

॥ Shrī Hariḥ Sharnam ॥

Sant Hridayōdgār

*Brahmleen Pujaypād Swāmī Shrī
Sharnānandjī Mahārāj ke
Hridayasaparashī Udgār*



**Mānav Sevā Sangh
Vrindāvan**

Swāmī Shrī Sharnānjī Mahārāj

II Shrī Hariḥ Sharnam II

Sant Hridayōdgār

[*Brahmleen Pujaypād Swāmī Shrī Sharnānjī
Mahārāj ke Hridayasaparashī Udgār*]

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Mānav Sevā Sangh

Vrindāvan

Publisher's Page

Dedication!

*Merā mujhme kuchh nahin,
Jo kuchh hae so terā.
Tera tujhko sauptae,
Kyā lāgat hae merā.*

—Sant Kabîr

*Nothing within myself is mine.
Whatever there is, is Yours.
If I surrender to You what is already Yours,
What does it cost me?*



Sant Hridayōdgār

II Shrī Hariḥ Sharnam II

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**Divine Message of Swāmī Sharnānandjī
Mahārāj: A Brief Introduction**

Swāmī Sharnānandjī was a very rare jewel of the spiritual world of the 20th century. He belongs among the select company of such realized souls as Sri Ramakrishna Paramahansa (1836-1886), Swāmī Rām Tīrtha (1873-1906), and Srī Ramana Mahārshi (1879-1950). His simple views, his humble demeanor, and his uncompromising style will serve as beacon light to the aspirants of the spiritual world for centuries to come. He was the rarest of the rare saints—a *santshiromaṇi*—saints' saint (*Santo ke Sant*).

There are Seven Wonders of the external, material world such as Taj Mahal, Great Pyramid of Giza, and Great Wall of China. It won't be an exaggeration to say that Swāmī Sharnānandjī was the 8th Wonder of the inner, spiritual world. Through self-less service (*sevā*), self-discovery (*apni khōj*), and loving devotion to God

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(*Bhagavat Prem*), he showed us a simple path to the Goal Supreme (*charam lakshya*) of human life. He never started a new tradition, never assumed any personal credit for his ideas and lived what he preached. For him, everything was *Vāsudeva Sarvam*—for he had immersed himself totally in the “Sarvam” by becoming one with “Vasudeva.”

Swāmījī used the words “doing” or “efforts” (*prishram*), “non-doing” or “effortlessness” (*aprayatan*), and “repose” (*vishrām*) in very special ways. For Swāmījī, “doing” meant service (*seva*). And non-doing (*aprayatan*) meant repose (*vishrām*) or abidance in self. Patanjali, the great author of *Yōga-Sutras*, has called this repose/abidance in Self to be the goal, the culmination of all yoga. When the Seer gets established in the Self—*drasta ka svarūpa mein avaysthit honā*, says Swāmījī—the Goal Supreme of human life has been achieved. He used to say, “*par-āshreyey chod do, prishram chod do:*” Give up reliance on others and give up vain efforts. “*Apnā āpā to milā huwā hee hae:*” Our own self is verily ever-realized. In his teachings, we see the predominance of “*bhāv*” (faith) and “*vivek*” (an intellect that can discriminate between real and unreal). That is why his approach has

been called “*karan-nirpeksha*”¹ as opposed to “*karan-sāpeksha*”—methods as advocated by sages such as Pātānjali.

Similarly, Swāmījī used such common spiritual terms as *Yōg*, *Jñāna*, *Prem* in a very special sense. For Swāmījī, *Yōg* meant *sevā* (service), *Jñāna* meant self-discovery/realization, and *Prem* meant love of God. In one of his *pravachan* (discourse—10A) he clarifies the three-fold concept of *sevā* (service) as follows:

1. Service of the world/society: When we give up doing evil by thought, word, and deed
2. Service of the self: When we give up attachment with the fruits of our good actions/deeds

¹ Realization of Self/God is not a matter of “creating” something new; it is a matter of “discovering” something which is already there. For creating/producing something new, efforts are required. But for discovering something which is already there, one only has to turn towards it and “recognize” it as such. For, if realization of God also depended on creating something new, then it will also be like every other “object” that is created and will be subject to the six modifications (*chayey vikār*) of birth, change, death, etc. Hence, Realization of God is a matter of “recognition” of what IS and not a matter of creation of something new—a matter of attaining the ever-attained (*prāpt ki prāpatī*). It is journey from “here” to “here.” Therefore, the method recommended by Swāmījī has been termed as ‘*karan-nirpeksha*’—one that is independent of “instruments of action” or doing/creating something new through the use of “senses” or other “means” of performing actions.

3. Service of God: When we accept God to be our own and cultivate God's remembrance and love

What is implied here is that we should at least practice one of the three methods for our spiritual liberation: *Jñāna Yōg* (become "detached and desireless"); *Karma Yōg* (selflessly "serve the world"); and *Bhakti Yōg* (regard only "God as ours"). Swāmījī used to say, if you want to do something, do the service and if you want to know/discover something, know/discover yourself. Through selfless service and self-discovery, one comes to the love of God. *Saṅsār ki sevā karo, apnī khōj karo, aur Bhagavān se prem karo*: Serve the world, discover yourself, and love God. Subsume your ego in the Divine. Why? *Khudi mein reh ke to Khuda nahin milta*: one cannot attain God by remaining ego-bound. This is one summary of Swāmījī's revolutionary message.

Swāmījī used to lay a lot of importance on the proper understanding of right spiritual practice (*sādhan*) and used to caution about ineffective spiritual practices/methods (*asādhan*) that do not serve well on the path of Self-realization and the path of God's Love. In his characteristic style, Swāmījī will solve the quandary of

Swāmī Shri Sharnānandjī Mahārāj

sādhan vs. *asādhan* as follow: “The renunciation of *asādhan* is the *sādhan*.”

The essence of Swāmījī’s spiritual message can be expressed, quite simply as: *God is all there is; God is our very own and is ever-attained; nothing is mine; I do not need anything; and I do not need to do anything!* In few simple phrases, he hands over all the keys to the spiritual kingdom! If everything is God or God’s, how can it be mine, yours or anyone else’s? If nothing is mine, I do not need anything; above all, I do not need to do anything for *myself*. In one word, *Vāsudeva Sarvam!* For Swāmījī, the greatest prayer was: “Thy will be done!” This is real *sharṇāgati* (surrender to the Divine) and he was a true apostle of *sharṇāgati*. Harkening Vāsudeva’s clarion call, Sharnānandjī lived all his life in “*māmekam*” *sharṇam!*

Spiritual instruction does not come any better than this!



**Collected Works of Swāmi Sharnānandjī
Mahārāj: A Humble Submission**

The spiritual world has not yet fully discovered and understood the impact of Swāmījī's simple, yet radical teachings. His message has not yet been widely disseminated. His writings and discourses need to be correctly and carefully preserved for the benefit of the future generations of spiritual aspirants.

Ever since I got the blessed fortune of discovering Santshiromaṇi Swāmījī Sharnānandjī Mahārāj jī's books and discourses, I have felt that his precious ideas (in print form and in audio recordings) should be preserved and presented to the world at large, in an "elegant manner" worthy of his profound, revolutionary, and alchemic thoughts.

This is the best service that can be rendered to preserve the ideas of this unique and incomparable 'Saint of Saints' for the future generations.

To accomplish this auspicious task, the following is humbly suggested:

1. Search for additional pravachans, if any, taped by *sādhakas* during the *satsaṅgs*.

2. Swāmījī's recorded discourses (*pravachans*) should be "re-mastered," *as is*, using the best possible technology to preserve their pristine clarity so that future aspirants can hear them exactly as they were heard when originally recorded. *With the utmost Grace of God, this work has already started.* All 50 tapes will be re-digitized using a discreet recording process and saved as "lossless" WAV files at 1411 kbps as masters, as far as possible based on the availability and the quality of the available old tapes. *In the meanwhile, a digital master copy has been prepared drawing upon the best available digitized version of Swamiji's pravachans at 192kbps quantization.*

Later, other competent sādhakas can further enhance their audio quality by using hiss-elimination/noise reduction digital software.

