



Divine Discourses of Sant Bhagwant Sahebji

Spiritual Essence

Discourse on Vachanamrut Gadhada Madhya 21 : “ *Mudda nu* ”
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In propagating the pure Upasana of Shri Akshar Purushottam, P.P. Shastriji Maharaj carried out an exceptional work. To gain understanding of that pure Upasana, Shreeji Maharaj's divine words in this particular Vachanamrut are of utmost importance. In India and in the entire world, humankind is in search of happiness, peace and fulfilment, which we call '*kalyan*' – and everyone is seeking *kalyan*. To this end, our sages and incarnations of God manifested and showed countless paths to attain this peace, happiness and fulfilment. Many principles became well established and many methods of Upasana also became well known. In the way that progress is made through new discoveries in science, for example we keep getting newer versions of mobile phones, or cars, facilities in our homes, our clothes; in all of this there is continuous progress, so would there not be progress in spirituality too? In earlier times, sadhus would walk everywhere, renounce the world and sit in a cave, grow a long beard and have matted hair; they would change their attire and their name; so should those same ways still continue now? Two hundred years ago Bhagwan Swaminarayan manifested and brought advancement

to spirituality. The advancement that we see on the path of liberation, was brought about by Bhagwan Swaminarayan two hundred years ago.

What is needed for the liberation of the soul? One day all the organs of the body started to fight. The legs said, 'it is because of me that this body can walk; my contribution is so great that in fact, I am the most important.' The hands said, 'you forget it, you might walk, but without me how will the body eat? How will it write? So actually, it is me that is most important.' So the eyes piped up and said, 'if it wasn't for me, the body would not be able to see, so how would you walk? How would you eat?' The nose intercepted and said, 'it is through me that the body breathes, and without me how would you all live?' In this way, all the organs tried to show how great they were, with each one stating their supremacy. The fight between them escalated. While they fought, the soul simply watched and then said, 'All of you, listen to me. I am leaving the body, but you all stay here.' When the soul leaves the body, what are the hands, legs, eyes and nose worth? They become worthless. So all of them said at once, 'No, no, you must not go.' That which sustains the body is the life-force, the soul – and that is the most important. If the soul

leaves the body, then the body becomes worthless. No matter how beloved the person is to us, but once the soul leaves that body, you have to cremate it. That is why the soul within the body is of great importance. You can adorn this body with good clothes, jewellery, a great hairstyle; you can go to the beauty parlour and have a makeover – and all of this will make the body look good, but that which is the life-force of that body, is the soul. If the life-force is there, then everything follows, and everything will look good. It is because of the life-force within the body that the body is valued. However much you adorn your body with good clothes, jewellery etc. is how good you will look, but it is all possible because there is a soul within the body.

God says everything you are doing for your *kalyan* is fine, but for *kalyan*, what is it that is truly of importance? That is what Bhagwan Swaminarayan is showing us in this Vachanamrut, entitled '*Mudda nu*' which means 'The Main Principle'. Bhagwan Swaminarayan is talking about the main principle here. If you carry out your *niyam*, *dharma*¹ and everything you do, after understanding this, then it will all be so much better.

Gunatitanand Swami explained this so concisely, 'What is the value of one zero? The answer is - nothing. If you put another zero behind that zero, what is the value? Again, nothing. If you put a third zero behind those two zeros, what is the value? Nothing. Even if you put one hundred zeros together, their value would still remain zero. But if you simply placed a 'one' in front of the zero, it automatically becomes ten, and then if you add a zero, its value increases to a hundred; add another zero, it becomes a thousand. As the string of zeros increases, the value of the number increases. But all of this is due to the 'one' that is at the front. The importance is of the 'one' – whereas the zero, in and of itself has no value at all. Similarly, Bhagwan Swaminarayan is explaining it to us in this Vachanamrut, what is actually of importance when it comes to our

liberation. That is why the *Paramhansas*' gave the title – 'The Main Principle' – to this Vachanamrut.

When Maharaj spoke this Vachanamrut, he was sitting in the square opposite the Shri Vasudev Narayan Mandir, on Fagun Sud 15, in Samvat 1878; it was the day of the full moon and the auspicious day of *Holi* – Bhagatji Maharaj's birthday.

