

॥ Ōm Shri Paramātmney Namaḥ ॥

**Ek Advitīya Sant:**  
***An Extraordinarily Unique Saint Par Excellence!***

**(Param-Śraddheyey Swāmijī Shri Rāmsukhdāsijī's Views)**

Shri Sharnānandjī Mahārāj was a revolutionary saint. He was a mystic of the level of an *avadhūta* [a free-spirited, saint who had transcended the limitations of egoic-consciousness, duality, and narrow sectarian strictures]. His *vāni* is the most distinguished and distinctive. I have read the *vāni* of numerous saints, but Sharnānandjī's *vāni* is the most remarkable of them all. His words were very carefully chosen and used to have a unique meaning. His analysis etc. is even sharper than that of Ādi Śaṅkarācāryajī. Due to the primacy of *viveka* (discriminative logic) in his *sādhnā* (spiritual practice), there is a predominance of *viveka* in his *vāni*. I also follow the same path.

Sharnānandjī's intellect was very distinguished. He used to say that God has graced him with more intelligence than necessary. His intellect was brilliant and his grasp was brilliant too. He also commanded a great power to assimilate the knowledge, like the savvy business people have the power to "digest," as it were, the wealth. That is why, despite having the highest possible understanding of Reality, he did not use to make it evident. Because in his view, all and everything was **Vāsudeva** only! He did not use to consider anything as "personal."

There is a predominance of *viveka* (rationality or discriminative logic and reasoning) in his *vāṇī*. His reasoning was incisive and irrefutable. I also like the rational approach. But I reason according to the method of the scriptures.

In Sharnānandjī's books, it becomes evident that he wants the readers to attain realization, and not merely to 'teach' the readers. His words have the effect of a bullet of a gun. He states his position in an indirect manner so that the spiritual aspirant may not just learn empty words. Instead of making the seekers go through the drill of "practice," he used to have them "acknowledge" (Truth); instead of the "intellectual exercise," he used to let the seekers "experience" (the Truth) directly.

It appears to me that there are two reasons why Sharnānandjī's language is difficult: First, relative unfamiliarity with the art of instruction; and secondly, writing in intricate language to make seekers think hard so that the teachings get firmly *established* in their minds. He employed such language thoughtfully and deliberately so that the readers have to *exercise* their intellect. It is because with simple language, the reader may *merely* learn things without applying much thought. [***His teachings are full of deep significance; such teachings are not found elsewhere***]. But now I realize that, in his view, all and everything was ***Vasudeva*** only.

There is no one quite like Sharnānandjī. There has been no philosopher quite like him. His philosophy is more brilliant than that of the *ācāryas* like Ādi Śaṅkarācāryajī, Rāmānujācārya, etc. as well as all the six schools of (Indian) philosophy. His teachings represent the final gist of all the

scriptures. His *vaani* is ahead of all the *Vedāntic* interpretations that have been made so far. Sharnānandjī used to say that a new world realm is coming into being; because absence of an ego to such an extent has not been observed in any other philosopher before. He had abandoned utterly all dependence on activity and objects—which no other saint has done so far. That is why he was a revolutionary saint. The height of spiritual development that he attained was verily due to his total surrender and taking refuge—*śarnāgati* (in *Vāsudeva Sarvam*).

I am follower of Truth and not of any individual or sect. I did not use to be completely satisfied with any saint's views. Not even Ādi Śaṅkarācāryajī's ideology used to satisfy me. But I became completely satisfied with Sharnānandjī's views. He was the master of all three disciplines—the discipline of selfless action/service (*Karma Yog*), the discipline of knowledge (*Jñāna Yog*), and the Discipline of Devotion (*Bhakti Yog*). He used to consider *Bhakti*, Divine Love, to be the ultimate element (*aṅtim tattva*). He did not insist on the importance of activity or action. I am in agreement with Sharnānandjī's ideology. I developed reverence for him by reading his book '*Mānav kī Māng*.'

Sharnānandjī once told me that I propagate his views only. He was right in his assertion. The feet of Karaṇa used to resemble with the feet of (his mother) Kuntī. That is why Yudhiṣṭhira had a natural attraction for them. But why did he liked them—Yudhiṣṭhira did not know this. Similarly, I used to like Sharnānandjī's talks in the beginning. I found out the reason later on—that Sharnānandjī's ideology is the Gītā's ideology, and the Gītā is verily dear to me.

Sharnānandjī's talks resonate with my nature. My nature has been like this from the very beginning.

Sharnānandjī's talks are very deep and full of great significance. Without deep reflection, everyone cannot understand them right away. Whatever he used to say, is not found in all the six schools of philosophy. They are only found in the Gītā and in the tenth canto of the Śrīmad Bhāgavatam. But one does not notice them in the beginning. It is only when we have read Sharnānandjī's views that we start noticing them in the Gītā and the Bhāgavatam. He goes to the essence of the matter directly; captures the core of the matter straightway. Despite commanding such a brilliant knowledge, he never regarded this quality to be his own.

Sharnānandjī attained this distinction due to *śarnāgati* (refuge in the Divine). He once said that "it is my nature that if I get hold of something, I never let it go." He got hold of *śarnāgati* (and never let it go). By virtue of being fully surrendered to God, the divine knowledge began flowing in and through him spontaneously. *The essence of the Gītā became manifest naturally in his talks.* The meaning of the Gītā becomes clearer through his talks. A similar analysis of the unconscious-conscious or insentient-sentient (*jaḍa-chetan*) that he has made is not found in the talks of any other saint.

The essence of Sharnānandjī's views is: ***There is nothing which is our personal thing. And there is nothing else apart from one Divine Reality.***

Sharnānjī established “Mānav Seva Sangh” but it did not become much popular. Because he did not get a proper supporter. [He] only found Devakījī.

When we say anything, we need a proof to support it. But Sharnānjī do not need any proof at all. There is nothing beyond whatever he wrote. Such is my conviction. His views can be acceptable to everyone. No one will oppose his reasonings.

As Sharnānjī has said that even God Himself does not know what God is; similarly, even Sharnānjī himself does not know what Sharnānjī is. I do not find anyone else like Sharnānjī. It will be extremely difficult to find one like him.

*We have found Sharnānjī, we have found his books to read—this is God’s utmost Grace on us all.*

**—Compiled by Shrī Rājendra Kumār Dhawan**