3. Soft copies of Swamiji's all available books should be prepared and re-published in a duly-edited, multi-volume collected edition. This can be called "**Collected Works of Swāmī Sharnānandjī Mahārāj.**" This should be published in an elegant, pristine-white hard-cover bound edition, in beautiful dust jackets, with the Mānav Sevā Sangh's logo and respective volume numbers on the spine. *Please see below a suggested schema that has been prepared by this writer, to get this process started.*
4. There are several organizing principles that can be used to "edit" this multi-volume work. For

example, one can use “chronology” (date) of publication or use “thematic concordance” to bring together Swamiji’s 45+ books. I have used both of these principles to suggest an ‘**8-Volume edition of Swāmijī’s Collected Works.**’ The first two volumes represent the “Essential Teachings” of Swāmijī, as also highly endorsed by Swāmī Rāmsukhdāsji. For example, in one of his pravachans, Swāmī Rāmsukhdās ji says about the book ‘*Jīvan-Patha:*’ ‘*Iss pustak ko 10-12 baar pardney sey aap ko boddh ho jaayeygaa.*’ (You will attain Self-Realization by studying this book for 10-12 times). Similarly books such as *Duhkha kā Prabhāv* and *Mānav Kī Māng* are also highly recommended by Swami Rāmsukhdāsji. Next come the “authoritative” Sant Vani presented as Vols. 2 and 3, and so forth....The final volume (8) presents the compilations of Swamiji’s ideas from various sources for the most part. This multi- volume work starts with Devakijī’s matchless introduction to Swāmijī, originally entitled as *Prabodhanī* (also issued later as a part of *Sant Jīvan Darpaṇ*) and concludes with *Patha Pradīp*, another of Devakijī’s matchless book encapsulating Swāmijī’s nectarine words and thoughts.

5. While making softcopies, utmost care should be exercised to ensure their accuracy through a meticulous process of proof-reading and close comparison with the originals. For example, for the 8 parts of Sant Vānī, soft copies can be proof-read

along with listening to Swāmījī's pravachans to ensure that not a single word is left out from transcriptions. This work has also begun, led by dedicated *sādhakas* and it is great news!

6. For English speaking aspirants, translations of Swāmījī Mahārāj's books should be made faithfully capturing their core meaning and inner feelings (*antaranga bhāvāratha*) of his profound ideas. With God's utmost Grace, this work has already been started. So far, the English translation of the following four books has been completed: *Sant Hridayodgār*, *Prabodhanī*, *Krāntikārī Sant Vānī*, and *Sant Jīvan Darpaṇ*. The English translation of Swāmījī's other books has also begun which, with God's Grace, will be completed in due course of time.

It is submitted that in all this work, the pristine purity of Swamiji's alchemic words will be maintained to the utmost possible extent, presenting them 'exactly as is' (yathā-bhūta), under the auspices of 'Manav Seva Sangh,' fully respecting the intentions of this Santshiromaṇī!



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Collected Works of Sharnānandjī Mahārāj: A Suggested Schema

Collected Works of Sharnānandjī Mahārāj: A Suggested Schema

Collected Works Volume 1: Early Essential Writings

Prabodhani: Sharnānandjī Mahārāj: Ek Paricheyey

सत्संग और साधन (1959) Satsaṅg aur Sādhan

दर्शन और नीति (1960) Darshan aur Nīti

जीवन पथ (1960) Jīvan-Patha

दुःख का प्रभाव (1961) Duhkha kā Prabhāv

मानवता के मूल सिद्धान्त (1961) Mānavtā Ke Mūla Siddhānt

मूक सत्संग और नित्य योग (1963) Mook Satsaṅg aur Nitya Yōg

Collected Works Volume 2: Early Essential Writings

साधन तत्व Sādhan-Tattva

मानव की मांग Mānav Kī Māṅg

मानव दर्शन Mānav-Darshan

Swāmī Shri Sharnānandjī Mahārāj

साधन निधि (1964) Sādhan-Nidhi

मंगलमय विधान (1964) Mangalmeya Vidhān

Collected Works Volume 3: Authoritative Writings (Transcriptions)

सन्त वाणी भाग-1 (सफलता की कुंजी) Sant Vānī Part-1 (Safaltā kī Kungī)

सन्त वाणी भाग-2 (कैसट सं. 1 से 6 तक) Sant Vānī Part-2

सन्त वाणी भाग-3 (कैसट सं. 7 से 12 तक) Sant Vānī Part-3

सन्त वाणी भाग-4 (कैसट सं. 13 से 22 तक) Sant Vānī Part-4

Collected Works Volume 4: Authoritative Writings (Transcriptions)

सन्त वाणी भाग-5 (क) (कैसट सं. 23 से 27 तक) Sant Vānī Part-5

सन्त वाणी भाग-5 (ख) (कैसट सं. 28 से 36 तक) Sant Vānī Part-6

सन्त वाणी भाग-6 (कैसट सं. 33 से 37 तक) Sant Vānī Part-7

सन्त वाणी भाग-7 (कैसट सं. 38 से 42 तक) Sant Vānī Part-8

सन्त वाणी भाग-8

Collected Works Volume 5: Inspired Writings

सन्त समागम भाग-1 Sant-Samāgam-1

सन्त समागम भाग-2 Sant-Samāgam-2

Sant Hridayōdgār

सन्त समागम भाग-3 Sant-Samāgam-3

संत सौरभ (संतवाणी) Sant Saurabh (Sant Vānī)

संत उद्बोधन Sant-Udbodhan

Collected Works Volume 6: Philosophical Writings (Mānav Manovigyān)

जीवन दर्शन भाग-1 Jīvan-Darshan Part-1

जीवन दर्शन भाग-2 Jīvan-Darshan Part-2

चित्त शुद्धि भाग-1 Chit-Shuddhī-1

चित्त शुद्धि भाग-2 Chit-Shuddhī-2

Collected Works Volume 7: Spiritual Letters

पाथेय भाग-1 Pāthyey Part-1

पाथेय भाग-2 Pāthyey Part-2

संत पत्रावली भाग-1 Sant Patrāvalī Part-1

संत पत्रावली भाग-2 Sant Patrāvalī Part-2

संत पत्रावली भाग-3 Sant Patrāvalī Part-3

Collected Works Volume 8: Miscellaneous Compilations

मानव सेवा संघ का परिचय-आचार संहिता सहित Mānav Sevā Saṅgh Ka Parichyey

Swāmī Shri Sharnānandjī Mahārāj

संत जीवन दर्पण

Sant Jivan Darpan

साधन त्रिवेणी

Sādhan-Trivenī

प्रश्नोत्तरी (संतवाणी)

Prashnotrī (Sant Vānī)

प्रेरणा पथ

Preranā Patha

प्रार्थना तथा पद

Prārthanā aur Pada

में की खोज

Mein Kī Khōj

पथ प्रदीप

Patha Pradeep

Collected Works Volume 9: Divya Jyoti Devakiji

जीवन विवेचन भाग-१ (क) Jivan Vivechan Part-1 (A)

जीवन विवेचन भाग-१ (ख) Jivan Vivechan Part-1 (B)

जीवन विवेचन भाग-2 Jivan Vivechan Part-2

जीवन विवेचन भाग-3 Jivan Vivechan Part-3

जीवन विवेचन भाग-4 Jivan Vivechan Part-4

Collected Works Volume 10: Divya Jyoti Devakiji

जीवन विवेचन भाग-5 Jivan Vivechan Part-5

जीवन विवेचन भाग-6 (क) Jivan Vivechan Part-6 (A)

जीवन विवेचन भाग-6 (ख) Jivan Vivechan Part-6 (B)

जीवन विवेचन भाग-7 (क) Jivan Vivechan Part-7 (A)

जीवन विवेचन भाग-7 (ख) Jivan Vivechan Part-7 (B)



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. This is at best a work-in-progress. So, kindly please send your suggestions unhesitatingly. 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. The Blessed Lord is the doer of all and everything; the translator is His mere instrument—an imperfect instrument at that. Whatever mistakes remain, they are verily due to the translator’s

Swāmī Shri Sharnānandjī Mahārāj

limited understanding of Swāmījī Mahārāj's sublime teachings.

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

***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, 2014

Sant-charan-raj-ratah...
Hariḥ Sharṇam ...
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 in Hindi. The readers are also requested to check www.swamisharnanandji.org for Swāmījī's Pravachans, pdf of Swāmījī's books in Hindi as well as English, and the latest blog information.



