

II Shri Hariḥ Sharṇam II

Sant Jīvan Darpaṇ

*Inspirational Episodes and Reminiscences of
the Founder-Saint of 'Mānav Sevā Sangh'*



A 'Mānav Sevā Sangh' Publication
Vrindāvan

॥ Shrī Hariḥ Sharnam ॥

Sant-Jīvan-Darpan



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the Founder-Saint of 'Mānav Sevā Sangh'*

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Translated from Original Hindi
Satinder Dhiman, Ph.D; Ed.D.

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Publisher's Page

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 Sharnānjī 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.

Sant Jivan Darpan

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. The Blessed Lord is the doer of all and everything; the translator is His mere instrument—an imperfect instrument at that. Whatever mistakes remain, are verily due to the translator’s 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-rataḥ...
Shrī 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.



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!*

Om Anand!

Om Anand!

Om Anand!



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 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 useless worrying and by making proper use of the present.



Foreword: By Shrī Advaita Chaitanya

It is a matter of great pleasure to present, with the motiveless Grace of Supremely Compassionate Lord, a new publication of Mānav Sevā Sangh before the readers. In this book are treasured the profound life incidents of Swāmī Sharnānandjī Mahārāj—a great Seer of Reality, a revolutionary thinker, and a Brahmleen Saint Par Excellence. A small earlier booklet compiled by Divya-Jyoti Devakī mātājī, published by the Sangh, called ‘Prabodhanī,’ has also been included in it.

The life proceedings of the founder of Mānav Sevā Sangh are not available in a chronological manner. Therefore, the reminiscences of the spiritual aspirants (*sādhakas*) illuminate various dimensions of his multi-faceted personality. Even the ordinary conversation of venerable Mahārājī had deep meaning hidden in it. This will become self-evident to its readers. The views expressed by Shrī Swāmījī regarding man’s personal, domestic, social, and philosophical problems used to be original and unique capable of providing innovative inspiration and enlightenment.

We express our heartfelt gratitude especially to the devout Sushrī Arpitājī, Shrī Durga Prasādjī of Purliyā, and Shrī Shādīlāl of Batālā, the spiritual aspirants who have assisted in contributing to the present compilation of Swāmījī Mahārāj’s reminiscences.

May this book enlighten the life-path of brothers and sisters of the spiritual Way; with this belief in good faith—

Festivals of Colors (Hōlī)
2005

Humble Submission
Advaita Chaitanya

Outpourings

—Divya Jyoti Devakījī

Imprinted in the book entitled 'Prabodhanī'

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 the endless bliss.

Sincerely,
Devakī



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.*

Om Anand!

Om Anand!

Om Anand!

*Things are drawn to the earth;
And man to the Infinite.*



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Swāmī Sharnānjī: *An Overview* —Pujayey Devakījī

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 Swāmījī 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 Swāmījī’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, Swāmījī 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 (*sann’yāsa*). From that time onwards, he gave up all dependence upon objects and companions and, observing the strict discipline of *sann’yāsa*, started living relying solely on God.

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" *darśana*¹ [of Śri Kṛṣṇa]. One day a friend asked him, "Swāmījī! You are not able to see anyway. You cannot have *darśana*; then why do you go to the temple. Swāmījī replied, "My

¹ *Darśana* (from the root *dṛś*—"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" *darśana* of a great saintly person or a *guru*.

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 *sann’yāsain* 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 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 (*sann’yāsī*), once told him: “My son, when you will become spiritually free, 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, 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 *Yōg* became evident in him spontaneously but he used to keep them secret. His life became a living symbol of *Yōg* (Communion), *Bōdha* (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 Sharnānjī 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 triad of *guṇas*' (*guṇātīta*). Shri Swāmijī 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 Shri 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 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. Shri 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-darshī*² saint. That is why he never considered any path, among the paths

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

of *bhakti*, *jñāna*, and *Yōg*, 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 *Yōgī*, 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 *Yōg*, *Bōdha*, and *Prema*.³ This is a highly revolutionary 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 pride, and
Let the heart be filled with 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

³ In Swāmījī’s terminology, ‘*Yōg*’ conforms to the path of *Karma Yōga* marked by selfless service culminating in non-attachment and dispassion; ‘*Bōdha*’ conforms to *Jñāna Yōga* marked by self-inquiry culminating in self-realization; and ‘*Prema*’ conforms to the path of *Bhakti Yōga* culminating in Divine communion through devotion.

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

Sayings of a Saint (Sant-Vānī)

- ❖ We should not regard anyone else apart from us to be the cause of our sorrow.
- ❖ One should try to behold one's weaknesses with one's own eyes.
- ❖ True despair with the world is the supreme strength.
- ❖ Experiencing one's Beloved in oneself, after withdrawing one's attention from all sides, is the exclusive devotion.



Swāmī Shrī Sharnānandjī Mahārāj

—Brahmaleen Shrī Swāmī Akhandānandjī Saraswatī

A *satsaṅga* was being held on the roof above the big gate of the hermitage (Vrindāvan) of Shrī Udiyā Bābājī Mahārāj. The Bābā was sitting on a [raised] seat; the rest on the floor. A young saint, who was blind, was engaged in the question-answer with the Baba. In this regard, both were enunciating in a similar vein that, in the Vedānta notion, one should not mix the sentiment of devotion. The Baba was using the words ‘contemplation’ (*vichār*) and ‘feeling’ (*bhāv*) and the blind saint was using the words ‘discriminative wisdom’ (*viveka*) and ‘faith’ (*vishvās*). I had not become a renunciate (*sann’yāsī*) at the time. I did not use to speak in the middle of their dialog. In my mind, I was comparing it to that topic in Madhusūdan Saraswatī’s book, ‘*Shrī Bhakti Rasāyan*’ (The Devotion-Alchemy), in which the Nectar of Devotion (*Bhakti*) is recommended for the very eager-minded (*druta-cittaḥ*) and the contemplation of the ultimate Reality (*Vedānta-vichār*) is recommended for the less eager-minded (*adruta-cittaḥ*).

In the thoughts of both of those great-souls, I found a new language signifying feeling and contemplation, discriminative wisdom and faith to express the scriptural notions which proved very effective for me. It gave a direction to free thought and reflection. That blind saint was Shrī Sharnānandjī Mahārāj. Later on, my contact with him remained intact for years.

The second question was, “Can a thoughtful person of good conduct who is well-aware have a true and direct perception/realization (*sākṣātkāra*) of God without acknowledging the existence of God?” At that time, I found this

investigation to be very awkward, inappropriate for public behavior, and transfusing the importance of atheism among people. But a newly- paved way to contemplate about the inexpressibility of the Vedanta's God of the nature of reflection (*pratibimba*), appearance (*ābhās*), and with adjuncts (*upādhik*) also started burnishing vaguely—as if a new path has been found to contemplate about *dr̥ṣṭi-sr̥ṣṭi vāda*⁴ (the theory of simultaneous creation) and the theory of one life. And on this topic also the views of the Baba and Swāmījī Sharnānandjī were similar. The Baba following the system of the Upanishads and Swāmījī following the process of his own independent thinking—both were arriving at the same conclusion. This holy association (*satsaṅga*) was also very effective.

Once, Swāmījī came to *Swargāshram* (Rishikesh) in the *satsaṅga* of Seth Shrī Jayadyālji. His [Sharnānandjī's] language was uniquely distinctive. To understand it, one has to listen to him for several days. He used to have exchange of ideas and thoughts with Swāmī Shrī Rāmsukhdāsji. It used to first feel a bit strange when he [Sharnānandjī's] would use new words. After some thought, later on one was able to harmonize them with the scriptures. He used to use the words—'*achāha*' (desireless or selfless) and '*aprayatana*' (without activity; not to do anything). Quite simply, '*achāha*' means 'desirelessness' and '*aprayatana*' means actionlessness. '*Achāha*' is the purity of the *antaḥkarana* (interior sense organs) and '*aprayatana*' is the spontaneous abidance of the self (*svarupa ki sahaja sthiti*). In the day to day

⁴ According to this theory, Brahman is the sole reality that never undergoes any change, and the world, the soul and God are mere appearances that come into existence simultaneously with the seer.

conduct, if one does not use one's ability properly to serve others, then it will become merely a means for one's personal comfort and pleasure or indulgence.

Shrī Rāmsukhdāsī told me that Swāmī Sharnānandjī's thought-process was very subtle and deeply profound. He used to express each matter in his language based on his self-contemplation. Upon thinking over it, it was not found in any way to be contrary to the scriptures. The heart becomes pure by being 'desireless' and spontaneous self-abidance is attained through 'actionlessness.' This is one hundred percent true. In this context, the service is verily the moral duty (*dharma*). This way, one is able to harmonize *dharma* (moral duty), *nishkāmatā* (actionlessness), and *sahaja sthiti* (spontaneous self-abidance).

Swāmījī did not use to mention any caste-creed, sect, or any system of social status-stage of life. He used to enunciate humanity for man. The adventitious deviations from the natural state (*vikāra*) that have come about in man—one should try to redress them and the natural humanity should develop and radiate. For that, the narrow-mindedness should be given up and the broad-mindedness should develop and exuberate. With this purpose in mind, Shrī Sharnānandjī Mahārāj established an organization called 'Mānav-Sevā-Sangh.'

I do not know his name, village, or caste before he was initiated into *sann'yāsa* (renunciation). He also did not use to talk about it. Nevertheless, this much is known that he was born in the beginning of the 20th century and that became blind before he turned ten years of age. At first, he did feel the anguish about his

blindness; but later it went away by virtue of the association of holy association with the saints.

I have seen it with my own eyes and have heard it with my own ears that whatever may be the nature of the question put to him, he used to resolve it immediately. His intellect so sharp that, just by listening to the question, he was able to determine on account of what foolery or oversight the questioner is asking the question. Immediately he will assail [with his incisive mind] and the question itself will get eroded. Nobody's reasoning could hold water before his reasoning. At the same time his heart was so tender and passionately reverent that while having discussion about the Divine, he used to fervently burst into tears and his throat used to get choked with Divine love and fervor. The very intonation of his voice used to change.

While discussing about the futility of anger and aggravation, he narrated that once he was traveling alone. He had his walking stick in his hand. A bullock cart's came from behind; the cartwheel hit him and he fell. Anger and irritation about the [bullock cart] driver arose in his mind that, what if I am not able to see; at least the driver was able to see. Some person from the village rebuked the driver and also said harsh words to him. As Swāmījī proceeded further, he bumped into a tree and fell. He mused to himself that now should he be angry about it! After all, there is no special 'doer' of this accident. He who is the master doer of everything; he verily is the doer of this. In fact, he who considers himself as the doer indeed regards the other to be the doer. All this is God's divine play—whatever may happen,

whatever may be done, whatever may be said—all this is dispensed by God. There is no reason for anger or opposition.

Swāmījī had narrated that once he was travelling to *Uttarakhand* with some devotees. In those days, the travelling was done by foot. On the way, Swāmījī's health got disturbed. For two three days, the devotees remained with him and nursed him. How long could they have given company to Swāmījī in that mountain path? Swāmījī become alone. His health got better in a few days and he travelled alone with his walking stick and water pot. How would it be like for a blind person to travel all alone in the Himalayas? He did not fall in a pit, nor did he bumped into or stumbled on the mountain. What a wonder! He had such a deep faith regarding God in his heart; and how does the Lord protect and help His faithful devotee—this is a manifest example of it.



Pious Remembrance

—Shrī Sudarśanjī ‘Chakra’

I first saw Shrī Mahārājī in Haridwār. Before that, I had written him one or two letters and had received reply to them. This took place either in the year 1938 or 1939. At that time, I was editing a monthly magazine called ‘*Sankīrtan*’ published from Meerut city. I had gone to the Haridwār to select the material for the special edition of that magazine. Very tall body, dark complexion burnished in the sun. By prostrating my head in his feet, introducing myself, I said, ‘Sudarśana is bowing down to you.’

He addressed me with the word, ‘dādā’ (elder brother), and then holding me with both hands, embraced me. The walking stick fell; I picked it up and gave it to him later. It sounded very strange since from the standpoint of age also I was his son’s age. His addressing me like that (elder brother) did not make any sense in my mind.

At that time, I used to regard ‘Shyāmsundar’ (Śrī Kṛṣṇa) as a friend; however it was not clear to me whether Śrī Kṛṣṇa-‘Kanhāī’ is younger or older than me. This matter got resolved quite later on when I was in Nagpur. Among relatives, only my younger brother was alive. Suddenly a letter came informing me that his mortal body is no more. When someone had only one family member left in the world, what would be their heart’s condition when the news of that family member’s death arrives—this [pain] is known well-nigh only to a person who is devoted sense-gratification. What happened was that the intensity of that sorrow lasted only for two seconds. All of a sudden, Śrī Kṛṣṇa, appearing in the heart, said, “Dādā, I am your younger brother.”

The sorrow left; I received great deal. At that time, I also remembered this that, during the first meeting, Shrī Mahārāj addressed me as 'dada.' And then I realized the significance of this address. This incident took place during 1945.

I had reached Gangōttrī. Devī Satyamurti and one saint related to her were with me. I went to have an audience with (*darśana* of) Shrī Krishnashramjī Mahārāj. Even during the winter he used to live in an unencumbered (*digambar*⁵) manner without having any fire lit around him. I had heard about his renown. Mahamana Pandit Madan Mohan Malaviya had brought him to Varanasi to lay a foundation stone of a Hindu university. I bowed in reverence (*pranām karnā*⁶) to him and introduced Devī Satyamurtijī to him stating that she was the real sister of Shrī Swāmī Sharnānandjī Mahārāj. Swāmījī left home when she was two and a half years old. Shrī Krishnāshramjī Mahārāj used to observe silence. He wrote on the earth: "Swāmījī Mahārāj is a friend of mine.' I asked: 'You have been living in Gangōttrī for many years. How did you have friendship with Shrī Mahārāj?" He explained by writing, "He all alone journeyed five times to Yamunōttrī, Gangōttrī, Kedārñāth, Badrināth. He used to stay with me when he used to come to Gangōttrī."

One wonders to think about it even today that at that there no paved roads; there were no buses; one had to go on foot from Rishikesh itself. The path was such that even a person who could see would be afraid to fall over and the path could get blocked anytime in the mountains. How could a blind person all alone journey five times these sacred places? And even during

⁵ *Digambar* monks wear no clothes (Sanskrit: dig-ambar = space clad).

⁶ Pranām is a respectful greeting made by putting one's palms together and often touching the feet of the person greeted.

these pilgrimages, he did not keep any blanket or sheet of cloth with him. Shri Krishnāshramjī Mahārāj always used to live in Gangōttrī; so he got used to withstanding the cold weather. But a person living in the plains clad in loin cloth would suddenly reach Yamunōttrī, Gangōttrī, Kedārnāth, Badrināth—one cannot expect it even today. This could only be possible by virtue of his own austerities and the grace of God.

The *satsaṅga* was being held in the Vrindāvan. I went there and sat quietly. A gentleman, (mentioning the name of another gentleman) stated that that person is greatly attached to the other person. How could this attachment end? Swāmījī replied concisely, “Serve him greatly and whole-heartedly!” He usually used to reply tersely and to provide explanation was not in his nature. But I have never forgotten that pithy statement of Swāmījī.

Sayings of a Saint (Sant-Vānī)

- ❖ To bear joyfully the difficulties encountered in fulfilling one’s duty is the supreme penance.
- ❖ Do not accept defeat in wake of even the greatest most difficulty.
- ❖ Sacrifice all and everything in the search for truth.
- ❖ Do not let your heart burn in the fire of delusion.
- ❖ Do not ruminate about the dead person.
- ❖ Try to take proper care of the current situation; because by taking proper care of the present, the spoilt past and the forthcoming future both get taken care of automatically.



