



Divine Discourses of Sant Bhagwant Sahebji

Spiritual Essence

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How can one have *darshan*¹ of God, when the ten senses consisting of the five *karma-indriyo* and the five *gnan-indriyo*², alongside the *antahkaran*, consisting of the mind, intellect, consciousness and ego are all *mayik*³? How can one develop conviction in God? This is the question being asked. In response, to explain what He wanted to, Shriji Maharaj spoke at such length in this Vachanamrut. He had manifested independently in human form, and for human beings to attain Him, understand Him or have His *darshan* through their *mayik* senses and *antahkaran*, is and was impossible. But if one can connect to a great Sant, or his grace falls upon you, or you develop *atma-buddhi* and *preeti*⁴ for such a Sant, then the Sant will say, 'this Sahajanand Swami is not a man, but the Lord himself.' And because of your love for him, you will accept it straight away and *mayik-bhav* will disappear. The sadhu is joined to God and therefore he joins us to God. The sadhu has seen God, and so he reveals the God that we cannot see within God. In this way, Bhagwan Swaminarayan

¹ The act of perceiving with great love and reverence.

² *Karma-indriyo* refer to the five senses, and *gnan-indriyo* refers to the cognition behind the five senses and therefore are referred to as 'cognitive senses'.

³ *Mayik* means of the world; removed from God.

⁴ *Atma-buddhi* and *preeti* means to love the Satpurush as one's own soul, and thereby refers to a bond of inseparable loving association.

showed the great importance of sadhu-Santo. It was this that Shastriji Maharaj spread through the pure Upasana of Akshar Purushottam, and because of which we are all so fulfilled today.

It is only when we attain such a Sant, and we develop such conviction, that devotion is ignited, otherwise our devotion becomes purely ritualistic. Remember! Even if one sits in front of Thakorji for four hours a day; bathes Him, plays with Him, feeds Him, puts Him to sleep and yet when all of that is done, you will not be able to see any change in the person – there is no transformation at all. If you sit in front of Thakorji and do *dhun* for four hours, then there must be a change. You will completely change from within. But if you do not have *pragat*⁵ *Upasana* and you are carrying out your devotion with *paroksh-bhav*⁶ then you will develop *sanskar*⁷. Devotion to *paroksh* will feel good, because people will praise you and give you so much respect. Yogi Bapa used to say, 'Roasted chickpeas may taste good, but they won't grow. Nobody will eat raw chickpeas, but when they are placed in the ground,

⁵ *Upasana* refers to both philosophy and practice, and *pragat Upasana* refers to one of the fundamental tenets of Akshar Purushottam Upasana, which is the belief that God is manifest on earth in human form.

⁶ *Paroksh-bhav* refers to worship whereby God is not directly present or approachable in human form.

⁷ *Sanskar* refers to becoming cultured. It refers to good habits, positive values and the impetus to be a better human being.

they will grow.' Similarly, devotion to *pragat* or the manifest form of God will change you from within, and that devotion is through the association of the Satpurush.

Today is *Chaitra Vad Ekadashi*. It is the day Shri Vallabhacharya Maharaj was born. After Shri Krishna Parmatma renounced his physical existence, if there was anyone that spread Shri Krishna Bhagwan's *mahatmya*⁸, and ignited the desire to please God and offer devotion unto him, then it was Shri Vallabhacharya! It was after this that the world came to know Shri Krishna Bhagwan as God, otherwise no one knew. Shri Vallabhacharya carried out the *upasana* of Bhagwan Shri Krishna and so he himself became at one with Krishna. As Vallabh, he participated in a philosophical debate of scholars and established the principle of *Shuddh Advait* with reference to Shri Krishna Bhagwan and that is why he was conferred the title of *Acharya* and therefore became known as Shri Vallabhacharya. Bhagwan Swaminarayan has also said, 'I did *vicharan*⁹ for eight years, met everyone, examined all the principles, read all the scriptures and stayed with Sadhu-Santo who lived their lives according to these, but I found that in the age of *Kaliyug*¹⁰, the best path for the liberation of the soul is the one that Shri Vallabhacharya established and that is the supreme path of *bhakti*; and so we too will propagate the path of devotion.'

