



Divine Discourses of
Sant Bhagwant Sahebji

Spiritual Essence

Discourse on Vachanamrut Gadhada Pratham 27 :
“Bhagwan Akhand Nivas kari rahe evi Samjan nu”

May 2017, Evening Sabha, Parmita Mandir, Brahmajyoti, Mogri

Original Discourse in Gujarati Transcreated by : Bhavisha Tailor

...Continued from last issue

‘... for such a devotee, an attractive young woman, an unattractive woman and an old woman are all viewed equally.’

If there is a beautiful woman, would one not notice this? Everyone has eyes don't they? Everyone has brains? If the woman is unattractive, then she will look unattractive to the person looking. People will distinguish between clothes that look good, and clothes that do not, a good car, a good house etc. In this way the distinction is seen, but there is no attraction or repulsion. Ordinarily, any person is attracted to beauty, and does not like unattractiveness; but any such sentiment, feeling or reflection never enters the heart of a sadhu. That is why it is only when you see a sadhu, in this perspective that you will come to know his *sadhuta*. We think of the sadhu as being just like us and that is where we make the big mistake. That is what Maharaj is explaining in this Vachanamrut.

The sadhu is aware of good – bad, attractive – unattractive, but he does not look towards this at all; he only sees the association with God. He looks at the Supreme Lord within each soul, and removes the layers of delusion covering the soul, thereby uncovering the light within. He looks towards the wish of that soul to live for God. He sees how much grace God is showering upon that soul. And so he showers love and affection for the purpose of the soul's spiritual progress and takes that soul forward in this way. Now if you view these actions with your intellect, or at your worldly level, then you would be making a grave mistake. The sadhu's every single action is only for the purpose of pleasing God. And the one who is always speaking of

mahima and singing the praises and virtues of others is the one whose words are pleasing to God.

When Bapa used to have his meal, he would always say, ‘Ohoho! This is tasty!’ So did Bapa have a weakness for food? No! But what he was saying was directed at those who had made the food or helped make it; what he was saying was that the love put into the making of the food was good. He was not complimenting the food itself. If anyone offered anything to Bapa or gave a gift, he would always see the sentiment behind the gift, and would compliment the gift to show how pleased he was with them.

Ashvinbhai, Shantibhai, Ratibhai, Sanandbhai, Mahant Swami, Hariprasad Swami, Guruji and Santo, Kaka – Pappa, all bore so much insult and were lashed at from all sides. They stayed in whichever way they were kept, went wherever they were sent, bore all insult, stayed humble before all, and performed everyone's *seva* – and so they earned *prasannata* and themselves became such [Gunatit] sadhus. Now if they are interacting with someone or speaking to someone at a Godly level, we will end up judging it at a worldly level, because we are worldly. At this point, you have to be extremely alert.

Maharaj has said that, ‘Santo are the *swaroops* of God.’ God resides within them and in countless ways fulfills the wishes of bhakto. At that time, if we keep *nirdosh-bhav* and *divya-bhav*¹ for them, then we ourselves become faultless and divine. If you do this, there is no other spiritual practice

¹ The conviction and inner perception that God and all of God's devotees are faultless and divine.



that you will need to do. Maharaj is saying in this Vachanamrut that, 'Everyone wishes to worship God, but there is difference in their understanding,' and that is why there is a difference in everyone's spiritual levels.

God is the all-doer. The inspirer, controller and agency behind whatever has happened, is happening and will happen, is my Lord – and Yogiji Maharaj. This is what Kakaji, Pappaji, Mahant Swami, Hariprasad Swami, Guruji, Ashvinbhai, Shantibhai, Ratibhai, Sanandbhai believed and kept *nirdosh-bhav* in Yogi Bapa's every action. Wherever they were shunted to; however they were kept - they stayed and so they attained God's utmost *prasannata* and themselves became *Prabhu-roop*. Now if we believe these Sadhus to be *Prabhu-roop*, then we too will become like that. There you go! What other spiritual practice is there left to be done? There is no need to go into the jungles, no need to renounce the world or run away from it, no matter whether you wear these clothes or the saffron robes – it makes no difference at all. The person who holds such understanding, is one from whom *sadhuta* overflows; it is through Him that God works.

'... [such a devotee]... treats a heap of gold and a pile of stones with equality...'

So if he considers both gold and stones equally, does that mean he throws the gold away? No! But if someone brings gold to him, it means he does not become so pleased because it is gold, in the same vein that if someone were to bring him stones, he would not become displeased. However because it would be useful in God's work, he will show *prasannata*. If you give a golden necklace out of love, for Thakorji's seva, or give funds for the mandir, then it is your loving sentiments that are accepted, and in return, the *prasannata* that is gained works to distance the worldliness from our intellect, remove the impurities from our consciousness or bring calm to our overactive minds.