The Manifest Embodiment of Deep Empathy for the Sorrows of other

—Shri Nārāyana Reddy

Pujayeypād Swāmījī Mahārāj was a very kind and loving saint. Most of his time was used to be spent in travelling. Wherever he used to go, he used to take extra care of his companions instead of taking care of himself. I vividly remember that once when he came to Delhi, Seth Shri Jaydayāl jī Dālmiyā reached the railway station to receive him in a big expensive car. Swāmījī Mahārāj kept on sending his companions to Sethjī's bungalow and remained waiting for long for the car to return to pick him up. I respectfully submitted to Swāmījī, 'Mahārāj, how long will you remain standing here. You please go to Sethjī's place first; we will come in a while.' Swāmījī replied—'If I go first then Sethjī will also go with me and arrangements for you people will not be made as properly.'

In all the travels with Swāmījī, there will be ten to fifteen *satsaṅgis*, whom people use to address as the procession (*barāt*) of Lord Shankara. But the extent to which Swāmījī used to care about this procession, usually, perhaps no host would be concerned about the guests as much. Swāmījī himself used to supervise the arrangements for their comfort instead of leaving to someone else.

Swāmījī was verily the embodiment of deep empathy for the sorrows others and of dutifulness; and I can say that based on the events of my life that he did not use to care even about his own life in enacting these virtues in his life. Once in Vrindāvan when due to electric shock I became unconscious and moribund, it was only as a result of Swāmījī's kindness, compassion, and affection that my life was saved. When I survived, Swāmījī told

me,—“Listen, this is your new birth. Now you surrender the rest of your life to the Lord.”

Sayings of a Saint (Sant-Vānī)

- ❖ Do not ever regard yourself as the body.
- ❖ By restraining all senses, purify your body.
- ❖ Do not indulge in the virtues; for development comes to a halt by indulgence.
- ❖ Forget your virtues and other’s vices.
- ❖ Do not take notice of other’s faults; for by minding the faults of others, one unaccountably establishes link with them.
- ❖ A spiritual aspirant, who is devoid of objects and is selfless and effortless, is inseparable from the spiritual goal.



**The Lord comes when we call upon Him,
uttering even just half of His Name!⁷
—Shrī Thakur Jagat Singh Jhālāmand**

My esteemed father Shrī Thakur Vijay Singh jī Jhālāmand had a great faith and reverence for seers and saints. The saints who were kind to him started him with the practice of recitation of Holy Name (*nāma-japa*) –a spiritual practice perfectible through repetition. ‘Spontaneous *japa*’ which is possible only through long practice started happening for him. In 1949, my father met His Holiness gurudev Swāmī Sharnānandjī. Pujayey Swāmījī’s manner of conversation and the question-answer methodology impressed my father tremendously.

Thakur sahib was very steadfast in the observance of his discipline. He used to start his day only after completing 200 rounds of rosary (*mala*). Once, Pujayey Swāmījī came to Jōdhpur city. It must be around the year 1953-1954. My father was immersed in his spiritual practice. Pujayey Swāmījī went straight to his room and said in a very natural manner, “What is going on?” After touching Swāmījī’s feet, my father said, “Just a few rounds of rosary left to complete.” Swāmījī with a great feeling of own-ness but in a lighter vein, “Are you under some debt that you are paying it off counting so very judiciously? O dear brother! The Lord comes even when you just utter half of the Lord’s name. Try

⁷ *Jab lag gaja bal aapno bartyo nek saryo tah kaam*

Nirbal hoi balram pukaro aayen aadhe naam. —Surdāsī

Till the *gajrāj* (elephant) relied upon his own strength he wasn’t able to do anything but as he, in his utter weakness, called upon Rām, the Lord reached there so fast even when the *gajrāj* had narrated just half of the Lord’s name.

uttering the Lord's name once with love and with the feeling of own-ness; your task will be fulfilled."



Alchemic Episodes of Life

(1)

When Sharnānandjī was a child of three years of age, an itinerant *yōgī* came upon his door. The child, snatching the bowl of wheat flour from his mother, ran towards the *yōgī*—saying “I will give the alms”—the *yōgī* attracted by the child’s big eyes started staring at his forehead. Having forgotten to take the alms and staring at the child like this—seeing this, there arose a feeling of suspicion cum fear in the mother’s mind. Stepping forward she took the child in her arms removing him away from the *yōgī*’s gaze and put the wheat flour in the yogi’s alms bag. The *yōgī* asked for the permission, “I will like to look at your son’s hand, O Mother! If you kindly allow, may I look at it? The mother, hesitantly, spread child’s right palm before the yogi. The mother was of a fair complexion and the child was of darker complexion. The *yōgī* said, “So, this is what it is that, Yaśoda has given birth to the Dark One.” With whatever motive it was said, the mother took it in a lighter vein. The *yōgī* was smiling looking at the soft and squishy palm of the child while the mother was becoming precipitous to know the future of the child. Then she prostrated before the *yōgī* and said humbly, “Kindly bless my child most auspiciously.”

The *yōgī* started taking long strides saying so: “Your child will either be a great king; otherwise he will be a perfected *yōgī*. There is no doubt in this. No one can avert the Divine Design. What to say of the ordinary mortals like us, even the Lord Rāma had to take exile in a forest.” The *yōgī* was singing the following while taking long strides—

Muni Vashisht se pandit jñāni, sodh ke lagan dhari,

*Sītā haran maran Dashrath ko, ban mein bipati pari.*⁸

The great sage Vashistha had carefully set the timing [for Sītā-Rām’s wedding]; yet, there was Sītā’s abduction, death of Dashrath and the Lord Rāma had to face many calamities in the forest.

(2)

This is from the time of [Swāmījī’s] childhood. The heart overflowing with the quality of loving-kindness—as if made only for the purpose of endearment! The ripe mangoes use to fall with the strong winds. Along with the street children, this child with the heart full of love also used to go to taste the mangoes. He will pick up a mango, take a bite to taste it, and if it turned out to be sweet, immediately he will remember his friend, thinking—“Wow! This is a sweet mango; I will have my friend taste it!” Did you notice? The pleasure of eating the mango [himself] got transformed into the nectar of sharing it with a dear friend! What a wonderful creation! What a loving heart! The psychologists say that during the childhood an individual is self-centered; it is only later on, due to the influence of socialization that one learns to share one’s happiness. This characteristic does not apply on that child who—sacrificing all and everything for the Infinite: *bhōga* (sense indulgence) and *mōkṣa* (liberation)—is going to be the provider of joy to and an ever-companion of the Infinite. He, having become inseparable friend of God, proclaimed to the

⁸***Karam Gati Taare Naahi Tari...***

*Muni Vashisht se pandit gyani, sodh ke lagan dhari,
Seeta haran maran Dashrath ko, ban mein bipati pari,
Seeta ko har le gaya Ravan, sone ki lanka jari,
Kahe Kabir suno bhai sadho honi hoke rahi. —Kabir*

spiritual aspirants of the path of Love so very assuredly to love the Lord to accord Him the Nectar [of one's absolute love].

(3)

‘May the body be of service to the world,’—this truth was presented and enunciated in the form of a principle or doctrine much later; but this feeling of seeking the well-being of all beings was present in him in the seed from the very childhood; and its characteristics started manifesting in him ever since the childhood. We have heard this from His Holiness: ‘I have had a great interest in being of service to others from the very childhood. When the mail-man used to come in the village, I used to run after him because most people in the village were unlettered and illiterate. I was the only one who had some education in reading and writing. When people will say, O Dear son! Please read a bit of our letters to us; the child used to relish it a lot.’ What a dedication! That someone will feel the need for help, to be present there even beforehand—to enjoy the pleasure of such a service—how much wisdom there is in this! This dedication for being of service to others that germinated in the child with limited capability reached its highest glory after he grew into a saint with steady abidance in the Absolute (*Brahmanishtha*), having gone beyond the triad of the modes of Nature. And those in close association with him heard this great man pray, moved by the feeling of oneness with all, for the well-being of all beings to his supreme well-wisher during the final movements of destruction of his mortal coil.

(4)

‘Yōgaḥ karmasu kauśalam,’ this characteristic also started manifesting itself during the childhood period. Shrī Mahārājī himself said that—“I was very fond of learning. I used to go for studying to a village that was a little farther from my father’s house. And I was also fond of walking in the light of the lantern. Therefore, I used to delay purposely a bit while returning from the school in playing after the school hours so as to return home after it is a bit dark, holding a lit-lantern in my hand. One day, after reaching the home, I realized that the nut of the lantern has fallen somewhere on the way to home. I felt great distress over it. The next day was a Sunday. There was no school on Sunday. For this reason, there was great restlessness even on that day. Why did I commit such a mistake? In order to rectify this distress, it was necessary to search for the nut of the lantern. After being restless all day, all night, when I started to go to the school on Monday, I began searching for the nut from my house door itself throughout the entire way, with my eyes fixed intently on the ground. It was a small thing; two days have passed; someone would have picked it up from the path way. There was a very little hope of finding it but the distress of the mistake and the fondness of searching it were very intense. While walking towards the school, on the way I found the nut and I was delighted.” Just think over it. Losing such a small thing as the nut of the lantern was not a big deal. The wealthy parents of the only child could have purchased two or three new lanterns for their child in wake of their child losing the nut of a lantern. But the child had a feeling of great remorse over a weakness in his work ethic and efficiency. When he became a saint, from his life this truth emerged that if one does

not know how to properly offer a glass of water, one will not be able to do meditation properly either. He who is careless in small matters cannot be free from the attachment/attraction of doing. It is not possible to be steadfast in the communion (*Yōg-vit*) without being free from attachment/attraction. His beloved friends knew it very well that they were not able to take such a good care of things while being able to see them with their eyes, to the good extent that Shrī Mahārājī was able to take care of them without being able to see them.

(5)

The child with wonderful ability had fantastic eyes. Once, a school inspector visited their school. He started talking with the kids in the common room. His gaze was getting struck again and again on this child. He could not help saying—‘The eyes of this child are simply fantastic.’ Those fantastic eyes gave up their companionship of this child during the childhood! The child became extremely sorrowful. His dream of becoming an attorney after finishing his education was shattered. “I used to be anguished in my sorrow; seeing me crying my parents and sisters used to start crying. Hearing about their crying used to make me even more sorrowful. I even used to think how painful my taking a birth has become for so many people. Had I not been born, this cycle of sorrow would not have started.”

(6)

The child himself became so grief-stricken over his condition of blindness that his parents became worried. The child

used to walk with a bamboo stick after taking every step carefully. He used to go out in the morning and used to spend his time away from the town—as if he was no longer a member of the family anymore. In this manner when he returned home one day during the winter season, his warm shirt was missing. Similarly one day the blanket (*lōṭī*) around his body was also missing. After much inquiry, he only told this much that, listening to an itinerant who was shivering with cold I gave my blanket to him, since ‘his need was greater than mine.’

(7)

The following question arose in the mind of 10-11 year old child: “Is there such a state of happiness which is free from sorrow?” One day his father was talking with someone. During the conversation he said that such happiness which is free from sorrow is only accessible to *sādhus* and *saints*. In this answer, the nascent, intelligent, wakeful child found the path of his life. He resolved, “Due to the failing of the eyesight, it is not possible for me to pursue reading and writing. All doors are closed for me and I cannot do anything else; but I can become a *sādhu*.” The same child himself enjoyed the bliss of sorrow-free life upon becoming a *sādhu*. The one who started his life from the state of utmost dependence became absolutely self-dependent. The heart charged with the feeling of universal oneness surged forth and you can directly experience today the fervor of his life in the form of his principles and system of spiritual means—that how did he paved the way for the utmost incapable to reach independence independently.

(8)

The heart was intent on how to become a *sādhu*. How would my face look like due to losing the eyesight—due to this sorrow, I was not able to go outside the house. The parents were not able to withstand even the conversation about becoming a *sādhu*. How would I go to meet with the *sādhus*? Where would I go? How will take me along? There was great helplessness. Nevertheless, the child could not tolerate even to think about living on the mercy of others. All the conversations with the folks and with who used to come over were verily focused on the discussion about the *satsaṅga* since there was only one mission in left in life—how to become a *sādhu*? One day a saint came over. His seat was arranged at the door. Nearby the anguished child was sitting cross-legged. The well-wishers narrated the sorrow of the anguished child to the saint. The saint said—

“O Brother! Chant the name of Rama.” The child said, “I have no faith in the name of Rama.” The saint said, “No problem. Do you believe in God?” The child replied, “Yes I do believe in God.” The saint said, “That is good. Surrender unto the Lord (or take refuge in the Lord).” The saint spoke and the child listened. The saint’s words worked like a magic. After becoming a saint, the following has been heard from the auspicious lips of Swāmījī on several occasions: “The talk of taking refuge in the Lord had such an effect on my life that ever since I heard it, the obsession to meet with the provider of refuge (*sharan’ya*) kept on getting intensified every moment. Time and again mirth would arise in the heart, how I could meet my *sharan’ya*. The acknowledgement of truth is the expression of spiritual practice—this truth of life

became evident in the child. *Japa* (chanting), *dhyāna* (meditation), *samarana* (remembrance) started happening automatically; he did not have to do any of these.

(9)

The child's heart was already full of love. Due to the loss of eyesight, the love of dear relatives for this child started overflowing even more. One day his first cousin, his wife and this child were talking lovingly lying on the bed. The sister-in-law recalled the matter about the brother-in-law becoming a sadhu. She said lovingly, "When you will become a sadhu, who will fulfill this love?" The child heard it. The illumination of knowledge struck like a lightning in the unusual intelligence. He replied— We are talking lovingly while lying down here. It feels good. How long this feeling of feeling good would last? In a little while, sleep will overpower us and we will go to sleep separately. Then would this situation of 'feeling good' be there? The brother and the sister-in-law were not able to answer. The situation that feels good does not last—this truth became evident in the life of the child. To be dependent on a situation that does not last is [to side with] untruth.

(10)

The words of the saint had already had the effect of a *mantra*. In his living, the development of sainthood had begun; but taking the vow of renunciation (*sann'yāsa*) still remained to take place. From time to time, as needed, saints used to come to show the path. Hearing about the eagerness to become a

sann'yāsāi, they enjoined, “Do not leave the parents during their lifetime. Have patience. Keep on parting with those who are parting with you.” There was unwavering trust in the command of the guru. In a matter of few days, relatives causing the bonds of attachment kept on passing away and the young man eager to take *sann'yāsa* kept on severing his relations with them all. Now a crisis situation presented itself before him. The young man who was always moved by the sorrow of others started contemplating—“If mother is no more, it will cause sorrow to father. And if father is no more, mother will bemoan. My self being a blind lad can do nothing. How will I be able to witness mother’s agony? It would be better if they both go at the same time.” And this is what happened indeed. Both parents passed away with in 2-3 hour of the passing of each other. How did it happen? Who did it?—who can say!

(11)

By now, he was 18-19 years of age. The arrival of the *guru* was awaited with great eagerness. Many types of suggestions were put forth by the relatives, neighbors, elders and peers—there is lot of property; deposit it in the bank and then do the chanting peacefully. The young man used to get upset listening to the proposal. The poor fellows struck in delusion were not able to understand that how could he, who has taken refuge in the All-Powerful, rely on the support of the accumulated property. They used to be highly surprised when they use to listen from the lips of this young man with the firmness of set determination—“You folks want to keep me under the dominance of property; but I will not do so.” The renunciation had already been accomplished

internally; now the time had come to fulfill the sacrament externally. One day, the Sadguru arrived with his entourage of other saints-devotees and enjoined, “Now the time has come; open wide all the doors of the house—let the people of the village take whatever they want; you come with me.” This is exactly what happened. The devotion to meet with the provider of refuge (*sharanaya*), the intense longing to take *sann'yāsa* had already ended greed and delusion. It did not take even a moment [to decide]. The disciple did exactly what the *guru* asked him to do. The near and dear ones’ feelings of love started overflowing in the form of tears. The young man resolved them all and followed behind the *guru*. From that day till the end, Swāmījī observed the sacred duty of renunciation (*sann'yāsa-dharma*) with utmost steadfastness. Never did he let any deficiency to occur in the observance of the duty of renunciation because of blindness. The spiritual preceptor, who initiated Swāmījī into the life of a renunciate (*sann'yāsai*), told him at the time of his departure: “My son, when you will become spiritually free, 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—

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

Swāmījī embraced the words of his *guru* in their entirety and saw them fructify hundred percent in his life.