Then Shreeji Maharaj said, 'Please stop the devotional songs; I wish to speak to all of you, so please listen attentively.'

These are words of grace! Maharaj of his own accord says, 'Stop the singing, I want to tell you something so please pay utmost attention and listen.' The reason Maharaj says this, is that we could be sitting there but our minds may be wandering elsewhere. That is why Maharaj had to say, that what I am about to tell you is important and therefore listen to this with your full attention.'

I myself have attentively listened to all of the scriptures, which Vyasji has written regarding the attainment of liberation.

God is showering such immense grace upon us! Maharaj himself had attentively listened to all the scriptures that Vyasji wrote pertaining to the liberation of the soul. If Maharaj had said to us, 'go off and read all of those scriptures, then I will speak to you,' – we simply would not have had the time to do that. Not only do we not have the time to read them, we do not have the time to understand them either! We do not even know which scriptures there are out there! Then how could we possibly read them? But God has showered his unparalleled grace and compassion upon us! How eager Maharaj is! Just so that we may gain that ultimate fulfilment, He himself attentively read and listened to all the scriptures and then tells us – gives us the essence from all of those put together.

In all of those scriptures, the main principle that prevails and the only principle for the liberation of the embodied soul is simply this: that the sole creator, sustainer and destroyer of this entire cosmos is God.

¹ Moral, spiritual codes of conduct, your duties etc.

There is only one principle in all of the scriptures. For the liberation of the soul, there is only this: to understand that the all-doer of all things is the one God. Maharaj tells us the main principle, which is that, 'God is the all-doer.' This is the first step of the pure Upasana of Akshar Purushottam : God is the all-doer. The inspiration and agency behind whatever has happened in my life, whatever is happening and whatever will happen, is God. If we believe anyone or anything else to be behind it, then that is ignorance.

Moreover, in all of those scriptures, there are talks of the divine actions and incidents of either God or his Sant. And the observance of *varnashram dharma*² and its subsequent fruits of *dharma, arth and kaam*³ – do not and cannot grant liberation. The only fruit of the observance of *varnashram dharma* is worldly reputation and physical comfort.

There are two things here. One is that God is the all-doer, and that in all of the scriptures are the talks of God or his Sant's divine actions and incidents. And then the codes of conduct relative to one's *varna* and *ashram* i.e. *Brahmin, Kshatriya, Vaishya and Shudra*⁴. But then there is also *tyag-ashram*⁵ and *gruhasth-ashram*⁶! Simply put, if you live in a way that is good and right, then you will attain *dharma, arth and kaam* – but you will not attain liberation. Your status will increase in the world. In the same way that Bhishmapitamah was a *naishtik Brahmachari*⁷ and Yudhishtir was renowned for being

the embodiment of truth. People would go to Yudhishtir to ask him about everything, and people would bow to Bhishmapitamah. So many people live their lives within this *sattvic-bhav*, i.e. one must not speak untruth, one must be good, help others, build schools, build hospitals; people will be doing all of these good works and so they will attain *dharma, arth and kaam*. When one carries out such devotion within the boundaries of *dharma*, they will attain status and respect in the world. They will get five to twenty-five people who will say, 'He is such a good man; he never speaks a lie – he is so straight.' Five people will come to him for advice and wherever he goes, he will receive a warm welcome. But this does not lead to liberation. Your status will increase, you will get respect, you will get people coming to you for advice, you will gain praise and in the physical sense you will be content and that is the fruit of this, but the soul gains nothing from it.

For the purpose of liberation however, realizing God to be the all-doer is the only means. In addition, if a person realizes the glory of manifest God and his bhakt – Sant in exactly the same way as he realizes the glory of past incarnations of God such Ram, Krishna etc., as well as the glory of past sadhus such as Narad, the Sanakadik, Shukji, Jadbharat, Hanuman, Uddhav etc. – then nothing remains to be understood on the path of liberation.