'...the devotee that possesses such countless noble virtues such as *gnan*, *bhakti*, *vairagya* etc. is one within whose heart God resides eternally..'

'*Gnan*' means the understanding that God is the all-doer, the recognition of God in human form, the belief that the sadhu within whom God eternally resides is also eternally faultless and divine. If you understand all of this, then that is the highest wisdom; it is the essence of the essence.

'*Vairagya*' means not to be swayed or impacted by anyone or anything that is not related to God, or does not have the association of God. To be with others, to compliment others, to come or go to others' homes – does not mean you are under their influence – go gladly; but *vairagya* means when no-one other than the sadhu and bhakto hold any sway over you.

'*Bhakti*' means the overriding sentiment of feeling so incomparably fortunate to have attained such a Lord, such sadhu, such Santo and such bhakto, and to have their seva! If you perform seva with this sentiment, or any activity with such *mahima*, that is called *bhakti* or true devotion.

'*Dharma*' – *svadharma* means to please God, and encompasses the sentiment that one's duty is to live one's life as a child of God. *Dharma* means to please God by living according to the principles and moral codes of conduct given by God. That is why the devotee who possesses *gnan*, *vairagya*, *bhakti* and *dharma* is the one within whom resides eternally.

'...consequently by the grace of God, that devotee attains countless types of powers and liberates countless beings...'

That is why we should take the blessings of such Santo. God is within such Santo, and if they give their blessings, then no matter what it is, your work will be done.

In Maharashtra, there was a Sant by the name of Gnaneshwar. He was a great sadhu. He wrote the 'Gnaneshwari Gita'. Before Gnaneshwar was born, his father had become increasingly detached from the world, and so he left his wife behind, and renouncing the world, went to Rushikesh in the Himalayas and became a sadhu. His wife lived in the village, and once a great Sant came to that village. When his discourse finished, everybody went to bow to the Sant, and so this lady also went. When she bowed to him, the sadhu said, '*Putravati bhav*,' meaning – 'may you be blessed with a son.' Everyone around her said to the sadhu, 'but it is not possible for her to become a mother, because her husband has become a sadhu and left for the Himalayas. Now we do not know even know whether he is dead or he is living, so we cannot call her a widow, and so she is not able to re-marry. So how can she become a mother?' The Sant said, 'Look, it was not me that was speaking. Whatever words God put in my mouth came out, so now it is between God and this



lady. I am off.' The sadhu went on his way. But because this sadhu had given blessings, God was in a fix! For such a sadhu, God has to fulfill his word.

When a judge passes a judgment of ten years imprisonment, is it the judge himself who handcuffs the convict? Is it the judge that takes him to jail? No, it is the police that handcuff the convict and then pass him over to the prison authorities, and then the jailer puts him into a cell. Similarly, the Sadhu gave the blessings, 'Go, you will become the mother of a son.' And so consequently, all of God's machinery in nature had to be put to work to make this happen. Firstly, her husband had to be brought back. So a message immediately went to the Himalayas, and her husband started to feel restless. Now whenever he would sit to meditate, he could only think of his wife. This happened continuously for three to four days, and he was not able to bear it, so he spoke to his Guru. His Guru said, 'Do this... go home for about one year and then come back.' The Guru sent him home. So he came to the village, and stayed home for a year, and it was during this time that the birth of Gnaneshwar Swami happened. He too was a sadhu. His father was also one with God's grace and so God sent a Sant to him in the form of a child, who went on to give a divine understanding of the Gita. 'Gnaneshwar Gita' is said to be one of the best commentaries on the Gita. But all of this happened as a result of that Sadhu's blessings.

Similarly, when Yogi Bapa would give blessings, any seemingly impossible task, would come to pass. When I was in college, there was a student by the name of M.K. Shah studying with me. He suffered so badly from migraines, that he would have continuous headache 24 hours a day. He had it seen by neuro-physicians, psychiatrists, and countless other specialists in Amdavad, Vadodara, Mumbai; had tried countless treatments, all types of medication, blood tests, x-rays – but nothing worked. In the hostel he was my partner, so I joined him to the yuvak mandal. One day there was a sabha with Yogi Bapa, and he said to me, 'my head hurts so much, can we tell Swami?' I said, 'of course we can, Bapa is our mother.' So after the sabha, I said to Bapa, 'this is one of our youths and he is the treasurer for our yuvak mandal; he looks after all the funds, the prashad and the sabha arrangements and does good seva. Bapa, he has a question.' Bapa asked him, and he said, 'Bapa, my head hurts so much,

24 hours a day and all 12 months of the year. It feels like someone is banging drums in my head all the time.' Bapa then put both of his hands on his head and said, 'Is that so? Go, it will be cured!' The boy thought, 'So many doctors have tried and it hasn't been cured, and it will simply go by Bapa's saying so?' Then Bapa sat in the car to leave and we went to the room, but by then his continuous headache had disappeared! He was stunned.

