



Divine Discourses of Sant Bhagwant Sahebji

Spiritual Essence

Discourse on Vachanamrut Gadhada Madhya 19 :

“Shushk Vedanti na Granth nu Shravan kari Dilgir thai kaagad lakhya nu”

[Writing a Letter Having Become Distressed by Hearing Shushka-Vedanta Shastras]

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Then addressing the paramhansas, Shriji Maharaj said, ‘To learn about the beliefs of those possessing *shushka-jnan*, I listened to their shastras...

How compassionate and gracious Maharaj is! He did this, just so that we, who are associated to Him and have taken his refuge, may gain the nectar of wisdom, and may find what is most beneficial for our soul’s liberation. To give us this, Maharaj himself made the effort and exerted himself. At the age of eleven years, He left home. What does an eleven year old child even know? Besides playing and school, an eleven year old would have no greater interests. At that age, Bhagwan Swaminarayan left home and encircled the whole of India on foot; He went to all the places of pilgrimage, all the renowned sites people would go to, for the liberation of their soul. He dove into study of all the principles, met with all the Acharyas, met with all the elevated souls. He enquired and listened to what everyone had to say; He stayed with them and had discussions with them. In those eight years, Maharaj performed such intense austerities for us! Alongside this, he travelled on foot so far and wide, filtered all of that knowledge for us and gave us the cream – the essence of it all! Maharaj while speaking this particular Vachanamrut is

seated in Gadhada, and even then, He took the trouble of listening to the scriptures of the *shushk-Vedanta*.

Merely hearing them, though, has caused much grief in my heart. The reason is by listening to the shushk-Vedanta shastras, the *upasana* of God is dispelled from one’s mind, and a sense of equivalence arises in one’s heart, whereby one begins to worship the devas too. And the minds of whosoever listens to such words of those shushka Vedantis, would become extremely corrupted too.

Maharaj has spoken about Upasana here. The shushk Vedanti believe God to be formless. ‘*Aham Brahmasmi*’ – where they see themselves as holding the most elevated state, and hold to be recognised as God or the essence of God himself. When you look at India, there are so many Gods! This God, and that God, but all of them are shushk Vedanti. In any way whatsoever, they try to show themselves as being *siddha purusho* through a few miracles and powers, and so now many of them are worshipped as Gods! When we see all of this, we think, ‘what exactly do they have?’ They do not have any wisdom with regards to the liberation of the soul; they do not have any scripture, they do not have any Upasana – it’s all here

and there and anything goes! And the whole public too, don't know what it is, but they immerse themselves in this, give thousands and millions in gifts, and will do this, do that and gratify themselves in doing so. Maharaj says, after listening to the talks of such shushk-Vedanti scripture, it weighed so heavily on the heart because it is a breach of Upasana, and the talk is such that it actually disadvantages the *jiva*. The shushk-Vedanti's way is intellectual, and they convince people through logic and reasoning. Maharaj says that, by listening to and studying the scriptures of the shushk-Vedanti, so many souls fall from the path of liberation! And so Maharaj showed his dejection with regards to this. On top of that, so many people listen to this and follow it.

...Even though I listened to the principles of shushk-Vedanta with a specific purpose...

Maharaj is saying, that he was listening to it in order to extract and give us that which is good from it, but having heard it he became very disheartened. That means we cannot listen to it at all, because, we would fall under its influence.

...I went to sleep last night after listening to Ramanuja's commentary on the Bhagavad Gita. Then I had a dream in which I went to Golok, where I saw countless attendants of God. Of those, some I saw are in the seva of God, and they appear peacefully still, and others are singing devotional songs of God; in fact, they sing the devotional songs composed by Muktanand Swami and Brahmanand Swami, and they sway as they sing those devotional songs...

