

II Shrī Hariḥ Sharnam II

Prabōdhanī:

*A Brief Introduction of the Founder
of Mānav Sevā Sangh*



Mānav Sevā Sangh,

Vrindāvan

Prabodhanī

॥ Shrī Hariḥ Shaṇam ॥

Prabōdhanī:

*A Brief Introduction of the Founder
of Mānav Sevā Sangh*

Compilation by
Devakījī

Translated from Original Hindi by
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Mānav Sevā Sangh, Vrindāvan

II Shrī Hariḥ Sharṇam II

Foreword

He, whose personality gets eclipsed by the dark clouds of sorrow, becomes eager to enshrine in himself such boundless rays of light as are devoid of arising and setting. Only a few are able to cast themselves in such a mold and realize the great uniqueness of humanity. There is no comparison between pitch darkness and infinite light. According to this viewpoint, gathering of dark clouds of sorrow in human life is harbinger of the dawn of boundless light. A life that becomes one with such light verily becomes fulfilled forever. Such a life also leaves a permanent imprint by way of '*lead-me-from-darkness-to-light*' on the surface of time following which human society becomes free from sorrow for centuries to come and becomes one with endless bliss.

The following "**Prabodhanī**" is the life story of such a great soul. Kindly read it and enjoy it.

Sincerely,
Devakijī



Table of Contents

Prabōdhanī:..... 1
A Brief Introduction of the Founder of Mānav Sevā Sangh 1
Foreword 3
Translator’s Submission 5
First Prayer 9
Introduction 10
Second Prayer:..... 27
Precious Sayings..... 28
Precious Sayings from Discourses (*Pravachan-Sutra*) 28
Basic Principles of Humanity: Eleven Principles of Mānav Sevā Sangh 30
The Invaluable Literature of ‘Mānav-Sevā-Sangh’ .. 32

Translator's Submission

No translation, howsoever accurate, can truly capture the pristine splendor of the original. We have tried our level best to stay true to the original, both in intent and purpose, while at the same time presenting a translation that is at once idiomatic, expressive, and free-flowing. This translation is not intended so much for scholars as it is for the spiritual aspirants desirous of a faithful yet readable rendition of the sublime words of Santshirōmani Swāmī Sharnānandjī Mahārāj.

The following four tenets have been used as “guiding principles” in accomplishing this English translation:

- I. Utmost care and circumspection have been exercised in trying to find the “exact English equivalents” of the respective Hindi words and phrases.
- II. To preserve the sanctity of the original, all the important words and phrases are also presented in a Romanized Devanāgarī script within the round brackets () next to the English translation. To avoid awkwardness, sometimes only a Romanized

Devanāgarī version of a word or a phrase is presented.

- III. Where the translator has felt the need to add a variant rendering or a short explanation to render the original meaning clear to the English speaking readers unfamiliar with Swāmījī's unique terminology, he has used square brackets [] to provide such explanations. Detailed explanations, however, are given by way of a "footnote" where necessary. This practice, however, has been used sparingly and discreetly.
- IV. In making the English translation, throughout, the translator has aspired to *harmonize* the word-meaning (*shabdārtha*) with the inner-sense/meaning (*antaranga-bhāvārtha*). However, wherever there was a clash between *shabdārtha* and *bhāvārtha*, the translator has tended to side with the *bhāvārtha* or *bhāvānuvād*.

To avoid awkwardness, the masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used throughout the translation. Needless to say, 'he' includes 'she' also and 'him' includes 'her' also.

In some rare cases, to preserve the pristine sanctity of Swāmījī Mahārāj's bhāva, the translator found himself doing what may strictly be termed as 'trans-creation' rather than mere literal translation!

Ultimately, every work of translation falls short of the majesty of the original. It is even more so when the subject-matter involved is of highest profundity and depth. Arthur Schnabel, an Austrian classical pianist, having played Beethoven's piano music all his life, is reported to have said this of Beethoven's music: "This music is better than it can ever be played." We feel the same way about our translation and the subject-matter of this short treatise.

It is quite possible that despite our best efforts, several deficiencies and inaccuracies may still remain as the work stands in its present form. We earnestly welcome all suggestions for its improvement at the following email ID: musafir57@gmail.com. One is endlessly tempted to revise the translation to make it as accurate as humanly possible. Nevertheless, we are also reminded of a Chinese author who said, "If I were to wait for perfection, my book will never be finished."

