



Divine Discourses of Sant Bhagwant Sahajji

Spiritual Essence

Discourse on Nachanamrut Gadhada Pratham 4: 'Naradji jevi Irsha karvanu'

11 April 2019, Brahmajyoti, Mogri

Original Discourse in Gujarati Transcreated by : Bhavisha Tailor

God says, keep jealousy, but what kind of jealousy? It is a flaw, but it must be converted into a virtue. To convert someone's mistake into a virtue, is devotion. One can look at a flaw and perceive it as a virtue – it is possible. Similarly one can perceive a virtue as a flaw and sometimes even a virtue can carry out the work of a shortcoming or flaw.

Let us remember, that all of us seated here as well as wherever Santo and devotees are carrying out their *sadhana*¹; they are all the disciples and followers of God. But God did not come to build mandirs, roads, schools or colleges, or to get everyone together and these are not the reasons for which he has accepted us. He came to raise us from our inclinations of ego, obstinacy, jealousy etc., to get us to live in '*Gunatit-bhav*'² and thereby grant us ultimate contentment and joy. It is for this that all the other activities are necessary! Remember this!

¹ Refers to spiritual journey or practice.

² *Gunatit* is an ultimate state of oneness with God, above and beyond all matter. It is when one has risen above the three bodies : physical, subtle and causal; above the three gunas : rajas, tamas and sattva and above the three states of being: waking, dream and deep sleep. One who has risen above his body in all of these ways, is one who has *Gunatit-bhav*, and God resides eternally within him.

If someone sits around completely free and engages in no activity whatsoever, can he attain *gunatit-bhav*? Yes, he can, if he maintains absolute and complete *nirdosh-bhav*³ and wholeheartedly perceives the virtues in everyone by thinking, 'how great everyone is! What wonderful seva they are doing!' If you want to rise spiritually, then you have to recognise your own flaws and make an effort to overcome them.

Anyone that does seva will come across hurdles or difficulties. Yogi Bapa used to say, 'The person that walks can fall at some point, but for the person that just doesn't walk, how can he fall?' A student can pass or fail, but for someone that is not in education, where does the question of passing or failing even arise? Therefore, anyone that is engaged in activity will make mistakes at some point along the way, but the one who points a finger, engages in fault finding and makes issues worse is even more at fault. If however, one is helpful and feels, 'In the work you are doing, what is the difficulty? Here, let me help you,' then God says, that it will count as your seva. If you engage in all activities with this positive

³ The inner perception and conviction that God and anyone associated with God is flawless, faultless and innocent.

attitude and perceive things with *divya-bhav*⁴ and are helpful, then God will be so pleased with you.

The mandir is going to be built; this will all happen, but during that process we will all become free of our shortcomings. We may sing, but if we match our notes to others and give rise to harmony, then wherever we fall short will be taken care of. Our shortcoming will go. But if one says, 'so and so is not singing properly; it should be like this. The *tabla* was not right so this wasn't right...' For the person that doesn't want to personally do anything, everything else is a problem and is not right. For the person that is at work, he will certainly face difficulties and the person who helps during those difficulties becomes a receptacle of God's grace and blessings. God says that if you see somebody with something good and become pleased upon seeing that, then your shortcoming of jealousy will go. But because of jealousy, rather than being pleased, you become pained. That is why Maharaj says in this Vachanamrut that, 'if you want to have jealousy, then have jealousy like Naradji's.'

In all faiths the Saints have said, 'one should not have vice, should not harbour jealousy, should not anger etc.' and have shown all the negative traits we need to steer away from. Whereas Yogi Bapa and Bhagwan Swaminarayan turned this on its head and actually showed a positive means of using the flaw for positive ends, by saying 'have jealousy, but have jealousy like Naradji's.' Yogi Bapa would say, 'Have vice, but have it for *katha-varta*. Have addictions but have them for *dhun-bhajan* and *seva*.' You see, they turned the whole equation around!