(12)

Once while sitting near his spiritual preceptor, there arose in the mind of this brilliant young *sann'yāsī* the intention to study the Upanishads. The revered guru replied without being asked, “The knowledge of all *Vedas*-scriptures, *Upanishads* becomes manifest in a steady mind automatically. ‘Solitude’ is its seminary and silence is its lesson plan.” Swāmījī received the answer to his question. Swāmījī did what the saint told him to and attained the inner-eye of transcendental wisdom (*prajñā-chakṣu*). He attained the direct realization of the self (*‘mein’*), the objective world (*‘yeh’*), and the Supreme Self (*‘weh’*). As a result, the great learned souls of highest scholarship started becoming wonder-struck listening to this uneducated saint.

(13)

It was night time. Outside the village on the boundary line of a farm, a *virahī*⁹ *sādhu* is awake through the night. In the pitch

⁹ *Viraha* means a feeling of separation from the beloved; *Virahee* is the one who bears the pangs of separation from one’s beloved—in this context the Supreme Beloved, i.e., the Lord. The feeling of *viraha* is the key to Divine Love. We find great examples of *viraha* in the poetry of Sufi saints such as Bulleh Shah and Sheikh Farid. Perhaps the finest example of *viraha* is found in the love of Gopis for Śri Kṛṣṇa. Gopis of Vrindāvan who loved Śri Kṛṣṇa so much could not bear the pangs of separation when he left Vrindavan for good. Gopis who could not live without Śri Kṛṣṇa wept constantly; and when Uddhava, the Great Gyani, was sent to them to console and he started talking to them about *jñāna-dhyāna*, he was given an object lesson in love supreme by the Gopis—

Kaun Baramh ki jaat, Gyaan kaa se kaho Udhho
Hamre sunder Shyām, Prema ko mārag sudho

darkness of the night, one can hear the voices of the nearby people and the farms-tenders. The flame of meeting with the Beloved is getting more intensified in the *virahī sādhu*—“These farm-tenders remain awake all night for a handful of grain. I long to meet with my *sharan’aya* (Supreme Protector); How could I sleep?” The feeling of separation from the beloved (*viraha*) gets intensified. Only by getting an inkling of the arrival of the dawn that the *virahī sann’yāsī* gets up for the daily rites (*nitya-karma*).

(14)

There is a great hustle bustle at the house of an acquaintance. Newly wed sister-in-law has come back from his in-laws’ house to his parents’ home. The other sisters-in-law are teasing the newly-wed—“O dear, how do you feel here?” The newly-wed says with pangs of separation in love—“I feel darkness during the day.” Swāmījī who is sitting there in close proximity, longing for by Divine-Love, pant in his heart—“These woman really know how to love. Without their beloved, they see darkness even during the day. And here I am who calls himself ‘surrendered to the Lord,’ and who lives peacefully without having met my Divine Beloved.” The yearning for meeting the Beloved is getting utmost intensified.

O’ Uddhava, who is this Brahma of yours and whom are you teaching this gyaan? We have a straight path of love....[and we have our loving Kṛṣṇa waiting for us on the other end....what else do we need]?”

(15)

The yearning kept on growing. Making the entire ego-self as the yearning itself the surrendered one (*sharnāgata*) became restless. It is a summer season. He is sitting unencumbered on the roof of a two story house under the shade made of tin metal. He is thirsty. He has access to water. But the yearning to meet with the beloved is so intense that he is not able to drink water. “No, I want to attain the realization of Truth first; I will drink water afterwards. What if I my vital breath ends immediately while drinking water.” That was it! The fulfillment of the need is implicit in the arising of the need—this truth became evident in life.

(16)

It was time for the mortal coil of the *guru* to fall off. Swāmījī Mahārāj told the *guru*—“It would have been better for my spiritual practice if your mortal body had lasted some more time.” Hearing this, *Sadgurudev* replied, “Why do you think like this. I have several bodies. Whenever you will need me, I will meet you.” *Sadguru’s sadshishya* took full heed to the words of the *guru*. After this we have heard it several from Swāmījī’s auspicious lips that, from the standpoint of spiritual practice, whenever any question used to arise in Swāmījī’s heart, immediately he will come across some saint who will resolve it. Shri Mahārājī came to have definite experience [or conviction] that his *guru* had several bodies and that he was able to show him [Swāmījī] the path in some form or the other. Having established this with certainty, Swāmījī became worriless. Once he was sitting alone at the banks of the Holy Ganges pondering over a problem.

He was missing his guru. [Or He had the remembrance of his *guru*]. Shrī Swāmījī immediately thought that if several bodies are gurudev's, then this very body is also verily his own [i.e., guru's body]. He can also help me through the medium of this body. As soon as this thought emerged in Swāmījī's mind, it did not take much time for the problem to resolve. Realizing the essence of guru's reality (*guru-tattva*) within himself, he was able to end the need for an external *guru*. He had already relinquished relying on the world for the body; and now knowing the *guru-tattva* to be present within himself, he became forever independent in this regard also. The supreme bliss reined inside-out.

(17)

In the country, the independence movement was going on. On the direction of Mahātmā Gāndhī, there was a great uproar in the entire nation about non-cooperation with the foreign government and boycott of foreign goods. There were series of attempts to suppress these; and from within the suffocation of slavery, many passionate individuals were ever-emerging and were sacrificing their lives by kissing the gallows joyfully to attain their birth right of independence." How could a personality like Shrī Swāmījī—fearless, good-hearted, enthusiastic and abounding in complete perfection—remain untouched by the patriotic wave? He jumped right in the wave of revolution for independence. Serving through speeches to awaken the public regarding independence, picketing at the foreign goods shop, to go to jail—he did it all. Even the apathetic people used to get inspired by watching a blind young sanniyāsi busy in picketing bear

the blows of police club on his slippery, shaven head. 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." Listening to this response, that saint became very happy. With great affection, he patted Swāmījī's back and left, saying—'Serve with great fervor.'

(18)

"Once, I (Shrī Swāmījī Mahārāj) was traveling on foot from Mathurā city to Āgrā along the banks of Yamunā river. The earth was sunken at one place and I fell in the water. The river was brimful. Even the walking stick fell away from my hand. Not being able to see, I could not know in which direction to swim. I relaxed the body on the basis of trust in God. Immediately I felt as if someone, lifting me up from inside the water, has put him on the dry land. When I placed my hand on the earth in order to get up, I found a new walking stick in my hand!

The words of the Blessed Lord stated in the Gītā became evident for Shrī Mahārājī—"Those who devoutly worship me and constantly meditate on Me, exclusively without any other

thought, I provide what they lack and protect what they have” [Gita 9/22]. What was narrated in the Gita was proved as such with Shrī Mahārājī! The world-purifying, nectarine Divine Play of the Blessed Lord and those who have taken refuge in Him are great.

(19)

There was the blessed kingly sainthood. Swāmījī had to stay at some place near the outskirts of the village. Sensing the atmosphere that was contrary to discriminative wisdom, Swāmījī left that place in the middle of the night itself. He kept walking all night. The body was very tired. While crossing the river, the boatman sang a *bhajan* (devotional song) whose meaning was— ‘Became the servant of Shyām (the Blessed Lord); the one who was poorer in spirit.’ Listening to the *bhajan*, strong feelings of dearness overflowed in Swāmījī’s heart. Intoxicated with that feeling, Swāmījī started walking alone after crossing the river. The riverbed was full of thorns and the soil was quaggy; and it was not his nature to ask for directions from someone. And there was no wayfarer there to provide directions on his own. Without being able to see or know, with the tired body and heart overflowing with the pangs of separation [from the Supreme], wherever Swāmījī would place his foot, it used to get struck in thorns and boggy soil—the *sharanaya* got the opportunity to come to the rescue of the *sharnāgata*. A person showed up and said, ‘Holy sire, are you going to so and so village? I also have to go to the same village. Please come with me. I am very tired, O Brother! So I will walk slowly.’ That person, protecting Swāmījī from the thorns and bushes, took him via the correct path toward the

village. When they came close to the village and there was a fully paved road, the person disappeared stating that from this point on he had to go in another direction. Shri Swāmījī Mahārāj found this person’s intimate behavior and untimely support helpful in the intensification of the feeling of love. This feeling started resonating in the heart—O my dear [Lord]! How so very caring you are! You came unbidden! You became wayfarer for the same path that I had to take! O Dear! You made your own condition as the same tired one like mine; realizing that in that tired condition, I will not be able to walk quickly, you behaved in the same manner and, walking slowly with me, helped me reach up to the village. Your Glory is endless!

(20)

Swāmījī, immersed in the nectar of Divine Love, still outwardly very alert, was walking fearlessly. On the way, some villager asked Swāmījī—O Baba! What is your feeling regarding Lālā-Lālī (Śri Kṛṣṇa-Rādhājī)? Swāmījī replied—dear brother, I am only a football of the Lover-Beloved. In whatever direction they hit me, I go in that direction. There is great delight in this. The look of both of them remains focused on me. The Beloved throws towards the Lover; I remain blissful in the touch of the feet of both of them. I do not have anything in me by way of my own. I am a plaything in the hands of an incomparable player. They both love me most dearly.

(21)

The biography of a great man is written so that the readers, seeking inspiration from it, may utilize it in development of their own life. With this viewpoint, the volition to write a biography of Shrī Swāmījī has kept arising time and again in the minds of familiar friends. But Shrī Swāmījī never liked the idea that his life-story should be committed to writing. As an ideal saint surrendered to the Supreme, he favored to adopt and proclaim the Glory of God alone. He preferred only to bring forth knowledge (*jñāna*) and Love (*Prema*) in the form of the divine-consciousness essence (*divya-chinmaya tattva*). He did not like even slightly to mention about the finite ego [or self].

His immortal words are—

1. I do not have anything as mine;
2. I do not need anything;
3. I am nothing.



Miscellaneous Episodes

(1) Depersonalized Personality

Sarva Sevā Sangh, having decided to publish a book about the life-philosophy and personality of Shrī Mahārājī, entrusted its responsibility to a famous litterateur, Shrī Jawāhar Lālī Jain. To obtain information in this context, Shrī Jain came to Vrindavan to meet with Shrī Mahārājī. During the very first meeting, Shrī Mahārājī very politely and in clear words refused to have anything written about his biography and regarding writing about his biography. Taking both hands of Shrī Jawāhar Lāl in his hands, Shrī Mahārājī said—“Jain jī! Just give up the thought of writing my biography altogether. Whatever you have to write, write about the ideology of Manav Seva Sangh. Manav Seva Sangh is verily my essential form/self (*svarūpa*).” Hearing this, Shrī Jawāhar Lāl Jain was amazed. Tears started flowing from his eyes.

At a later time, this egoless saint answered same type of questions of a journalist in a different way as follows—

Q: Shrī Mahārājī! We want to know your introduction.

A: The “body” always dwells in death. But “I” always abide in deathlessness.

Q: Shrī Mahārājī! We want to write your life-story.

A: Write it down: My life-story is—Benevolent Influence of Sorrow.

Q: Swāmījī Mahārāj! 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!

(2) Swāmījī: An Exceptionally Unique Sann'yāsī

Shrī Giriwar Sharan Agarwāl was of the same as Pujayey Swāmījī Mahārāj and was in contact with him like a friend during Swāmījī's initial days of sann'yāsa. He has written in his Memoirs that Swāmījī's *guru* used to live in his garden located at Kasbā Jalesar, district Aetā (U.P.); Swāmījī used to come there to meet his *guru*. Whenever he used to express his desire to take *sann'yāsa*, his *guru* used to tell him that the time for that has not arrived yet.

One day Swāmījī disquietly proceeded from home and came to the railway station. Having purchased the ticket for Jalesar Road he was about to board the train that, with God's grace, he saw his teacher getting down from the same train. *Guru Mahārāj* placed his hand on Swāmījī's shoulder and told him that now the time had come to take *sann'yāsa*. Thereafter, having formally initiated Swāmījī into *sann'yāsa*, *guruji* left Swāmījī in the hut with thatched roof in the garden of Agarwāl jī where he himself used to live. Agarwāl jī never saw *Guru Mahārāj* after this. Swāmījī Mahārāj published a booklet of *guruji*'s Urdu poetry with the financial help of the public; howsoever gave even a few quarters, their name was included in the list of the contributors.

From the very beginning, there were present in him qualities such as self-restraint, self-reliance, and disquietude for God-Realization to the utmost extent. To live alone, to walk with the support of a stick feeling the way, not to appeal to garden servant or anyone for help was his spontaneous nature. He became very popular in a short time due to the absence of ego and a straightforward and jovial nature. He attained abidance in

the Self, Self-realization or God-realization very quickly but he did not start giving spiritual discourses until the full blossoming of the Knowledge had not occurred.

Not to regard anyone as the cause of his sorrows was his spontaneous nature. Once, in the street where Agarwāl jī used to live, the iron wheel of a bullock cart went over Swāmījī's foot and his foot started bleeding profusely. But he did not sigh in pain; just sat there holding his feet. The people in the market ran to hit the driver but Pujayey Swāmījī saved him from public wrath by saying that 'it is not his fault; I am the one who is not able to see.'

(3) Fearless Patriot

In 1930, Gandhi initiated a Satyagraha-movement in opposition of salt ordinance. Dictators used to be appointed to run this movement and the British government used to arrest them. After the second or the third dictator had been sent to jail, no one used to be prepared to go to jail. Watching this, Swāmījī jumped right in in the independence war and assumed the reigns of the local movement. This sparked new enthusiasm among the public. Swāmījī too was arrested immediately. In the jail, his orange robes were forcefully taken off and he was made to wear the jail uniform. Swāmījī took off those clothes immediately and threw them off. The jailer tried to scare him with physical torture; he was dragged on the floor which wounded his back. A few other *sann'yāsīs* apologized and were released from the jail; however, Swāmījī remained steadfast fearlessly and started the hunger-strike. People got worried and they send telegram to the UP Government and to the All India Sann'yāsi Federation. Finally, the higher authorities intervened and asked Swāmījī to wear his

orange robes; then he ended his hunger-strike after 20-21 days. He was released from the jail after one and half month; the people of the town gave him a very warm welcome. Swāmījī's purpose was to end his attachment for service of the nation (*desh-sevā*); what did he have to do with respect and recognition. Very soon, he left that place.

(4) Saints Purify the Holy Places

Once Pujaypād Swāmī Sharnānandjī Mahārāj's *satsaṅga* was being held in a big city. When Shrī Mahārājī had finished his discourse, a preeminent saint of that time Swāmī Pathik jī Mahārāj who was present at the stage, asked, "Mahārāj, is only that whatever you say true?"

Mahārāj immediately replied—"What is truth and how it is—only the truth knows. However, I am enumerating it the way I have understood it and experienced it. This is true. There is not even the slightest doubt in this."

Mahārāj had to proceed from there the next day after finishing the *satsaṅga*. Shrī Pathik jī asked Shrī Mahārāj—"Mahārāj, now where would you go from here?"

Mahārāj jī replied—"I will go to Pryāgrāj from here."

Pujayey Pathik jī asked a question—"Mahārāj, why do people go to the holy places?"