If the reader finds any merit in the translation, all glories to the Southward-facing Person (Dakṣiṇāmūrti), the universal, silent teacher whose inspiration has accomplished this translation. He is the doer, I am his mere instrument. Whatever mistakes exist are verily due to my limited understanding of Swāmījī Mahārāj's sublime teachings.

In conclusion, we will like to quote a Sanskrit verse that captures our feelings admirably well:

Prabodhani

*Yadatra dōshanam kinchattan teshām mameva tat
Yadatra bhōshanam kinchit tattu teshām na eva mam*

Whatever deficiencies are found in this work, they do not belong to the masters—they are verily mine; whatever excellence is found here is theirs and certainly not mine.

New Year Day
January 1, 2013

Sant-charan-raj-ratah...
Hari Sharnam...
Satinder Dhiman

A Note to the Reader

The special quality of the original is hard to capture in a translation. Usually, in translation, several ideas of the author do not get expressed fully. Therefore, the discerning readers are earnestly requested, if they have the knowledge of the Hindi language, to read the original book entitled 'Prabodhani' in Hindi.



II Shri Hariḥ Sharṇam II

First Prayer

My Lord!

*By Thine Nectarine-Almighty-
Purifying-Motiveless Grace,
Grant the strength of renunciation
To those afflicted with sorrow;
And strength of rendering
Selfless service
To those who are happy;
So that they may be released
From the bondage of happiness and sorrow,
And become blessed by
Thy Divine Love!*



Prabodhanī

II Shrī Hariḥ Sharnam II

Introduction

- Q:** Dear Swāmījī! We want to know your introduction.
- A:** The “body” always dwells in death. But “I” always abide in deathlessness.
- Q:** Dear Swamījī! We want to write your life-story.
- A:** Write it down: My life-story is—*Benevolent Influence of Sorrow!*
- Q:** Dear Swamījī! Where do you plan to go after finishing the program here?
- A:** How would a “ball” know, in which direction the “player” is going to toss it away!

Swāmī Rāmsukhdaśjī to Swāmī Sharnānandjī:
"Mahārāj, What is the touchstone that a person has realized God?"

Sharnānandjī replied, tersely: "Obliteration of the sense of individuality!"



Brahmleen Swāmī Sharnānjī, in whose utterances, even during ordinary conversations, Eternal Truths used to be expressed spontaneously, was a revolutionary saint—a Seer of Truth, a God-loving being, and a protector of humanity. Based on what was heard—in his own words, from time to time on various occasions regarding his life events—we come to know that Swāmī lost his eyesight when he was about ten years old. Due to the deep sorrow caused by his blindness, the whole family became grief-stricken. However, due to the beneficent influence of this sorrow, a question arose in Swāmī's mind: "Is there such a state of happiness which is free from sorrow?" He received the answer that such a happiness, which is free from sorrow, is only accessible to *sādhus* and *saints*. In this answer, Swāmī found the path of his life. His mind started constantly dwelling on the thought of becoming a *sādhu*. A *Sadguru saint* met him. They talked. The saint advised him to take refuge in the Divine protection. The *saint's* words left an indelible impress on his young, tender heart. Immediately upon accepting God's refuge, there arose in his heart an intense longing to meet God. This longing loosened the noose of all relationships with the body and the world. At the age of 19, he undertook the formal vow of renunciation (*sannyās*). From that time onwards, he gave up all dependence upon objects and companions and, observing the strict discipline of *sannyās*, started living relying solely on God.

Prabodhani

Based on the events during the period pertaining to Swāmījī's spiritual practice, it becomes very clear that the feeling of God's Refuge become so overwhelmingly powerful in him that the expression of truth—that *Almighty God is always with us*—took no time. Once, Swāmījī was traveling on foot alone from Mathurā city to Āgrā. The earth was sunken at one place. Swāmījī fell in the water. The river was brimful. The walking stick fell away from his hand. He knew how to swim but, without being able to see, it was difficult for him to know in which direction he should swim. He remembered his Divine Guardian and, under His protective care, he relaxed his body while he was getting drowned in the water. Immediately he felt as if someone, lifting him up from inside the water, has put him on the dry land. When he placed his hand on the earth in order to get up, he found a new walking stick in his hand! His heart melted away, so to speak, having directly received God's Divine Protection. Adorned with God's grandeur, and intoxicated with Divine Love, he got up and started walking.