There are some couples, in whose car you would enjoy sitting. The husband would be driving, the wife would be sitting next to him, and we would be sitting in the back, but the wife would be giving instructions every few seconds! 'O watch the bicycle! Put the brakes.... O look, the buffalo...watch that car.' She herself would not be driving but would be giving constant instructions to her husband. Similarly, there are many who do not want to

⁴ The innermost understanding and conviction that God and everyone associated with God is divine.

work and do not want to be helpful but will constantly find fault and give advice. That is why Maharaj says, 'Whatever you say, whatever you do, make sure it is positive.'

Many people say to me, 'I have two G.P.S. systems in my car; one of them came with the car and the other I brought with me. The one that came with the car is really good; even if I take a wrong turn, it doesn't nag me, it simply re-routes me, but the one I brought nags me outright.' The person driving the car knows how to drive and knows when to apply the brakes, otherwise how would he or she have got a driving license? But many simply have a habit of continuously advising, no matter what. God does not want this for us. He wants to set us all straight. God says whether it takes one lifetime, two lifetimes or fifty lifetimes but I will set you all straight. So, if we were to become straight in this very lifetime, what a great benefit that would be to us! If those that are doing *seva*, those that are discoursing and even those that are simply sitting around all adjust themselves to each other, support each other and offer devotion while doing so, then God says, 'you will become receivers of my grace, and I will set everything straight for you in this very lifetime.'

Then Shreeji Maharaj said, 'Devotees of God should not harbour jealousy amongst themselves.'

God says we should not have jealousy for one another. The reason is that whoever you stay with, whoever you work with, is who you are going to have problems with. If someone is flying a kite in Brahmajyoti, his kite is not going to cross with someone's kite in Vadodara, is it? No, it will cross with the person flying kites next door! Similarly, whoever we are staying with or working with, are the people that we are going to have friction with, and that is where the problems are going to arise. That is why Bhagwan Swaminarayan said, 'Devotees staying together must not harbour jealousy for one another.' One should maintain *suhrad-bhav*⁵ and unity and work together in this way.

⁵ *Suhrad-bhav* is an intricate concept. It originates from *hruday* – meaning heart so *suhrad* or *suhraday* literally means 'one heartedness'. *Suhradh-bhav* is the feeling of unparalleled harmony and one-heartedness with everyone, regardless of however they act towards you, and regardless of circumstance or situation.

Thereupon Anandanand Swami said, 'But Maharaj, even then, jealousy still remains.'

Anandanand Swami was the one who constructed the Jetalpur mandir. Whenever Yogi Bapa would leave from Anand mandir, he would go for *darshan* to Vadtal mandir and Dabhan mandir. The Dabhan mandir was also built by Anandanand Swami. From there comes Jetalpur mandir, and Bapa would then go for *darshan* there. At Jetalpur mandir they have kept Anandanand Swami's large tongs (*chipiyo*) on display. He kept the kind of tongs and drinking vessel that *naga bawa*⁶ would keep. That *prasadi chipiyo* is on display there. That Anandanand Swami asked the question, 'what is the form of jealousy?'

Hearing this, Shreeji Maharaj explained, 'If one does harbour jealousy, it should be like that of Naradji. Once, both Naradji and Tumbaru went to Vaikunth for the darshan of Lakshmi and Narayan. There Tumbaru sang before them. As a result, both Lakshmi and Narayan were pleased and rewarded him with their clothes and ornaments. Seeing this, Naradji became jealous of Tumbaru and thought, 'I shall also learn to sing like Tumbaru and please God.'

If you harbour jealousy, then it must be like Naradji's. Now why was Naradji jealous? At that time there were two singers in God's court – Tumbaru and Naradji. Tumbaru sang so exquisitely that Lakshmi and Narayan became so pleased that they showered him with gifts of their clothing and ornaments. At that time Naradji became jealous and felt, I too will learn to sing and will sing even better than him. Who is he to get so much recognition, I am no less than him! This is jealousy. Naradji and Tumbaru were always together, but Naradji felt if God is so pleased with Tumbaru's singing, I am no less, I will also learn and sing like that.

Then Naradji learned the art of singing and sang before God. At that time God said, 'You do not know how to sing like Tumbaru.' Thereafter, Naradji performed

⁶ The Naga Bawa (literally meaning 'naked yogis') are a part of the Shaivite sadhus sect.

austerities to please Shiv and received his blessings to master the art of singing. However, when he sang before God again, God was still not pleased.