Mahārāj jī replied—"To purify themselves."

Pujayey Pathik jī asked again—"Then why do the saints go to the holy places?"

Shrī Mahārāj jī said—"To purify the holy places!"

(5) Natural Justice

Shrī Mahārājī was staying in the Fatehpur district of Uttar Pradesh at the residence of district judge. One day, judge sahib said, “Mahārājī let’s go and see the jail.” Shrī Mahārāj said, “Dear Brother! What is all this? They are all struck. Anyway, let’s go; we will talk to the prisoners.” There were all kinds of prisoners in the prison with varying degrees of crime and punishment. During the conversation, a prisoner who has been sentenced to death came to Shrī Mahārājī and said, “Mahārājī, you say that everyone pays for their own actions; but I have not committed this murder for which the judge has decreed death sentence for me. When Shrī Mahārājī asked the judge, the judge said that all evidence was against him; so the death sentence had to be decreed. Then Shrī Mahārājī took him to the side and asked him to tell truthfully if he had never committed any murder. The prisoner said that in fact he had committed three murders [earlier]. Then Shrī Mahārājī told him, O Brother! You are facing the consequences of what you have done. The system of nature [or the divine system] is just and fair. As long as the balance of virtuous deeds was in effect, you have been escaping. You have kept committing mistake after mistake. You are getting this punishment as soon as the account of vice became operative.

**(6) Love does not arise by seeing God—
it arises by accepting God to be our own!**

During April 1972, *satsaṅga* was being held at Bharatpur. Shrī Mahārājī was talking about Divine Love. A person sitting in the assembly asked Shrī Mahārājī, “Mahārāj! You are urging us to love God. How can love Him when He is not visible?” Shrī Mahārājī said that love does not arise by seeing. You see indeed

your wife and well you see me. Tell me whom do you love? That individual replied, Mahārājī I do love you also. Immediately, Shrī Mahārājī said, 'Yes, you love me as well as her (laughter!). You regard her as your own. One, who is our own, is dear to us. If you accept God as your own, then love in God will arise on its own.

(7) God in dearness

In the year 1974, Shrī Mahārājī was giving discourse in the morning prayers assembly of Batālā camp. Shrī Mahārājī was saying that no pre-condition of any ability, object, state, situation to attain God. No external preparation is required to attain God. Hearing this, a gentleman said that, 'Mahārājī I am neither educated, nor do I have any ability; I do not know singing, playing an instrument or dancing either with which I may please God. Then how can I attain God? Shrī Mahārājī said that, O Dear Brother! Look at me. If God had put a condition that I will only be attained by the learned ones, then my name would have been struck off of that list since I have passed only the third grade level; if only the rich attained God, even then I would not had made to the list since I live on alms; if God were attained only by the strong and the powerful, I would not had been included in that category since I am blind. If God were to be pleased by some special quality, even then my name would have been struck off that list too since I have no such quality. What can I say, O Dear Brother! He has told us such an easy way to attain Him. [God says—] I am attained by those who like me [that is, by those who develop dearness toward Me]. In the Vrindāvan *āshram*, neither have I made any temple nor are there daily meals for the *sādhus*. But what can I say, O Dear Brother! Ever then He verily remains united with me in close association.

(8) A Saint Rich in Unique Brilliance

The annual meeting of the Indian Science Congress was being held in Patnā. It was a big gathering in which eminent professors and students of science were participating. Swāmī Sharnānandjī was also invited. When the blind saint was invited to the stage with the announcement that he will address the assembly, the attendees laughed thinking what would such a person say about science after all. Someone asked a question about the atomic principle. The learned community present there was totally surprised when Shri Mahārāj spoke about the atomic principle for half an hour in the manner of a scientist. Mahārāj Shri got off the stage and walked away. One of his disciple who was wonder-struck asked, ‘Mahārāj, you have only studied up to the fourth or fifth standard; then how were you able to speak about the highest principle of science?’ Mahārāj replied that He who has created the science has informed me!

(9) Knowledge is a Divine Gift

In December 1967, the annual summit of the Indian Philosophical Congress was held in Jodhpur. In this meeting, nation’s pre-eminent scholars, university professors and deans were participating and delivering their speeches. In the summit, the then Petroleum Minister and a scholar of philosophy, Professor Humānyu Kabīr, was also participating. One day, the general secretary of the summit brought Pujayey Swāmījī on the stage and introduced him stating that now Swāmījī will present his views. Hearing this, many formally attired scholars got up and started to leave the hall. However, as Pujayey Swāmījī started his address, impressed by listening to his crystal clear views and irrefutable arguments, they came back in the hall and sat on their

respective chairs. For nearly 45 minutes, all the scholars sat quietly and listened to Pujayey Swāmījī views on the philosophy of life and the philosophy of humanity. Professor Basāvaḍa jī and the head of the department of the philosophy department of Jodhpur college, Professor Sahni, were also present there. Through his speech, Shri Mahārāj cleared the misconception that, ‘that which is known is knowledge’ and that ‘knowledge grows by practice.’ He clearly formulated that, ‘that through which one knows is called knowledge.’ The knowledge¹⁰ has been granted to man as a gift of God; it is not subject to increase or decrease.

(10) In Love with Independence

In 1930, the “Salt Satyāgraha,” lead by the father of nation, Mahatma Gandhi, was being carried on. Swāmī jī, along with his band of companions and himself carrying the flag walking ahead of everyone, was singing in the sweet high voice—

*“India will no longer remain the abode of slavery;
It will become independent—that time is arriving.”*

During this movement, Swāmījī went to jail also and remained in prison for six months. In the jail, he asked for salt; it was not given. Who would have given? He asked for clothes made of indigenous cotton (*khādi*); when he did not get the clothes, he remained in that state without wearing any clothes for six months in the cold winter. He surrendered himself for the independence of the nation. He made his body manure for the garden in form of the world.

¹⁰ Needless to say, here Swāmījī is propounding about the Transcendental Knowledge, the *jñānam*, which is unchangeable, and not about the worldly knowledge or information which is subject to constant change.

(11) If you won't sow; what shall you reap?

This episode took place in January 1946. Swāmījī was waiting at the railway station to go on the pilgrimage of Jaganāth Purī along with his band of companions. The atmosphere was becoming perked up and exuberant with Swāmījī's jovial nature and uninhibited laughter. The other passengers and some railway employees at the platform were also enjoying it. One Anglo-Indian personnel could not contain himself. He came forward and asked, 'Mahārāj, my expenses are more than my income; I am very worried. Please tell me some solution to be free from this.'

Swāmījī said—"Donate some portion of whatever you earn." That person said, "Mahārāj! Why do you say so? My income is small to begin with; in spite of that, I should donate still?" Shri Mahārājī said—"Why? If you remain hungry for ten days; let it be twelve days. If you want to end the scarcity of money, you have to give. If you do not sow, what shall you reap?"

(12) The Importance of Time

Shri Mahārājī was very punctual about time. He used to regard it as highly important to progress in life. Once, the organizer of a *satsaṅga* proposed to Swāmījī to start the *satsaṅga* thirty minutes later than its scheduled time, so that the number of people in the audience may increase.

Swāmījī said that 'even if one person, trusting the organizers, shows up on the scheduled time, that person will have to be disappointed. Therefore, we should begin the *satsaṅga* at the appointed time.'

Similarly, Swāmījī was going to a place for *satsaṅga* by car. Swāmījī asked the person who came to pick him up what time it was. He said—five minutes to eight. *Satsaṅga* was to begin exactly at 8 o'clock. Swāmījī Mahārāj said—Brother, please stop the car. The car was stopped. Swāmījī got off the car and started walking to and fro. The person accompanying Swāmījī started looking at Swāmījī in a surprised manner. Swāmījī said—If we reach before time, it will create great disturbance among the organizers. Therefore we should arrive exactly on time.

(13) Overwhelm-ness in Love

Shrī Mahārāj's heart used to be always overwhelmed with the nectar of tenderness of Divine Love. This episode is regarding Itāvā district. Shrī Mahārājji's health was in a very shape. All sweet things were completely prohibited. Mahārājji was resting during the afternoon. All the *sādhaka* friends who were serving Mahārājji were sitting outside so as to avert any interruption. Hearing about the arrival of the saint in the town, an old woman came on foot from some village to have *darśana* of Swāmījī. The *sādhaka* signaled her to sit silently in the verandah. Hardly one minute had passed than Swāmījī called the *sādhaka*—if someone has come to see me, please send that person inside. The *sadhak* replied—“An elderly mother has come to receive the *darśana* and is sitting quietly in the verandah. You kindly please take some rest.” Shrī Mahārāj said—“O Brother! You are telling me what my duty is. I have rested; I won't be able to sleep now. Please let her come in.” The elderly mother became very happy to hear this. Hiding her tears of dearness and devotion, and hiding a big container with fresh *rāb* (thick sweet syrup obtained while preparing sugar from the sugarcane) with her big scarf, she

immediately came in overwhelmed with intense feelings. By repeatedly bowing her head at Shrī Mahārāj's feet, with overjoyed heart she said—"I am very old and may die anytime; but today, having received your Darśana, I have been blessed. Mahārāj! I am a very poor woman. I have brought the fresh home-made *rāb* (thick sweet syrup) for you." Saying this, she entrusted the container full of *rāb* in Mahārājji's hands. Tears of compassion started flowing from Shrī Mahārājji's eyes. And he lovingly in one big gulp drank about half kilogram of *rāb*. Doctor's advice, physical sickness, and the prohibition of sweet thing—all three measures were defiled at once, succumbing to [the force of] love.

(14) How will he listen to Guru or Scripture who does not listen to himself?

Once while giving a discourse, Shrī Mahārāj started asking the audience—"From the time immemorial, several saints and seers, great personalities have come; several holy scriptures have been written; lot of publicity and propaganda have also been done. Even then, there effect has not been to the extent it should have been. Tell me, O Brother, what is the reason for this? The listeners from the audience provided various explanations according to their understanding. But the real matter did not come forth. The listeners then insisted that Mahārājji explain the matter. Mahārājji said—"It seems to him that man has not listened to himself; that is, man has not accepted the truth of his own life—this is the only reason. How will he listen to guru, scripture, and religion who does not listen to himself?"

(15) Dearness of God alone is the true worship

Once, Swāmī Shrī Sharnānandjī Mahārāj came to *Swaragāshram* (Rishikesh) in the *satsaṅga* of Seth Jayadayāl jī Goyandkā, the founder of Gītā Bhavan. Goyandkā jī told Pujayey Swāmījī Mahārāj that our doctrines match 14 out of 16 *āney*¹¹ with each other. The only difference of the two *ānās* lies in the fact that you do not talk about *nāma-japa* (chanting the holy names of the Lord) and *dhyāna* (meditation). Shrī Mahārāj immediately replied, “Do I oppose them?” “No,” said Sethjī. Then Shrī Mahārāj asked Sethjī, “Now tell me, does a faithful wife (*pativratā*) chant the name of her husband?” Sethjī said, “No.” Swāmījī again asked, “Does she ever forget her husband?” Shrī Mahārājī further said that his ears had been tired of hearing people say that “I have been doing *nāma-japa* for 25 years; however, the mind still does not get stabilized in God.” That is why, I say that worship of the Lord does not lie in the repetition of the Lord’s name; *dearness alone is the true worship* [emphasis added].

**(16) Mind cannot be absorbed in God, considering
it as one’s own**

Swāmī Shrī Harināth jī Mahārāj, who also had contact with Gītā Bhavan (Rishikesh), used to stay with Swāmījī for months together. He narrated the following episode—

One day, after the morning *satsaṅga*, the trustee of Gītā Bhavan, *Swaragāshram*, came to Pujayey Swāmījī and expressed the desire to talk to him in seclusion. Hearing this, Swāmījī asked the people sitting there to go outside. Shrī Harināth jī Mahārāj

¹¹ *Ānā* was an older unit of Indian currency equal to 1/16 rupee.

was lying on a wooden bed nearby, and, while lying over there, he heard the conversation. The trustee said, “Mahārāj ji, for the last 15 years it has been my strict practice that every day first I do one lakh (100,000) recitations of the divine name before I have anything to eat or drink. But still I have not been able to stabilize my mind in God.” Shri Swāmījī Mahārāj replied immediately—Your mind cannot stabilize in God. The trustee started looking toward Mahārāj ji in great surprise. He asked, “Mahārāj ji, did you get upset with my question?” Pujayey Mahārāj jī said—“No I am not angry; try to understand what I am saying. When everything belongs to God, how come you regard your mind to be yours? If you accept God as your own, establish a relationship [of dearness] with God, then your mind will automatically get stabilized in God. We can never stabilize our mind while regarding it to be our own. Nor can we fix our mind upon God while regarding it to be our own.”

(17) Touch of knowledge even in Humor

This episode took place during 1960s. Pujayey Swāmījī was arriving in Chaprā by train. Several people went to the railway station to welcome him; among them there were some lawyers also. By chance the train got late for a few hours. In the evening, the *satsaṅga* was held in the Town Hall. After *satsaṅga*, some people said, “Swāmījī! We did go to the railway station to receive you. But the train was late; therefore, we came back.” Pujayey Swāmījī said humorously—“That’s right, dear brother. If your wife were to arrive on the railway station, then you would have gone to the station once again. The person who said so was rendered answerless.

(18) I verily lost fifty percent of mine

Pujayey Swāmījī was staying with a wealthy devotee for the purpose of *satsaṅga*. One day, during the early morning *satsaṅga* Mahārāj jī heard some conversation. Upon asking, he found out that there had been a burglary at night. The thieves stole lot of stuff. During those days, Swāmījī used to keep two sets of loincloth (*laṅgōṭīs*). Along with the other stuff, the thieves also stole one of Swāmījī’s loincloths. Mahārāj jī asked if the thieves had stolen lot of stuff. Everyone was sad. Mahārāj jī asked, “Okay, tell me what percent of your property got stolen?” He received the following answer: “Percentage-wise, only a small portion got stolen.” Then Mahārāj jī said laughingly, “Look at me; I have been robbed off 50% of my possessions (the thieves took away one of the two loincloths). Hearing this, everyone started laughing and their sadness vanished.

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In Ranchi, one Gāndhīwādī (follower of Gāndhī) asked Shrī Mahārāj, “Mahārāj jī, how to kill the mind?” Shrī Mahārāj said, “Ram-Ram! Being a follower of Gāndhī jī, you are talking about ‘killing!’ Gandhi jī adopted the path of non-cooperation. You too be non-cooperative toward your mind; the mind will come to an end.”

(19) A sense of self-identity toward the public leader, Jaya Prakāsh Nārāyan

In 1973, in a bungalow near Patna secretariat (10 Mengals road) Swāmījī Mahārāj’s spiritual discourse was in progress. One day at 3 o’clock in the afternoon, public leader Jaya Prakāsh Nārāyan Bābū saluted Swāmījī by placing his head on Swāmījī’s

feet. Shrī Swāmījī, lifting him up, embraced him. After that Swāmījī inquired from Jaya Prakāsh Nārāyan about the health of his wife, Prabhāvatī Devī who had just come back from Bombay after a cancer operation. During the conversation, Pujayey Mahārāj jī told Jaya Prakāsh Bābū to tell his wife from Swāmījī's side 'to become non-attached to the body; let the body be not given up without becoming liberated.' Jaya Prakāsh Nārāyan said that it would have been much better if she had heard these matters directly from Swāmījī's mouth. Swāmījī said, "All mouths are one only." After that, there was some discussion about the problems of the nation. Jaya Prakāsh jī said, "You please give more time to the state of Bihar." Shrī Mahārāj jī said, "I have never paid attention to provincialism. Nevertheless, I do come to Patna and other places."