There are many such happenings in Swāmījī's life from which one comes to know about Swāmījī's unshakeable trust and single-minded Refuge in God. Whenever he happened to be in *Vrindāvan*, Swāmījī would go to *Bānkey Bihārī's* temple to "receive" *darshan*¹ [of Śrī

¹¹ *Darshan* (from the root *drś*—"to see") literally means "sight" in the sense of having a glimpse. Here it is used in the sense of "receiving" a glimpse of the Lord in the temple. One could also "receive" *darshan* of a great saintly person or a guru.

Kṛṣṇa]. One day a friend asked him, “Swāmījī! You are not able to see anyway. You cannot have *darshan*; then why do you go to the temple. Swāmījī replied, “My dear, think about it—I am not able to see, but does God also not have eyes. I am not able to see Him; but He is able to see me. It gives my Lord pleasure to see me; and that is the reason I go to the temple. What a lively trust in God!

Once, Swāmījī was sitting in a train compartment. A Christian priest also came and sat there. After a while, he asked Swāmījī if he knew Jesus Christ. Swāmījī replied calmly, “Yes, I do know Jesus.” The priest asked Swāmījī again what he knew about Jesus. Hearing this question, Swāmījī replied with great pleasure and confidence: “Dear Brother, Jesus is the son of God and I am God’s friend; Jesus is thus my real nephew. I know him very well; Jesus is very dear to me.” That an Indian *sannyāsin* clad in orange robe will consider Jesus as his very kith and kin in spirit—the priest could have never even imagined for such relationship. He was stunned to hear Swāmījī’s reply. He had never heard such an expansive view of God’s relationship under the Hindu system which could embrace the spirit of all religions in its wake. But come to think about how true Swāmījī’s viewpoint is. In reality, there cannot be any difference of opinion among religions in theism. For theism is such an all-pervasive truth of human life that the differences of temple, mosque, and church cannot possibly create divisions in it. A person who engages in religious warfare while being a theist is actually a big atheist. Because the true meaning of theism lies in

Prabodhanī

acknowledging a spiritual relationship with God! According to *Vaishnava* belief system, this is verily the worship of God. On this very basis, Swāmījī accepted devotee Mīrā, Mahātmā Jesus, and Prophet Mohammad to be the supreme *Vaishnavas*— because Mīrājī considered God as her husband; Mahātmā Jesus considered God as his Father; and Prophet Mohammad considered God as his friend. And all three were supreme devotees of God.

For God’s devotion, it is important to consider God as our own and to provide Him the nectar of our love by being a lover. Whether someone will worship in a temple or recite Koran in a mosque or will pray in a church—such questions do not matter at all. If someone will keep a loving relationship with God by considering God as his very own and, by extension, will have a feeling of goodwill and amity towards all creatures, then he will find God everywhere and not otherwise. This is an unalterable truth. Swāmījī has advised all spiritual aspirants to accept this truth. He has expressed this view in his spiritual discourses—a view, following which, the religious unity can be restored and preserved.

The spiritual preceptor, who initiated Swāmījī into the life of a renunciate (*sannyāsī*), once told him: “My son, when you will become spiritually liberated, the whole creation will hanker after your service, and the whole world will be eager to fulfill your needs. The trees will

provide you with flowers and fruits and ferocious lions will protect you under their loving care.

Having said so, the reverend *Sadguru* recited the following self-composed couplet:

*One who dies while living becomes immortal;
By offering his heart, he attains the Beloved!*

“To die while living” means to die to the false ego; to become selfless or desireless and to become effortless. “To offer one’s heart” means surrendering to God and providing the nectar of love to God by considering only God as our own. Swāmījī embraced the words of his Guru in their entirety and saw them fructify hundred percent in his life. By renouncing all attachments, by becoming desireless, selfless, and effortless, he attained the life Supreme marked by spiritual freedom and Super-Consciousness; and by becoming a devotee of God, he became fulfilled with the infinite nectar of Divine Love. By becoming free from the grim pain of dependence upon others, he became divinely intoxicated with the bliss of immortality.

