or bear a grudge. If a sadhu of equal status insults us, then we become disturbed, we have *bhav-fer* from within.

“.....[if] the Governor Sahib, who is the King of the whole world and extremely powerful – were to send one of his lowly servants – even a great king would obey the servant’s directions and act according to whatever he is told. Why? Because the king has understood that he is the servant of the powerful Governor Sahib – and egotism cannot persist before one who is more powerful than oneself.’

Maharaj has told us something that will so easily fit into our minds! God is all-powerful, the cause of all incarnations, the cause of all things, the inspirer of everyone’s intellect, the agency behind everyone’s actions and for us He is the all-doer. So whoever God is pleased with; it will be God that is acting through such a sadhu! And so if our Lord were to tell us off directly, we would have *bhav-fer* and for that reason he uses the sadhu to expose our own ego to us. At that time, if we bear it, humbly accept it, then our ego dissolves. If we do not, and we have *bhav-fer*, then our spiritual process is lengthened.

Maharaj gave the example of the Governor. At that time, India was not yet independent and was under British rule. During the British reign, even if the Governor’s servant were

to come to the princely states of Kathiawad, the kings would have to obey him. Today if we are travelling somewhere by car, and if the traffic police stops us at crossroads, then no matter how much of a rush we are in, no matter how quickly we want to go, whether we need to catch a train or a flight – we have to stop our car. The reason is that the policeman holds the authority of the government. If we do not obey him, and try to overtake, then we will either have an accident or the police will stop us and make us pay a fine. If we try to escape, then they will come behind us and bundle us into jail. Remember! We are not stopping the car out of love, we are stopping out of fear. If we do not obey the police, they will come after us on a motorcycle, take note of our number plate and then we will receive summons, have to go to court and then jail. Because of this fear, when the police raises his hand, we all stop.

Whereas when God’s sadhu says something, we do not listen. That is what Maharaj is saying. When a Sant tells us off, admonishes us, gives us some task, if we listen to him and put his words into practice, believing that it is God working through him, then God says, your ego will dissolve, your shortcomings will go and you will become faultless. This is the *mahima* God has expressed. That is why He has said, perform your devotion with *mahatmya*. If you understand the *mahima* of the sadhu and bhakto in the way you accept the *mahima* of God, then nothing will pose as an obstacle in your keeping *nirdosh-bhav* or in following the *aagna* of the sadhu. You will feel so fortunate to have the seva of such devotees of God! It is with this *mahima* that we must perform the seva of bhakto in word, thought and deed! This is what we call *mahatmya*-filled bhakti!

‘....If one has realized God with the knowledge of His ultimate greatness, then how can egotism, jealousy or anger persist towards such a sadhu of God?’

How can egotism still persist towards such a sadhu? Can one hold on to egotism in front of the sadhu? No, one must always be humble, must follow his *aagna* and do as he says. If we had done as we had wished, we would still be wandering out there in the world! He took us out of that and put us on the path of attaining humility and Gunatit-bhav. He has put us on that path so that we let go of our self-centeredness; and so believe the Sant to be *nirdosh*, follow his *aagna* – do as he says, then God will be pleased. Remember!

‘Then Shreeji Maharaj continued, ‘Just look, Uddhavji was so great and so intelligent! Yet, because he had understood the ultimate greatness of God, he asked to be reborn as a vine so that he could be blessed by the dust from the feet of the Gopis who were so attached to God!’

See? Uddhavji did not demean the Gopis. Uddhavji was so

good, intelligent and he was beloved to God, and yet he was humble. He really understood the *mahima* of God, and that is why he had so much *mahima* of the Gopis who worshipped God that he asked to become a vine, so that the dust from their feet could fall upon him! This is what he asked for.

‘Therefore if one realizes the greatness of God and the sadhu in this way, then egotism, jealousy and anger would simply not remain; rather one would act as the *dās* of the *dās*’¹⁶ towards them...’