Sant Hridayodgār

Brahmleen Pujappād Swāmī Shrī Sharnānandjī
Mahārāj ke Hridayasaparashī Udgār
Profound Aphorisms of a Revolutionary Saint

1. If we accept God, then this belief should be expressed through our life, and not just in our thoughts. Our life should be a living proof of our acceptance of God.
2. There are many who “believe” in God; there many who “know” the reality/truth of the world. The important thing is how much of that “belief” and “knowledge” gets expressed in their living [or how much “effect” that “belief” and “knowledge” has on their “life”].
3. Even when we also know this very well that remembering God leads to salvation or welfare of life (*jīvan ka kalyān*), still our heart does not abide in God—what would be greater ungodliness than this! What is surprising is that

despite being highly unwise and ungodly, we consider ourselves godly and wise.

4. It is not that difficult to have godly-feeling (*bhagavad-buddhī*) in a specific thing [or object]; however, this is incomplete godliness. Absolute godliness means to know that there is nothing apart from God—there is nothing apart from God even in the present, there was nothing apart from God even in the past, and there will be nothing apart from God even in the future.

[*Vāsudevaḥ Sarvam iti; Sarvam Khalvidam Brahma; Siyā-Rām meya sab jag jāni; Sab Gobind hae, Sab Gobind hae...*]

5. Think deeply: No one's being/existence has any meaning or importance for us until it has any relation to us; and there is no link/relation with someone until we “need” them.

Note: Swāmī ji is pointing out an important fact of life here: that all worldly relations are founded upon self-interest. [*Swārath-mīta sakal jag māhin; supnehu Prabhu parmārath nahin; Sur narah muni sab ki yehī rītī, swārath lāg karein sab prītī.*—Goswāmī Tulsīdās]

6. If you like favorableness (*anukūltā*) without God, then this is like having a beautiful room that is decorated but you are without a friend; or it is like a beautiful woman who

decorates herself with ornaments but does not have a husband; or like body without soul. Similarly, lack of godliness is like remaining lonely in life.

7. By not “doing” anything, our life becomes useful for us. And by “doing” right, our life become useful for the world.

Note: Swāmī ji used the words “doing” (*prishram*) and “non-doing” (*aprayatan*) or effortlessness in very special way. For Swāmī ji, “doing” meant “*sevā*” or service. And non-doing (*vishrām*) meant repose or abidance in self. Patānjali has called it to be the end, the fruit, of all yoga: When the Seer gets established in the Self (*drasta ka svarūpa mein avaysthit honā*, says Swāmīji). He used to say, “*para-āshreyey chod do, prishram chod do*”: Give up reliance on others and Give up vain doing. *Apnā āpā to milā huwā hee hae*: Our own self is ever-realized.

He used to say, if you want to do something, do the service. If you want to know/discover something, know/discover yourself. Through selfless service and self-discovery, one comes to the love of God. *Saṁsār ki sevā karo, khōj apni karo, aur Bhagavān se prem karo*: Serve the world, discover yourself, and love the Lord!

8. To do something for oneself—this is to court [or live with] untruth. [Alternatively, ‘that I need to do something for myself—this (need) is to live with untruth.’]
9. To accept that when we “do” something, only then we will get something—no pain, no gain—to believe in this principle, is to be deprived of the eternal life.
10. Truthfully speaking, he who is constantly busy in promoting his self-importance, the world does not like even to see his face.
11. The Lord makes everyone go around (like a puppet)—this is the heart cry of that devotee whose ego has been effaced or annihilated.²
12. We should purge even such egoic-feelings from our heart: that “I am everyone’s well-wisher;” that “I am desireless;” and that “I do not need anything from the world for myself.” It is possible only when we do not have the “pride of doership” in us even when we actively engage in the welfare of all; and when remaining desireless, there is not even the slightest notion that “I am desireless.” It is because while ego remains in place, no one can be really

² This observation applies to only those who have completely surrendered themselves to God, *i.e.*, who are *sharnāgata*. They ascribe all of their actions to the Lord only for their separative ego has been completely annihilated.

“desireless.” It is because the pride of service and sacrifice is no less binding than any other form of attachment.

[emphasis added]

13. If you speak for others, hear for others, think for others, and work for others, then you will keep progressing in the world. Nobody can stop this. If you only think for yourself, deprivation/destitution will never leave you!
14. I have arrived at this conclusion: That everyone’s present condition contributes to their progress—whether the present condition is sorrowful or joyful.
15. Who is the greatest preacher? One who teaches through life—one who lets his life speak! He is the greatest speaker, the greatest learned person, and the greatest reformer. And who is the lowermost preacher? He who preaches through others—sometimes discussing people, and sometimes life-conditions.
16. Steady abidance in actions (*kratvaynishthā*) begets conviction of actions or commitment in actions (*kratvaprayantā*); and this is not achieved through explanations, nor through preaching, nor through control, nor by causing fear, or by providing enticements.
17. As long as there is false sense of reality and attractiveness of the world, there is no end to actions/work.

18. When the spiritual aspirant, by using discriminative intellect, realizes the essential nature of the body, then the reality and attractiveness of the body vanishes. With this realization, craving/desire ends.
19. Only he who does not want anything can “love.” And only he who does not want anything can be “free.”
20. It has been my experience so far that our true welfare obtains when what we want does not happen. Whenever I have followed my will, it has always resulted in downfall, in regress. I am humbly sharing my experience with you. If you want to benefit from it, do not do your heart’s desire/will. Let God’s will prevail. What is happening on its own is God’s will.
21. One who does not have any desire, is the “king of kings;” who desires less than his given capacity, is “rich,” whose desires are equal to his capacity is a “laborer;” and who has desires greater than his capacity is a pauper.
22. Desire is the root cause of anger, whether it is an auspicious desire or an inauspicious. Although auspicious desire is superior to inauspicious desire, still auspicious desire also causes sorrow.

Note: All desires lead to anxiety and rob us of our natural peace of mind. Above all, all desires are “dependence-

causing” and he who is dependent upon any person, thing, or situation is not really free.

23. God does not fulfill [devotee’s] desires; God verily makes the devotee desire-free.

24. If you breathe your last while the desires still remain, it is called “death;” if you become desire-free before death, it called Liberation (“Mukti”).

25. If things happen against our will, then the spiritual aspirant should understand that now God is fulfilling *His* heart’s desire.

26. If we go to God with our desires, then God will become worldly; but if we go to the world selflessly, then even the world will become godly. Therefore, go to God to *love* God and go to the world to *serve* the world. In other words, go to God for the sake of loving God and go to the world for the sake of serving the world; and do not ask anything in return either from God or from the world. Then you will receive love from both.

27. If you will ask anything from God, then you won’t have any real relation with God; rather, the relation will be with what you have asked for (and not with God).

28. Whatever we need for ourselves, we already have it within us.

29. If you believe that along with your search for the Real there is also an accompanying craving for the unreal, then it needs to be said that you want to have the pleasure of indulgence in the unreal under the pretext of searching for the Real.
30. The need that we have created in ourselves, this very need has become, say, a thick veil or a deep chasm between God and us.
31. God's gratuitous Grace grants what is necessary for us even when unsought; it does not grant us what is not essential for us even when we ask for it. According to this understanding, to ask for anything is to show our imprudence and dishonor God's benevolent order or Divine Dispensation.
32. If our senses run towards the world, what is their fault? Our senses are of the worldly nature. But tell me, why do you like the world? You are of God's [generic] class.
33. When the spiritual aspirant gives up pride in his strength and develops the volition-less, firm faith (*saṅkalapa-rahit dridha vishvās*)—that God's Grace will surely bless me, that I am the recipient of God's Grace—at that very time, the aspirant is blessed with God's Grace. There is no doubt about it.

34. Know this to be true that the perennial Grace of the Infinite (God) is constantly being showered in terms of service (*yōg*), knowledge (*jñāna*), and love (*prem*) of God. But the sad thing is that we are not able to make good use of God's Grace. You will ask, how are we not able to utilize God's Grace? Do we ever sit peacefully even for a little while? If we did, we would have experienced this in ourselves that God's blessed Grace is providing us *Yōg*, *Prem*, and *Jñāna*³ constantly and, by being one with it, we are being ever-blessed.

35. To impose past faults on the impeccability of the present is an injustice towards oneself. It does not mean that results of the past mistakes will not manifest by way of situations/circumstances in the present; they surely will.