In this way, whatever Yogi Bapa said, came to pass. He would not speak by looking into the future, but whatever blessings he uttered and whatever words he spoke – nature itself would immediately set to work to bring them to realization. Yogiji Maharaj was such a realized being! That is why whatever the Satpurush wills in the universe, is what comes to pass. He will only fulfill those demands of ours by which we come to live our lives to please God. If there are worldly things that we want, he will give them to us if they are necessary – it is not that he will not give them; but if he gives them to us and we sidestep Bapa, or sidestep satsang, or try to be otherwise, then he will not fulfill those demands. He will only give us, that which benefits us.

In Gopalanand Swami's time, there was a devotee by the name of 'Mangal'. He was very poor and so someone beseeched Swami, 'He is your devotee; he is doing seva day and night – so please do something by which he gains money.' So Gopalanand Swami gave his blessings, and consequently the devotee became prosperous. He came to be counted amongst the five to ten wealthiest individuals in Vadodara, and so people would address him as 'Mangalbhai Sheth'. He became so busy managing his business, that he stopped coming to Gopalanand Swami. One day, Gopalanand Swami asked someone, 'Where is that Mangaliyo? Why is he not seen?' And so that devotee went to his home and said, 'Mangalbhai Sheth! Gopalanand Swami is remembering you!' Mangalbhai replied, 'What was Swami saying?' The devotee repeated Swami's words and said, 'Where is that Mangaliyo? Why is he not seen?' Mangalbhai replied, 'I am such a big businessman now, and he called me Mangaliyo?! Does Swami have any respect or not?' Just think about it – what did he have to start with? It was Gopalanand Swami that made him Mangalbhai Sheth, but after one becomes prosperous, gains a bit of power, earns status – one becomes full of oneself. For this reason,



one then marginalises the Satpurush, forms opinions about him, speaks this way and that about him, becomes overwise in front of him, and that is why Maharaj says, 'we have suppressed this for everyone,' otherwise we would all be like Mangal! If we were to gain a little bit of wealth or power, we are such that we would start to boss the very person who has given it to us.

Gunatitanand Swami said, 'You are all such that you have countless types of powers and you could rule countless universes, but we have suppressed it all.' Because of the subtle shortcomings in *mahima*, you speak this way and that, criticize and denounce, associate with negatively minded company and then stand against the Satpurush. Mangal stood against Gopalanand Swami. At the time, Gopalanand Swami was turning his *mala*, and it suddenly fell out of his hand. Meanwhile, Mangal had got into some sort of funny business and was caught by the local government, thrown into jail and all of his assets were seized by the State. He was left with nothing, and he was back on the street, where he started. Then he came back to the mandir and began prostrating before Gopalanand Swami. Gopalanand Swami asked, 'Who has come?' He replied, 'Mangaliyo has come.' Gopalanand Swami made him Mangalbai Sheth, but he didn't understand that it was because of Gopalanand Swami's grace that he had become a Sheth, and so he reverted to becoming Mangalyo again.

That is why Bapa says, 'If you do not have strength in your soul, and we give you whatever you ask for, you will fight with the one that has given you everything.' God saved Prahlad from the fire; emerging from the pillar, he rescued him and made him a king. But the little speck of evil-mindedness that was left in Prahlad made him think, 'I want to take God's throne,' and so he waged a war against God. Similarly, because we do not understand the glory of the very Lord, and the very sadhu by whose grace we exist, we sidestep them, we forget them and act in our own self-centered ways; we follow *aagna* if it suits us, otherwise we don't. This is how we act.

The reason I speak of Ashvinbhai and Shantibhai's greatness is because, no matter what has happened, they have never ever side-stepped Bapa, Kaka, Pappa or Swamiji. Their devotion has never lessened; they have simply pursued whatever work Bapa would be pleased with, and

have stuck to it with *nirdosh-bhav* and *divya-bhav*. That is *sadhuta*! When you have this type of *sadhuta*, God grants you countless types of powers with open hands.

'And in spite of having countless types of powers, [such a sadhu] bears both respect and insults of so many people, and that is a great feat...'

When one has such countless types of powers and yet bears the insults of others that is a great strength. One can have supernatural strengths and powers, but when someone who is infinitely weaker insults you, and you are able to bow to them with humility and pray, then that is *sadhuta*!