‘*Dās* of the *dās* - we would act as the *dās* of God’s *dās*, if we had the understanding of God and the Satpurush’s immense greatness in our hearts! If someone tells us off, chides us, makes us get up from our seats two to four times; and we say ‘sure!’ – then it can truly be said that you have practiced *mahatmya*-filled bhakti. And God is so pleased with one who practices bhakti in this way, that no shortcoming can disturb such a devotee.

‘...and no matter however much [such a bhakt] is insulted, he would never ever wish to leave their company and go away from them. He would never think, ‘how long should I be tolerating this? It would be better to just stay at home and engage in worship there.’ That is why if one understands God’s *mahatmya* in this way, then egotism is eradicated.’

‘I am at my wits end tolerating all of this, how much more should I tolerate?’ This kind of thought would not arise. That is why *baheno* have sung in the bhajan, ‘*Yogi tari nirdosh-buddhi-na kyarey na aave aara, nathi dekhaata kinara...*’¹⁷ For as long as you have *deh-bhav* all of this is going to continue – and if you are intelligent you will let go of this. We think, ‘I don’t want all this hassle; I’ll sit in my room – at home and pray there, nothing can happen there.’ If you sit alone, nothing can get in your way and no-one can get in your way, but your inner knots will stay as they are. That is why - stay together, stay with everyone. Just as you can never get a degree without taking an exam, you cannot attain the *ekantik* state without staying with bhakto and passing the tests of *nirdosh-bhav* and *divya-bhav*.

‘If a devotee of God were to be placed on a stake due to some *karma* of his, and I were to be standing next to him,

¹⁶ *Dās* crudely translated means servant. To be the ‘servant of the servant’ refers to the spiritually elevated state of complete and natural submission, surrender, humility and servitude

¹⁷ ‘Yogi, your *nirdosh-buddhi* is constant/ unchanging; [whereas] we cannot see that shore...’

the devotee would still not think, ‘it would be good if God would free me from this pain.’ In this way, he is not concerned about his own physical well-being and instead bears the hardship that befalls him. As a result, God becomes extremely pleased with such a devotee who is free of all expectations.’

Maharaj is showing us what it means to have conviction. If a bhakt is put on the stake and Maharaj were to come and stand there, just before the rope is about to go round his neck, would anyone restrain themselves from saying ‘Oh Maharaj, I offer devotion to you all day – so free me from this’ ? Rather, ‘Maharaj! Do as you please. Never mind if this body is hung on the stake, but this soul is only going to come to you.’ In this way the thought for God to free you does not arise. One cannot have *bhav-fer* for God and God’s sadhu just because of the body’s pain, the body’s activities, or to pamper the body. No matter whenever, whatever, wherever, however – the bhakt is one who bears it. Given the facility of a car – then fine, otherwise walk. Even in food and drink, whatever one gets, wherever, everything is ok. The *nishkam* bhakt is one who does not hold a grudge with God or the Sant for such reasons! Such a bhakt has no desires. He holds only one desire, and that is to please God!

The *nishkam* bhakt is one who does not fuff about near God or the Sant in order to gain something material or worldly. Pappaji has also written in the *Sanjeevani Mantra*, ‘Have absolute faith, that whenever, wherever, whatever is needed will and must be provided by Him.’ Then why are you fuffing about? Live your life as God’s child, be alert and ready to do his work, and keep the constant inclination to spread God’s *mahima*; then God will say, everything is yours!

When such *nishkam* bhakto do not get material or worldly things, and regardless of whether they are insulted or praised, they never, ever have *bhav-fer* for God or the Sant; no matter what the circumstance or situation – they never leave them, or distance themselves from them. It is such *nishkam* bhakto that God is extremely pleased with.

‘...only the person who does not believe the sense-pleasures to be his lifeline, experiences God’s bliss; only he is able to indulge in it and only he attains it.’

Such a bhakt does nothing forgetting God. He always keeps God, he always does whatever needs to be done to please God, he lives always connected to his Lord and Guru; God is eternally pleased with such a bhakt, and gives him ultimate fulfillment.

Jai Swaminarayan!