This is the principle! For the purpose of liberation, one must know God to be the all-doer! Now the question of where that God is, is the second step. *Paroksh*⁸ Bhagwan means God or incarnations that had manifested previously. Bhagwan Shri Ram, Bhagwan Shri Krishna – all manifested previously, and if you were to look today, there is so much *mahatmya*⁹ for those incarnations. In Mumbai, at the time of the Ganesh *visarjan*, hundreds of thousands of people gather, and

² Simply put, *varna* refers to social or occupational class and *ashram* refers to the 'stage of life' – *varnashram dharma* therefore refers to the duties of a Hindu according to their social classification, at their particular stage in life.

³ In Hinduism, there are four *purusharthas* – or defined goals of human life. They are *dharma, artha, kaam* and *moksha*. *Dharma* means righteousness, duty, right action. *Artha* refers to material welfare and pursuit of the means to survive and prosper. *Kama* means fulfilment of desire.

⁴ These are the names of the four occupational classifications of people as described in Hindu scripture.

⁵ *Tyag-ashram* refers to that order of life where one has renounced the world

⁶ *Gruhasth-ashram* refers to that stage of life, where one is a married householder.

⁷ Refers to the highest form of celibacy – in word, thought and deed.

⁸ *Paroksh* means not directly present or directly approachable i.e. past incarnations of God.

⁹ Unshakable faith and conviction coupled with the feeling of unparalleled fortune to have the attainment of God or Satpurush or satsang.

the image of Ganesh is in pieces! So many people are drawn to the *paroksh* deities; there is so much *mahatmya* of *paroksh* Bhagwan and of *paroksh* Santo such as Narad, Sanakadik, Shukji and others!

...If a person realizes the glory of manifest God and his *bhakt* – *Sant* in exactly the same way as he realizes the glory of past sadhus such as Narad, the Sanakadik, Shukji, Jadbharat, Hanuman, Uddhav etc. – then nothing remains to be understood on the path of liberation.

See? How easy Bhagwan Swaminarayan has made the path of liberation for us! Maharaj is saying that in the same way that you understand the glory of past incarnations like Shri Ram and Shri Krushna, and past sadhus such as Narad, Sanakadik; if you were to understand this for *pratyaksh*¹⁰ Bhagwan and his Santo, then nothing else remains to be understood. But Maharaj did not say his own name. He was physically present – as Sahajanand Swami – as Bhagwan Swaminarayan and so were all of his *Santo* – *paramhanso* like Gunatitanand Swami, Gopalanand Swami, Brahmanand Swami etc. were all there and if one could understand their glory in the way they understood that of past incarnations, then every principle would be in their grasp.

There is only one thing to be understood and that is to take God's refuge – 'I am yours and you are mine!' And for that, it is only God that is the all-doer; there is no one else. To believe someone else to be the doer, is sheer ignorance. One has to believe that, 'in my life, it is only my Lord who is the giver of my joy and the reliever of my pain.' Where is that God? That Lord is manifest in human form, and I have attained Him through the form of the sadhu. If you have as much *mahatmya* for the living, manifest sadhu of God, as you have for previous incarnations of God, then you have grasped every principle of liberation, and you have nothing left to do!

¹⁰ *Pratyaksh* literally means that which can be seen with one's eyes, and in this context refers to the physically manifest *swaroop* of God and his Santo.

Whether this principle is understood after being told once, or after being told a thousand times; whether it is understood today, or after a thousand years, there is no option but to understand it.

Bhagwan Swaminarayan is saying, that if you were to harbour the same conviction and *mahatmya* for the manifest sadhu and the manifest Lord, as you do for the *paroksh* Lord, then it is precisely this that needs to be understood for the liberation of the soul. And whether you understand this after being told once, or after being told thousands of times, and whether you understand it today or after thousands of years; if you want to liberate the soul, there is no other way, than to understand this. Without this, there is no way! This is the principle Maharaj is explaining to us.