That *bhakti* – that devotion is only ignited when you develop firm conviction in the manifest form of God. Thereafter, whatever you do is done only with the sentiment to please Him. The devotion that is carried out with *paroksh-bhav* becomes ritualistic because the devotee does this every single day and after a while, because it becomes habit, it is done automatically and mechanically. But when you have firm conviction in God and you have a bond of exceptional loving association for the Sant then it makes your devotion alive, because you have the sentiment that your Lord and your Guru will be pleased with this. The Satpurush explains the essence of all such devotional activities and thereby brings us to a point where our thoughts become pleasing to God, and teaches us to live life in a way that is pleasing to God.

⁸ *Mahatmya* refers to the deep understanding of the greatness, glory and divinity of God [and his Santo and devotees]

⁹ The act of travelling from place to place with the sole aim of carrying out God's work.

¹⁰ *Yuga* in Hinduism refers to an epoch or era, within a four-age cycle. *Kaliyuga* is the fourth of these and is characterized by ignorance, discord and lack of virtue.

And so when you become a receiver of God's *prasannata*¹¹, even if your worldly senses and *antahkaran* are inclined to enjoying worldly things, you will still have God's *darshan*.

There was a devotee in Gopalanand Swami's time, who would do so much *seva*. He had exceptional love and affection for Gopalanand Swami. One day, Gopalanand Swami became so pleased with him and asked the devotee, 'Do you want to see Akshardham?' The devotee was overjoyed, because Gopalanand Swami was a *siddha-purush*¹²... He had accomplished *ashtang-yog* and was among the most blessed of Bhagwan Swaminarayan. Bhagwan Swaminarayan had made Gopalanand Swami the head of both *Gadis*. He was also a *vachan-siddh purush*, meaning whatever he spoke would come to happen. The devotee was so happy and said to Gopalanand Swami, 'O Swami! I want to see Akshardham!' So Swami said, 'ok, I will show you.' During *vicharan*, they happened to go to Junagadh. At Junagadh Mandir, Gunatitanand Swami happened to be sleeping on his side - at work in another universe. Gopalanand Swami called that devotee and said, 'See the one who is sleeping? That is Akshardham.' Would anyone believe this? We would think, Sayaji Rao Gaekwad Palace is so beautiful, Buckingham Palace is so beautiful – the lights, the luxury, all the five star hotels are so beautiful and so Akshardham must be so exceptionally beautiful! All of these abodes of God are built up in our imagination. Pointing to Gunatitanand Swami, Gopalanand Swami said, 'This Sant is Akshardham. Do *darshan*.' That devotee's senses and *antahkaran* were worldly, so if he were to look he would think, 'can you seriously call this Akshardham? This is a man and he is sleeping; how can you call him Akshardham? No this can't be Akshardham.' See, if one had to accept this through their worldly senses and *antahkaran*, then no-one would be able to accept this. But this devotee had exceptional love for Gopalanand Swami and he knew that Gopalanand Swami would never, ever speak an untruth. He knew that Gopalanand Swami will only speak the truth, and it will always be to my benefit. So as soon as Gopalanand Swami said to him that, 'He who is sleeping is Akshardham, do *darshan* while you can,' – the devotee immediately began to prostrate before Gunatitanand Swami. He must have done 20

¹¹ When God or Guru is so pleased with you that it culminates in an outpouring of grace, this is called *prasannata*.

¹² *Siddha purush* literally means 'one who is accomplished' (in the spiritual sense), and who by that accomplishment wields paranormal powers.

to 25 prostrations, and *pradakshina*. This is dissolution of *mayik-bhav*!

If you have *atma-buddhi* and *preeti* for the Satpurush, then you will be able to accept his word; you will be able to accept what he says. And so at that time, the worldliness that is within the senses and the mind, intellect, consciousness and ego, will not come in the way. When you can accept his words and start to act in that way, then the worldliness, the *mayik-bhav* that is within the senses and the *antahkaran* will be removed and everything will become non-wordly or *amayik*. This is the whole process of sadhana – our spiritual practice, on the path of devotion. Whatever action we perform with the sentiment to please our Lord is *bhakti*; that is devotion. Remember! Simply any ritual act or act of worship cannot be called devotion; those activities will grant *sanskar*. But remember! Any act carried out to please God and the Satpurush, by His *aagna*¹³, is what you call devotion.

