



Divine Discourses of Sant Bhagwant Sahibji

Spiritual Essence

Discourse on Vachanamrut Gadhada Antya 39 : “ Vishalyakarni Aushadhi nu”
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In this Vachanamrut, Bhagwan Swaminarayan speaks of the form of *maya*. In the very first Vachanamrut of the first Gadhada section, the question is asked, 'what does *maya* mean?' Maharaj answers this by saying, 'Whatever comes in the way of you keeping your mind continuously absorbed in God, is *maya*.' What Maharaj means is whatever comes in the way of you living for God, keeping *nirdosh-bhav*, *divya-bhav*¹ for the Satpurush and God's devotees, or whatever comes in the way of you offering *seva* to God, is all *maya*. And here Maharaj goes on to elaborate further, that the part of the intellectual ego which affirms that this body is mine – that this body is me, or whatever associations, relationships or material objects for which one feels the attachment of 'this is mine' – is all *maya*. The reason is that it becomes the cause of one negatively perceiving the Satpurush or devotees, and that is why it is *maya*. This body is the supreme instrument given by God, so what about using it to please God?! This body God-given gift; if we understand this, then the sentiment that this belongs to me, or is mine, will not remain.

If someone gives us his car to use, or his scooter or his home – you would not think, 'oh let me spend a little bit

here and get this house renovated, and modernize it,' – the reason being the house does not belong to you. You have to vacate that house in a couple of years. Even the car does not belong to you and you have to return it to its owner in a year. Similarly, this body does not belong to you. But, for as long as you are occupying the house, you have to keep it clean and maintain it. If a window breaks, we would feel the cold and the wind, and so we take care that nothing breaks – because we have to live in that house. If someone has given us a car to use, we still have to check for water, air pressure and petrol, and keep it clean. The reason is it is us that will be driving that car. But because it does not belong to us, you do not develop any attachment for it. Similarly, Bhagwan Swaminarayan says, 'This body is a gift from God.' If you are going to live in some house for a couple of years, or use somebody's car for a couple of years – God has in exactly the same way given us this body to use for 70 – 75 – 80 – 90 to 100 years. We have to live within it for a long time, so whatever we do to keep it clean, healthy and pure becomes our devotion. But if you sidestep God, or the Satpurush's *aagna*² or fall into negatively perceiving God's devotees, then that is ego, attachment and self-centeredness and that itself is *maya*.

¹ *Nirdosh-bhav* and *divya-bhav* refer to the inner perception and conviction that God and all of God's devotees are faultless.

² Any instruction given by God or Guru which is always to our spiritual benefit.



The body is not *maya*. However, if one becomes attached to it such that if someone swears at you, insults you, does not listen to you, does not respect you, does not appreciate you even if you do so much *seva* – and the resulting negative attitude you feel towards such persons, is *maya*. But this body is God-given, and so we want to use it for God's *seva*. When was this body ever yours that you hold onto so many expectations for it? If your body does not get in the way of you keeping *nirdosh-bhav*, then it is not an instrument of *maya*. If you keep guarding the material objects relating to the body, such as your clothes, the room you use, the car or scooter used – and do not use them in the *seva* of God's devotees; you think you are the boss, the owner of the room and all the material objects, then that is *maya*. In this way too, the attachment you have for your blood relatives and relations, is *mamatva-buddhi*³ and that is *maya*. What this means is, if you sidestep your devotion, the Satpurush's *aagna* or slacken in doing *satsang* because of how your relatives feel, then that attachment to your relatives is *maya*. If you fall into negatively perceiving *satsang*, *Santo* or devotees because of your relatives or relations, then that is *maya*.

If you use what God has given you, for God's devotees – then nothing is going to go bad; rather, your *mamatva-buddhi* towards it will diminish, and therefore it will not become *maya*. That is why for the *Sadhus*, Bhagwan Swaminarayan brought it specially into focus, 'O *Santo*! You have left your land, homes, parents, relatives, possessions; you have renounced it all to come to the mandir. Then how can you become attached to your little room, your small scooter, car or your clothes?

Gunatitanand Swami has written in one '*Vaat*' about two kings who had renounced their kingdoms. King Bhartruhari and King Gopichand both renounced the world and wandered as *sadhus*. One day, by complete chance, two *sadhus* happened to enter a *dharmashala*⁴ together at the same time. There was one hook on the

³ The feeling of me and mine.