³ The words *Yōg*, *jñāna*, and *Prem* have been left untranslated because the translator feels that the special inflection/meaning intended by Swāmījī by using these words in this context cannot be conveyed by their equivalent terms in English. Swāmījī uses to use these terms in a very special sense. For Swāmījī, *Yōg* meant *sevā* (service), *jñāna* meant self-discovery/realization, and *Prem* meant love of God. In one of his pravachans (discourse- 10A) he clarifies the concept of *sevā* (service) as follows:

1. Service of the world/society: When we give up doing evil by thought, word, and deed
2. Service of the self: When we give up attachment with the fruits of our good actions/deeds
3. Service of God: When we accept God to be our own and cultivate God's remembrance and love

But to impose past faults on the impeccability of the present gives birth to a fault-some tendency or culpability.

36. Devotion and prayer are all offerings/services for God. *Guru*, the spiritual preceptor, can be god's father but not God. Yes, guru's words can be the Great Sayings of the *Brahma*. Guru can be the object of faith but not an object of love. If you want to accept a person as God, then accept everyone as God. The *guru* can be of the 'means' to the spiritual practice but cannot be the 'end' or goal of the spiritual practice.
37. Today there is not even a slightest need of a teaching *guru*. What is needed is a brave man or a woman who can accept/embrace the teachings.
38. What world's greatest guru, greatest leader, greatest nation cannot do (for you), you can, if you so desire, do it for yourself.
39. In the scriptures, becoming a *guru* or a leader has been stated as the cause of one's downfall. This proves that this task (i.e., to be a *guru* or a leader) is appropriate for great-souls only. A spiritual aspirant should stay away from this trouble.
40. One is not conscious of one's real qualities as they manifest. Therefore, as long as there is consciousness of

one's good qualities, one should understand that some fault is still present in one's good qualities.

41. When a person becomes dependent upon another for his joy and happiness, his mind becomes impure. And many defects start arising in a mind that is impure.
42. It is known to everyone that during deep sleep, we spontaneously relinquish our dearest-most object or person. And we do not experience any sorrow during deep sleep; rather, upon waking up, we recall how peacefully we slept. According to nature's law, one cannot remember something without its experience. That there was no sorrow during deep sleep— shouldn't this experience inspire the spiritual aspirant for a peaceful existence that is beyond any object or person? Yes, it does for sure....If one is able to attain this sleep-like state during waking state, then undoubtedly, one will clearly realize that there is an existence beyond the façade of objects and persons and in that existence there is nothing lacking whatsoever.
43. The spiritual aspirant should trust that life protects itself by itself. If the term of life still remains, then the means (of subsistence) for life will obtain spontaneously.
44. As long as life is sensed with the help of the world, one lives in the domain of death. Existence does not mean that

there is the body. Rather, real existence is achieved when the association/identification with the body-consciousness gets severed.

45. What you call “knowing” and “understanding,” that is information only. You have been informed and you have heard; but neither you have truly “known” nor “understood.”...The true meaning of “knowing” is this: That you have properly understood that in reality, in this vast world, nothing is verily mine, and that I do not need anything.

46. A spiritual aspirant, who does not respect his own knowledge, cannot respect knowledge received from a *guru* or a scripture. For example, one who does not make use of the light of his eyes will not be able make use of the sunlight either.

47. Action cannot be the means to knowledge; action is the granter of indulgence in the fruits of actions.

48. By shutting up your body in a hut, you believe you have become a renunciate? I do not think so. If you ask, why you are not considered a renouncer. Then I have to say: it is because you have not yet given up your ego. My dear, if you have to renounce anything, renounce your ego. If you want to love, love everyone. And if you cannot renounce

yourself (or your ego), you will never be able to renounce the world either.

49. Nobody attains union, knowledge, love (*Yōg-Bōdh-Prem*) by merely giving up home or donning robes. This is not called renunciation, but running away from one's duty under the guise of renunciation.
50. Who does not relinquish the dearest-most object and person during deep sleep?
51. God, religion, and society remain indebted to no one. The one who makes sacrifice for them, they certainly provide for him or her.
52. When the sacrifice (*tyāga*) has really been made, there remains no conscious of it; for the memory or reality of sacrifice is felt only until one has not made the sacrifice.
53. Despite the lack of economic means, essential activities get accomplished on their own. In absence of the system born of human intellect, what should happen will happen on its own accord.
54. You do not have to meditate on anything. When you do not meditate on anything, meditation on God will happen [spontaneously]. When you will meditate on something else, it will just be a mere meditation of something.

55. It is a matter of no little concern if the person who believes in God does not miss God and has to [make effort to] remember God. Is it a matter of little distress? Well, you remember your ancestors who have passed away; you also remember the wealth that has been lost. Has God become so lowly for you that you have to make effort to remember Him? You do not miss God because you do not consider Him your very own.
56. There is no one as thoughtful as a person who is able to notice his own faults. There is no one as unwise as a person who notices the faults of others.
57. Seeing one's own faults enables one to become faultless; and seeing others' faults makes one faulty.
58. The voice raised against God does not originate in logic; it originates for no reason other than the bad character of the believers of God. If those who believe in God are of good character, no one can dare speak against God.
59. Not to accept God "right now," would be a great mistake; not to accept God as "one's very own" would be a greater mistake; and not to accept God "in one's own self" would be the greatest mistake of all.
60. God is within us; God is right now; and God is our own—with this understanding, one attains God.

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61. Remember, “something else is ours” as well as “God is ours”—these two things cannot co-exist. As long as we consider something else (other than God) as our own, until then, despite our lip-service, we do not really consider God as our own with our true heart. This is how you recognize the true faith in God.
62. The Omnipotent God does not pay attention to the past of the spiritual aspirant. God embraces the aspirant moved by aspirant’s heart-cry in the present.
63. God always keeps beholding us. God has never had you out of His sight. The spiritual aspirant might forget God, but God never forgets. One always takes care of one’s own thing and always looks after it. Could the Creator be unaware of its own creation? Never ever!
64. There is no one place for God to stay. It is not that the world, Knowledge of Reality (Tattva-Jñāna), Devotion (Bhakti), and God are separate entities. The sum total of everything that there is, is called God.
65. Who is not anyone’s and whose no one else is, God automatically takes such person as one of His own, since He is Lord of the destitute.
66. Does the question “what is God’s real form/nature” has any meaning when one has surrendered unto God? Think

deeply about it—the thirst has never inquired “what is water?” Hunger has never inquired “what is food?” When you get water, the thirst gets quenched; when you get food, the hunger gets satisfied. After gratification, there remains no more separation between water & thirst and food & hunger.

67. When we accept in ourselves that we are playing a role, then our Beloved (God) conjures up the Divine Play by *becoming* the world. No one has known anything separate from the world by remaining as body-consciousness. By remaining a body-entity, we can only see Him in the form of the world.
68. God does not want to take away human being’s freedom; therefore, until human being turns towards God on its own, God verily remains in the background.
69. We have to realize That whom we can never ever abandon.
70. The world is not a hindrance in the realization of God; rather, it is helpful. However, the “relationship” that we accept with the world is the real hindrance.
71. You want to attain God while accepting the reality of the world; it cannot be done. What will happen is this: God will come but you will say that my wife is ill; may she be well.

Did you want to attain God or you wanted to see a person healthy? Kindly think about it!

72. If you are ever able to experience this or ever able to accept this, that the body will one day get separated (from you)—then accept this right now that it is already separate. And if you believe that God will be attained [one day]—then accept this, that God is with you right now; that God is attained right now.
73. You can sure meet with God, but not with the body-entity. You can meet God with your own “self.” Yes, you can surely serve God’s creation with your body-entity.
74. Is God a crop that you sow today that will sprout tomorrow and ripen the day after? Is God a tree that you plant today that will bear fruit 12 years later? God is not such a thing. God is ever-present now, as ever.
75. The path of Truth is so narrow that you can only walk on it alone. Therefore, give up the delusion of being identified with senses, mind, intellect etc. You cannot walk on that narrow path while remaining identified with these. When one becomes alone (that is, when one dis-identifies with one’s senses, mind, and intellect), the path becomes visible on its own accord.