On the battlefield of Kurukshetra, it was plain to see that Arjun carried out violence. Is there any religious tradition in the world that teaches you aggression? Our scriptures say, 'Non-violence is the highest *dharma*' and to kill another being, is an act of violence that is considered a huge sin. Arjun did not want to go to war; he did not want to fight, but Shri Krushna Parmatma while uttering the 'Shrimad Bhagavad Gita' on the battlefield of Kurukshetra, awakened Arjun to fight. Arjun crushed the Kaurava army. Just look, Bhishma Pitahma was a *naishthik brahmachari*¹⁴, Yudhishtira was truth personified, and Dronacharya was such a great Guru! But for liberation, they were all left faffing about, whereas Arjun was totally free of worry. He had no fear at all with regards to any of this. Even though he had engaged in battle, he was aloof from it all; none of it left an impression on him. It is like falling in water and yet remaining dry! How is this possible? He had committed so much violence and yet none of it left an impression on him. How? Devotion! What devotion? He fought upon the instruction from God; he became an instrument for God's work – and so he remained totally aloof from the act. He kept this sentiment : '*Karishye vachanam tava*' – meaning, 'Oh Lord, I want to do as you say.' However, it was his worldly senses and *antahkaran* which were stopping him, because his mind and intellect were saying, I cannot harm my family and my relatives and I do not

¹³ Any instruction given by God or Guru, which is always for our spiritual benefit.

¹⁴ Refers to the highest form of celibacy, in word, thought and deed.

want to rule over the kingdom by destroying them.' All of these thoughts arose from his *rajogun* and *sattvagun*¹⁵, and so he initially refused to fight. However, because he developed conviction that Shri Krushna Parmatma is God; Arjun took His shelter, surrendered to Him and because of that he followed Shri Krushna Bhagwan's *aagna* and as a result the worldliness within his senses and his mind, intellect, consciousness and ego, all disappeared. Out of the six mandirs that Bhagwan Swaminarayan created, the first one was in Amdavad, and the first *murtis* He installed were of NarNarayan Dev. Nar means Arjun, and Narayan means God himself. So today, Arjun is worshipped alongside God. Arjun earned God's utmost *prasannata*.

In the age of *Kaliyug* very few are able to perform austerities. I don't think there is anyone here that has performed a *nirjala*¹⁶ Ekadashi fast today. In Bapa's time, half of the sabha would have done a *nirjala* fast on Ekadashi. We are not able to do a *nirjala* ekadashi fast, and there must be many here who do not fast at all on Ekadashi. Why? They will say, if we do this we fall ill. If it gets too hot, it is a problem; if it gets a little cold, that is also a problem, if it rains, that is a problem, if it is too windy, it is a problem, and if there is a storm, then that's a problem too. We are not in any position to perform any austerities, and yet our transformation is happening; we are changing and we are becoming more and more fulfilled. How? Through devotion. That is why Bhagwan Swaminarayan said, 'In *kaliyug*, there are very few who will perform austerities, and yet to enable them to make the greatest attainment, I have given the association of Santo.' When you join with such Santo, then whatever you do with the *aagna* of such a Satpurush, with the purpose of pleasing God, becomes devotion. God says, when you perform devotion in this way, 'we become pleased and your life changes.'

Shri Vallabhacharyaji gave the biggest gift to the world, in the form of devotion. In his time, he explained the means to please God, but where its essence is not understood, it becomes pure ritual. And people will be immersed in that ritual from morning till night. Whereas, what type of devotion did Yogiji Maharaj teach? If the mahapuja is being done in the mandir and some guests arrive, then Gopalbhai would

¹⁵ In this context, *sattvagun* refers to a state of mind where righteousness prevails and *rajogun* refers to the emotional state of mind.

¹⁶ Complete fast, with no intake of any food or drink, not even water.

immediately get up and welcome them, honour them, seat them, offer them some water and then get back to doing the mahapuja. Whereas for those whose *pooja* has become a ritual, they will not get up at all. They will not come out of their room, and nor will they let you enter. This shows that obstinate rigidity has set into the ritual. There is no rigidity in devotion, rather there is liveliness and that is where the joy stems from.

Bhagwan Swaminarayan said, these devotees are the very form of God that you ritually bathe, worship, feed and put to sleep; so then how can you ridicule them? God says, that when you serve them, you are in essence serving me! It was Yogiji Maharaj and Shastriji Maharaj that taught us this kind of devotion by which the worldliness and *mayik-bhav* in our mind, intellect and senses would dissolve and become divine.