We are so unbelievably fortunate, that Bhagwan Swaminarayan has showered us with such grace! To recognise the *swaroop* of the Lord that is manifest in human form, or to recognise the genuine sadhu in human form, is the most difficult thing. That is because of our *mayik-bhav*¹¹. Such a sadhu will interact with us so casually, will sit with us, eat with us, travel with us, but he may act according to our wishes or he may not, or he may do something that fits in our mental frame or may not; and because of all of this we harbour *mayik-bhav* for him. But God chose an easy method. He showered us with exceptional love, and bound us with *atma-buddhi* and *preeti*¹². And when you truly have deep love for someone, you are not able to see any flaw in them, and they will therefore always seem faultless and divine.

For parents, no matter what their child is like – even if the child is as mischievous as a monkey, to the parents that child will appear absolutely lovable. Whereas if it is

¹¹ *Mayik-bhav* is perception and judgement through worldly lenses, whereby one perceives God or the Satpurush as well as their actions as being worldly instead of divine.

¹² *Atma-buddhi* and *preeti* means to love the Satpurush as one's own soul, and thereby refers to a bond of inseparable loving association.

someone else's child, and even if that child were to be extremely intelligent, the parent would still feel, 'yet, he is not like my child!' To the parent, only his or her own child will seem most lovable. Similarly, if you develop *atma-buddhi* and *preeti* for the Satpurush, then the Satpurush will seem so lovable to you. And if the Satpurush seems lovable to you, then the chances of you having *mayik-bhav* for the Satpurush diminish greatly. Remember! For as long as you have *deh-bhav*¹³, you will have *manushya-bhav*¹⁴. As your *deh-bhav* diminishes, your *divya-bhav* and *nirdosh-bhav*¹⁵ increases. To dissolve that *deh-bhav*, Maharaj has said, 'Believe God to be the all-doer. Realise the glory of the manifest sadhu, in the same way that you understand the glory of *paroksh* Bhagwan and the *paroksh* sadhu.' That is why one must engage in *katha-varta*¹⁶, must chant, pray and carry out seva with *mahatmya*, in word, thought and action. The more you do this, the more you will gain God's *prasannata*¹⁷, and as a result of this, your *deh-bhav* will dissolve, your *nirdosh-bhav* and *divya-bhav* will start to increase, you will experience a lightness of spirit, you will feel joy, peace and fulfilment. This is the easiest path to attain joy, peace and fulfilment; and you will attain liberation whilst in your present physical body.

Even if one were to ask Narad, the Sanakadik, Shukji, Brahma and Shiv, since they are wise, even they, using many different techniques, would point to the manifest form of God and the manifest form of the

***Sant* as being the only granters of liberation. They would also explain that the manifest form of God and the manifest form of the *Sant* is exactly the same as the glory of past forms of God and the *Sant*.**

If you were to ask Shuk, Sanakadik, Narad or any *Sant*; because they are wise, they will in any which way say the same thing to you, and show you that it is only the *pratyaksh* Lord and the *pratyaksh* *Sant* that will grant liberation. They will show the *mahatmya* of our *pratyaksh* Bhagwan and *pratyaksh* *Sant*, to be equal to that of *paroksh* Bhagwan and the *paroksh* *Sant*. If one understands this, then the central principle is in your grasp. Many times, someone will be speaking to you at such great length and you will say, 'please just tell me the main point; what are you trying to say?' Similarly, in many scriptures, things will be laid out in such great length, and in many places there will be such long discourses and you will think, 'just tell me the main points!' In this one Vachanamrut, Maharaj has given us the main principle. If you understand the glory of the manifest form of God and his sadhu, as it is, then you do not need to do anything else for the purpose of liberating the soul. One has to follow their *niyam-dharma*, carry out devotion while staying within one's ethical and moral boundaries, carry out seva in word, thought and deed, chant, pray and increase one's understanding of *mahatmya* through *katha-varta*; if one does this, they will experience a great lightness of spirit and an increase in their joy and peace.

Right now is the period of *Shraaddh*¹⁸. During this period people eat *khir*, *basundi*, *doodhpaak* and such heavy sweet milk items; but if you were to exercise a little bit, or go for walks, then that food is more easily digested. However, what would happen if you do not move and therefore cannot digest the food? You would suffer from gas, acidity or headaches. Similarly, once

¹⁸ *Shraaddh* is a period within the Hindu calendar, dedicated to one's ancestors, with food and prayer offerings for their well-being.