(20) Effect of Acceptance on Life

Whenever Pujayey Swāmījī Mahārāj jī use to dictate a letter to a sadhak brother, he used to address him as 'steadfast in spiritual practice' (*'sādhan-nishtha'*). That sadhak once asked, "Mahārāj jī, I am not steadfast in practice. Even then in the letter why do you address me as '*sādhan-nishtha*?' Pujayey Swāmījī answered, "I want you to become '*sādhan-nishtha*;' that is why I address you like this. Know that acceptance has a great effect on life."

(21) True Form of Devotion

Someone asked Shrī Swāmījī Mahārāj jī about the essential nature of devotion (*bhakti*). Swāmījī replied—

Noting is mine—this indeed is devotion.

I do not need anything—this indeed is devotion.

I am nothing—this indeed is devotion.
Everyone is free to attain to this devotion.

(22) Guru is verily the Essential Reality/Principle

Once it was the auspicious day of Guru Pūrṇimā.¹² Pujayey Mahārāj jī was staying in Rājkot (Gujrāt) at a devotee's house. The devotee sought Swāmījī's permission to offer worship (*pūjā*) to him in the form of *guru*. Shrī Mahārāj jī said, 'Hunumant Lāl jī is the teacher of the followers of the path of service; the Lord Shankar is the teacher of the followers of the path of knowledge; and Shrī Rādhā Rānī is the teacher of the followers of the path of [Divine] love. Now you may perform the worship as per your conviction. Look, dear brother, guru is not the name of a [particular] body. Guru is verily the essential principle (*guru-tattva*). It is a mistake to have the guru-idea in the body and to have the body-idea in the guru.'

(23) Forever Free from Minding the Faults of others

Once a spiritual aspirant came to Pujayey Swāmī Jī Mahārāj and said—Mahārāj jī, Shrī Rajneesh has the epithet 'Bhagavān' written before his name—is that appropriate?" Swāmījī said—"When he addresses you as 'Bhagavān,' you do not have any objection then?" Before his discourse, Shrī Rajneesh

¹² Guru Pūrṇimā...a day marked by ritualistic veneration of the Guru, Guru Puja. The word Guru is derived from two words, 'Gu' and 'Ru'. The Sanskrit root "Gu" means darkness or ignorance. "Ru" denotes the remover of that darkness. Therefore one who removes darkness of our ignorance is a Guru. On this day, disciples offer puja (worship) or pay respect to their Guru (Spiritual Guide). It falls on the day of full moon, Purnima, in the months June–July. http://en.wikipedia.org/wiki/Guru_Purnima

used to address the listeners as follows—“I salute the Lord that is present in the hearts of all of you.”

(24) That what one wants, does not happen

Param Pujayey Divya Jyōtī Devakī Mātā jī after much hard work earned the M.A. degree with high marks but she realized that it (the degree) did not end her gnawing sense of existential lack. She started wondering if only she could find a God-Realized saint whom she could ask about it. By way of coincidence, Pujayey Swāmī Sharnānandjī Mahārāj’s *satsaṅga* was being held in Town Hall of Chaprā. Devaki Mata jī met with Swāmījī and said, “Mahārāj ji, what I want, does not happen; what happens, does not suit; and what suits, does not last. Kindly please tell me what should I do?” Shrī Swāmījī Mahārāj ji said, “My dear, when you know what you desire does not happen, why you don’t give up the desire?” Devakijī asked the again, “In this whole wide world, there is no one to be found who can be [truly] regarded as one’s very own.” Then Shrī Mahārāj jī said, “There is One such person; He is my friend; if you say so, I will talk to Him for the engagement; but there is one condition, my dear. Whatever you have brought along with you by way of the pride of good qualities and virtuous conduct, you have to empty yourself of that—because that Fellow does not like to have anyone else with Him.”

(25) True Service

Some spiritual aspirant asked Swāmī jī Mahārāj, “What is the true form of service?” Shrī Mahārāj ji clarifying the true form of service said, “Know that an individual struck in the bondage of sense pleasures can free himself only by service. The service can only be performed with the same means (*sādhana*) with which the

spiritual aspirant serves himself or herself. Serving with the help of body and objects, one only frees oneself from the worldly debt. That alone is the true service by which one attains one's spiritual welfare. Spiritual welfare is possible only by becoming devotee and saint. He is the devotee indeed who does not 'get parted' (*vi-bhakta*) from the object of love (*Prema-pātra*); that is, who has established the relationship with the *Prema-pātra* in good faith. Only that individual can be a saint who is able to give up vice and is capable of embracing purity. Only by becoming a devotee and a saint can one truly serve.

(26) Art of Living

Once, Shrī Mahārāj jī was describing the 'Art of Living' in his discourse—that if we leave the body at the will of the world and leave our self at the will of God, then all the problems of life can be resolved very easily. Hearing this one participant in the *satsaṅga* said, "Mahārāj ji! Our family members do not think of feeding us. If, according to your recommendation, we were to leave our body at the pleasure of our family, we have to die in hunger." Hearing this, Shrī Mahārāj jī blurted out—"If you will die in hunger, would you become immortal by eating? The food has not been able to make anyone immortal so far. Then why are you afraid to die?"

(27) God, Religion, and Society do not remain indebted to anyone

Shrī Sanātana Devjī Mahārāj, a pre-eminent saint of his time, once narrated the following incident from his pre-*sann'yāsa* days—'Shrī Swāmī Sharnānandjī Mahārāj was staying in Shrī Bhagavān Āshram, Rishikesh. The resolve of taking *sann'yāsa* was

making me nervous. The mind wanted to be free from the dependence of worldly work and relationships; but due to the unhealthy condition of the body, I was not having the courage to leave the sustenance of the body at the will of God. I presented my heart's condition before Shrī Mahārāj jī. Shrī Mahārāj jī said, "God, religion, and society do not remain indebted to anyone. They definitely take care of those who renounce for them." These words of Mahārāj jī indeed inspired me to become *sann'yāsi*. Later on, Pujayey Swāmī jī Mahārāj wrote me a very inspirational letter.

The words of the letter were—

"Self-respect is the **supreme wealth** (*parama-dhana*). To become free from attraction/attachment is the **supreme purity** (*parama-nirdōṣatā*). To go beyond all states is the **supreme sacrifice** (*parama-tyāga*). To be free from the fear of unfavorableness and from the desire of favorableness is the **supreme penance** (*parama-tapa*). Having established the Beloved (*Premāspad*) in one's self, to become fearless and worriless every way is the **supreme devotion** (*parama-bhakti*). Not to seek for oneself anything separate from oneself is the **supreme effort** (*parama-puruṣārtha*). The means through which the slavery of communion (*sanyōga*) and the fear of separation (*viyōga*) are ended, only those means are verily the **spiritual means** (*adhyātmika-sāadhan*). May the body be of service to the world; may the heart be intoxicated with dearness [of Divine Love], and may one realize oneself in oneself—this indeed is **perfect existence** (*pūraṇ-jīvan*)."

(28) Resolution of Doubt

Once, a *satsaṅga* was being held under the banyan tree in the Gītā Bhavan, Rishikesh. One saint wrote a verse of the Gītā on a piece of paper and wanted to know its explanation. Shri Mahārāj jī said, “Listen Brother, when Arjuna had a doubt and the Lord cleared the doubt, it became the ‘Gītā.’ Whatever is your doubt and difficulty, please present it before us; it will also become the Gītā. We do not read the scripture to dispel our doubt but to keep it as a repository for our mind by way of intellectual nourishment.” When Mahārāj Shri explained the verse, together with sequence, chapter, and number, the whole saint-community became ecstatic in bliss. Then a saint asked, “Mahārāj ji, how high is your [spiritual] position?” Swāmījī replied, “Brother, I cannot tell my height (*uncāṭī*), but know my depth (*nicāṭī*) that I am standing with my feet on the chest of Creation; I won’t die.”

(29) The head got cut off; the world disappeared

Once, Shri Mahārāj jī went to meet with a saint. He would rarely go to meet with the saints. True saints do not like extrovert-ness. Anyone who used to go visit him, he used to scold them away from a far off distance. When Shri Mahārāj ji went to meet with him, he screamed from a distance—“I do not have anything to give. Go away from here.” Swāmījī said, “I have neither come at your behest; nor will I leave at your bidding.” That saint became calm. Then he said—“Tell me, why you have come?” Swāmījī said, “I have come to find out about your life experience.” The saint said again, “My head got cut off¹³; the

¹³ It means that the ‘separative’ ego got annihilated.

world got finished; go away; go away; I do not know anything more than this.” Shrī Mahārāj jī told us, “When there remained no expectation from the world; when there remained nothing to be done for one’s own self; the head got cut off; the ego got destroyed; the death took place; one became non-separate from the eternal existence.”

(30) State of Effortlessness

Once a seeker asked Shrī Swāmījī, “Mahārāj ji, when you do not have any volition (*saṅkalpa*) of your own, nor do you have any endeavor of your own, then how are you able to answer our questions?” Shrī Swāmījī said, “As a ball thrown at the wall bounces automatically, even so do the answers to questions come up automatically when asked. In that, I do not need to do any *saṅkalpa* or effort.”

(31) The Blessed Gift of Fearless

In Hyderabad, a female spiritual aspirant (*sādhikā*) of the path of faith (*viśvās-patha*) told Shrī Mahārāj ji, “Mahārāj jī, people invite for the purpose of discussion of truth in the public. I feel afraid from within lest I may lose my way in wake of comfort, convenience, and recognition.” Hearing this, Swāmījī remained quiet for a while, and then replied solemnly, “My dear daughter, wherever you go, be one of the dear Lord very own. Keep before you the idea of the trust in God, and not of the trust in yourself. And I tell you a matter of deep secret. Never ever accept the respect and recognition accorded by the world; nor take any relish in it. Then you will be forever free from the fear of going astray or of getting struck anywhere.”

(32) Children learn by watching

In the annual session of Sarvōdya in Kurukṣetra, one sister started saying this to Shrī Mahārāj, “Swāmījī! I try to teach my child time and again, but he does not listen to me. I then get very angry at him. I do not feel angry at other people’s children, howsoever may they be bugging me.” Shrī Mahārāj jī said, “My dear daughter, you get angry at your own child feeling a sense of mine; while you forgive other’s children lest you should be labeled as an angry person. Do not try to teach the child; nor scare him. Rather try to divert his attention toward something of interest to him. Show goodness to the child through your life. Children learn by watching, and not by instruction.

(33) Boys will improve on their own

Once in a *satsaṅga* that was held at Delhi one teacher started saying to Shrī Mahārāj jī, “The students of our school are becoming undisciplined and do not listen to us.” Hearing this, Mahārāj jī said—“You do not treat your students like your own children and you do not feel the pain about their dire state. With the deterioration of teachers, the students get spoiled. The evil flows from the top to the bottom. There is the need to improve yourself. The students will improve automatically.”

(34) He is an Honest Atheist

Once, in a *satsaṅga* that was held in Rishikesh, a gentleman was getting his doubts resolved from Swāmījī Mahārāj. He was saying, “Mahārāj jī, I do believe in God but my son does not believe at all. How should I make him understand? Swāmījī said, “Your son is an honest atheist; you are a dishonest theist. If you believe in God, how did your son become yours? He should

be God's. Is it honest to regard God's object as our own? By withdrawing your sense of mine from your son, entrust him to the Lord. He will automatically become staunch theist.

(35) Inauguration with Ganges water

Once, a devotee of Shrī Swāmījī Mahārāj narrated a very thrilling incident of Swāmījī's life. The incident is as follows—

Once, Pujayey Shrī Mahārāj jī were travelling to Gangōttarī. A few spiritual aspirants were also accompanying him. Shrī Mahārāj jī were staying at the Kālī Kamlī Wale's Inn in Uttarkāshī. Shrī Mahārāj jī told the people accompanying him to make a stop at Maneri Chattī and he himself started walking on foot taking a spiritual aspirant with him. Shrī Mahārāj told the person who was walking with him—"At a distance of approximately tree kilometer from here is there is Asī Ghāt, like the one in Kāshī. We will take a bath when we reach there. After walking for three kilometers, Shrī Mahārājī said, "The Ganges River would be about 220 yards (one furlong) past the fields." We reached there with much difficulty walking through bumpy fields, but there was no pier (*ghāṭa*) to have a bath over there.

It was an utterly desolate, lonely place; rocky banks; the gushing flow of clamoring Ganges striking against the rocks! One would not dare to put one's feet in the water. Holding Shrī Mahārāj jī's walking staff, I took a dip in the water and earnestly requested Swāmījī not to go any further than 2-3 steps. I saw that Swāmījī was proceeding further in the middle of the current fearlessly. After going a bit further, the staff also fell off his hand. I screamed nervously—what will happen now? I screamed at my full force that Swāmījī had been swept away in the current. My

hands and feet turned cold. Then suddenly I noticed that, with ambling feet, he got hold of a rock that stood out from within the flowing current of the river. In the next moment, he jumped and sat on it. I was still in this predicament how to get some help to Mahārājī that I heard Swāmījī's voice—Got scared, got scared! He was laughing saying so. I felt as if the Holy Ganges, striking against the rocks, is worshipping (*abhishekam*) Lord Shiva with its water. Realizing that it is getting late, the eternal friend of the Infinite Lord jumped out of the frightening flow like a lion and reached the bank of the river, cutting the flow of water with his both hands.

(36) A Distinguished Bath

A similar incident was told by one *sādhikā* of Swāmījī 's group of devotees as follows—

The place was the bank of Chambala, cave of Ūdī Avārī. Shrī Mahārāj jī was staying there for some time to recover from a foot injury. Looking for the place, Shrī Mahārāj went to the graveyard situated on the bank of Chambala, located exactly below the cave. The water was quite deep at that place. Shrī Mahārāj helped me to enter into the water with his staff; but my feet were not touching the ground. Therefore, I said in a loud voice—Shrī Mahārāj jī, I am drowning! Shrī Mahārāj said, “How can you drown while I am there? Go ahead and take a dip in the water. Look, you have to take 33 dips; only then the bath will be complete.” Gathering some courage, I took the dips while shivering. Shrī Mahārāj jī kept saying—Take 9 dips. Five elements (*pancha-tattva*: earth, water, air, fire, and space), three modes (*guṇas*) of nature (*sattva, rajas, and tamas*), and one Absolute

Reality (*Brahma*). May the body be of service to the world; may the ego be free from the pride; and may the heart be saturated with the [Divine] love. Take the five dips, seeking forgiveness from those regarding whom you might have entertained ill-will; forgive those who might have entertained ill-will towards you. And take the last five dips for the benefit of those who had the desire to take a bath in this Holy river but could not do so for some reason.” After this, Shri Mahārāj jī himself started taking the bath.

(37) Fulfillment of Life in the Awakening of Love

An episode of a meeting of Pujayey Swami Sharnānandjī and J. Krishnāmūrtī, a pre-eminent thinker of modern era, is as follows—

Shri Swāmījī Mahārāj arrived at the place where Shri Krishnāmūrtī was staying in Delhi. Shri Krishnāmūrtī welcomed Swāmījī with utmost respect and affection. He had Swāmījī sit on a special chair while he himself sat on an ordinary chair. The conversation started through the medium of bilingual interpreter. Shri Swāmījī said, “You keep on negating everything. So, then, do you accept non-existence or nothingness?” Shri Krishnāmūrtī immediately said, “No, no, *there is life; there is life!*” Hearing this, Shri Mahārāj jī said, “Would you mind if I call that God what you call life?” Hearing this, Krishnāmūrtī jī became quite and did not give any reply. Later on, while discussing about this meeting, Shri Swāmījī Mahārāj said that in the last book that Krishnāmūrtī jī has written, he had stated that ‘in the awakening of love lies the fulfillment of life.’ But, dear brother, love will exist only when there is some object of love (*Premāspad*); in this manner, he [Krishnāmūrtī] has indirectly accepted the reality of God.