He studied the art of singing for five to seven years; he practiced and then sang before God. Even then, God said, 'You do not know how to sing like Tumbaru!' So Naradji then went to learn the art from Shivji and having done so, went to sing before God. Even then, God was not pleased.

In this way, Naradji continued for seven *manvantars*. Despite this, God would not be pleased with his singing.

How many? Seven *manvantars*! In the footnote of the Vachanamrut, they have given the calculation of this period of time and one *manvantar* is equal to 308,571,428 years. Seven *manvantars* therefore equal to 2,159,999,996 (2 billion, 159 million, 999 hundred thousand, 9 hundred and 96) years. This is how many years he practiced for! Just think about this!

Thinking of this, one story comes to mind. The story of 'Baiju Bawra'. In the movie 'Baiju Bawra' – the story, the songs, the music is all good. At the time of King Akbar's rule, Tansen was the principal singer in the king's court. Tansen would practice every single day. He had instructed the guards that there should be no noise in his vicinity, and they were to enforce that. At that time there was a boy called Baiju whose father was a street singer. He was a devout individual. He would take his one-stringed instrument and go along singing bhajans in the streets, and the family lived off whatever coins people would give. One day, he happened to wander into Tansen's area. He was so engrossed in singing and the guards tried to stop him but were not able to and so they beat him up. One of the guard's hit him on the head with a baton and he died instantly. At the time, Baiju was a young boy of five to six years old. He would also go along with his father and sing. He witnessed this whole incident. He saw how the guards beat his father and how his father died and so he vowed that he would avenge this. He would teach Tansen a lesson.

Baiju started to learn the art of singing from a Guru by the name of Haridas. Baiju wanted revenge, so he poured

all his energy and focus into learning. He would practice so much and would become engrossed in singing. Then his Guru said to him, 'now go into the jungle and stay and practice there.' He did as his Guru asked, and he practiced in the jungle over such a long time that his beard grew long and his hair became matted. One day he received the news that his Guru was suffering from some ailment in his leg and so he was no longer able to walk. Therefore, his Guru could not go to the mandir and he would not eat until he had *darshan*. Hearing this news, Baiju left the jungle and went to his Guru's ashram. In his Guru's presence, he sang the bhajan, '*Man tadpat Hari darshan ko aaj...*' His Guru, immediately sat up in his bed, then got up and walked to the mandir! Baiju's voice was so powerful that it had the strength to instil force in others. His Guru became so pleased upon hearing his voice, but said, 'However, you have not become such that you can defeat Tansen.' So Baiju returned to the jungle and intensified his practice. His Guru went into the jungle to meet him and said, 'You really have become the best among singers.' So Baiju asked, 'Shall I compete with Tansen now?' The Guru said, 'No. You have not yet reached a level whereby you can defeat Tansen. Singing should be such that it shakes nature itself.' Then Guru Haridas said, '*Beta!* You are practicing so much, and you are putting so much effort into this; you sing well and you have become engrossed in singing – but the sentiment in your heart to take revenge against Tansen will not allow your voice to become such that it shakes nature.' Then Baiju said, 'But that is impossible, the wound in my heart cannot heal without revenge against Tansen, so that sentiment will never go.' So Guru Haridas said, 'If something else hits your heart, then that inclination for revenge will go.' When this happened to Baiju, the inclination to take revenge against Tansen dropped away from within. Then when he sang in front of Tansen, he was victorious.

If you feel not even the slightest aversion, vengeance or negativity towards those that insult you, swear at you

or stab you in the back, then *Gunatit-bhav* cannot help but be ignited within you. Whereas if we look at ourselves, we fall into seeing flaws in others so easily and feel averse to those who do not like us, feel negative towards others etc. and so the thought arises, when will our spiritual practice end? If you really firmly resolve to do this, you can do it in this very lifetime.