Maharaj read Ramanujacharya's commentary on the 'Shrimad Bhagavad Gita' and retired to sleep. Then Maharaj said, he went to Golok that night and there he saw many attendants in the service of God. In Golok, the devotional songs being sung were those composed by Muktanand Swami and Brahmanand Swami. They were singing and swaying to those devotional songs. Here when Rajubhai and Babu sing *kirtans*, we all start to sway. The reason is that they sing with supreme devotion; they sing with the

sentiment to please God, and they sing believing that God is manifest through the deities, through Santo and therefore we all become immersed in their singing and sway.

Then, I also joined those who were singing and began to sing devotional songs. While singing, the following thought arose, 'One who shuns such loving bhakti of God and such *upasana* of God, and claims to possess *jnan*, believing, 'I myself am God,' is extremely wicked.

See, one who is ignorant believes himself to be God. God is manifest through the wonderful Upasana, murtis, sadhus and Santo that we have, and aside from the community of devotees who offer devotion to please them, Maharaj says he feels pity for all of those so-called wise ones who are performing intellectual gymnastics. Our Kusumdidi, stays at our mandir in Allentown, America. Surendrabhai, her husband was a true devotee. He had taken the spiritual shelter of Yogi Bapa, and Bhagwan Swaminarayan. He had exceptional love for Ashvinbhai and Shantibhai and so he was flying in devotion. And his wife, Kusumben was an intellectual. So she would feel, 'what are you all doing getting together, eating, drinking and singing kirtans! None of you are reciting or studying the 'Gita,' nor are you speaking about any of the Upanishads – the Vedas, the Vedanta'; and so all of this would not sit in her mind very easily. We know the whole story. She became very drawn to Chinmayanand Swami. Listening to Chinmayanand Swami's discourses on the Gita, she became crazy for it. But at the very end, when Chinmayanand Swami was going to renounce his physical existence, he called for Kusumben and told her, 'Kusum, I am now going to leave my physical frame. Make sure you go back into the Swaminarayan fold. Stay there and carry out your devotion.' Chinmayanand Swami gave her this *aagna*¹ and so she joined with Surendrabhai in devotion, and they left everything behind and came to live at

¹ Any instruction or command given by God or Guru, which is always to one's spiritual benefit.

Allentown mandir. Now it is understood, that what we have here is itself true devotion and true Upasana, whereas that was intellectual gymnastics.

Those who are *gnani*² will be doing mental gymnastics, but that brings 'dryness' or dullness and that is why Maharaj used the word, 'shushk Vedanti'. The knowledge of Vedanta can make a person thorny; it can make a person completely dry. There is no joy. If you want the joy of pleasing God, then the path of devotion is best for that. There is *kirtan-bhakti*, *shravan-bhakti*; there are nine types of *bhakti*, and so you can carry out your devotion according to whichever you are most inclined to, and you will experience a different joy in your life and you will also find satisfaction in doing it. That is why Maharaj has said, that there is certainly a need for knowledge in order to understand *mahima*³, but more pivotally, one needs Upasana. But what can the shushk-Vedanti do! They believe God to be formless, so whom would they meditate upon? Whose *bhakti* would they perform? Whose *mahima* or virtues would they talk about? That is why dryness sets in.

Someone can keep complimenting *laddus*, but until you don't eat one, you won't get any joy and your hunger won't go. Similarly the *gnan* – the wisdom that is being described, is dependent on God; and so have *darshan* of that Lord, sing the *mahima* of that Lord, and join everyone to that Lord – then that itself is *gnan*!

The crux of all wisdom and the essence of all essences is to recognise and know God! So which God should one recognise? The formless God has no shape, so how do you recognise Him? That is why when you hear the *mahima*-filled talks of God who is *sakar* and *pragat*⁴ - that *gnan* is true and you will experience an incomparable joy; that is what Maharaj is telling us. All these people have gone onto

² 'Gnan' refers to wisdom or knowledge, and 'gnani' in this context refers to one who is bookishly knowledgeable.

³ Glory of God, Santo and bhakto.

⁴ *Sakar* means to have a physical form just like us and *pragat* means that God is eternally present within that physical body.

the wrong track and that is why Maharaj goes on to say, 'let us write a letter.'