Shastriji Maharaj propagated the pure Upasana of Akshar Purushottam, and gave us an exceptional path to transform our lives. If you are free, then you can do *pooja*, *dhun*, *bhajan* and prayer. Rather than remaining idle or doing countless other things – do *dhun*, *bhajan* and prayer; perform the *seva* of Thakorji. But in that process God, God's sadhu or God's devotee must not be sidestepped. This can only come with *mahatmya* and it is that *mahatmya*-filled devotion that transforms our lives.

It transforms the worldliness – the *maya* that resides within our five senses of action, our five cognitive senses and the four parts of our *antahkaran* (mind, intellect, consciousness, ego), and makes it all divine, and then the joy that arises is of a completely different nature. The function of the eyes is to see. See what? The person sitting in front of me is what the eyes see. Our nervous system sends a message to the brain that the person that you see is Amitbhai, and the knowledge that this is Amitbhai comes from the *gnan-indriya*. But for that vision to become divine, one has to see the God living within the person that you see in front of you. This Amitbhai is God's devotee; how can I serve the Lord that resides within him? If one thinks in this way, then your whole behavior and attitude towards him will change. Our senses, our mind, intellect, consciousness and ego are all *mayik* and so we interact with others superficially, seeing only the surface, but when the sentiments that reside within the senses and the *antahkaran* change, then one will interact with others seeing only their association [with God] – and so the whole dynamic changes. Then no matter what that devotee is like – he is God's devotee isn't he? And you will hug him. Then even if that devotee swears at you, it will not affect you in the slightest. 'He is God's devotee isn't he?! God is

working through him to remove my ego.' In this way, humility is sparked automatically.

Then, whatever food is given is taken as *prasad*. Wherever one goes, there is no problem with food. Whatever one gets, one eats. One should find mandir food tastier than restaurant food, because it is God's *prasad*. That is *mahima* and that is what you call *mahatmya*. At Gondal mandir, there would be *khichdi* and *shaak* every single evening, but it would be so enjoyable. Why? Because it was the *khichdi* of Gondal Dham, and there was *mahima* of *prasad*! If there is *mahima*, then you will be able to see God's association in all things. The *khichdi* itself had association and therefore became *prasad*, and that is why its flavor was different. Similarly, whatever the devotee may be like, but his association is with God! And for that reason we feel joy when we meet the devotee. And so all the mental calculations i.e. the calculations of taste – the calculations we form from what we see – all change automatically. And as a result, how exceptional would God seem? If we can keep these sentiments for devotees, then our way of perceiving Santo and God will change, and we will be filled with love when we do their *darshan*.

There is no special spiritual practice to transform our mind, intellect, consciousness, ego and senses. Through the mind, remember Him – meditate upon Him. Through the intellect, speak, sing and listen to the virtues and *mahima* of all. Through one's consciousness, contemplate Him and remember his *murti*. Then comes the ego – 'I am so good looking, so educated, so wealthy, so powerful; I sing so well or I write so well!' All of this is ego. But all of this is gifted to us from God. Who has given the gift of a sweet voice? It is God that has gifted this. For some it may be painting, for others it may be writing, or speaking; in this way all of the varied skills are all gifts from God. If one can understand and believe that all of this has come from God, then one can become free of ego, and as the *mayik-bhav* that resides within the mind, intellect, consciousness and ego subsides, all of these automatically become divine.

Because of our love for the Satpurush, we listen to the *mahima* of association [with God, Santo, devotees] over and over and over again, such that eventually our way of perceiving things, way of listening, our way of speaking all automatically starts to change; we don't have to consciously change anything. That is why Bhagwan Swaminarayan has said, greater than the earth is water, greater than water is light, greater than light is space, greater than space is *pradhaan purush*, and ascending in this way, the greatest is

Akshar, and that even greater than Akshar, and above Akshar is God himself, and you have attained His manifest *swaroop*¹⁷.

Through this, all Maharaj was trying to say was that I, who am the ruler of countless universes, is who you have attained. In spite of this, you will only look at me as a man because your vision is *mayik*. When I speak, you will interpret what I say with your intellect, but your intellect is worldly. In this way because our vision is worldly, we see God as simply another human being. But when you have *mahima* for the Satpurush, and you develop *atma-buddhi* and *preeti* for him, then the essence of God that resides eternally within him, completely transforms the way we look at things.