¹³ *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.

¹⁴ Doubt in the divinity of God or the Satpurush – to think of Him or His actions as human and not divine

¹⁵ The innermost conviction that God and God's devotees are all faultless (*nirdosh*) and divine (*divya*).

¹⁶ To listen to discourse and engage in spiritual talk.

¹⁷ When God or Guru is so pleased with you that it culminates in an outpouring of grace, this is called *prasannata*.

you have attained God and the sadhu, your liberation is done, but if you want to enjoy the true fulfilment of that attainment through your physical body, then you have to use your body for *katha-varta*, chanting and prayer - and perform seva with *mahatmya*. The more you use your physical body for this, while maintaining your *niyam-dharma* and moral boundaries, the more purification will happen within and with the resulting *prasannata* we gain of our Lord, the joy, peace and fulfilment of Akshardham we experience will increase. This is where the ball has been put in our court. If you want to joyfully become *Akshardham-roop*, then this is what you have to do.

What is more, he [i.e. such a person] will never, ever fall from the path of liberation.

If one grasps this principle, then such a person will never fall from the path of liberation. Maharaj uses the words '*koi kaale*' – meaning 'never – at any time whatsoever', whether in the past, present or future, no matter where you go or what you do, but if you have grasped this principle, then you can never fall from the path of liberation, even if you wanted to! See? Never, at any time would you fall!

Brahma, Shiv, Bruhaspati, Parashar etc., may have fallen from the path of dharma due to lust, anger etc., but because they had the same conviction in and knowledge of the glory of the manifest form of God and the manifest form of the *Sant* as they had of their past forms, they did not fall from the path of liberation. Thus the essence of all the scriptures is this very fact.

Brahma had the desire to marry. Parashar and Shivji – all fell from *dharma*, but their conviction in God was so firm that they did not fall from the path of liberation. Where they slipped, they simply brushed themselves off and got up. With this one principle, Bhagwan Swaminarayan has shown us the essence of the scriptures. Shastriji Maharaj explained this principle to us, and so to instate them in our mandir, we are having the *murtis* of Shastriji Maharaj and Yogiji Maharaj made

in gold. For countless lifetimes, people have fuffed about, searching. They have shot arrows in the dark, but have not been able to get hold of the main principle, but Shastriji Maharaj has given this to us through the pure Akshar Purushottam Upasana.

If you stand in front of HariKrushna Maharaj and chant.. Swaminarayan... Swaminarayan, then HariKrushna Maharaj will fulfil your wishes. But go and stand in front of Him and chant, praying for the liberation of your soul; ask Him to fulfil this for you, and He will most certainly send you to a Gunatit Sadhu. Shri Gordhanbhai Kothari went and did *dhun* before HariKrushna Maharaj's *murti*, and HariKrushna Maharaj said to him, 'meet Bhagatji Maharaj.' After Gunatitanand Swami, it was Bhagatji Maharaj that had attained that state of being, and through whom God was physically manifest. When Gordhanbhai heard that, he could not believe or accept it. Gordhanbhai thought, 'why should I meet that Bhagatji who sits in the sabha-mandap stitching clothes?' And so Gordhanbhai went before HariKrushna Maharaj's *murti* again and did *dhun*, and again HariKrushna Maharaj said, 'meet Bhagatji.' It was after this that Gordhanbhai went to Bhagatji Maharaj! Just think about it! Bhagwan Swaminarayan had promised that He would fulfil the resolutions and wishes of whosoever comes before the *murti* of HariKrushna Maharaj and does *dhun*. But if we were to go with the resolve of attaining liberation for the soul, and were to do *dhun* with this wish – where would He send us? He would point us to the manifest Sadhu and join us to him. Shri HariKrushna Maharaj showed Gordhanbhai that His divine essence was manifest through Bhagatji Maharaj – and therefore told him to go and meet Bhagatji Maharaj, who would fulfil his needs.