76. When you will become alone, then with God’s grace only, you will know God. My dear, no lover meets with the beloved in front of everyone. So, as long as you are carrying all these myriad relations like body etc., with you, how can your beloved meet with you? How is God? If you want to know this, then become [utterly] alone.⁴
77. Do not call upon anyone, because the one who is yours will not be able to live without you. Therefore, try to constantly experience your beloved (*prem-pātara*) (or object of love) in yourself. One does not need anyone for oneself other than one’ own self.⁵
78. There is no need to go to the forest to find God. One who cannot remember God while living comfortably at home, how can he remember God while facing the hardships of forest life? Dwelling in the forest is necessary if one has to do penance (*tapa*).
79. He who is interested in maintaining the continuation of the body—who considers body to be his real self—he cannot attain to God.

⁴ Søren Kierkegaard, a Danish philosopher, calls God’s quest as a “flight of the alone to the Alone.”

⁵ Compare: Bhagavad Gītā 2.55: ...when one is satisfied with the self through (the joy of) the self, then one is called a person of steady wisdom.

80. God IS, but we do not know when He will be attained. O, the Pious One! When you say God is eternal, God is everywhere, and God is everyone's—then how surprising it is to ask the question “when will I attain God.” What could be more absurd than to think like this: “I do not know when will God be attained?” The truth is: you can never ever be separated from God; nor you are separate from God even now.
81. Try to feel the need and necessity of what you want to achieve. Do not try to take hold of it by force. Just experience or feel its necessity.
82. Believe it to be true that perfection (*siddhī*) is achieved only in the present. It is never achieved in the future. We achieve only that in future which does not exist in the present, *i.e.*, something that is produced....Think about it: if that which is to be attained (*sādhya*) is already there in the present and the spiritual aspirant believes that he will attain it in the future. [How ironic!]. Pay a little attention to this: the object of attainment is present in the present and you think you will get it in future! [How ironic!]
83. God does not punish humans, nor does God's Design (*vidhān*) punish humans. What does God do then? Whatever circumstances would be most conducive to our

spiritual development, God will present with with those circumstances.

84. To think that we will become something what we are not today by attaining a particular set of circumstances—this is nothing more than an agitation of the mind. My dear, you will be the same, just like you are right now. Only you will write 75/100 instead of writing 3/4!
85. According to the Cosmic Law, every situation is beneficial. Whatever is happening according to this unalterable law is right only.
86. Unfavorable circumstances may be obstructive in the indulgence of senses (*bhog*), but not in *Yog*.⁶
87. There is no favorableness that has not given birth to unfavorableness. [There is no fortune that has not given birth to misfortune]. Nor there is such an unfavorableness that is not conducive to human beings.
88. All believers in God experience the favorable will of their Supreme God in every unfavorable situation. And they believe that their beloved God has started exercising His

⁶ What is implied here is that unfavorable circumstances are very favorable for the purpose of *Yōg*, i.e., for attaining communion with God.

heart's sweet will regarding them and that He will now surely accept them.

89. Whatever is granted by Nature (*Prakṛti*) ultimately gets destroyed on its own.
90. The prayer is not made for the purpose that God will listen to it later; the real purpose of the prayer is this—to experience our [spiritual] “need” in the right manner, [right now].
91. As feeling thirsty is to ask for water; similarly, [to feel] the intensity of lack (*abhāv*) itself is a prayer.
92. He who knows more about you than you do yourself, do you need to say something to Him?
93. As the mother is aware of all the needs of the infant, and she does what needs to be done without the infant ever having to ask for it; similarly, the Bliss-Absolute Lord surely does what He needs to do, unasked. But we do not properly use the strength that has been given to us and keep on offering artificial prayers to eradicate our weakness.
94. Those who become believers in God after listening to the glory of God, they are selfish (*kāmī*) and not devotees (*premi*).

95. It is my belief that until the body that is alive does not feel *as if* dead, the real love cannot be born.
96. Do not experience your Beloved (*priyatam*) as separate from yourself in someone else.
97. What will be the need for body etc., to attain Him, whose mere association dissolves the body-conceit?
98. Love can remain safe only when even the feeling that one is a lover does not arise in the lover. Because love thrives on devouring the lover.
99. The question is not what your spiritual goal is. The question is whether you have fervent interest in that goal or not. It is the fervent interest that counts in life.
100. The one who indulges in sense-gratification (*bhōgī*) is not qualified to love. He is qualified to serve only.
101. Until the relationship with the body and the world is relinquished; as long as one considers the body as “I” and the world as “mine,” till then one does not understand *Gopi-Prem*.⁷
102. Where love manifests, there the doors to senses get shut.

⁷ *Gopi-Prem* refers to Gopi's transcendental love for Lord Krishna. From the point of view of *tattva*, *Gopīs* are the Blessed Lord Krishna's own potencies.

103. As long as the “body-consciousness” (*deha-bhaav*) remains—that is, I am a man, I am a woman—as long as this feeling is there, until then one does not get the right to listen to and to understand *Gopi*-character (*gopi-charitrra*). Then how can one understand what *Gopi*-love is!
104. It is not possible that you will become lover of God by virtue of the same body-mind etc., by which you have been called a good person in the world.
105. Let your near and dear ones know that they are very dear to you but you cannot give to them what you have. The answer you will hear immediately will be that they could care less for your love for them (if you are not able to give them what you have)...Only God is capable of being enamored just by dearness alone. Search the entire world, and you will not find even a single person who can say this to you—that he would be happy with you just because you consider him as your own.
106. He alone can revel in identity with the self (*ātmīyatā*) who is able to throw away the sense pleasures and the salvation like a football. The long and short of it is this only—that for once, without thinking, without understanding even if by trick, he becomes silent after

saying, 'O Lord! Undoubtedly, 'You forever are mine;' verily, 'You are forever mine.'

107. It is my experience that if we had not done evil to ourselves, the world has no power that it could do evil to us.
108. Whenever I think, I come to the conclusion, O Man! No one could ever do evil to you to the extent that you have done it to yourself.
109. Good deeds cease to be "good" when one becomes conscious of them; and then evil is born in a subtle form.
110. We cannot do good or bad towards someone else until first making ourselves good or bad.
111. To abstain from the evil knowing it to be evil and to engage in the goodness knowing it to be good is spiritual practice. However, any good act undertaken on account of any enticement and any evil forsaken on account of being afraid of any fear is in fact an unspiritual practice under the guise of spiritual practice.
112. The greatest ever merit turns into a demerit upon the advent of pride.
113. Who is the greatest man, the one who can be called a superman or ultra-man? He is the greatest man in whose

life there is no evil of any kind. In whose life there is no evil? He who truly does not expect anything from anyone.

114. The fear of the world remains alive as long as we need the world to fulfill ourselves.

115. All forms of fears are implicit in the body-conceit (*dehābhimān*).

116. Among the edible things, there may be some which are useful for the gross body but are harmful for the subtle body....Thus the purpose of food is not just to nourish various limbs of the body, but also to keep healthy the senses, the mind, the intellect etc. It will be possible only when we give up that food which is not conducive to the subtle body. Defects such as irritation, intolerance etc., are related to sickness of the subtle body..

117. Until we can see God in the world or, put differently, until we are able to see God in everything, till then it is not possible that our mind will get absorbed in God forever.

118. There is never any blemish in the mind ever. Rectify the blemish that is in yourself, the mind will get right.

119. Excessive work may affect adversely the physical health, but the mental state should not register any distortion. The main reason for mental distortion is dependence upon others. That is, when a person's

cheerfulness is dependent on someone else, that person's state of mind gets perturbed due to which mental balance is lost and then absurd thoughts start arising in the mind.

120. Man, while himself remaining separate, wants to direct his mind, intellect, and senses towards God—this is where the mistake starts.

121. The effect of relationship with the world, truly speaking, is what is verily called mind. Mind is not an independent entity. [Mind is nothing but the result of our relationship with the world].

122. On whatever you want to fix your mind, develop a liking for it; and from whatever you want to remove your mind, develop a disliking for it. We only intuit the restlessness of the mind when we want to fix our mind on God while we actually like the world.

123. In fact, the goodness and badness reside in the doer, and not in the instruments [of action/perception]. If so, then mind is not the doer, for it is the instrument only. When mind is not the doer, then according to what justice, what integrity, do you consider your mind as good or bad? When we are good, mind is good; when we are bad, mind is bad.