In this connection, Swāmījī narrated one of his experiences. Once, his body had become unhealthy. He had just returned from his travels from *Uttarkhand*. His body had become very weak by an attack of dil-diarrhea and he was also having a fever. He had been sick for about 40 days. According to the physicians’ opinion, his pulse beat was indicating the decay of the body. Friends,

Prabodhanī

devotees, and physicians expressed their concern. Swāmījī's body was brought to be laid down on the floor after preparing a proper bed made of *kusha*-grass and deerskin. The loved ones were standing on all sides around him. The devotee doctor said, "Swāmījī is leaving." Swāmījī heard this and felt the pangs of the throbbing hearts of the devotees. This dispassionate saint felt great disturbance watching this and wondered why the loved ones were so sorrowful. 'Let me see what death is,' he mused to himself. As he started observing himself in that state, he felt very blissful. The thought of leaving the body felt so blissful and so light that it was beyond any measure. By this experience, he reached at the certainty that there is no pain or sorrow in dying. Since the individual wants to maintain the body in tact that he feels sorrowful and fearful while dying; otherwise, it is all bliss and only bliss. This joy got spread all over his dead-like body. He was watching, as it were, his body lying on the floor and hearing a group of friends say, "Look how happy Swāmījī is!" From birth, Swāmījī had in him qualities such as breadth of intellect, tenderness of the heart, and awareness about life. Finding suitable opportunities, these qualities came to be developed to the very fullest extent.

Once he was sitting near his spiritual preceptor. There arose in his mind the intention to study the scriptures and the Upanishads. Not being able to see, he verily let this thought rest quietly in his mind. Right away, his teacher said, "Oh Brother! The knowledge of *Srutis* becomes manifest in a steady mind on its own. 'Solitude' is

its seminary and silence is its lesson plan.” Swāmījī became very happy upon hearing this wonderful method for the cultivation of knowledge. He made his mind steady in the solitude. In steady mind, such knowledge arose which was never possible through the study of scriptures. In the light of that knowledge, he came to know about all the secrets regarding the beginning and the end of the universe. The meaning of the benevolence of the Creator of the universe and the benevolent design of human life became clear to him. He came to know what was worthy to be known; for, the Supreme Knowledge, by virtue of which everything becomes known, became manifest in him.

With the opening of the “inner-eye,” he gained so much competence that he became capable of “seeing” the outer world. He could “see” everything inside as well as outside. He used to live fearlessly, free from any sense of duality. The sorrow caused by the loss of outer vision ended forever!

So much growth occurred within him during so little time. Friends, who had seen him before, used to say that within a matter of days, the deep disquiet he used to feel inside to be one with truth, now got transformed into the Peace Supreme. His face became illumined and beaming with the fire of knowledge. He started remaining established in his eternal state of being, spontaneously. God’s love started flowing through his heart, whose mere touch was a great blessing for the close friends. The *siddhīs* that are attained through *Yog* became evident in

him spontaneously but he used to keep them secret. His life became a living symbol of *Yog* (Communion), *Bodha* (Realization), and *Prema* (Divine Love). That is why by virtue of his presence, in the atmosphere around him, waves of love used to keep arising. This truth became fully evident in his life that when the love-element becomes manifest in any saint's life, he becomes all-expansive (*vibhū*). Many seekers coming in close contact with Swāmījī, attracted by the feeling of an unknown sweetness, used to remain seated, spell-bound, around him. When the discussion regarding the path of love used to begin—and Swāmījī would start describing the sweet conversation between the Divine Lover and the Beloved—the listeners who were believers in God, used to forget all about themselves. Many listeners have told us their experience that, in Swāmījī's words, his nectarine life itself used to flow and touch the listeners' hearts, by virtue of which the listeners used to experience a sense of elevation and elation in themselves. And a great bliss used to be felt!

Swāmījī's style of questions and answers was incomparable. Deftness of expression, liberating humor, and sharp reproach for the purpose of dispelling doubts accompanied by motherly love—these endearing qualities were a special source of attraction for the spiritual seekers. Enlivened by inner-realization, Swāmījī's irrefutable reasoning had the utmost clarity, firmness, and doubtlessness. Nowhere in his discourses and literature will be found any mention of a scriptural proof. Swāmījī

knew that the self-evident truth needs no proof. He used to never speak after having first thought about the topic. Many times, per context, he had said, “Dear brother! I also listen just like you do. I am listener too.” The streams of knowledge and love used to flow spontaneously in his ego-free speech, hearing which great pundits used to say—and still say so—that the profound mysteries of philosophy that could not be comprehended by years of scriptural study have become clear in the discourses of this unlettered saint.