(38) Revolution by Transforming the Life

Once a spiritual aspirant had a discussion with Shrī Mahārāj jī about social revolution and asked Swāmījī how to bring about a revolution in the society. Shrī Mahārāj jī said, “Look brother, the change that is brought about by force is not permanent and there is also a reaction to it; but the change that is effected thoughtfully is permanent and there is no adverse reaction to it either. Merits and demerits are all at the individual level. To consider any social class to be cruel and dishonest forever is not justified. The revolution comes by transforming life and by not by changing any circumstance or situation. The transformation in life takes place by abandoning the known untruth; and not by force. And the inspiration to abandon the untruth can become universal through the influence of association with truth at the individual level.

(39) True Service of the Deceased Person

One sister told Shrī Mahārāj with great sorrow: “Only some time ago, my husband died suddenly. Why did it happen? What should I do now? Shrī Mahārāj jī explained her the mystery of life that, according to the Hindu religion, despite the destruction of the gross body (*sthūla-sharīra*), the subtle and causal body (*sūksham aur kāran-sharīra*) linger on until the embodied soul (*jīva*) becomes completely free from all desires by ending the body-conceit (*dehābhimān*). Under this condition, one should focus on the duty one has towards the deceased person.

A wife steadfast in her own moral duty (*svadharma*) can do a lot for her husband’s peace of soul. The duty of widowhood

is even more important than the duty of *sati*¹⁴. The sati only immolates her physical body at the funeral pyre of her husband and then attains to the world of husband (*pati-loka*). But a widow, by burning both her subtle and causal body in the fire of knowledge experiences virtual death in this very life itself—thereby becoming liberated-in-life (*jīvan-mukta*) herself as well as liberating her husband's soul.

Listen O Mother! Wife is husband's *better half* (*ardhānginī*).¹⁵ Therefore, husband's spiritual welfare can possible through the spiritual practice of the wife. At this time, your heart is in deep sorrow. But we have to learn something even from the sorrow. It is a mistake to let the sorrow go to waste or to be afraid of it. The sorrow has come to teach us a lesson in renunciation. Therefore, whenever the pain of husband's separation should take hold of you, at all such times first pray to the Lord for the peace of soul of the husband. Reminiscing about the deceased causes them great suffering. It is because for some time the subtle body roams about in the same atmosphere wherever it has any relationship. It [subtle body] feels great pain whenever it sees its loved ones in sorrow. Therefore, it is your pious duty not to cause any sorrow to him. Definitely perform spiritual practice for his spiritual welfare; but do not do contemplation born of delusion.

¹⁴ *Sati* is a recently widowed woman who would immolate herself on her husband's funeral pyre. The practice was prevalent in some communities of yore; the Hindu texts forbid this practice for the present age.

¹⁵ *Ardhangini* is a Hindi word consisting of two words '*ardh*' meaning 'half' and '*ang*' meaning 'body part.' In the Indian culture, women have a significant place, husband and his wife are considered to be one soul; and one is considered incomplete without the other.

(40) World is meant for service and not for indulgence in pleasures

Once, a *sādhaka* came to Shri Mahārāj. He was suffering from disappointments in life. He was repeatedly complaining about the world. Shri Mahārāj said, “My boy, the day you will understand that the world is not made for you, but you are made for the world—the very same day the picture of [your] life will change. Till today, man has indeed been making this mistake that he had been regarding the world as an object for the gratification of his sense pleasures. Due to this very reason, he has always been craving for something or the other from the world for the satisfaction of his desires. The day he realizes this truth that whatever he has been given is not meant for his own purpose but for others, from the very same day, begins the transformative revolution in his life.

(41) In the pain of not walking is implicit the strength for walking

Once, Pujayey Swāmījī Mahārāj was in Delhi. An invitation of Bābū Rajendra Prasād jī came from the President’s House. Shri Mahārāj jī reached the President’s House. Shri Maithilī Sharan Gupt, the national poet, was also present there. One or two other individuals were also present. A conversation-assembly for question-answer was organized.

Shri Maithilī Sharan Gupt humbly requested Pujayey Swāmījī, “Mahārāj, kindly please guide us on the [spiritual] path.” Shri Swāmījī Mahārāj replied immediately, “Interest in walking entails the vision of the path.” Hearing this, Bābū Rajendra Prasād

jī said, “There is interest in walking the path and the path is visible too, but one is not able to walk.”

Shrī Swāmījī replied, “In the pain of not walking is implicit the strength for walking.” Listening to this, Rajendra Bābū and other gentlemen could not help being impressed.

(42) Slaves do not have this kind of laughter

Once, Parampujaye Swāmījī Mahārāj was in Jaipur. A big arrangement was made for the *satsaṅga*. The chief minister of Rajasthan, Shrī Mohan Lāl Sukhāḍiya jī was also invited in it. After the completion of the discourse, Shrī Sukhāḍiya jī sat close to Mahārāj jī. There were some other people with him also. Some person asked something from Swāmījī, in response to which Swāmījī laughed loudly and openly. Sukhāḍiya jī kept looking in amazement at the efflorescent face of Swāmījī. He said, “Mahārāj, I am the chief minister of this state. Despite the ministerial rank and ancestral property, I have never ever been able to have this kind of [hearty] laughter.” Shrī Mahārāj jī, without any formalism, said simply, “Dear friend, slaves do not have this kind of laughter.” Sukhāḍiya jī was rendered speechless.

(43) For whom would your eyes be useful!

Once, Shrī Swāmījī Mahārāj was travelling from Lukhnow to Balrāmpur by train. In those days, Swāmījī used to travel alone. A Muslim district judge was also sitting in the same compartment with Swāmījī. During conversation, when he found out about the purpose of Swāmījī’s journey, he asked Swāmījī, “Swāmījī, you are not able to see—how you would change the train at Goṇḍā railway station?” Mahārāj jī replied immediately, “Dear Brother, what would your eyes be useful for? Hearing this, judge sahib was

very impressed, and, getting off the train at Goṇḍa station, he himself helped Swāmījī to get on the train that going to Balrāmpur.

**(44) Lack of wealth is not as bad as the influence of
Wealth**

Once, Shrī Swāmījī Mahārāj reached Batālā in connection with *satsaṅga*. The writer of the song “Mein nahīn merā nahīn” (neither ‘I’ nor ‘mine’) Shrī Mahāvīr jī Vīr came to welcome Swāmījī. Vir jī had a tailoring shop. In those days, his business was a bit slow. He started saying, “Mahārāj jī, rest of all is otherwise okay; but there is a bit scarcity of wealth.” Swāmījī immediately said—“Lack of wealth is not that bad; be sure to save yourself from the influence of wealth.”

(45) Questions and Answers of Some Sādhaka

Question: Mahārāj, kindly direct my boat to cross over to the other shore [of liberation].

Answer—Brother, leave it on the trust of Him whose boat it is. The boat will also cross over, carrying you also along with it. Dear friend, if you hold on to the boat, the boat will verily drown, drowning you with it.

Question—Mahārāj, chanting how many times the Lord’s name does lead to man’s salvation?

Answer—Only once indeed, if recited with full faith and devotion.

Question—Only once in a lifetime?!

Answer—Yes, only one time in a lifetime!

Question—If one does not have full faith and devotion?

Answer—Constantly in that case.

Question—Even while one is asleep?

Answer—My dear, first recite the Lord’s name while you are awake; leave the responsibility of remembering the name of the Lord during up to me. (saying so, Swāmījī laughed out loud)

Question—How to find God?

Answer—Sever all relation with the body and family; you will attain God.

(46) The Lord Rāma, Rāghavendra Sarkār, Played Hōlī

In one of the *satsaṅga* forum (*gōṣṭhī*) some participants pressed on Swāmījī to narrate the incident when the Lord played Hōlī¹⁶ with *Mātājī*. First Swāmījī Mahārāj tried to avoid it, but when everyone started insisting on it, Swāmījī started saying—

A *satsaṅga* was being held. At that time an elderly lady (*Mātājī*) came and said—Swāmījī, make me receive the vision (*darśana*) of God. Swāmījī said—‘How can I make it happen? It depends upon the sweet will of the Lord. If the Lord wants it, He may let one have the *darśana*.’ The elderly lady said, ‘No, you have to do it for me.’ She kept on insisting for a long time and

¹⁶ A spring festival of colors widely celebrated in India in which everyone puts dry color or colored water on each other.

then said—‘What should I do so that I may receive the *darśana*?’ Swāmījī said, ‘Do not do anything.’ She said—‘I do nothing indeed.’ Then Swāmījī said—‘Nothing whatsoever?’ She said—‘I only recite Rām-Rām.’ Swāmījī said, ‘Do not do even that.’ Hearing this she left.

Next day people told Swāmījī that she had been crying only ever since she left here. He only had the support of the Lord’s name (*Rām-Nām*)—even that support was gone now. Due to this, she had been crying with the pain of separation. On the third day, she came back and said—‘Swāmījī, nothing whatsoever pleases me anymore. Make me have the *darśana* of the Lord soon.’ Swāmījī said—‘Would you paly Holī with the Lord?’ She said—‘Yes Mahārāj! I will.’ Next day, it was the festival of Holī. Swāmījī said—‘Go and get ready. Tomorrow the Lord will come; then you play Holī with the Lord.’ She left. Next day, placing the red-color (*gulāl*) in a plate, and spreading three seats in front of her, she sat down fully prepared and started waiting for the Lord to arrive. The Lord Rāghavendra Sarkār came—Sītājī and Shrī Laxman jī were also with Him! They all assumed their respective seats; and, taking the *gulāl* from her plate, all three of them put it on her face. Mātājī was overwhelmed and wonderstruck with intense feelings of love. The Lord said—‘Wouldn’t you put *gulāl* on us?’ Then she came back to her normal awareness and put *gulāl* on all three with her own hands. After this, Shrī Bhagavān disappeared. Then Mātājī came running and said to Swāmījī—‘Mahārāj jī, I have lost myself entirely! The Lord came and left. I was in a better state before this. Before I reveled in the pangs of separation for the Lord! Swāmījī, why did the Lord leave? Swāmījī

said—‘Mātājī! I did tell you before not to insist on receiving the *darśana* of the Lord; just keep on intensifying the Divine Love.’

(47) Joy-Sorrow are Spiritual Resources

Once, a thought arose in a spiritual aspirant’s mind about the role of sorrow in human life. The same day, without having been asked any question, Swāmījī said—“Joy-sorrow is not the result of any *karma*. Whenever a sorrowful situation is essential for the spiritual upliftment of man, sorrow comes; and whenever a joyful situation is essential for the spiritual upliftment of man, joy comes. Joy-sorrow are verily spiritual resources. Hearing this, the spiritual aspirant’s doubt was dispelled.

(48) The Real Nature of the World

The *satsaṅga* was being held at Purliyā (West Bengal). Some spiritual aspirant asked the question—“Mahārāj jī, what is the real nature (*svarūpa*) of the world?” Swāmījī replied—“That which is not attained even by running after it, is the world (*saṅsār*). The spiritual aspirant asked the question again—“What is the real nature of desires?” Mahārāj jī said—“That which never get fulfilled.”

(49) God is now; God is in us; and God is our own

Some spiritual aspirant asked Devakījī how one should attain to absolute or exclusive (*anan'ya*) contemplation of the Lord. At that time, Pujayey Devakī Mātā jī had arrived in Purliyā along with Swāmījī. Mātājī tried to help that *sādhaka* understand but he was not able to understand. At that time, Pujayey Swāmījī Mahārāj came out of the room and said on his own—“*Anan'ya* means that ‘*there is verily no other at all*’ [emphasis added]. Hearing this, the spiritual aspirant was satisfied. In the *satsaṅg*,

Swāmījī further said—“Look, dear brother! That which exists sometimes and does not exist the other times is not called God. God always exists. God existed before, God exists now, and God will exist in future also. That which is not present everywhere is also not called God. That cannot be regarded as God which is present at some places and not present at other places. Therefore, God being Omnipresent is present in me also. That is also not called God which is someone’s own and not of some other’s. Therefore, God being everyone’s own is mine also. That is, my God is verily present in me even now. So, dear brother, God being present even now—the wait for the future is ended; God being present in us, the search that God will be attained by going somewhere, such as in the caves of Himalayas or in the forests and hills—such searching for It outside is ended; and being our own, God will be dear to us.”

Hearing this, that *sādhaka* felt great peace and his heart became saturated with bliss. All his worries ended. The Lord, for the attainment of whom one remained constantly worried, that Lord is verily found to be within oneself.

(50) Master Key for Progress in Spiritual Practice

During the *satsaṅg* held at Purliyā, a gentleman said—“Swāmījī talks about matters as lofty as sky—that is, be free from the sense of mine and be free from the desires (*nirmama aur nishkām*). Then Swāmījī said—“O dear brother! I verily talk about the ground level. One cannot progress at all on the path of spiritual practice without giving up the desire and the sense of mine. Therefore it is paramount to adopt this master key that,

‘nothing is mine; I do not need anything; Almighty God is our own; and all and everything verily belongs to the Lord.’”

(51) No person is absolutely bad

Once a *sādhaka* raised a question, “Swāmījī Mahārāj, you have always taught that ‘we should not do any harm to anyone’—this indeed is a very good idea. One should not harm anyone. And you have said—‘do not intend any harm for any one;’ this is even better. But you have also said—‘do not regard anyone as bad.’ How so?”

Swāmījī said—“Yes, it is at this point only that *sādhakas* get struck. Now tell me, howsoever bad a person may be, can he be bad in entirety? Thus, to regard anyone as bad is an injustice towards that person.

(52) Won’t you die in spite of eating?

Some *sādhaka* asked the question, “How long should we do God’s work?”

Answer—Twenty-four hours!

Question—Twenty-four hours?

Answer—Yes, twenty-four hours. If you did God’s work for twenty three hours, fifty nine minutes and fifty nine seconds and did your work for one second, then you did not do anything really. You have to do God’s work for full twenty-four hours.

Question—What will one eat if one were to work twenty-four hours for God’s sake?

Answer—Don't eat; and die of hunger. Won't you die while doing work for your own sake or while eating? And if you remain hungry and die while doing God's work, it won't mean much greater harm [than dying while eating and working for one's own sake].

Swāmījī said again—I do not want to entice you but I am telling you the truth that I have not gone hungry a single day ever since I have taken refuge in God. It has never happened that the body needed the food, and it did not get it.

(53) How can God be seen?

One *sādhaka* asked a question to Swāmījī—“Mahārāj, I want to have *darśana* of God in the human form.” Swāmījī immediately replied, “Give up beholding everything else; you will be able to behold God.” The *sādhaka* said—“This is very difficult.” Swāmījī clarified, “To give up beholding everything does not mean to close your eyes. It means not to take relish in seeing anything else. Complete detachment with the world.

(54) God does not motivate anyone for vice or virtue

A girl asked Swāmījī a question, “When all activities get done by God's sovereignty (*sattā*), then why humans are responsible for vice or virtue.

Swāmījī asked, “Okay, please tell me if you can read the Gita in the dark.

The girl replied—No.

Swāmījī said again—And in the light?

The girl said—Yes, I can read it in the light.

Swāmījī said—“Can you play cards in the dark?”

The girl replied—No.

Swāmījī—And in the light?

The girl—Yes, I can play cards in the light.

Swāmījī—So in reading the Gītā and in playing the cards, the sovereignty is only that of the light and yet, the activities of reading and playing were performed by you.

The girl said—Mahārāj jī, now I understand.

(55) Glory of the Lord’s Name

One *sādhaka* asked a question about the glory of the practice of recitation of the Lord’s name (*nāma-japa*). Swāmījī said, ‘I do not oppose the practice of recitation of the Lord’s name; but along with it, I also recommend accepting the glory of the Lord’s name.’ The *sādhaka* asked how one should accept the glory of the Lord’s name. Swāmījī explained that ‘since it is the name of the Beloved, one should feel dearness in it. I have understood it to be thus—that one should have a feeling of dearness in the Lord’s name and one should have faith in the glory of the Lord’s name.’