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124. It is not possible to eradicate attachment/affection (*mamtā*) regarding anything by considering it good or bad. Attachment/affection regarding anything can be ended by not considering it either good or bad. To consider anything good or bad is to establish a relationship [of *rāg-dvēṣa*] with it.
125. To whatever thing we are no longer attached, that very thing gets surrendered to the Endless or the Infinite (*anannta*). It is a cosmic law that whatever is surrendered to the Endless One, that thing becomes pure on its own by the benevolent power of the Endless One.
126. These days people ask about how to end the attachment/affection (*mamtā*) and the desire/craving (*kāmnā*). Well, if attachment/affection were to end on its own, it would not have taken place to begin with. No one else can demolish that which you have created yourself. [Since we started the craving, we have to end it. *Asking around will not help!*]
127. That which is attained, is not called spiritual liberation (*mukti*); that which *is*, is called *mukti*.
128. The task for which an object is designed is not difficult for that object. This human life is granted only for the

salvation of the self (*jīva*). Therefore, having received it, to consider that the salvation is difficult is a great mistake.

129. My life's final conclusion based on my experience is that we all can attain spiritual perfection (*siddhi*) without any effort, without needing anything, and without any companion.

130. If the 'life-current' (*prān*) ends while desires remain, then the "death" has taken place and one has to be born again. And if the desires end while the life-current remains, then that is liberation (*mukti*). For example, if you go to the market and run out of money while you still had some needs left, then you would have to go to the market again. But if your needs have ended while you still have the money, then why would you have to go to the market [again]?

131. One who is not liberated while living is also not liberated after death either. And the one, who believes that liberation is not attained right now but will be attained after death, is actually deceiving oneself.

132. I believe that there is no pain involved in dying. The pain involved is due to the fact that we have to die while we want to live....If we do not crave to live, then there is no pain in dying.

133. With the ending of the desire for sense-indulgence (*bhōg-buddhi*), *Yōg* is attained without any effort.
134. During dream, the dream events appear to be real like those during the waking period. And during waking period, the past events are unreal like the dream in the present. According to this point of view, the dream and waking events carry equal significance. However, human beings, considering the waking events to be real, pollute their minds caught up in the likes and dislikes (*rāg-dvēṣa*) of those events.
135. It is contrary to the nature of the body for the body to be completely healthy. Just like the beauty of time depends upon both the day and the night, in the same manner the real nature of the body is revealed by health as well as illness.
136. This is also one of the best ways to cure a disease that the patient ceases to entertain a feeling of benevolence in the disease. Then the attachment becomes lifeless because through the reality of 'I,' all realities get illumined....Having a feeling of benevolence creates reality out of appearance which is the root cause of sorrow.
137. That "I am sick" is the only disease. The medicine is only this: "That I am ever disease-free." Since we are

disease-free in our real nature....if one even once exclaims with full force that “I am disease-free,” the disease will run away.

138. When the spiritual aspirant tries to attain his goal through an object, ability, and competence that was given to him to serve the world, then he feels distance, difference, and separation from the goal.

139. The objects are verily renouncing us [all the time]; and if we too renounce them, then they will appreciate us. Metaphorically speaking, the objects get disturbed and tormented when hoarded and when someone misuses them and places the stone of ‘mine-ness’ upon them. They are happy with the one who is neither attached to them, nor hoards them or misuses them. The proof of their happiness is this—that you start getting the essential objects on their own; and the impoverishment vanishes from your life forever.

140. When we capture the luminosity of discriminative wisdom (*viveka*) in a particular language or script, it is called a ‘scripture.’ And when we see the luminosity of the same *viveka* in the life of some person, we start calling that person a ‘saint.’

141. Belief in what is seen and engaging in self-inquiry⁸ (*vichār*) regarding the unseen is a misuse of belief and self-inquiry. Alternative rendering: Belief in what is seen and thinking about what is unseen is a misuse of belief and the faculty of rational thinking.
142. Whoever person is entrusted to you, is not entrusted to believe in but to serve. Whatever things are entrusted to you, are not entrusted to you for hoarding or to believe in but to put them to proper use.
143. That we will do this for ourselves; that we will get something from it; that we will get something from the world; that we will get something from God—as long as such thinking is a part of one’s life, one does not get repose (*vishrām*) in life.
144. In taking refuge lies the supreme achievement [of self-efforts] of the spiritual aspirant.
145. Those who sincerely take refuge in the Lord receive the necessary objects, unasked; they do not get the unnecessary objects even when asked for.
146. We regard our body as ours and give it tremendous importance. That is why the world does not give it any

⁸ *Vichār* can be interpreted to mean the path of Self-Inquiry. [cf. Sri Ramana Maharshi’s teaching]

importance. There cannot be two owners of the same property. That object which has become God's [through total surrender] gets provided for on its own [by God]⁹.

147. You do not need any material thing to attain God. If you do not need anything to attain God, then what purpose the body will be good for? It will not be useful to attain God. Just serve the world through the medium of the body.

148. In reality, the spiritual aspirant at no time needs the body for his own self.

149. If someone were to ask—do you want to live in the blood, in the bones, in the flesh, in bone marrow, in the urine? All thoughtful people will say that they do not want to live in such a manner because no one likes impurity. Now let's think ourselves—what else is there in the body except the impurities? One has to admit that there is nothing else!¹⁰

⁹ The Blessed Lord in the Bhagavad Gītā 9.22 assures His devout devotees: '*...yogaṣemaṃ vahāmy aham:*'...I *provide* for what they lack and *preserve* what they have. Swāmī Rām Tirath used to say that this is the mid-point of the Gītā, the very center of the Gītā—this seminal verse splits the Bhagavad Gītā in two halves! Hence its importance!

¹⁰ This may seem very harsh to some modern sensibilities since we identify with our body-consciousness too much. Our entire cosmetic-culture is devoted to keeping us seduced to the attractions of the

150. Where there is form (*deha*), there is death.
151. If one were to place crap in the urn and cover it with silk cloth and ask someone if they would like to keep it, then everyone would say, no. Then why do we decorate the body with most beautiful ornaments and clothes? One would have to say—by disregarding the knowledge born of our [discriminative] intelligence.
152. Just like the world is separate from me, and is so far from me; even so this body is also that much far from me. Just like I do not have sovereignty over the world, even so I have no sovereignty over my body also....Truthfully speaking, there has never been any unification of the body and the world with our [real] self.
153. The spiritual aspirant can become desireless without the body, can create a relationship of self-identity with God, can take a pledge to be free from the committed vice as well as from the known vice, and can become fearless based on trust in God. With love for God, the spiritual aspirant can be of service to God.

body. The fact is that our body is constantly degenerating despite our great desire and best efforts to the contrary. Therefore, saints, in their inexhaustible compassion, help us to develop dispassion (*vairāiga*) towards the body which is *vikaari* anyways.

154. To believe that our Self dwells in our body is a great folly. To believe that it will be great loss to my Self when the body will be no more, is very big folly.
155. A person who cannot sever his relationship with his body-identification, cannot sever his relationship with world-identification either. While identified with the body, he may go to Himalayas and even then his mind will still not become pure and calm.
156. A literate person gets confused only when he does not listen to his rational judgment. Literacy is only a type of competence. And when this competence is no longer guided by the light of wisdom, it ends up indulging in acts of great terror.
157. What is the touchstone of being educated? One has to say this: That through wisdom and knowledge of science, we should make ourselves so splendidly educated that the society starts experiencing the need for our contribution.
158. The violent war cannot win victory in any way, because the accretion of thoughts cannot be extinguished by destroying the field of bodily forms. Thus the nation that seems devastated today by the violent war again becomes capable to wage a war later on with extreme

force; because its sentiment for war did not get extinguished. The dying person re-emerges again to kill, gaining power from the mother-nature.

159. Shattering the bodies and the objects of suffering people does not accomplish their end since the subtle and causal bodies linger behind. If we destroy a person's gross/physical body, even then, according to the feelings/thoughts he had while giving up the physical body, that person, having gained the strength from the mother nature, presents himself before us to confront us.

160. When you no longer need the world, but the world needs you—this is life's pure materialistic form. This is called the art of living properly in the world.

161. Even to observe someone's mistake, the observer has to forget himself. Because until one identifies with the body-consciousness, one does not experience the world. This has been my experience.

162. The world is not sorrowful; (having/establishing) relationship with the world is sorrowful.

163. World's existence is felt only when you want to fulfill any desire. [When you want to fulfill any desire, then you feel the existence of the world]. If you do not desire

anything from the world, the world will not show its face to you.

164. Association with Truth (*satsaṅg*) is not obtained through the body, senses, mind, intellect etc. We have to experience the *satsaṅg through and within* our own self. It is because the necessity of *satsaṅg* is felt within our own self/soul. [that is, *satsaṅg* is the necessity of the Self or soul]. Association/identification with the body only gives birth to distortions like attachment, craving etc.