Maharaj says, he went to Golok and sat with the bhakto there and he found there was supreme peace and supreme joy. Then he thought, leaving aside the joy of these wonderful nine forms of bhakti, why do they fall into this confusion? Maharaj felt sorry for them. And they all propagate the understanding of '*aham Brahmasmi*' – that they themselves are God. Everywhere, the kinds of things that are being propagated are miracles and so-called supernatural happenings. And people believe miracles and supernatural things to be God and run behind them, following them everywhere and wasting their time. Maharaj has used the word 'extremely wicked' for those who say that they themselves are God. Not just 'wicked' but 'extremely wicked'! How much irritation Maharaj is expressing towards them! We are not capable enough to withstand this and so we must never read such scriptures and never associate with such company. That is what Maharaj is saying.

...Then Shreeji Maharaj said, '... so that they never lapse in observing dharma and in offering bhakti to God in any way.'

So that one never lapses from observing dharma or offering bhakti to God in any way, see?! Otherwise, we are such that we go to so many different places and meet so many different people. Many people have this habit of - come let us have a look, let's listen to the discourse of this person or that person! But put all of this aside! If you have taken admission into a college of Science, then why are faffing about in Arts or Commerce? You will not gain anything. You will be left in limbo; you will get nothing from Science nor will you get anything from the Arts. That is why Maharaj says, you can go anywhere, but you must be aware of this.

There was a person from Sokhda. He was in Vadodara and he was going from Mandvi to Nyay Mandir – and was passing Zaveri Bazaar on the way. The Zaveri Bazaar is filled with jewellers' shops selling gold and silver. The

shopkeeper had displayed ornaments in the window, and this person was looking at them from the outside. He was wearing crisp, white linen garments and had a *topi* and so he looked like a politician. The jeweller spotted him from the inside and thought, 'He looks like a good customer.' And so the jeweller said, 'Bhai, why look from the outside, do come in!' The jeweller thought this man seems to be looking to buy something. The man went inside, and so the jeweller began taking out different ornaments to show him. You all know that when one enters such a shop, they quickly start taking out all the samples to show you. Similarly the jeweller in this shop spent half an hour showing this man all the various ornaments and then asked him, 'Say, what would you like to buy from this?' The man replied, 'I was actually out looking for a clay water pot.' The jeweller became so furious! 'Does this look like a shop for clay water pots?!' Then the man replied, 'Look, you were the one who called me in. I didn't say anything and you started showing me things. Then you asked me what I wanted, so I am only telling you what I am out to get! What else should I say?!' Similarly, if you are out to get a clay water pot and you fuff about in a jeweller's store, will you get what you are looking for? If you want liberation for the soul, then go to the place where you will get it. Put aside fuffing about in other places. You are needlessly wasting your time and money. So first of all decide what it is that you want! Do you want liberation while in your present physical state? Do you want to please God? Then only go to the place where God is manifest! Why are you fuffing about everywhere else?

That is why Maharaj says, wherever you go, visit or travel, you should be aware; if the place is of no use to the liberation of your soul, then why are you wasting your time there? Why fuff about here and there? Maharaj says that it is so that you do not have to fuff about that I have done all of this for you, so do what I am telling you!

If you procure a buffalo, then you milk it, then curdle that milk to make yoghurt and then make butter from it, following which you heat the butter and make *ghee*, and

then finally you eat that. How much effort does that take?! Instead, if you simply procured a tin of ghee from Amul, all you need to do is take a spoon and start eating! Similarly for the liberation of the soul, you will get entangled looking for this here and there. Maharaj says, it is because of this that I encircled the whole of India for eight years, that I discussed and debated with everyone, that I met all the Santo, Mahanto and Acharyas, and presented to you the best path for the liberation of the soul in the age of *Kaliyug*⁵ – the path of devotion. Now put aside fuffing everywhere and start walking on the path of devotion.