If God is pleased by your devotion done with *paroksh-bhav*, then He will join you to a manifest Satpurush. So where is such a Satpurush? Shastriji Maharaj explained this with crystal clarity: that Gunatitanand Swami is the

form of *Mul-AksharBrahma*¹⁹. Bhagwan Swaminarayan has said in countless places that, ‘this is my Akshardham. It is through him that I will remain physically manifest on earth, and it is through such Sadhus who have attained *Gunatit-bhav*, that I will remain eternally manifest.’ And it is the *murtis* of such Sadhu’s who have attained *Gunatit-bhav* that are worshipped alongside God. To establish the principle of Akshar Purushottam from household to household, and to immortalise that principle, Shastriji Maharaj built mandirs, and instated the *murtis* of Shri Akshar Purushottam Maharaj. What an immense work Shastriji Maharaj has done! This is the principle that he has given to us.

Taking that even further, Yogiji Maharaj showered his immense grace upon us! He awakened this within us! He gave everyone so much love, and drew everyone to him! All of us youths were so drawn to Bapa. We had no idea of the process that Bapa was carrying out. But it was Bapa’s special grace that he gave Dadukaka *sakshaatkar*²⁰. It was after this that Dadukaka started to speak and spread with great force the truth of pure Upasana: that the Maharaj that is seated in Akshardham, is the very Lord we have attained face to face in the form of Yogiji Maharaj! So do his *darshan* with that sentiment, listen to what he is saying with that sentiment, carry out his *aagna*²¹ with that sentiment and perform his *seva* with that sentiment. Dadukaka explained this whole talk and propagated it with great force. In Dadukaka’s talks, there would only be the talk of *pragat*. He sang the glory of Yogi Bapa, Pramukh

Swamiji, Mahant Swamiji, Hariprasad Swamiji, Pappaji, Guruji, Kothari Swamiji, Ashvinbhai, Shantibhai and Santo. If you listen to any of Dadukaka’s discourses, you will continuously find the glory, *mahima* and praises of *pragat* Sadhus, through which he truly raised the entire spiritual community so much higher in their spirituality. In that flood of *mahima*, all of those engaged in negativity, gossip and maliciousness were automatically washed out. Kakaji has truly carried out such a huge task. Everyone had love for Kakaji, and so everyone that believed in his words, all managed to grasp this principle – and so they started to walk on the path of liberation, towards the goal of becoming *Akshardham-roop*.

Truly, we have received the gift of such exceptional Sadhus as Shastriji Maharaj, Yogiji Maharaj, Dadukaka, Pappaji, Mahant Swami, Hariprasad Swami, Ashvinbhai, Shantibhai! However much we understand their glory, however much we sing their *mahima*, however much we join with them out of pure love and carry out their *aagna*, is the extent to which our *deh-bhav* will automatically dissolve; you will not have to carry out any special exercise to dissolve it. There is just one thing in which we must exercise caution and take care, that wherever we may be, no matter whatever the circumstances, wherever we may go, never, ever to fall into negative talk pertaining to God, God’s devotees, Santo and especially one’s *Ishta-dev*. We must never do this, never fall into this, nor should we tolerate this. If we live in this way, then God says, this principle is in your grasp and we will truly become fulfilled.

Because of Shastriji Maharaj and Yogiji Maharaj, because of Kakaji – Pappaji, Pramukh Swamiji, Mahant Swamiji, Hariprasad Swamiji, because of Ashvinbhai and Shantibhai our whole spiritual family is now living at a great spiritual height. And it is for this that our new mandir is being created; in which we all want to give ourselves wholly.

Sahajanand Swami Maharaj ni Jai! ◆

¹⁹ Refers to the highest entity after Purushottam (the Supreme Lord). It is eternal, and independent. In its impersonal form it is the abode of God, and in its personal form, is exactly like God, but forever subservient to God.

²⁰ Yogiji Maharaj granted *sakshatkar*, literally meaning ‘realization’ by inducing a state whereby Dadukaka’s soul separated from his body for a period of 72 hours and witnessed everything in the cosmos and was graced with the recognition of God.

²¹ Any instruction or command given by God or Guru, which is always to one’s spiritual benefit.