165. Association with Truth (*satsaṅg*) does not mean merely listening to such discourses. *Satsaṅg* is verily the conversation about Truth. Thinking-understanding—this is called pondering over Truth. *Satsaṅg* means to accept or to embrace the Truth. “Nothing is mine”—this is the Truth. “I do not need anything”—this is the Truth.

166. Even the whole world put together cannot fulfill any spiritual aspirant’s real need. From this standpoint, the spiritual aspirant is more valuable than the entire world or creation.

167. He who is not valuable to someone is not a spiritual aspirant.

168. Spiritual aspirants should not try to elevate their personal spiritual practice (*sāadhanā*) to collective *sāadhanā*. Nor should they try to make it motely to the public view.
169. In the detachment from the body lies the non-separation of self-identity with the Beloved (*premāspad*). In this view, it is very important for each *sādhaka* to be detached [from the body].
170. He who expects to get anything from anyone is not a spiritual aspirant (*sādhaka*) but an aspirant of the enjoyment of sense-pleasures (*bhōgī*).
171. Even the mere remembrance of body etc. is intolerable for the spiritual aspirant. And then to have a keen interest in the body as something special is nothing more than attachment.
172. He who performs penances (*tapas*) for his own pleasure; he who does chanting of God's Name (*japa*) for his own pleasure; he belongs, sorry to say, among the list of people like Hiranyakashyap.¹¹...Any chanting done for

¹¹ The story of King Hiranyakashyap and his son Prahlad is the classic evil versus good story. It begins when Prahalad, the son of King Hiranyakashyap, made his father angry by saying that Vishnu was the greatest God of all as his father was only a mortal king. In a rage, the king threw his son off a cliff in an attempt to murder him; however, his son survived the fall in addition to being trampled by elephants, bitten by snakes, and attacked by soldiers.

one's own pleasure, any penance performed for one's own pleasure, and any charitable act performed for one's own pleasure, is of demonic nature. This is not our true human-nature.

173. These days people do not want to engage in spiritual practice but want to get the fruit of such practice. Then how can they be successful in this undertaking? Everybody wants that someone else should attain competence through spiritual practice and should just bless them so that they can reap its benefit....In order to succeed in the spiritual practice, the spiritual aspirant has to put forth the spiritual efforts all by himself.

174. Despite the destruction of the cause, the effect is being felt. Like when a tree is completely cut, its greenery is still seen for some time; in the same manner a spiritual aspirant, having given up his association with the untruth, still feels the effect of untruth in his body, senses, mind, and intellect. Due to this effect, the spiritual aspirant feels afraid. Not only this, the aspirant even ends up being uncertain about his decision regarding the untruth that he had renounced. Although the renunciation of untruth takes place in the present, yet the destruction of its effect requires time. To be uncertain about one's decision is also

a form of association with the untruth. When the spiritual aspirant does not feel uncertain about his decision regarding the renunciation of untruth, the effect of association with untruth gets destroyed on its own.

175. According to the viewpoint of materialistic philosophy, as long as you accept the reality of the world, you can start spiritual practice. According to the viewpoint of spiritualistic philosophy, as long as you accept the unreality of the world, you can start spiritual practice. According to the viewpoint of theistic philosophy, as long as you accept the reality of God, you can start spiritual practice. The irony of the present human condition is this: Though we accept the reality of the world; yet we want to realize God!

176. Where is the difficulty in spiritual practice? Wherever you feel difficulty, understand it to be that you want to fulfill some desire of your heart.

177. You devote your full energy in eating the food; but for the discovery of truth, you want to find out an easy method, a convenient way! I am asking you—that you can put forth effort for eating the food; why can't you do the same for the discovery of truth?

178. The truth that was discovered by any religious teacher, saint, or prophet can be discovered by you as well. But to expect that you will discover it in the same manner as they did—this is a wrong notion.
179. If there is any method (by way of spiritual practice), then every activity is the method. There is no special activity or effort that is *the* method. As long as you consider some special activity to be either *the* method (*sādhan*) or non-method (*asādhan*), you are essentially practicing non-method (*asādhan*).¹²
180. The sad thing is that, what you can do with the help of your “self,” you do not do; and you only try to do that which you can do with the help of your body.
181. You [kindly] accept that ‘God is mine;’ with this, life will prove useful for God. Take a vow of service; with this, life will become useful for the world. By becoming free from objects and desires, life will become useful for our self. If you do not accept any one of these three

¹² This literal translation is a bit “awkward” at best. What Swāmījī seem to clarify is that spiritual practice is not dependent on any particular method or activity. Swāmījī used to say: “The renunciation of *asadhan* is the *sadhan*.”

[propositions], then no one will be able to help you do the *sāadhan* even for endless life-times!¹³

182. If we ask for wealth, progeny etc. in return of our worship to God, then our true purpose is verily these desired objects indeed; while God is just a “means” to obtain these objects.

183. God’s name, God’s work, God’s meditation are of equal significance.

184. Spiritual practice is not a burden. Today the spiritual aspirant feels that he will experience the same relief (freedom from worry) by spiritual practice (that is, after meditation) as he felt when he got up *after* having a meal? Wasn’t there repose (*vishrām*) during the period of meditation? Is this then a real spiritual practice if one does not have repose during the meditation period?

185. As without the vital breath or life-current (*prāna*) the body is useless, howsoever beautiful it may be; similarly, all spiritual practice which is not free from anxiety, howsoever superior it may be, is useless.

¹³ What is implied here is that one should at least practice one of the three methods for salvation: *Bhakti Yōg* (consider that only “God is mine”); *Karma Yōg* (“serve the world”); and *Jñāna Yōg* (become “detached and desireless”)

186. Doing work and directing your mind towards God is not as good as doing work and considering it as God's work.
187. Do not entangle yourself with external practices; as far as possible, call your Object of Love from the bottom of your heart.
188. A spiritual aspirant who binds himself too much with external practices ends up having a false pride. External practices may cover one's weaknesses but cannot remove them....A spiritual practice that is kept undisclosed is far stronger. Nobody makes valuable things motely to the public view; rather they keep them hidden. Similarly, a superior thing like God's Love should be kept concealed in one's heart.
189. Spiritual practice is not such a thing that one should decide to do or not to do. The true spiritual practice is one which continues all the time on its own by our real nature itself (*svabhāva*). If you feel that your spiritual practice is being interrupted, then you should know that you have embraced *asādhan* under the guise of *sādhan*.
190. A spiritual practice (*sādhan*) that appears only in one part of life is actually *asādhan* only under the guise of

sāadhan. A true aspirant's whole existence is nothing but a spiritual practice.

191. God's worship that is undertaken to fulfill desire brings estrangement (*vimukhatā*) of God upon the fulfillment or non-fulfillment of desire.

192. The spiritual mission is accomplished when you stop "listening" (*sunanā*) and "learning" (*sīkhanā*) and start "knowing" (*jānanā*) and "accepting" (*mānanā*). What is meant by "knowing?" Only this: "Nothing is mine." What is meant by "accepting?" Only this: "There is nothing except God."¹⁴

193. If you believe that spiritual perfection cannot occur in the present, then why do you even bother about engaging in any spiritual practice? You may say that spiritual practice is undertaken with the assumption that it will result in spiritual perfection over time and after many lifetimes. It means that you are still want to indulge in the enjoyment of pleasure born of *asāadhan*.

194. You do not want to be familiar with your spiritual condition, necessity, and practice. A spiritual practice

¹⁴ Swāmījī hands over all the keys to the spiritual kingdom here: *God is all there is and nothing is mine!* When everything is God or God's, how can it be mine or anyone else's? Spiritual instruction does not come any better than this.

which is not according to your spiritual need, and a spiritual need that does not spring from your present condition, how will that sustain and become an integral part of your life? If a thirsty person hears about water, he immediately grasps the matter since he is thirsty; that is, he is in need of water. First assess the state of your present condition. Then find out what your current need is. And ask for the solution while keeping in mind your need. Then just *feeling* the very *need* will *become* the *great solution*.

195. With distressed heart, just say this only—O Dear [Lord]! I want to regard You as mine, but am not able to; I want to end attachment [or the sense of mine], but am not able to do so. Be still after saying this with the distressed heart. You will not even know when the attachment or the sense of mine has departed and how the self-identity has come about. Why? That which you long to but are not able to, that longing is all that needs to be awakened; and nothing else needs to be done.