If you are shown directions and you are told that when you leave from here, go out and turn to the right and then go straight, you will come to a railway over-bridge, go over the bridge and then turn left to reach National Highway no. 8. If you follow that road straight all the way, you will get to Bardoli. But if you then decide to fuff about, you will suffer! And then whose fault is it? If you see the sign-board for Chikodra, then you will go to Chikodra. Further along, is Dakor, so have a wander there – and further still is Shyamlaji, so why not have a wander there too? If you carry on in this way, you will not reach Bardoli, but end up in Delhi. There are many who have the habit of fuffing about in this way. What Maharaj is saying is that, I have done all the groundwork already, and I have done it to give you the best, so now have some faith and trust in me and start doing this. Stop going here and there unnecessarily.

..Then Shreeji Maharaj said, 'Let us write a letter to send to all of our satsangis in various places so that they never lapse in their observation of dharma and offering of bhakti to God in any way whatsoever, and so that their mind is never dislodged from their *Ishtadev*, Shri Krishna Narayan.

See? Wherever you go, one's mind must not be dislodged from *niyam*⁶ and dharma, or from devotion –

⁵ Yuga in Hinduism refers to an epoch or era, within a four-age cycle. Kaliyuga is the fourth of these and is characterized by lack of virtue, ignorance and discord.

⁶ In this context means moral and spiritual disciplines or codes of conduct

and that is why Maharaj said, 'let us write a letter,' in order to create such solid devotees, who do not fuff about everywhere. We have not requested anything, and that is why Maharaj is known as *krupalu*⁷ - He is giving this to us without us even asking for it. He is protecting our best interests; without us asking for it, He takes such care of us, so that we do not fall from the path of liberation.

'Written by Swami Shri Sahajanandji Maharaj, may all Paramhansas, and all satsangees – male and female – please accept sincerest 'Narayan' from me. Secondly, I am issuing the following as a command: The avatars of Shri Krishna Narayan – Purushottam Bhagwan – manifest amongst humans and devas for the purpose of establishing dharma, uprooting *adharma*, granting darshan and protecting His ekantik bhaktas, who are replete with the virtues of Brahmacharya, non-violence, atma-nishtha, vairagya and bhakti coupled with the understanding of God's glory.

Maharaj himself was the very manifestation of God! Why did God manifest? To protect His supreme *ekantik* Sant, to take – such Santo, such bhakto, who practice *brahmacharya*⁸ and non-violence, and possess the virtues of *dharma*, *gnan*, *vairagya* and *bhakti*⁹, across the ocean of *maya*¹⁰ and to liberate everyone; that is the reason for His manifestation, and the purpose of His giving *darshan* to us now.

Therefore one should have supreme and singular conviction of that avatar.

Such is the Lord whose refuge we have taken, who we have accepted, for whom we have *atma-buddhi* and

⁷ Full of grace

⁸ Celibacy

⁹ *Dharma* refers to religious disciplines/ duties, *gnan* refers to spiritual knowledge, *vairagya* refers to detachment from worldly attachments and *bhakti* refers to devotion.

¹⁰ Anything which distances one from God, or acts as an obstacle to reaching God.

*preeti*¹¹, and it is supreme and singular conviction in Him that we must have! He is my *Ishta-Dev*! Whether I sink or swim, my Lord is the giver of all my contentment and the reliever of all my suffering.

Some say, 'I have just been on pilgrimage to Tirupati, and if you shave your head there, your wishes are fulfilled,' and so people go there. Others say, 'If you go here or if you go there, then all your wants are fulfilled,' and so people run there. In this way, people are continuously fuffing about and they have no idea of what is being fulfilled and what is not being fulfilled. But just because a few people say, 'I took this vow and my work happened,' other people then take on that vow. Then if you meet a third person and he says, 'I went to such and such a place and offered a coconut and got what I wished for,' then you will go and offer a coconut! So is it a shop, that whenever you go, you trade for what you want? Rather, one should understand that, I have attained God – and so if it is fulfilment I want, I will ask Him for it, and if I want to be freed from pain then it is my Lord who will free me. Even if someone else can ease it, I do not want it eased by someone else! This is the kind of spirit that should be in the bhakt! I only want my happiness and fulfilment to come from my Lord, my *Ishta-dev*, and not from anyone else. A woman gains her happiness and fulfilment only from her husband; if she fuffs about elsewhere, then she will not be known as having *pati-vrata*¹². Maharaj is saying, do not fuff about elsewhere. You have taken my refuge so now have conviction. Stick to me, and offer your devotion.