'...because to tolerate this despite being so powerful is not easy for others to achieve. Therefore, one who bears this should be considered to be extremely great. The powers of such a person are such that because it is God that sees through his eyes, he has the capacity to empower the eyes of all living beings in the universe, and since it is God who walks through his legs, he is also capable of endowing the strength to walk in the legs of all living beings in the universe. And it is God who resides in all the senses of such a Sant...'

To bow before others and to forgive, when you are so powerful is not possible by others. Without the qualities of *sadhuta*, these virtues do not come. The one who is able to bear both praise and insults humbly is not just great; he is extremely great! Just think of his greatness! What is the measure of his strength? Maharaj describes this. Such a person is powerful enough to endow vision to all living beings. He is powerful enough to endow strength to all living beings to walk. This is the kind of power that Maharaj shows as belonging to the sadhu.

'...therefore such a Sant is able to empower the senses of all living beings in the universe...'

In our universe, means our body. Our body is our individual universe. Within it, resides the darkness of ignorance in the form of ego, jealousy, obstinacy, anger and lust, and the one who is able to remove that darkness and illumine our being, is the Sant whom we have attained. Such a sadhu is the one who brings light to all. So if you then marginalize such a Sant, do not follow his *aagna*, put him aside and act as you please, then you will never attain that strength, and your work will not be done.



'Therefore such a Sant is the sustainer of the world. His exceptional greatness lies in the fact that he tolerates the insults of the most common man..'

Whether we accept what he says – do not accept what he says, whether we act as we please, or whether we follow his *aagna* or not, speak good – or speak ill, or keep negative company etc.; he sees everything and he knows everything but with his vast open-heartedness, he bears us all, gives us love, listens to what we say, and that is his immense greatness. If we do not understand him, and we sidestep him, then the opportunity to attain *Gunatit-bhav* is lost.

'..and only those who are forgiving in this manner should be considered extremely great..'

Such Santo keep showering us with so much love, compassion and kindness. Whether we believe in them or not, whether we act accordingly or not, still he is filled with forgiveness. That itself is his true greatness.

'...On the other hand, those who threaten and frighten those meeker than themselves and believe, 'I have become great'....'

Many will glare at you and intimidate you, and even great renunciants' will throw a curse at you for something trivial, or slate you for something petty. All of this comes from the ego that arises from their perception of their great penance, their perception of their greater knowledge, greater attainment, or superiority....but ultimately it is ego.

'...but they are not truly great. In fact, those people in this world who frighten others by showing yogic powers should not be considered to be devotees of God; rather they are beings lost in *maya* and suitable only for Yampuri...'

Those who display yogic powers, make a show of miracles, are not God's devotees at all, and so the question of greatness does not even enter here. They are beings immersed in *maya* and they will suffer in the end. Look at how much Maharaj has said about them. Never mind if the world believes them to be God, or installs their images and worships them; their greatness is superficial and limited to the world.

'...For example, in society, a person with one horse is considered to be greater than someone with no horses at all; and a person with five horses is considered to be greater

than someone with only one horse. In this way, the wealthier a person is, the greater he is considered to be in society. However, such a person is not great in the spiritual realm...'

In Maharaj's time, there were no cars. The mode of transportation was by horse. So if someone had a horse, his status would be considered greater than that of someone who had no horses. The person who had two horses, would be considered even greater, and the person with ten horses, even greater than him. In the same way that today, if someone has one car, or two cars it is normal, but if someone owns ten cars, then one immediately thinks, 'Oh wow, he must be very wealthy. He has ten cars in his driveway!' In the world, whoever has numerous houses, cars, possessions, money, factories etc., is extremely rich in monetary terms and so people consider him to be great, but when it comes to his stature in the spiritual world, he is not great.

'..and the one who feels, 'this woman is very beautiful, and these clothes are extremely fashionable, this house is really good, and this gourd is very nice and this utensil is wonderful' – whether they are householders or sadhus, are all ones with petty intellect. Then you may ask whether such people will attain liberation or not? Well in this satsang fellowship, even the most wretched individual will attain liberation...'

The person who assesses whether something is good or bad, by its external looks or features, is one who is petty minded. Anything with the association of God, is all good – that is the spiritual assessment. Maharaj has said that, whoever has taken His refuge will all certainly be liberated – that is His resolution, His will, His boon, His promise. Therefore, everyone will gain liberation, but will not attain the *sadhuta* that was previously talked about.

'...however, such persons [with petty intellect] never develop the virtues of a sadhu, or the noble virtues of the Sant previously described. The reason is because they have not become suitable for such nobility.'

If we have failed, he will not make us pass. He will not fulfill our desires and the reason behind this is that he wants to give us the noble virtues of the Sant. He wants to make our being suitable for such nobility, and in doing that, we move to a different class altogether!

Sahajanand Swami Maharaj ni Jai!