In 1921, a non-cooperation movement was started for the independence of the country. “The body is manure for the worldly farm”—patriotic saints in whose life this truth had found expression could not miss this opportunity to serve the country. They jumped right in the wave of revolution for independence. One day, one of Swāmījī’s guru’s friends, watching him engaged in the independence movement with great enthusiasm, said to him: “My dear son! Did you leave your house for this purpose?” Swāmī Sharnānandjī answered with great firmness: “Not at all! I was not able to do away with my attachment for service for my country through merely thinking about it (*vichār*); that is why I am engaged in this.” Again, when asked, “How are *you* doing?” Swāmījī replied, “I always *abide* in the indivisible bliss. I do not *do* anything at all.” Even while deeply engaged in service, the indivisibility of bliss beyond body-consciousness was always alive in him. Such a profound steadfastness in actions has not been observed elsewhere in any other person who has ‘gone beyond the

Prabodhani

triad of *guṇas'* (*guṇātīta*). Shri Swāmījī Mahārāj was such a remarkable human being!

The human history started to get beclouded by the darkness of inhumanity. Intense killings of human beings took place during the Second World War. Due to the explosion of the atom bomb, Japanese cities of Hiroshima and Nagasaki presented heart-shrilling picture. Earth and sky trembled with the soul-wrenching cries of countless people who had been the victims of forceful, evil actions under the name of religion during the India-Pakistan division. Seeing all this, the ever-new, tender heart of the saint melted with compassion.

It saddened saint's compassionate heart greatly to see the world bent on destroying each other, divided by narrow-mindedness, based on the various differences of caste, color, religion, status, ideology, and isms. Having seen Indian citizens fighting over their rights, he gave up active service of the Congress and, through deep contemplation, started pondering over the solution to the myriad challenges facing the humankind.

He had the following questions before him:

1. How to seek the [spiritual] welfare of the individual and create an elegant society?
2. How to safeguard the world peace?
3. How to eliminate religious differences?
4. How to remove social inequalities?
5. How to awaken the sleeping consciousness in man?

6. How to fulfill human life? That is, how to fulfill the need for peace, salvation, and reverence?

Moved by kindness, led by oneness of all beings, and as a result of deep reflection, the answers to the foregoing questions come to light in the saint's mind in the form of the "Fundamental Principles of humanity." Swāmījī Mahārāj fashioned these principles in the form of a novel revolutionary system of thought. '*Mānav Sevā Sangh*' is the symbolic representation of the same system of thought.

Swāmī Shrī Sharnānandjī Mahārāj, a crest-jewel of saints, established *Mānav Sevā Sangh* so that through its medium, for centuries to come, humanity's needs regarding knowledge, faith, and action may be served. It was registered in 1953. Its main office is in *Vrindāvan*. The need for establishing this organization was felt due to the fact that Swāmījī did not want to publish, under his personal name, the universal system of thought that he had developed in response to his internal struggle. Those who are desirous of keeping the ego in check stay away from personal name and fame. There was another important reason also. According to Swāmījī's viewpoint, to express the truth of life that is not dependent on any time, place, opinion, religion, tradition, and status through the medium of an individual is to diminish its value. Moreover, those who have not retained any existence apart from the reality of their Beloved—how can they say anything under their name. Due these very rare

Prabodhanī

reasons, *Mānav Sevā Sangh* was established. Since then, in various parts of the country, through the medium of *Mānav Sevā Sangh*, the service of awakening in every person the sleeping humanity is being rendered. Shrī Swāmījī Mahārāj was always eager for each person to become independent (spiritually-free) and be able to seek his own spiritual welfare.

Swāmījī's coming to this world happened in the form of a special glory—as acknowledged by all contemporary great people and saints. Brilliant knowledge, irrefutable reasoning, simple faith, and one-pointed devotion—all these dimensions were extant in him to the highest possible degree. Such a remarkable combination of these rare qualities has not been seen elsewhere as was present in esteemed Swāmījī. Still, he never made the mistake of regarding all the above listed divine qualities as his own.