...One should maintain firm conviction in the same way that Sitaji had firm conviction in Ramchandraji's flawlessness.

Sitaji's firm conviction in Shri Ramchandra Bhagwan was coupled with her belief in his faultlessness. More than

¹¹ *Atma-buddhi* and *preeti* means to love the Satpurush as one's own atma, and thereby refers to a bond of inseparable loving association.

¹² The term *pati-vrata* means single-minded devotion and unswerving loyalty

being his wife, she was his disciple. She totally accepted him to be God; and therefore completely faultless! Even though she was sent back into the jungle for no fault of her own, she did nothing, which would aggrieve Shri Ramchandra Bhagwan; this is the kind of conviction a bhakt should have. Bhagwan Swaminarayan says, if one has understanding like Sitaji, then one has realised all of the Vachanamruts’.

One should lovingly perform the *mansi puja* of the Lord, and physically offer unto Him the nine types of bhakti. If the incarnation of Shri Krushna Narayan is not manifest on earth, then one should perform puja of his form mentally and also physically by offering sandalwood paste, tulsi, flowers and other such auspicious offerings.

If God is manifest then one should go for His *darshan*, and if the Lord is present through an image or deity, then one should mentally perform pooja, by offering roses, flowers, sandalwood paste, food offerings and aarti. One should continue offering pooja mentally to one’s *Ishta-dev* and one’s Guru. God has given each one of us a pooja, so that if our Lord, or our Guru is not physically in front of us, then we offer pooja to his image. Even if you don’t have flowers, you can mentally place an offering. You may mentally place food offerings before the Lord! Mentally, we can offer the most wonderful pooja.

Moreover, one should offer upasana only to God and not to any *deva*.

Do not perform upasana of anyone else; everyone is worthy of respect and everyone is good - just as a woman who gets married is joined to her husband while respecting all the other males in the household who are also good – the brother-in-law, father-in-law etc. If all the males in the household sit down to eat, would the wife serve a sweet delicacy only to her husband? She would feed everyone and would make that dish for everyone. If she were making hot *bhajias*, would she serve her husband cold ones? No she wouldn’t, but she would serve their guests hot *bhajias* first. Similarly, this is what Maharaj is saying to us, that perform the seva of everyone; everyone

is worthy of respect but in the same way that a wife’s ultimate bond and connection is with her husband, our ultimate bond, focus and connection is with our *Ishta-dev*, Bhagwan Swaminarayan.

..And if one offers Upasana to other devas, then that is a grave fault and one’s vow of fidelity is lost and one’s bhakti becomes like that of a prostitute. So, one should offer bhakti to God in the manner of Sita and Rukmini.

If we perform the Upasana of other *devas* then that will gravely disadvantage us and our devotion will become like that of a prostitute. To offer bhakti like Sitaji and Rukmini means, just as for Sitaji there was only Ramchandra Bhagwan, and for Rukmini there was only Shri Krushna Bhagwan – for us there can only be our *Ishta-dev*, Swaminarayan Bhagwan and our Guru! Everyone else is worthy of respect and *darshan*; if they come home, then invite them and perform their seva. Previously in the Vaishnav Sampradaya, *pati-vrata* devotion was extremely staunch. Amongst those Vaishnavs’ who did not understand this clearly, so much rigidity set in, that they would not even utter the name of any God except of their *Ishta-dev* Krishna Bhagwan. They would not ever drink water from anyone’s home where ‘*Brahmasambandh*¹³’ had not been taken. If a Vaishnava lady had to take some clothes to have stitched by her tailor and if someone were to ask her where she was going, she would not use the Gujarati word ‘*shivdavva*’ – which means to get stitched, because it contains the name ‘Shiva’! So she would use another word instead of ‘*shivdavva*’ – like ‘*sandhavva*’ which means to get mended. According to such Vaishnavas, one cannot utter the name Shiva, because due to their lack of understanding, to speak that is a break in their *pati-vrata* devotion! According to them you cannot utter any other name except that of Shri Krushna Bhagwan.