Baiju was averse to Tansen, but when that inclination of vengeance left his heart, he felt I do not want to take revenge and I do not want to do anything. In this way he put his hands up. Then he sang the song, '*O Duniya ke rakhvaale, sun dard bhare mere naale...*' So much force arose in his voice that tears started to stream down the face of God's stone *murti*. Once the inclination of revenge left him, he was able to move God, that was how much force there was in his singing.

God said, 'For as long as you have some form of jealousy, no song or music of yours is going to reach me. O Naradji! Not just one or two billion years, but even if you were to practice for 50 billion years, it will not please me. If your jealousy for Tambaru was to go, then I could be pleased instantly in a day.'

We must maintain *samp-suhradbhav* and *ekta*⁷ amongst ourselves. Bapa has given us this formula, 'Work together, in a spirit of togetherness.' We want to do things together. We want to do his work together. In order to be able to do that, what seva do we have to do? What do we need to be helpful in? We need to think about how we can be helpful to others.

America's President, John F. Kennedy has given the world a slogan which has made him famous. 'O citizens of America! Do not think what this country can do for you, think what you can do for this country!' Similarly, O Devotees! Sadhaks! Santo! This mandir of God has arisen here, the work of God is being carried out here, the entire machinery of God is at work here and within that you must not think what others should do or what should be

⁷ Refers to unity, spiritual harmony and oneness.

done, rather you should think about what you can do to be helpful. If one does this, one will certainly attain God's *prasannata*⁸. There you go, it is the easiest thing to do!

Dadukaka used to say, 'You give yourself number 1 priority, then comes your body, then your family, then your relatives and last comes God.' Bapa would say, 'but if you count backwards and make that number 1 then that would change everything.' In this way, we should make it our tendency to always be helpful. We should think, 'this wonderful work is going on, how can I be helpful within it?' If one thinks in this way and then acts upon it then God says, 'you will change, and I am simply waiting for you to cultivate this type of thinking.'

In this way, God wanted to be pleased with Naradji but when the jealousy Naradji had for Tumbaru was converted to friendship, Naradji then learned from Tumbaru himself. When did he learn to sing? It was when he cultivated respect for Tumbaru in his heart! It was when he considered Tumbaru to be greater than himself! So, he then learnt to sing from Tumbaru, and that is when God became pleased.

Similarly, for as long as Baiju had vengeance for Tansen, there was worldliness in his singing. If you want to make your music divine; if you want to make your life divine, no matter even if you have not worn the saffron robe, but if you want the virtues of *sadhuta* to blossom, then in whichever work is being carried out, be positive, be helpful and offer your devotion. Look at only the good, speak only good and do not associate with anyone who is goading people or making work difficult.

Remember! You will have to have awareness! No matter if you are a sadhu or a householder, or if you are young or old, whether you are new to the satsang or have been here for many years or have been in satsang for lifetimes. But sooner or later, you will have to keep such awareness and if you do not offer such devotion that pleases God, with *nirdosh-bhav* and *divya-bhav*, then

⁸ When God or Guru is so pleased with you that it culminates in an outpouring of grace, this is called *prasannata*.

your inclinations of obstinacy, ego, jealousy etc. will not go even if you keep trying for lifetimes, whereas we want to get rid of them in this very lifetime.

In this Vachanamrut, Maharaj has said that 'Whoever you have problems with – work with them in harmony; ask them, 'come, what shall we do? What help of mine do you need?' Naradji rose above jealousy and went to learn how to sing from Tumbaru himself, and so God became pleased. There was no lack of clothing or ornaments, but when God gave them to Naradji, he experienced peace in his heart.

Finally, Naradji learned to sing from Tumbaru himself and then sang before Shri Krishna Bhagwan in Dwarika. Only then was Shri Krishna Bhagwan pleased, and only then did he reward Naradji with his own clothes and ornaments.