Nothing is mine.

I do not need anything.

I am nothing.

Almighty God is my own.

Contemplation of these perennial truths was his life and formed the very core of his teachings. This has been the great quality of Swāmījī's [teachings] that he did not let seekers get struck on external

regulations, procedures and practices that bear their result through practice. Nor did he let seekers get tangled with various philosophical differences of opinion. Swāmījī did not use to insist on or oppose any system of spiritual practice. He never imposed his viewpoint on others. Though himself a staunch theist, he never preached about theism. He was a *tattva-darshi*² saint. That is why he never considered any path, among the paths of *bhakti*, *jñāna*, and *yog*, either higher or lower, or comparatively easier or harder.

He proclaimed: “Many philosophies; one life.” To all the spiritual aspirants, he provided the bold promise that they can, in the beginning, attain fullness of life by following any spiritual practice according to their interest, qualification, strength, faith, and self-inquiry. One who is devotedly engaged in actions, one who is a *Yogi*, one who practices self-inquiry, and one who believes in God—all of them attain life nectarine infused with Divine Consciousness. In the fullness of life, all spiritual aspirants attain oneness with *yog*, *bodh*, and *prem*.³ This is a highly revolutionary

² *Tattva-darṣī* means ‘Seer of Truth,’ the one who has realized and experienced the Truth first-hand. In the Bhagavad Gītā, Chapter 4 verse 34, Lord Śrī Kṛṣṇa exhorts Arjuna to go to *tattva-darṣīs* and reverently seek the Knowledge Supreme from them. Swāmījī was one such rare *tattva-darṣī*.

³ In Swāmījī’s terminology, ‘*yog*’ conforms to the path of *Karma Yoga* marked by selfless service culminating in non-attachment and dispassion; ‘*bodha*’ conforms to *Jñāna Yoga* marked by self-inquiry

thought which frees many spiritual aspirants from numerous problems. This revolutionary view of Swāmījī saw its expression clearly in his discourses.

There is no problem regarding the spiritual welfare of the individual and the creation of a splendid society whose solution is not possible by following Swāmījī's teachings. According to Swāmījī, the most beautiful picture of human life is as follows:

*Let the Body be of service to the world,
Let the ego be free from the pride, and
Let the heart be filled with the Divine Love.*

He exemplified this ideal through his life and taught this lesson through his supreme existence. When he realized that his mortal body is no longer fit for the service of the society, he then internally determined the time, date, and process of giving up his mortal coil, and said:

1. I am not the body in the three periods (of past, present or future).
2. I will not feel any pain by the destruction of the body. I will abide in great bliss.
3. With the removal of the bodily separation, the endless bliss of the endless communion with God

culminating in self-realization; and 'prema' conforms to the path of *Bhakti Yoga* culminating in the Divine communion through devotion.

will remain. That is why there should be no sad assemblies at the relinquishment of the body; only *satsang* commemorations will be held.

4. No special decorations of the body will be made and there will not be any processions.
5. At the grave side, there won't be any identifying symbols or marks, and no flowers will be offered.
6. The spiritual practice never dies. Therefore, the pledge of service, renunciation, and divine love will grow and spread throughout the society.
7. Whoever is interested in serving this body should serve *Mānav Sevā Sangh*; The *Sangh* is my spiritual body and that will endure permanently.
8. Those who love me should love the Lord since Divine-Love is my very life.
9. Those preachers who inspire faith in their own personality instead of God—and establish relationship with their personality instead of God—they indulge in outrageous evil.
10. Except God, there is nothing, there is [absolutely] nothing; verily there is nothing.
11. The Seer-Saint of the unmanifest Oneness inside the manifest manifoldness, said:
 - I. There is no other—this is the *mantra* of religion.
 - II. There is no one else—this is the *mantra* of Divine Love.

“Dear seekers, accept this truth: Almighty God is your own; live by being of Him only; and work for

Prabodhani

Him alone. This is the blessed-promise of Sadguru that you will live in Him forever.”

By sharing his nectarine teachings, by relinquishing the perishable body at self-will, this God-Realized saint taught the art of living and the art of becoming immortal by dying. At the lotus-feet of this Saint of Saints, we offer our countless obeisances.