¹³ *Brahmasambandh* is a formal initiation ceremony into the fold of the Vaishnava tradition known as *Pushti Marg*. It is only upon receiving this that one is known as a *Pushti-Margi* and becomes eligible for the seva of Shri Krishna.

Bhagwan Swaminarayan made improvements in this, by instating all the *devas*. He instated Nar-Narayan Dev, Laxmi-Narayan Dev, Radha-Raman Dev, Gopinathji etc. He instated all of these incarnations of the Lord in the mandirs. They are all worthy of *darshan*, and respect, but upasana has to be of our *Ishta-Deva*. It is He who we remember, contemplate, meditate upon; it is He who we want to please, and constantly harbour the wish to live our lives for! Otherwise, you can perform everyone's seva, call everyone, and speak to everyone gladly. Maharaj says, that of course you must; that is true bhakti. And of course you must see the Lord in everyone – '*jya juo tya Ramji, biju na bhaase re.*' But the foundation of *pati-vratta*, must be absolutely unshakable, and that is what you call true conviction! To have solid conviction and devotion for your *Ishta-Deva*, and if you firmly have these, then God says that all the doors will automatically open for you.

The leaders of the Vaishnava community are truly also leading them in a wonderful way and are in the process of creating such harmony. They come to our Swaminarayan *utsavs* and give their blessings. They go to all the mandirs and do *darshan* as well. They meet and intermingle with all the bhakto. The reason is that as a result of increased education, knowledge is being purified and so all the ancient rigidity is being eroded. Amongst all of the faiths, harmony is increasing.

Otherwise, if we ourselves did not understand what God was trying to tell us, then we would say that Bhagwan Swaminarayan has said that we should not perform the upasana of any other Gods, and so there is no one except Swaminarayan; this understanding is clearly wrong. This is not what Maharaj is trying to say. In our hearts, none other than our *Ishta-deva* should hold the highest place, and therefore we should not be swayed by anyone else. If anything were to happen then it is only before our *Ishta-deva* that we should pray; it is only His upasana that we should carry out. One should have the firm conviction that whatever my *Ishta-deva* is doing in my life is only for my good. If anything untoward happens, then to cross over it

we must chant the Swaminarayan mantra given to us by our *Ishta-dev* – and do nothing else besides this, then it can be said that we are satsangees. But if you fall into debate about other Gods with other bhakto, and you feel you want to defeat them by saying our God is greater than yours, or my Guru is greater than yours; then this is sheer ignorance. Do not fall into this at all. This is what Maharaj is trying to explain to us.

One should meditate only on that God and not upon any *deva*. Nor should one meditate on a sadhu, even if he has attained an elevated state and mastered Samadhi.

Such Santo who do not have upasana and yet have attained an elevated state; remember this! The human body has such immense capabilities, is so very powerful, and if one develops these then man would be able to see into the past and into the future; he would be able to read peoples minds, tell them about their past and their future. There are many such elevated sadhus. So Maharaj is telling us not to meditate upon them.

Furthermore, all should strictly abide by the *dharma* of their varna and ashram.