Later, Swāmījī told that there was a gathering of saints (*sādhus*) at one place. There were saints and only saints gathered at that place. I was asked about my views regarding the [glory of] the Lord’s name (*nāma*). I [Swāmījī] said, ‘Even if one hears the Lord’s name by trick [or by mistake], one attains liberation.’ The

saints asked Swāmījī again—‘How many times one should repeat the Lord’s name to attain liberation?’ Hearing this, Swāmījī laughed very loudly and said, “Are you asking for the glory of the Lord’s name or the glory of the number-count?”

(56) The Entire Truth of Life

One day Swāmījī Mahārāj was taking a rest in the afternoon. Mahārāj jī started saying to the *sādhaka* who was sitting in front of him, “The person who regards any object in the world to be his or her own is the most dishonest person and the person who does not regard God to be his or her own is the greatest fool.” How succinctly Swāmījī Mahārāj has expressed the entire truth about life!

(57) The Awake Citizen

Once, Shrī Mahārāj jī had to go from Delhi to Itāwā along with some companions. Due to lack of time, it was not possible to buy the train ticket. Everyone boarded the train thinking that they will get the ticket issued in the train itself. They did not get a chance to purchase the ticket in the train. Reaching Itāwā, Swāmījī asked one of them to go and get four tickets for the passage from Itāwā to Delhi. When the tickets had been purchased, Swāmījī instructed that they should be torn and thrown away into the water. The saint respectful of nation’s system could not bear the thought of loss for the Railway Department.

(58) Strength is meant for the Weak

In the early days, Shrī Mahārāj jī did not use to keep any money with him. When needed, he would conduct himself by begging some money. Once he had to cross the river by boat. On the bank of the river, there were some young men who were

talking with each other. Hearing their voice, Swāmījī went up to them and said, “My son, I need two *ānās* as fair to cross the river. The young men said, “Go away, Baba; forgive us.” Swāmījī, extending his hand, got hold of one boy and said, “How can I forgive you guys just like that. First tell me, am I not worthy of receiving the money or you are not capable of giving two *ānās*? I am blind and cannot earn money. Is it not the moral duty of those who have eyes to be of some service to a blind fellow?” Ashamed of their conduct, the boys fell at the feet of the saint and helped him with the money.

(59) Divine Justice

Once, Shrī Mahārāj went to someone’s door to beg for alms. When he called upon the home-owner for alms, looking at the well-built body of Swāmījī, the home-owner said—“Why are begging when you are strong and healthy?” He was not aware that the mendicant is blind. Mahārāj jī replied immediately—“Dear brother I am begging since I did not donate anything in my previous birth.” Hearing about the divine justice in this manner, the home-owner became speechless and immediately became eager to give alms to Swāmījī. The words of the saint went straight to his heart that if I do not donate in this lifetime, I too have to beg alms in the next lifetime.

(60) Seeing Sorrow in Pleasure

Once, a childless couple came to the Vrindavan Ashram to receive Swāmījī’s *darśana*. The wife said with a sorrowful heart, “I am over 40 years old. God has not blessed us with the happiness of having our own children.” Shrī Mahārāj, moved with compassion, said, “My dear daughter, you should say, ‘O Lord!

Thy will be done.’ As a matter of fact, how much labor-pain the mother has to go through at the time of the birth of a child; likewise, how much pain one has to undergo in the rearing of the child. How much worried one gets when the child becomes ill. After marriage, the boy verily forgets the parents. How much sorrow the boy causes to the parents? My dear daughter, you come and live here in the Ashram. Here everyone will call you mother, but they will not cause any sorrow to you.

(61) How to attain Concentration of Mind?

In the courtyard of Gītā-Bhavan (Rishikesh), the discourse of Shrī Mahārāj jī was about to begin. A saint came and sat on the ground near Swāmījī’s bench. Holding him, Mahārāj jī had him sit near himself. The saint said that he had a question. Mahārāj jī said, ‘What could be your question? You may talk with me when alone. The saint said—No Mahārāj! I want to ask in front of everyone. Then Mahārāj jī said—‘In that case, please ask your question.’ The saint said, “Mahārāj, mind is very fickle. Please tell some technique to control it.” Shrī Mahārāj jī said—“Mind does not get focused by any technique. Keep your relationship with the One alone; by virtue of this relationship, serve the many. The mind verily goes there where you have established your relationship. Do not try to concentrate the mind; just alter your relationship.”

(62) Conflict between Mother-in-law and Daughter-in-law

In the courtyard of Gītā-Bhavan (Rishikesh), during the question-answer session, a young man presented his problem before Mahārāj jī. The young man said—“Mahārāj jī, at home, my

mother and my wife fight with each other. I am deeply pained by this. What should I do? Shrī Mahārāj gave the following suggestion—“Go tell your mother that, ‘mother, my wife is not related to you. Love her because she is your son’s wife;’ and tell your wife that, ‘dear, my mother is not related to you. Give her respect because she is your husband’s mother.’ Do not try to instruct them. Your sorrow will definitely end, whether their sorrow ends or not.”

(63) Don’t be a laborer; be an Officer

One day, one of Swāmījī Mahārāj’s devotees told Swāmījī —“Mahārāj jī, every day I go to the temple to serve and worship God; still I have not attained the love of God.” Swāmījī replied, “Dear brother, why do you belabor? Become an officer. After working for the whole day, the laborer gets only twenty rupees; whereas the officer gets 400 rupees daily. Establish relationship [of dearness] with God. You will receive the love of God automatically without any effort.”

(64) Ashram should run with the donation received from the society

Once, some trustees of the Mānav Sevā Sangh, after having a meeting, came to Swāmījī’s hut and said, “Mahārāj jī, the ashram is running short of funds these days. We have approved in the meeting that on the land of the ashram alongside the road, some commercial shops should be constructed and rented so that the shortage of money may be solved.” Hearing this, Swāmījī felt so much pain that he roared like a lion—“Judge sāheb, if our ashram cannot run on the basis of society’s donation, then it will also not run on the basis of your intelligence. By granting us

shortage of money, our dear Lord is teaching us the lesson of sacrifice. Be warned. Do not ever try to create an income of even a single penny in the ashram.

(65) What Saints got to do with the Houses?

Once, Swāmījī was in attendance of the daily prayer assembly at Batālā (Punjab). He was having a conversation with a saint. During the conversation, that saint said to Swāmījī—“Mahārāj jī, I have been coming to Batālā in connection with *satsaṅga* for many years. I now have 50 houses in Batālā where I receive honor, respect, and food.” Mahārāj jī immediately said—“Come on, O Dear! Only sweepers think in terms of houses like this. What saints got to do with the houses?” That saint felt ashamed of himself. Mahārāj jī reminded the world-weary of their moral duty.

(66) Listen to the Guru

Shrī Swāmījī had come to Batālā (Punjab). He was having a conversation with the spiritual aspirants. A doctor said—“Mahārāj jī, when you come here, after listening to your *satsaṅga*, everything seems so clear; but after you leave, the weaknesses (*vikārs*¹⁷) or impurities again assail us.” Replying to this, Shrī Mahārāj said—“Ostensibly, you do not really feel the terror of

¹⁷ *Vikārs* mean deviations from the natural human state. *Vikārs* are major weaknesses/defilements of the human personality that act as an obstruction on the path to moral or spiritual progress. According to Hinduism, there are mainly five *vikārs*—

- Kāma* (Lust),
- Krōdha* (Rage or uncontrolled anger),
- Lōbha* (Greed),
- Mōha* (Attachment or emotional attachment), and
- Ahaṅkāra* (ego).

your situation. You do feel it sometimes and that too to a very small extent. The real reason though is that you do not establish relation with me. If you do not accept me as guru, then accept me as a disciple. If you do not regard me as a father, consider me as a son. Try establishing some type of relation at least and then see what happens. As long as the guru is alive, you will trample all over him, and will claim his life. When the guru will be dead, you will erect a sacred tome for him. You will neither listen to him now nor later.”

(67) Salvation through Spiritual Practice

A tailor from Batālā took Shrī Mahārāj jī to his house. Having seated Mahārāj jī in his guest-room, he brought his measuring tape. He said—“Mahārāj, I want to stitch two gowns for you.” Shrī Mahārāj jī sensed tailor’s real reason for doing so. Shrī Mahārāj jī said—“My dear son, you may certainly make the new gowns for me but I will not let you have my old gown. This is a mere clothe only. Even if you were to tear off my skin and cover yourself with it, still you will not obtain any [spiritual] merit at all. Until you engage in the spiritual practice yourself, there won’t be any salvation for you.” In this manner, Mahārāj jī used to keep smashing down the misconceptions of the spiritual aspirants.

(68) Who knows what might happen at any time?

In Batālā, Shrī Mahārāj jī received the sad news that the son of one of his devotees has died in an accident between a scooter and a bus in Jalandhar. Mahārāj jī kept on trying all night to connect with the family over the phone to give solace to the grieved family. With much difficulty, the phone connection was made in the morning. In the morning *satsaṅga*, talking about the

sad accident, Shrī Mahārāj jī said—“Listen, dear brothers! The father must be missing his only son. He must be feeling the pain of deprivation. If his father had taken to monastic life at the age of 50, he could have saved himself from this deep agony. Then he would have had God’s remembrance instead of his son’s. One should live in this transient world free the sense of mine. Who knows what might happen at any time?”

(69) One attains to God only

In the *satsaṅga* held at Batālā, one brother, expressing the possibility of fear on the path of spiritual practice, said—“Mahārāj jī, I feel scared walking upon the path of spiritual endeavor lest, not gaining anything further, I may lose what I already have.” Shrī Mahārāj jī replied, “Dear brother! What have you gained from what you already have? Did you feel content with whatever you have received? Wouldn’t that which appears to be gained be lost one day? One really attains to God alone; the world verily gets parted after having been [seemingly] attained.

(70) The body belongs to the World

One instructor arrived at Batālā from Derā Bābā Nānak (Punjāb) to listen to Shrī Mahārāj jī’s spiritual discourse (*pravachan*). He asked a question, “Mahārāj jī, I feel scared walking upon the path of Truth lest it may bring any detriment to the body.” Mahārāj jī replied, “You have one object of the world in the form of your body. You have mistakenly assumed it to be your own. Due to this insincerity, you feel this way. If the world annihilates the body, whose loss would it be?—world’s or your?” Then he asked another question, “Mahārāj jī, one faces great difficulties on the path of Truth.” Swāmījī replied, “Dear brother!

Only a faithful wife will encounter difficulties; what difficulty is there in harlot's life?"

(71) The meaning of Aham-Brahmāsmi

A college professor of Batālā had received initiation (*Nām-Dīkṣa*) from someone. He asked a question, "Mahārāj jī, what is the meaning of *Aham-Brahmāsmi*?" Shri Swāmījī said, "Aham (ego or self) can possibly be the father of Brahma, but it cannot be Brahma. Yes, Brahma may very well be the *aham*." The *sādhaka* asked another question, "Mahārāj jī, but one has to have a guru for the attainment of God." Mahārāj jī replied, "Such a strong and well-built *guru* is standing right in front of you, right here!" What could be more compassionate than this gesture of the Sadguru who kept his greatness secret?

(72) The Real Meaning of Holī

On the Annual *Satsaṅga* gathering held in connection with the Holī festival, Shri Mahārāj was lying down on his bench. The *sādhakas* sitting nearby were listening to the conversation of Shri Mahārāj jī. The following words poured from Swāmījī's lips—"Do you know the meaning of Hōlī? Burn the attraction-aversion in the fire! Obliterate the body-conceit (*dehābhimān*) absolutely and get drenched in the holy color of divine Love. This indeed is the real meaning of the Holī-festival. All activities and endeavors should be undertaken for the purpose of advancing towards the [supreme] goal of life.

(73) Kindness of the Lord

One day some spiritual aspirant came to the Shrī Bānkey Bihārī temple to receive *darśana*. Due to the Hōlī-festival, the priests of the temple were spraying the colored water with spray guns. Seeing the gush of water pouring at Swāmījī's face, a *sādhaka* put his both hands in front of Swāmījī's face. Mahārāj jī said in strong tone, "Who is this wise fellow who is preventing me in playing Holī with the Lord?" Hearing this, the *sādhaka* immediately removed his hands. After receiving the *darśana*, someone suggested to bring a rickshaw because the doctor had forbade Swāmījī to walk long distance. They tried to look for the rickshaw here and there but could not find one that was available. Upon returning when the *sādhaka* informed about the unavailability of the rickshaw, Mahārāj jī said, "All right, we will walk on foot today. If the God had not provided the vehicle today; He will certainly give the strength to walk." Such was Swāmījī's immovable faith for his Eternal Friend!

(74) The Lord makes the Devotee Desire-less

Once, someone asked Shrī Mahārāj jī a question—

"Mahārāj jī, does the Lord fulfill devotee's desires?" Mahārāj jī said, "What are you talking about? The Lord did not fulfill even his father's desire; why would the Lord fulfill yours? Whatever the King Dasharatha wanted, that did not happen. Whatever Yaśoda jī wanted, that did not happen. Whatever the ever-companion of Brahma, Sītā jī wanted, that too did not happen. The Lord does not fulfill devotee's desires; the Lord rather makes the devotee desireless."

(75) Do not let the Peace depart

Once, a woman came to see Shrī Mahārāj jī. Holding the feet of Mahārāj jī, she started crying bitterly. While still crying, she said, “Mahārāj jī! My husband had passed away.” Moved with compassion, Shrī Mahārāj jī said, “The pleasure has departed; but do not let the peace depart. Engage in the spiritual practice, my daughter. It will bring salvation for your deceased husband; and you will be released from the sorrow of becoming a wife again and again.”

(76) Servant should be free from personal resolve

Taking a leave for a few days, a *sādhaka* came to meet with Mahārāj jī at the Rānī-Kōthī (Rishikesh). After the *sādhaka* had offered *pranāms*, Mahārāj jī asked him, “For how long have you come [here]?” He replied, “Mahārāj jī, I have come for 3-4 days.” Swāmījī said, “It would have been better if you could have stayed a few days more for service.” In the afternoon, without seeking Shrī Mahārāj jī’s permission, that *sādhaka* went to Laxman Jhoolā. When he returned a *sādhikā* sister who was steadfast in Swāmījī’s service, said, “Where did you go? Swāmījī Mahārāj was asking about you.” That *sādhaka* fell asleep near Swāmījī’s bench. At 2 o’clock in the morning, Swāmījī woke the *sādhaka* up by calling his name and started asking, “Where did you go yesterday without telling us?” When the *sādhaka* explained that he went to Laxman Jhoolā to see a temple, Swāmījī said—“Look my son, *sādhaka* should not have any resolve of his own.” When that *sādhaka* talked about some difficulty regarding his spiritual practice, Swāmījī told him, “Dear son, you do not have to feel disconcerted. Gradually, everything will be fine. Depending upon his [psychological] make-up, the *sādhaka* should

definitely create some form of conviction in himself. Either regard yourself as a devotee, or a servant, or a seeker. The spiritual practice will start fructifying according to the conviction [of the *sādhaka*].”

(77) Everyone knows the right thing to do

Once a person asked Swāmījī, “Mahārāj jī, please tell some good thing to us too.” Shrī Mahārāj jī said, “Dear Brother, don’t you yourself know good things that man should do?” That person said, “Yes Mahārāj, we do know them.” Then Mahārāj jī said, “When you do not accept what you yourself know, then what assurance is there that you will listen to and accept what I am going to tell you?” Mahārāj jī made him aware that without reading any book about it, everyone knows what is vice. And everyone knows the right thing to do.