As long as esteemed Swāmījī was alive, he shared his life-bestowing message—while traveling nonstop to different villages, regions—with sādhus and saints, seekers, social workers, literati, and people from all sections of the society. Now upon his being one with the Divine, this work is carried out through the medium of *Mānav Sevā Sangh*.

Saints are immortal. Their teachings are immortal. May we all, brothers and sisters, be one with the life immortal; with this feeling of goodwill!

Respectfully,
Devakī

II Shri Hariḥ Sharnam II

Second Prayer:

*My Lord!
By Thine Nectarine, Almighty,
Purifying and Motiveless Grace,
Grant all mankind the ability to respect
discriminative intellect;
and to make proper use of one's strength.
And Oh! Ocean of Compassion!
By Thine boundless Compassion
Destroy quickly attachment and hatred.
Let the life of everyone be full of
Service, Renunciation, and Love*



Precious Sayings

1. [Compared to] anything that appears very far to you, know that your body is no less far from it.
2. [Compared to] anything that appears very close to you, God is even closer than it.
3. Love flows only through that which is complete. Love steadily abides in one who is desireless (or selfless) and who does not desire sense enjoyment or even spiritual freedom.
4. Whatever love is felt in the lovers, it is a reflection of ever-complete, Divine Love. By becoming desireless, an individual, despite being incomplete, becomes a recipient of love of the Ever-Complete. Only then the shadow of Love-Complete falls on him.
5. Divine Love is not anyone's personal property. It is God's very nature.
6. In the language of love, to desire the desirous is inhuman.

Precious Sayings from Discourses (*Pravachan-Sutra*)

1. Every object of the transient world is continuously burning in the fire of Time. Therefore, in the present time itself, one should, by making efforts appropriate to one's competence, try to become one with one's object of Love (*prem-pātra*).
2. The true, unswerving devotion (*annanya bhakti*) is this: Withdrawing oneself from all directions and experiencing one's object of Love [i.e., God] in one's own self.

3. The supreme penance (*tapā*) is this: To bear happily the difficulties encountered on the way to carrying out one's own natural duties (*svadharma*).
4. Put an end to all those volitions (*saṅkalpas*) which cannot be publicized fearlessly before the general public.
5. Do not let the happiness and sorrow that come on their own rule over you.
6. Surrender everything unto the search for Truth.
7. In order to put an end to your weaknesses, pray restlessly before your object of Love.
8. Purify your heart by contemplating on Reality (*tattva-vichār*) and by feeling the pangs of separation from your object of Love (*prem-pātra ki vireha*).
9. Contemplating about virtue is a greater virtue than virtue itself since by contemplation one attains steadfastness in virtue.
10. Cultivate the habit of contemplation of God (*Bhagavad-chintan*) to eradicate contemplation of sense-objects (*vishaea-chintan*).

(**Sant-Vani**, Part 3, p. 175)



**Basic Principles of Humanity: Eleven Principles
of Mānav Sevā Sangh**

1. Self-observation or seeing one's own faults in the light of the intrinsic faculty of discriminative intellect (*viveka*).
2. Resolving not to repeat any mistakes committed previously and praying with a simple faith.
3. Applying self-inquiry regarding oneself and faith regarding others; that is, to apply justice toward oneself and love and forgiveness toward others.
4. Transforming one's own moral character by restraint of senses, selfless service, contemplation of God, and search for Truth.
5. Not considering others' duties as one's own right; others' generosity as one's own goodness; and others' weakness as one's own strength.
6. Despite having no family or ethnic connection with others, to have mutual interaction and good-faith in accordance with family feeling; that is, to have the unity of affection despite the diversity of actions.

7. Serving through actions those close to oneself to the best of one's capability.
8. Practicing moderation and self-restraint in diet and living habits and self-reliance in daily tasks.
9. Embellishing one's personality by making the body hard-working, the mind disciplined, the intellect discerning, the heart loving, and the ego pride-less.
10. Regarding the objects as more important than money, the people as more important than the objects, the discriminative intellect as more important than the people, and the Truth as more important than the discriminative intellect.
11. Making the future bright by giving up meaningless worrying and by making the proper use of the present.



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Om Śrī Kṛṣṇarpanamastu