According to *varnashram* (*varna* and *ashram*) means the renunciant and the householder should abide by the codes of conduct of their respective station. There are other *varnashram* too i.e. Brahmins, Kshatriya, Vaishya, Shudra – which refers to caste-based occupation, but all of that is obsolete now. Today, even Brahmins go to work. A Brahmin today could be a doctor performing surgeries. Maharaj kept only two *ashrams* – that of the renunciant (*tyaag-ashram*) and that of the householder (*gruhasth-ashram*)! Householders should have a good home, live comfortably, give their children a good education etc., whereas renunciants should have their Lord at the centre of their lives, and not beat about with anything else. We only want to keep those things, which God is pleased with. Otherwise, we have no need for anything that God does not like. Renunciants should have minimal needs and should increasingly only harbour the inclination and desire to live more and more for God; that is *tyaag-ashram*!

Whereas householders, in order to perform the seva of all, should procure things in order to look after and welcome Santo, bhakto when they come, and always keep the sentiment to live their lives as householders in the way that pleases God.

If us Sadhus travel with many bags etc. – then we have to dive into the headache of managing all of that – ‘where is my bag? Where is my mobile?’ etc. We have to live in God, and so our needs should be absolutely minimal. What is the need for so many things? Wherever we go, our haribhakto sit for satsang with us, and they take care of and arrange for all of our food and drink. So we do not need to poke our heads into that. There is a flight motto I read, which says, ‘Less luggage, more comfort.’ If you were to look - especially on flights from Dubai, it is really a sight to see. All the bags are full and then it seems whatever people have left over, they stuff into carrier bags. Then they carry not only their bag, but also carrier bags under each arm. Then they get onto the flight; the seats are so small, so there is not enough space under the seat, so where do they put their carrier bags? The airhostess won’t allow anyone to put them in the gangway. So then they hold them in their laps, or put them on their feet. So for the whole length of the flight, they are stuck with that inconvenience. But what can they do? They want all of those things. The sadhu must only live in God, and other than that should live by the motto, ‘less luggage is more comfortable,’ and so must have minimal habits. If the sadhu gets something then fine, and if he does not get it, then that is God’s will! In this way, the life of a sadhu should be like that of a hermit. There should be no such thought as ‘I will have to have this, or I want this.’ Rather there should be the constant sentiment that, ‘I do not want anything other than my Lord.’ And if the sadhu is such, then such a sadhu will be completely care-free. Therefore a renunciant should in the way of the sadhu, live more and more immersed in God and have the inclination to give God to all those bhakto who are doing seva. These are the two things a sadhu should have.

Furthermore, all should strictly abide by the dharma of their varna and ashram. All men who firmly abide by this injunction of mine will develop resolute bhakti towards Shri Krishna Narayan like that of Narad. And all women who accept this injunction of mine will develop resolute bhakti towards Shri Krishna Narayan, like that of Lakshmiji, Radhikaji and the gopis. Conversely, the bhakti of those who do not accept these words of mine, will become like that of a prostitute.

What words Maharaj has used! He is igniting our awareness – to keep such conviction, to maintain firmness in *pati-vratta*, and absolutely disregard any such low talk, any other books etc. One should only look at that which speaks or talks of God as being eternally divine, manifest and with form, and that which sings the glory of such a Lord, such Santo and such bhakto. This is the only spiritual knowledge that we must dive into, and not accept anything else. In our minds, we must accept only that which God is pleased with, only that by which God’s glory is understood, only that by which we can perform the seva of God and his bhakto – all such things are acceptable. Everything else should not be accepted; the mind should say no; then that is what we call absolute firm conviction.

Maharaj wrote a letter to all the bhakto – you all go to many places, meet many people, listen to many things, read a variety of things, and associate with many different religious people; but take care in all of that, not to accept any such thing [which negates the form of God]. God is eternally manifest, with form and is the supreme all-doer, and all those who are associated with him are faultless and divine. If anything – any talk or person – tries to sway you away from this, you should not accept any of that! Then that is what we call *gnan* – true wisdom!

Written on Magshar vadi 14, Samvat 1878. After writing this letter, Shreeji Maharaj had it sent to all satsangees residing in various places.

What grace Maharaj showered upon everyone! How much care he takes of all of us! That is where we have all gained our great fortune.

Sahajanand Swami Maharaj ni Jai!