⁴ *Dharmashala* refers to a building devoted to religious or charitable purposes, especially as a rest house for travellers.

wall, so one *sadhu* walked ahead and hung his cloth bag on the hook. The *sadhu* standing behind him said, 'Oye Mister! I had my eye on that hook first and so I have the first right to it.' The other *sadhu* said, 'But I got to it first, so obviously the right to hang my bag there is mine.' The first *sadhu* was saying 'it is my right' and the other *sadhu* was also saying 'it is my right' and in so doing they came to blows over it! There in the corner, an elderly lady was sitting turning the rosary. She spoke out, 'you two are both fools.' Just see, that King Bhartruhari and King Gopichand had both left everything behind to go into the jungle, and were now fighting over one hook! The two *sadhus* were those two kings! They had left their entire kingdoms behind, all that power and possessions, and now they were fighting over a hook. Similarly us renunciants' have left behind good homes, good clothes, then how can we get bound by a scooter, a car, a bicycle, the mandir, or a devotee? At such a time you should laugh at yourself, that we have left so much behind, and so now how ignorant of us to create discord, or become upset, or negative towards anyone because of it! That is *maya*.

Bhagwan Swaminarayan says that such delusion is *maya*. When you think that this body is *mine* and you pamper it, and indulge it as if you are going to live within it forever, and do not do *seva*, do not engage in God's work, and instead waste that time through sheer laziness or negligence – then that is *maya*. In the same way that a steel vessel shines the more you use it, the body too which has been given by God will become purer the more you use it in God's work, for the *seva* of God and His devotees. It will become purer and your *deh-bhav*⁵ *Deh-bhav* in a literal sense refers to the attachment we have with our bodies, forgetting 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,

⁵ *Deh-bhav* in a literal sense refers to the attachment we have with our bodies, forgetting 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.



infatuation, grief etc will dissolve. Maharaj has shown us the way to eradicate *maya*, and that is, to use this body for God's *seva*.

This body is surrendered to God. If it is said, 'Go!' then one simply has to get up and go. We are not bound to a room or to a possession are we? We are bound to God! Remember this! Being bound to God, means that we are always ready to get up and go for God's work. Never mind if it is hot or if it is freezing cold; instead of thinking about it, just get up and go! The heat cannot make us waver, instead we should wave it off! That is the type of pride we should take in doing God's work. If you use the body for God's work without any kind of reservation, then your self-centeredness, the feeling of me and mine will all go. When that goes, the tendency to fall into negatively perceiving others automatically goes. And when you use all of those material objects accumulated for one's physical self for God's work, then one starts to gain release from *mamatva-buddhi* and one's possessive inclinations.

We have been born to live for God. We have set out to live for God, and so to please God, if we use our body and all the possessions relating to the body for the *seva* of God and His devotees – and we gain joy from doing so, then it can be said that your *mamatva-bhav* or your attachment towards that object or thing has dissolved.

Maharaj has given us the means to cross over *maya*. Bhagwan Swaminarayan propagated the path of devotion. He said, 'O *Paramhanso!* Saints! Devotees! Your physical self and all the things you have accumulated through your physical efforts – do not fall back in using them for God! If you can do this then all the *maya* in the form of *mamatva-buddhi* and *aham-buddhi* – will be overcome.' Otherwise it will be like swimming the entire ocean and then drowning just before getting to the shore. We have to make sure we live with awareness, so that this does not happen.

The devotee of God needs the strength of *atma-nishta* and God's *mahatmya*. The strength of *atma-nishta* means to believe that the Satpurush is my soul, and that Parmatma Parbrahma, the Supreme Lord is forever seated