196. Happiness¹⁵ is bound to depart; and sorrow is bound to come. In this Divine Dispensation (*vidhān*), there is well-

¹⁵ There is no real equivalent of the Hindi word "*sukha*." It is translated here as "happiness."

being (*mangal*) of the beings and not lack of their welfare (*amangal*).

197. At the end of all tasks and at the time of sleep and while getting up from sleep, one must worship God. If a person remembers God in a determined manner at the end of each task at least once, such a person will surely remember God at the time of death.

198. It is a cosmic law that the difficulty which has been endured peacefully and patiently, that difficulty gets resolved on its own. Bearing our sorrow peacefully means to endure sorrow and not to consider anyone else responsible for our sorrow.

199. There is no pleasure that is not born of some type of pain and there is no pleasure at all which does not end in pain.

200. The sorrowful person makes progress through renunciation (of the desire for pleasure) and the happy person makes progress through service.

201. It is a great mistake to consider the voice of Truth as someone's "personal" voice of truth; to consider the Knowledge of Truth as someone's "personal" knowledge of truth; to consider the Love of Truth as someone's "personal" love of truth; to consider the Bliss of Truth as

someone's "personal" bliss of truth; and to consider the Beauty of Truth as someone's "personal" beauty of truth. Due to this error, one gets attached to persons which is the root cause of sorrow. Attachment begets sorrow and renunciation indeed leads to bliss.

202. To meet with the expectation of pleasure is nothing but a preparation for separation.
203. The sorrow of the sorrowful is alive only till the unfortunate person tries to eradicate sorrow with the help of the world. As soon as a person is disappointed in the world, God, the destroyer of sorrows, takes away the sorrows.
204. Within your real Self (*nij-svarūpa*) is hidden boundless bliss which is realized by the benevolence of the sorrow, and not by the benevolence of the pleasure.
205. Develop the habit of being continually happy. As the joy will increase, adverse conditions will keep on decreasing. Everyone looks towards happiness; so, the whole world will look towards you. Nobody looks towards the sorrowful except the remover of the sorrows. [God is the *remover* of sorrows]

206. No one can indulge in sense-gratification without being heartless, dishonest, without lessening one's self-value, and without being dependent.
207. All beings become afraid of the one who indulges in sense gratification since, without violence and indifference, sense indulgence is not possible.
208. On the attainment of *Yōg*, as long as we think 'we are *Yōgī*,' we are verily *bhogī* of *Yōg*. And on the attainment of *jñāna*, as long as we think 'we are '*jñāni*,' we are verily the *bhogī* of *jñāna*. On the attainment of *Prem*, as long as we think 'we are '*premī*,' we are *bhōgī* of *prem*. He who is *bhōgī* of *prem* can also sometime become the *bhōgī* of lust (*kām*). And he who is *bhōgī* of *jñāna* can also sometime become the *bhōgī* of *ajñāna*. And he who is *bhōgī* of *yōg* can also sometime become the *bhōgī* of the *bhōg*.
209. If someone were to serve your body, you will not be grateful to him because he has done service to you; you will be grateful because you consider your body as yours. Similarly, if the person doing the service does it as a big favor to you, understand that that person did not do any service. Such a person considers the gifts bestowed by God as his personal gifts, in a dishonest manner, and takes false pride in the objects of the world.

210. Service is that pure element of reality of which even the slightest burden does not get passed on to the served.
211. If the service that we have rendered creates a sense of importance in our life and creates any expectation from those served, then we should understand that, under the pretext of service, we have fulfilled our selfish motive only. Such service is a form of evil that comes under the guise (or in the form) of good.
212. Service is capable of *severing* the assumed relationship (with objects) and in making us one with that Love with which we have identity of self (*jāteyey-ékātā*).
213. The Lord grants the reward of our service; the world cannot grant it.
214. A person who is suffering cannot serve, but he can exercise *viveka* (i.e., he can discriminate between the real and the unreal, between the permanent and the transient). Due to attachment with pleasure, sense of discrimination (*viveka*) does not arise in a person who is happy. However, such a person can perform service (*sevā*).
215. Do not pay attention to your condition; rather, look at your real nature (*svarūpa*). Can the visible world (*srstī*) ever touch your real nature? Never, ever!

Sant Hridayōdgār

216. One cannot need for oneself what is essentially different from oneself because there can never be oneness in the difference.
217. Independence means that when you choose independence, you will not even feel the need for the body.
218. Whatever is *happening* is favorable for everyone. Our task is only to think about what we are doing.
219. Only that person's existence is independent (self-dependent) who does not have to look towards others for his joy and happiness.
220. One will surely experience/realize one's Self by forgetting the past, relinquishing the need for the future, and by being properly detached from the actions of the present.
221. That, which manifests itself spontaneously, without having to learn, is true Knowledge. That, which is motiveless, is true Love. That, which happens without any special effort on our part, is true renunciation. The true renunciation does not have to be performed, it happens.
222. Our belief system, tradition, and viewpoint are not opposed on their principles; however, our flawed life alone is responsible for opposing our principles. We try to spread

our principles by proclaiming their great significance; however, only those principles will truly become popular which are enshrined in our life or which are reflected in our conduct of life.

223. The firewood burns other firewood by burning itself. It does not *teach* the other firewood how to burn. Those who are interested in teaching or reforming others only give proof of pride in their limited qualities and qualification.

224. Stillness or silence does not mean to be merely quiet. It also means not to think, not to see from our side. Whatever I need, I do have that within me; then, why do I require the senses? There is a philosophy behind stillness—that whatever we need, is within us, is ours, and is [attained or is there even] right now.

225. Develop the habit of being alone without doing anything for some time—say, not more than two, four or ten minutes. For ten minutes, practice *not to do anything*, remain alone, without any objects or companions—without the body-sense. During this practice, we will live without lots of companions and lots of objects that we consider our own. It does not mean that we will upset our companions and destroy the objects. That is not what is

intended here. Try to experience this in your mind for a little while: Assume for a minute if we did not have our body; will we still exist or not? Keep this question in front of you.

226. If we develop the habit of repose for little durations of time—the habit of being alone— we will realize our Beloved, not anywhere outside, but within our own self.
227. One attains to ‘Yōg’ (communion) and ‘Prem’ (love) by becoming free from attraction and aversion respectively.
228. Superior people change through “Knowledge” (*jñāna*); average people transform through “greed” (*lālatch*); and inferior people change through “fear” (*bhayey*).
229. These three things can solve all the problems of life: 1) I do not need anything; 2) God is mine; and 3) Everything belongs to God. This *is* the truth of life. By accepting this truth, one attains generosity, independence, and love.



Basic Principles of Humanity: Eleven Principles of Mānav Sevā Sangh

1. Self-insight 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.

Sant Hridayōdgār

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 useless worrying and by making the proper use of the present.



The Invaluable Literature of 'Mānav- Sevā-Sangh'

1. Chit-Shuddhī (in two parts)
2. Darshan aur Nīti
3. Duhkha kā Prabhāv
4. Jīvan-Darshan (in two parts)
5. Jīvan-Patha
6. Mānav Kī Māng
7. Mānav-Darshan
8. Mānavtā Ke Mūla Siddhānt
9. Mangalmeya Vidhān
10. Mook Satsang and Nitya Yōg
11. Pāthyey (in two parts)
12. Preranā Patha
13. Prabōdhanī
14. Sādhan-Nidhi
15. Sādhan-Tattva
16. Sādhan-Trivenī
17. Safaltā Kī Kungī
18. Sant Jīvan Darpaṇ
19. Sant Pattrāvalī (in three parts)
20. Sant Vānī (in eight parts)
21. Prashanōttrī (in two parts)
22. Sant-Samāgam (in three parts)
23. Sant-Saurabh
24. Sant-Udbōdhan
25. Satsang aur Sādhan
26. Sant Hridayōdgār
27. Jīvan-Vivēchan (in seven parts)
28. Mānav Sevā Sangh kā Parichyey
29. Mein Kī Khōj
30. Krāntikārī Santvānī
31. A Saint's Call to Mankind
32. Ascent Triconfluent
33. Sādhanā—
Spotlight by a Saint

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!*

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.*

Swāmī Shri Sharnānandjī Mahārāj

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