When we go for an eye test, they make us wear an empty frame. They then slide two lenses into that frame and ask us to read, starting from the first line, then the second and then the third and so on. What the line starts to look blurry, they change the lenses. In this way the glass lenses keep changing throughout those five lines and you are asked through which can you see better? This one or this one? In this way, when you can see completely clearly, they tell us the number of our lenses. Similarly, at first when the Satpurush says, 'what can you see?' – you will say, 'I see a man.' He will say, 'is that so?' and then he will speak to you, discourse, get you to do *seva*, wash dishes, take the extra weight out of your pockets. You will think, 'he is gathering all of this...' but he is not doing that at all; he is in the process of giving you glasses – the vision with which to see clearly. He will make you do different activities one after another, and after four to five years when you start doing things the way he says, then you realize, 'ohoho, this is the manifest Lord himself!' In this way he changes our vision. This is what the Satpurush does.

Mayik-bhav for God is when we feel in whatever is happening, that God is making me suffer. But no, that is not true; God has come to give us joy and contentment. What causes us to suffer are the orientation and sentiments of our mind, intellect, consciousness, ego and senses. To change that orientation and those sentiments; to remove the *mayik-bhav* that resides within them, Maharaj has elaborated upon this in this Vachanamrut, and told us who He is and what He has come for. He has explained so much to us. But we are not able to see God, because our perception is worldly. To make our *mayik* vision divine, He brought Gunatit and Santo with Him. And through pure Upasana, Shastriji Maharaj gave us recognition and understanding of the *Akshar-roop* Sadhu. So,

¹⁷ **One whose self-identity is completely merged in God. It refers to a state of one-ness with God.**

what happens when you join with such a Sadhu? He dissolves our *mayik-bhav* and we attain joy and contentment.

We are so very fortunate. We have come at exactly the right time. Shastriji Maharaj and Yogiji Maharaj spread this pure Upasana. In Shastriji Maharaj's time, you would get beaten for calling the 'Jai' of Akshar Purushottam Maharaj. Whereas now, you would be welcomed with great pomp and ceremony! Previously Yogi Bapa would say, 'The stove in Sarangpur could only be lit in the afternoon, if we went asking for alms in Khambhda in the morning.' They could only cook the afternoon meal by going out in the morning asking for grains. They would come back to the mandir at 10.00am and then cook the meal, but they would have to go out the very next day, for the next meal! And now? If we were to go on *padharamani*, then devotees offer *ras-rotli*, *malpuva-dudhpaak*, *shrikhand-puri*, *khandvi* and *undhiyu*. They make all of this. Even if we refuse it, they say, 'no, you have to eat this!' Devotees have developed so much *mahima*! But by whose strength and grace? It is by the strength and grace of Bhagwan Swaminarayan, Shastriji Maharaj and Yogiji Maharaj! They changed everyone's *mayik* vision. Because that *mayik-bhav* has become non-*mayik*, the *mahatmya* for Santo and devotees has increased so much, that everyone feels what can we not do for them?! Devotees are performing their *seva* with the understanding that by serving the Lord that resides within Santo-*bhakto*, the Lord is pleased. What self-motivated interest do they have? What do they want? Today's devotees are not asking for anything. Today if you travel within the satsang, you will see that devotees are not demanding anything at all. Whatever situations or circumstances the Lord puts them in, they are simply asking for the strength to cross over them and pass them with *dhun-bhajan*, prayer and *seva*. This is the exceptional spiritual community that our Lord has placed us in, and got us to carry out our devotion. If we could understand the glory of each and every one, we would feel so deeply fortunate, and that is characteristic of our *mayik-bhav* having dissolved. And to dissolve this, is one of the principal goals of our spiritual practice.

Yogi Bapa graced us and gave us the gift of such great Santo! Pramukh Swamiji, Mahant Swamiji, Kakaji, Pappaji, Hariprasad Swamiji, Guruji and Santo, Ashvinbhai, Shantibhai, Bharatbhai, Ratibhai, Sanandbhai, Harshadbhai, Poonambhai, V.S. and all of these Santo are a gift from Bapa. During Bapa's time, they lived with this *bhav*; they performed Bapa's *darshan* with this sentiment, carried out his *aagna* with this *bhav* and to please Bapa, believing all devotees to be faultless, they served them in word, thought and deed, and so

they attained God's *prasannata*. They did not fall into any judgment, comment or criticism of devotees, no matter what they were like, and instead cultivated affection for them, because they are all God's devotees aren't they?! And so the *mayik-bhav* that resided in the intellect dropped away.