within my self – and for whom I have utmost *dasatva-bhav*⁶! It means the sentiment that I want to please Him, and this body is not mine. Gunatitanand Swami has said in the last *Vaat* of the first section of 'Swami ni Vaato' that, 'This body is perishable.' No matter if you are a young, handsome youth, a child or an old man of seventy or eighty years, but the body is perishable; it is temporary. The soul that lives within the body, is separate from the body. What is the soul like? It is Brahma; it is Akshar and Parmatma Parbrahma resides within it. In saying this, Gunatitanand Swami is pointing out to us that the body is perishable and temporary, and the soul that lives within the body is my Satpurush. Because the Satpurush is Akshar, the Satpurush is my soul, and Parmatma Parmatma resides within the Satpurush and if you perform your devotion with this understanding, and live according to his *aagna*, then your *deh-bhav* will disappear. That is why the strength of the soul, is the strength of *atma-nishta*. And another thing, to know that 'The Lord who is Supreme, is so great, who is the cause of all incarnations is the one whom I have attained! He who is the ruler of infinite universes, is my *Ishta-Dev!* And these Santo within whom He resides fully, are those for whom I have inseparable, loving association, and so I am so fortunate and so blessed!' This is the type of *mahatmya* that one must have! This is the strength of *atma-nishta* and *mahatmya* that all devotees and Santo should maintain.

Earlier we listened to the example of the two kings who renounced all of their power and status and as sadhus fought over one hook. In this way, it is possible for arguments to arise over material objects. Right now, for so many years, we have all stayed in a given place. But Maharaj used to move people around. He used to move the administrators around, the store-keepers, and even the Santo. Why did He do this? It is because of the way our minds are. If you have stayed in a room for years and you are then asked to change rooms and move somewhere else, you suddenly feel pricked by this. If you are asked to

⁶ Complete surrender and servitude. One who lives for God and whose life is for God.



give up whatever you are using, you all of a sudden feel vexed by this. The reason is that you have unthinkingly developed *mamatva-buddhi* towards it. And the same can happen for one's own body, whereby you feel this is mine.

When we travel in the satsang, we come across many such grandparents who are really struggling. They cannot hear, they are not able to see, they are not able to eat, they are immobile and have to stay on the bed all day. Then if we were to ask, 'Would you like Maharaj to take you?' They will say, 'No not now, I still want to live to see the face of my great-grandchild.' See! They are sitting tight and holding onto such things. No-one would have the desire to vacate this body, that is how weighty the self-centered inclinations and *aham-buddhi* are. But if one internally understands the perishable nature of the body, then even if Maharaj were to take you tomorrow, you would said, 'no problem, you can take me today!' For all of us renunciants, it is like this, 'that if I am being taken tomorrow, take me today instead.' The reason is that Maharaj is taking us towards Him, and then going to put us back into His *seva*. Where else would He be able to keep us? There is a complete worry-free, relaxed attitude, because He is going to place us in an even better physical body than we have right now.

In the olden times, Maharaj used to move everyone around. He would get them to move rooms, move places, move to different mandirs, move people from here to there and from there to here. Many would find this very difficult, but because of this they would benefit because they would not become stuck to one place. Many people even get stuck to where they sit! They will say, 'I have been sitting in this same seat for the past ten years, so don't you dare change my place! I live in this room, so I will not change. I use this thing, so I will not give it up.' Bhagwan Swaminarayan says, 'All of this is *mamatva-bhav*, it is *moh*, it is *maya*.' And it is to release you from this that He makes you leave it; that He moves you around. He moves you around in satsang; sends you to places to do sabha and so the *mahatmya* we have for our Lord, for Santo and for devotees keeps increasing, and then everything else drops away.

You will feel that God and God's devotees are mine. If you feel *aham-bhav* for God's work, then you will feel that

God's work is my work. If we use our *aham-bhav* for the purpose of pleasing God, then the ego and *aham-bhav* associated with our physical self will drop away. And if we lovingly and enthusiastically use whatever material possessions we have for God's devotees, then our *mamatva-bhav* towards material objects will dissolve. There are two things that we need for this, one is *atma-bhav* which means to have inseparable loving association with the Satpurush, and the other is *mahatmya* for the Satpurush.

If you negatively perceive the Satpurush because of your own shortcomings of ego, anger, greed, lust or jealousy, then the outcome is really bad. To start with, your own shortcomings are not dissolving and on top of that you are filled with negativity towards others and so your shortcomings are doubled. However, if you adopt the attitude that 'my negative perception of the Satpurush and devotees is a reflection of my own shortcomings, so please Lord remove these!'; then all your shortcomings will dissolve with this type of positive prayer.