When Naradji went and sang in Dwarika, Shri Krishna Bhagwan gave Naradji his clothing and ornaments. Here clothing and ornaments means his transcendental powers, strengths and grandeur; God wants to give us all of this. But we are not ready for it. The reason is that we are not letting go of our own selves. We are not letting go of our inclinations, sentiments, opinions, our styles of working etc. We are not letting go of our old ways of thinking; we are not coming out of this and are not learning how to think with *nirdosh-bhav* and *divya-bhav*. That is why God is saying that we are not letting go of anything, and that is why God also says that we are therefore not able to attain his transcendental powers, prowess and grandeur or *sadhuta*. Otherwise, it is Bhagwan Swaminarayan's boon that whosoever becomes his disciple or takes his refuge will all gain the same standard of food, clothing and shelter. However, it is only the one who gains God's *prasannata* whose inner being will undergo transformation. This is what we want to do, that is the main point. Wherever we are at, we want to go forward from there. From wherever we are at, we want to gain God's *prasannata* and move forward, and also live in

such a way that we can teach others to live in a way that pleases God. This is what God wants us to do.

It seems like such a small thing, think about it! Truly all credit to Naradji that he became aware that he had jealousy. As soon as he understood this, the jealousy left him, and he made Tumburu his Guru and learnt the art of singing from him. In doing so, he attained God's *prasannata*. In this very small Vachanamrut, God has given us such an exceptional lesson! Remember! We are all like Naradji! To please God, we want to put aside all our flaws, sentiments, our set ways, our opinions and prejudices. We want to put aside everything that gets in the way of our being helpful to God's devotees, our keeping *nirdosh-bhav* and *divya-bhav* for them and working in harmony with them. We want to put aside all the sentiments and inclinations that get in the way. Hold on to this principle and do *dhun-bhajan* and prayer. The mandir is being created for this. It is so you can sit in front of Shri Thakorji and do *dhun-bhajan* and prayer, so that you can introspect and ask yourself, 'why is this happening to me?' 'Why do some things always keep recurring for me? Why is this bothering me only? Why are such thoughts only coming to me?' That is precisely what God wants to show you and that is why it keeps recurring. So, if you hold onto this and pray in front of Thakorji's *murti*, then God will be pleased and all our inner tendencies and inclinations that bother us will drop away. God wants to be pleased with us, and that is why he has accepted us, engaged us in his work and brought us together to live life in this way. But even then, we keep floating about in our own sentiments and tendencies, and that is why we are not able to attain God's *prasannata*.

Thereafter Naradji abandoned his jealousy towards Tumburu. That is why if one is to harbour jealousy, one should imbibe the virtues of the person towards whom one is jealous and should also abandon one's own faults. If this cannot be done, then a devotee of God should at least totally abandon any form of jealousy that would result in harming another devotee of God.

Whoever you have jealousy for, think of their *mahima*⁹, think of the virtues they possess. We must never do anything by which God's devotee is maligned or is pained. If we ourselves do not become a headache for God, then God says that the greatest work can be done. Become a support for God's devotees, be of help to them and keep friendship with them. Even more than himself, God has augmented the glory and *mahima* of devotees! Yogi Bapa has given a divine slogan – Amongst yourselves, maintain *samp* – *suhrad-bhav* and *ekta* and work in harmony. Now whatever we must give up in order to put this into practice is our *sadhana* and is our greatest austerity! And it is with this type of austerity that God is more pleased.

In the same way that Naradji made Tumburu his Guru and attained the knowledge he required, we too all live together. God has brought us all together. None of us knew each other and even then, God brought all of us Santo and devotees together. So let us keep *nirdosh-bhav* and *divya-bhav* for each other and offer our devotion together. Within this, when some problem seems to arise for you, then introspect, pray and do *dhun-bhajan*, then you will be able to cross the hurdle in this very lifetime.

God's *prasannata* is with us and that is why he has got us to live as his. But if we attain his **innermost** *prasannata*, then it is through this that our self-centred sentiments and attachments will dissolve and our *sadhuta* will blossom, and it is precisely to attain such *sadhuta* that becomes our spiritual practice and goal. It is our prayer that God grants us success in this! If we are at any point living according to our own inclinations, or if we are getting knotted up somewhere in God's work due to our own tendencies, then O Lord! Please remove us from that and get us to live only in you; please grant us such awareness, get us to offer devotion in that way and work in harmony so that our inner beings may become your temples. Please grant us your grace for this!

Sahajanand Swami Maharaj ni Jai! ◆

⁹ *Mahima* refers to an inner understanding of glory, virtues, qualities and greatness.