Then there is the *mayik-bhav* that resides in vision. When one looks at the opposite gender – at a female, one sees beauty, or she is dark, she is fat etc., but when you see the individual as an *aksharmukt*, then all of those other perceptions dissolve. And when either gender looks at the opposite gender with this sentiment, then your *deh-bhav*¹⁸ will go. Remember this! At least try to practice this. When you speak with someone, speak as if you were speaking to God; look at them as if you were looking at God. To judge someone as being right or wrong – are all calculations of the mind, but if you hold onto the sentiment that it is God that is acting through him or her and interact with them in that way, then it means you have risen above the intellect and have risen above *mayik-bhav*; and that is the characteristic of having become *Akshar-roop*. What Maharaj was saying, is that over and above everything is the one Lord, and besides this, there is nothing else.

Gunatitanand Swami would perceive everything as wonderful. And just look at Yogi Bapa! When the ink-pot spilled, someone said, 'Bapa, that is inauspicious,' but Bapa replied, 'No Guru! That is auspicious!' Once Bapa was walking while holding the hand of a youth. The youth was wearing a watch, so Bapa asked him, 'what time is it?' So another youth replied, 'Bapa, his watch has stopped, it doesn't work.' So Bapa replied, 'Guru, you cannot say that; it shows the right time twice a day, doesn't it?!' This was Yogiji Maharaj! We may think it is funny, but they are teaching us that no matter what the circumstance, no matter whatever the situation but see God as the all-doer. And once you believe God to be the all-doer, no matter whatever situation arises, do *bhajan* to have the strength to accept it, then your joy will not go.

For us, God is so very generous, so very compassionate! Whichever situations we are put in, if we use those situations to do *bhajan*, then we would cross over everything! God's devotees should only use one tool – only look to one solution – do *dhun*... Swaminarayan... Swaminarayan... Swaminarayan... !!! No matter what the situation, God will certainly, certainly,

¹⁸ **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.**

certainly help you. God says, 'You have attained me, so do *dhun-bhajan* and pray. You will be tested and I will put you through trials, but I will also take you across them and make sure you come out the other side. Just remember me and call out to me.' For Prahlad, God manifested out of a red, hot pillar; and when Narsinh Mehta's hands were put into boiling water, they came out unscathed. When Meerabai drank the poisoned milk, nothing happened to her. When a cobra bit Yogi Bapa, nothing happened to him. Just look at all of these examples! That is why God asked us to do *bhajan* and to cultivate the habit of *bhajan*. The easiest weapon of all is that of *bhajan*, but it is so difficult for us to put into practice.

The one who can understand the importance and *mahima* of *dhun*, has Aladdin's lamp in his hand. You may have the magical lamp in your hand, but if you do not rub it, then what? If you do not rub it, the genie will not come out. For the genie to appear, you have to rub the lamp. Similarly, God says, 'I am in front of you and behind you, but call out to me! Remember me! Then I will certainly, certainly, certainly come!' And to call out means? Swaminarayan... Swaminarayan... Swaminarayan ! And if you want your call to reach God, and make sure it is not disconnected, then you have to understand the *mahima* of God and God's devotees. If you fall into any kind of gossip, slander, criticism or ill-talk of any devotee, then know that your line to God has been disconnected. Then no matter how loud you shout, God will not hear you. *Nirdosh-buddhi*¹⁹ is the supreme *seva*. If you pray holding onto *nirdosh-bhav* then God says, 'I am next to you; I am with you, I am within you and I am within every devotee.' As we start to gradually believe this, understand this, we will also start to experience this. Then the joy, peace and complete ease in our hearts will start to increase all of a sudden. And because we have *atma-buddhi* and *preeti* for such a Satpuruṣh who leads us to this understanding, this path has been opened up to us.

This is the greatness of Santo like Ashvinbhai and Shantibhai! Remember! They are not ordinary sadhus. We have attained such exceptional sadhus simply by God's grace. But to live with them and understand their *mahima* is extremely difficult and is a great attainment. One should understand their glory in this way, know their words to be true, and if you live according to their *aagna*, do *dhun*, *bhajan*, *prarthana* and *seva*, then the *mayik-bhav* that resides within us will automatically change. Sahajanand Swami Maharaj ni Jai !

¹⁹ **The inner feeling and conviction that God and all of God's devotees are faultless.**