You have to believe your soul to be separate from your body. The soul has no caste or creed. Many understand the soul to be like the sun; but it is not like the sun. The reason is that the sun, or fire is all matter. But the soul is living, because the Lord resides within the soul. How many countless births have we taken? We have drunk an ocean's worth of milk from countless mothers! The body gets old, but the soul is forever young. Gunatitanand Swami has said in one place that, 'The horse is weak, but the rider is strong⁷.' If the soul is filled with *mahatmya* and if there is a bubbling eagerness in one's heart to please God, then remember, one never gets old! The body may age but the soul that resides within the body, is ever-green. And remember to remain ever-green, you have to have the constant desire to please God.

Presently, Ashvinbhai, Shantibhai and our *motera* Santo are seventy-five to seventy-eight years old, but they are doing so much *seva* and devotion, right from the

⁷ This is a metaphor for the body-soul relationship.



morning till the evening! They are doing so much running around! Don't you think they get tired? No. The souls that are ever-ready to please God always disregard the body and carry out their devotion. And so God keeps them well. Whereas when you look at others, they become old while they are young and they don't feel like doing anything and they don't feel like going anywhere. But when you have *mahima* in your heart and the bubbling desire to please God, then what is there that you cannot do! This body is surrendered to God! Wherever one has to go and whatever one has to do, one is eagerly and enthusiastically ever-ready! That is *darshan* of the soul's eternal youthfulness.

These *vaato* are like antidote to poison: to have inseparable loving association for the Satpuruṣh, you have *mahatmya* for God and his sadhu and you have the eagerness and enthusiasm to please God. This body has been given by God – it is temporary and perishable. It is after so many lifetimes that we attain a human body. It is so immeasurably precious! So you cannot waste it. We have spent countless lifetimes doing whatever we feel like. We have spent countless lifetimes enjoying material and sensual pleasures, and lived, eaten and drunk with countless people. So now when you have got God, got such Sadhus, got such a satsang, then we want to use this physical self 100% for God's *seva*. If you forge ahead with this sentiment and offer devotion with this understanding of *mahatmya* then it is just like Hanumanji lifting the whole Sanjeevani mountain and in giving the antidote to Shri Laxmanji, all the poison left Laxmanji's body. As the effect of the poison was nullified, Laxmanji regained consciousness. In the same way, with the strength of *atmanishta* and *mahima* the desire for material and sensual pleasures is dissolved.

The poisoned arrow that pierced Laxmanji was nullified with the antidote. Similarly, our *deh-bhav* – meaning all the jumble of sentiments within our body other than that of pleasing God, all the things the body hungers after – food, drink, all the pleasures, all the inclinations – actions-activities which would not be pleasing to God, and all the sentiments and emotions contained therein; all of these

would drop away upon attaining God's *prasannata*. That is what Maharaj is saying.

When Laxmanji drank the antidote all the poisoned arrows simply dropped out. They did not have to be removed. If you were to try to remove an arrow it would be even more painful, damaging the flesh – but these arrows just dropped out. Similarly if we were made to let go of our *deh-bhav*, it would be so painful. But God says, if you carry out your devotion in this way, then all of those things will just drop off – you would not have to forcefully let go of anything; and that itself is true spiritual practice! Swaminarayan Bhagwan's supremacy is this, that He is manifest through such sadhus and is making our spiritual practice so joyful and so comfortable. And in all truth, even though we are doing *sadhana*, we do not even know it, and yet all the worldly inclinations, the *deh-bhav*, all those diseases are automatically dropping away.

When one has such association with the ultimate truth, which is God, then only can one be called a satsangee. When those who are negatively minded hear such talk, they are not able to accept it in their hearts. Those who are negative will see everything the other way. If they take something positively from discourse, it would have a transforming effect. But because they have negative focus and their mental state is negative, all discourse would have the opposite effect for them. Discourses are there to give strength to the soul, but if one takes it completely wrongly, then that is the mark of negative inclination. Such souls cannot understand or accept anything good. They cannot digest it. Whereas one who has positive focus, will accept the good in his heart straight away, and will even begin to put it into practice – and that is why they are so content. That is why we must associate only with those who are positive. Many associate with negative people and then they suffer. But one must associate with those who have a positive attitude, have the sentiment to please God, and are offering their devotion with the inclination to see all as being faultless and divine. These are the people you should associate with.

Sahajanand Swami Maharaj ni Jai!