**(78) Even the pit of a mountain is at a higher level
than the Earth**

Once, a *sādhaka* was helping Swāmījī to take a stroll on the roof of Rānī-Kōthī (Rishikesh). The *sādhaka* asked the question, “Mahārāj jī, why did Shrī Ramakrishna Paramahansa, despite being such a great man, use to smoke a *hookah*?” Mahārāj jī replied, “Although it was not a good habit, yet one should not look into the faults of great people. Even the pit of a mountain is at a higher level than the Earth.” The *sādhaka* became speechless listening to Mahārāj jī’s exact answer.

(79) The feeling of revenge brings harm to oneself

One *sādhaka* narrated the details of his first meeting with Swāmījī as follows—

Once, Shri Mahārāj jī had come to our city. I did not know him. During those days, I was not on good terms with my in-laws. They had insulted me a lot. Mad with anger, I used to walk around in the market with a knife in my hands, waiting to kill my brothers-in-law. I was not able to sleep all night. In the morning, my friend took me to his house where Swāmījī Mahārāj was staying. Being unfamiliar, I offered my *pranām* to him in an irreverent manner. He grabbed me and had me sit close to him and said, “Those who forgave found peace even upon the scaffold (*fānsī kā takhtā*). He who thinks of taking revenge keeps his wounds fresh.” I was very surprised that how Swāmījī was able to know what was going on in my mind without my telling him?

(80) Toy made by God’s hand

Once, the students of philosophy of the Aligarh University invited Shri Mahārāj jī with a view to get their doubts cleared. They said, “Mahārāj jī, it seems to us that the hands of Allah are no longer pure; more bad people are getting fashioned by Him than good people.” Shri Mahārāj jī replied immediately— “Whatever kind Allah’s hand might be, but He has definitely made such a wonderful toy which can verily find faults in his own creator.”

(81) One cannot discover Truth with Intellect

Once, some students came to visit the Manav Seva Sangh *āshram* in Vrindāvan and started saying, “Mahārāj jī, we are research scholars in philosophy. We have come here to talk about your [system of] philosophy. Shri Mahārāj jī said laughingly, “There is sensible highhandedness and there is senseless highhandedness. While struck in the love for your spouse, you

have come here to do research on God. While struck in the greed of wealth, you are trying to understand Sharnānand's philosophy. Learned individuals just like you have written several commentaries on the Gītā which do not reconcile with each other. Enshrine the ideas of philosophy in your life. Your research will also get done and you will receive the wealth of life also. What will you discover about Truth with [mere] intellect?"

(82) God's kindness on Man

Once, a fruit vendor gave Shrī Mahārāj jī some bananas to eat. As Mahārāj jī started eating the bananas, tears started rolling down from his eyes. The fruit vendor become nervous and asked—"Mahārāj jī, have I given you spoiled bananas?" Mahārāj jī said, "No my son, it is not so. While eating the banana, my attention went towards the Lord who had provided man with the sweet pudding, packed within the peel [of banana]. O Lord! You love so much your dear human beings."

(83) Generosity in the giver; renunciation in the receiver

Once, two devotees came to Shrī Mahārāj jī for the purpose of fixing the date of marriage for their son and daughter respectively. Swāmījī took the son on one side and started asking him, "What do you want to get in the dowry?" The boy said—"Mahārāj jī, when I am receiving your blessings; what more do I need besides this?" Mahārāj jī said, "Do not take even a single penny from the parents of the girl." And then Swāmījī took the father of the daughter on one side and said, "You should give your daughter maximum possible dowry. Instead of wasting money on the marriage ceremony, deposit the money in the bank in the

name of the girl.” To one person, Mahārāj jī advised about renunciation; and to the other, he advised about generosity.

(84) Make the children true human beings

Once, a judge of Delhi and his wife, placing their little daughter in the lap of Mahārāj jī, said, “Mahārāj jī, please bless her. We want her to become a doctor.” Mahārāj jī said—“Your resolve should be that we want to make her a true human being; then she may become whatever she likes.

(85) Being free from vice in thought, speech, and deed

In one *satsaṅga* that was held at Karnāl, a woman asked Shrī Mahārāj jī, “Mahārāj jī, my husband does not allow me to attend the *satsaṅga*. How can I attain my salvation?” Shrī Mahārāj jī said, “My daughter, express your desire to attend the *satsaṅga* to your husband when he is in a good mood. If still he does not agree to it, then become free from evil in thought, word, and deed. You will attain perfection while at home itself.

(86) Saints never sleep

A *satsaṅga* was being held in Delhi in connection with Dasara¹⁸ [or Dussehra]. Mahārāj jī was laying down on the stage and sister Devakijī was giving the spiritual discourse. She was not able to provide a satisfactory answer to a person’s question. Mahārāj jī got up at once and told the questioner, “Come forward, my son, I will provide you the answer to your question. Devakijī is still a spiritual aspirant.” The questioner said, “Mahārāj jī, you

¹⁸ Dasara is one of the most important Hindu festivals. Literally, ‘dasha-hara’ means ‘remover of bad fate.’

were snoring in deep sleep. How did you know what discussion was going on?” Mahārāj jī said, “O dear! I do not sleep. This poor thing (tapping on the body) was asleep.”

(87) Eyes were not yours to begin with

The first head of Manav Seva Sangh, Shrī B.P. Sinhā sāheb who was the erstwhile Chief Justice, was sitting near Swāmījī in the Vrindāvan *āshram*. Sinhā sāheb said, “Mahārāj jī, I am 72 years old. The vision of my eyes is deteriorating—that I, my eyes are being taken away.” Mahārāj jī said immediately, “Dear brother, the eyes were not yours to begin with; it is only now that you have realized that they are being taken away.”

(88) Complete faith in Śrī Kṛṣṇa

Once, a follower of Arya Samāj, started asking Mahārāj jī, “Do you regard Śrī Kṛṣṇa as God?” Shrī Mahārāj replied immediately, “Dear brother, even if you consider Śrī Kṛṣṇa as a human being only, I will sacrifice the Brahma over it!”

(89) Observe your own religion; Respect other’s religion

Once, a person told Shrī Mahārāj jī, “Mahārāj people from other sects talk against Sanātana Dharma (the eternal religion).” Mahārāj jī replied, “No one can influence me. What type of Sanātan Dharmī are you? How your firm faith got shaken? They criticize your religion and you want me to criticize their religion. What would you gain out of it? Follow your own religion and respect other’s religion.

(90) I have several mouths

Once, Mahārāj jī was present in a *satsaṅga* program held at Delhi. One devotee brought sweet balls made of ultra-condensed cow milk (*khoyā*). Mahārāj jī tasted one and gave the rest to be distributed among the *sādhakas* sitting in the *Satsaṅga* Hall. The person who brought the sweet treats became a bit sad seeing this and said to Mahārāj jī, “I made these sweets especially for Mahārāj jī.” Mahārāj jī immediately said, “Dear brother, instead of eating with the same mouth again and again, I have eaten these sweet balls at once with several mouths.”

(91) The meaning of Jīvan-Mukti

Once, a person asked the following question—“Mahārāj jī, what is called ‘liberation while still alive’ (*jīvan-muktī*)?” Swāmījī replied, “If the ‘life-current’ (*prāna*) ends while the 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 (*muktī*). Let’s say you go to the market taking some money with you. If you run out of money while you still had some needs left, then you would have to go home again to get the money. But if your needs have come to an end while you still had the money, then you have achieved the goal [of liberation while still alive].”

(92) What is scientific progress—to change $\frac{3}{4}$ into $\frac{75}{100}$!

Some *sādhaka* told Swāmījī Mahārāj, “Mahārāj jī! Science has been multiplying our means for the gratification of sense pleasures through several discoveries. What is the spiritual perspective regarding this subject?” Mahārāj jī replied, “Dear son,

the more pleasure you derive from the Nature, the more pain you have to bear. What is scientific progress, after all?—to change ¼ into 75/100! Earlier we used to read in the mustard oil lamp and our eyesight used to be very sharp. The dazzling brilliance of the tube light has made our vision very weak. People have to wear glasses. When we used to ride horse, the injury due to falling from the horse used to be quite minimal. What is the extent of injury in case of a car accident? And what is the extent of injury in case of a plane crash?

(93) Everyone has the right to accept Guru

One *sādhaka* implored Swāmījī, “Would you please make me your disciple?” Shrī Mahārāj jī said, “Do you have to *accept* me as your guru or do I have to *make* you my disciple? Everyone has the right to accept guru; and no one has the right to make disciples. Accepting the *guru*, you will become a disciple. Becoming disciple, you will become *guru*. Becoming *guru*, you will become my friend.”

(94) Don't change the situation; change yourself

Once, a *sādhaka* presented his personal problem before Shrī Mahārāj jī, “Mahārāj jī, my wife is afraid lest I may leave the house.” Shrī Mahārāj said, “Go tell my daughter that if her husband leaves the house, then he is not a true member of the Mānav Sevā Sangh. My son! One is not to renounce the home; one has to renounce the sense of mine and one's rights. Change yourself; not the situation.

(95) Sense of mine can surely be renounced

Once, in Batālā, an elderly mother asked Shrī Mahārāj jī, “Mahārāj jī, even mother Yaśoda could not be free from delusion-

attachment (*mōha-mamtā*); how can simple woman like us be able to end delusion-attachment?” Shrī Mahārāj jī said, “Respected Mother! How do you know that the delusion-attachment of mother Yaśoda did not end? Even if her delusion-attachment did not end, yours can certainly end.”

Sayings of a Saint (Sant Vānī)

- ❖ Develop your nature for the contemplation of God to end the contemplation of objects.
- ❖ Truth is not realized without desirelessness. Therefore, devote your full energy in attaining freedom from desires.
- ❖ Give up that pleasure which brings pain to someone.
- ❖ Pleasure and pain are like seed and tree; because the tree of pain is nourished by the seed of pleasure.
- ❖ There is no place for indulgence in pleasure, comfort, and honor in the life of a servitor.
- ❖ Relish of pleasure, comfort, and honor is the root cause of destruction.
- ❖ The need for service, sacrifice, and love is the real need of existence.
- ❖ In the perfection of service indeed is the embodiment of sacrifice and love.



Outpourings: Final Teachings of Swāmijī (Before Swāmijī's Mahāprayāṇa)

- ❖ He who lives for the benefit of others is great. He who lives for himself is unfortunate. Live for the welfare of others. To live for the gratification of sense pleasures is a sin. To live for others is a great virtue/merit.
- ❖ Serve everyone; expect from no one.
- ❖ The Lord grants the reward of service; the world cannot grant it.
- ❖ I am indebted to him who lives by being God's own.
- ❖ Whoever receives any object or thing receives it by virtue of destiny or by God's grace. One should not squabble about it.
- ❖ If some desire does not get fulfilled, then understand that it is not necessary or indispensable.
- ❖ Live by faith in God; this is my service. Live by being free from vice; this is world-service. Live selflessly; this is the service of the self.
- ❖ O Lord! (Ya Allah, Ya Khuda)! Let no one understand that Sharnānand has some particular religion or sect. That which is God's is verily Sharnānand's. Mānav Sevā Sangh is for all of humankind. That is why I say—*Serve the Sangh*.
- ❖ I am not a supporter of any narrow (or limited) spiritual practice.
- ❖ Mānav Sevā Sangh is not some group; it is the Truth of all of the humankind. By adopting it, the attainment of *Yōg* (communion), *Bōdha* (realization), and *Prema* (love) becomes inevitable.
- ❖ The *satsaṅga* is the bestower of life. The *satsaṅga* is attained through the self and not through the body. [It is the very

nature of one's self and not the body-nature]. Awaken the slumbering humanity by enlivening the *satsaṅga* principle.

- ❖ Do no evil; expect no reward for good deeds; accept the Lord in yourself by regarding Him as your own.
- ❖ He who becomes free from evil in thought, speech, and deed—and he who does not expect any reward for good deeds—such a person becomes liberated. He who becomes liberated, the world and the Lord become happy with him. May the Lord grant Liberation to all!
- ❖ Keep administering the medicine for duty's sake. The medicine is meant for the sake of duty and not for the sake of life. Only the Lord indeed is for our sake.
- ❖ One who has taken refuge is immortal; he does not die. Be steadfast in that which you can do by way of duty; do not worry about that which you cannot do.
- ❖ In our own self is our true existence [being]; in our own self is our Lord. Life is meant for this; it is not meant for getting worried.
- ❖ I am immortal, O my friend! This body of mine may not stay, but I have several bodies; I can be found in them. The *guru* does not die. The *guru* is not the body; he is the immortal principle.
- ❖ I will be with everyone always. All those who have surrendered, I am one with them all. All those who are free from the sense of mine, I am with them all. Do not ever think that I am not. I am present with everyone everywhere.
- ❖ I pray for the tolerance power for you; I pray for the fearlessness for you; I pray for the trust in God for you—who will be a greater mendicant than me?

- ❖ There is never a separation from the *guru* and the Lord. That from which one gets separated cannot be the [real] *guru*.
- ❖ Let there be no sorrow and fear; let there be respect for the final departure.
- ❖ The discerning one has several bodies; not one body.
- ❖ One does not come to a saint to despair; one does not come to a saint for delusion either. One comes to a saint to become liberated and to attain bliss. Why grieve over the inevitable?
- ❖ It is essential to be of the Lord's own; it is essential to be liberated. One dies to become immortal. It is the divine system of the Lord that one serves by being *free in the self* and not by being *bound in the body*. [emphasis added]
- ❖ By virtue of being human, I am Lord's very own; you too, being human, are Lord's very own. From the gross realm to the subtle, from the sinner to the liberated, from the child to the elderly—all seek love.
- ❖ There is no other; there is no outsider. From the standpoint of Reality-Absolute, there is no other. From the standpoint of practical conduct, there is no outsider. There is no outsider; there is no other. The one who causes sorrow is also not outsider.
- ❖ At no time whatsoever there is any reality other than God—this indeed is the Truth.
- ❖ The Lord is attained only by those who regard Him as their own. To regard God as one's own is verily the worship.
- ❖ The Lord is our own—this indeed is the worship (*bhajan*); nothing is mine—this indeed is the realization (*jñāna*); and I do not need anything; this indeed is the penance (*tapa*).
- ❖ Our Beloved (*priyatam*) is within us. By virtue of the Beloved's relationship, one should have the feeling of goodwill

(*sadbhāvanā*) toward all. He who will accept [and live by] this will be liberated.

- ❖ The Lord is also the purifier of the impure; the Lord is also affectionate to devotees. Therefore, one should not despair. No spiritual aspirant need to despair. After becoming the Lord's own, the aspirant comes under the Lord's protective lordship.
- ❖ He who has accepted the Lord's glory is assured of salvation; he is the fortunate one. He alone is the unfortunate one in this world who accepts the sovereignty of object, person, and situation. He is fortunate who accepts the sovereignty of the Lord instead of the object.
- ❖ All is of the Lord; all is verily of the Lord, and the Lord is all there is. Keep this in mind while rendering service. With this sentiment, service of anyone will be the service of the Lord. Service is the great strength for the one who has faith in God. The strength comes automatically by becoming steadfast in service. This is the mater key.
- ❖ Acclamation O Lord! Acclamation O Lord! Acclamation O Lord! You have granted us all and everything; and have granted it unasked. May we all become generous, receiving Your Generosity; may we all become liberated, receiving Your Liberation; may we all become loving, embracing Your Love!
- ❖ May the Lord by His motiveless grace make the seekers who have taken refuge in Him steadfast in their spiritual practice! May the Lord by his self-identity grant the seekers vibrant dearness! With this feeling of goodwill, immense love to all, salutations to all!



The Invaluable Literature of 'Mānav-Sevā-Sangh'

1. Chit-Shuddhi (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
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